Organizational Citizenship Behavior and Counterproductive Work Behavior:

Cross-cultural comparisons between Turkey and the Netherlands

Nevra Cem Ersoy

2010 Organizational Citizenship Behavior and Counterproductive Work Behavior:

Cross-cultural comparisons between Turkey and the Netherlands, Nevra Cem Ersoy,

Erasmus University, Rotterdam

ISBN

Cover designed by Ridderprint B.V., Ridderkerk
Lay out by Nevra Cem Ersoy
Printed by Ridderprint B.V., Ridderkerk

Organizational Citizenship Behavior and Counterproductive Work Behavior: Cross-cultural comparison between Turkey and the Netherlands

Productief en contraproductief werkgedrag: Cross-culturele vergelijkingen tussen Turkije en Nederland

Thesis

to obtain the degree of Doctor from the
Erasmus University Rotterdam
by command of the
rector magnificus

Prof.dr. H.G. Schmidt

and in accordance with the decision of the Doctorate Board

the public defense shall be held on

Tuesday June 1, 2010 at 13:30 hours

by

Nevra Cem Ersoy
born in Denizli, Turkey

Doctoral committee

Supervisors:	Prof.dr. M. Ph. Born
	Prof.dr. H. T. van der Molen
Other members:	Prof.dr. H. B. Entzinger
	Prof.dr. J. R. J. Fontaine
	Prof.dr. A. J. R. van de Vijver
Assistant supervisor:	Dr. E. Derous

Contents

Chapter 1

Introduction: Organizational Citizenship Behavior and Counterproductive Work Behavior: Cross-cultural Comparisons between Turkey and the Netherlands

The current research project explores cultural determinants that facilitate positive employee behavior. In the literature, this behavior is identified as organizational citizenship behavior (OCB). The dissertation also focuses on factors related to counterproductive work behavior (CWB). CWB is defined as behavior that explicitly runs counter to the goal of the organization (e.g., breaking organizational rules). The studies were carried out in Turkey and the Netherlands. These two countries are different in several cultural aspects, among which are the values of individualism and collectivism and social beliefs (Smith, Bond, & Kâğitçibaşi, 2006). These differences may have relevance for OCB and CWB. Most organizational behavior theories have been developed and empirically tested among western samples. However, western-based organizational theories may be insufficient to explain many organizational phenomena in non-western cultures. This introductory chapter therefore aims to highlight the importance of cultural factors that may influence organizational processes. The chapter focuses on why we need a cross-cultural approach in organizational research, how we need to operationalize culture, aspects of Turkish and Dutch culture, and the importance of culture factors in OCB and CWB. Finally, the chapter provides a global introduction to the four empirical studies carried out within this research project.

Chapter 1

Although people from different cultures have been in contact with each other since ancient times (Gelfand, Erez, & Aycan, 2007), the influence of culture on organizational phenomena only began to receive attention in the late 1970s and in the 1980s (Barrett & Bass, 1976; Hofstede, 1980). Prior to that, organizational research was mostly conducted on western samples, as a result of which, generalizations and conclusions were based on western findings. However, organizational theories that have been developed and tested in western cultures are not necessarily sufficient to explain organizational phenomena in other cultures, such as Turkey. For example, research in the Northern American context has defined "continuance commitment" as an employee's calculation of costs and benefits of remaining in the organization. Wasti (2002), however, showed that underlying reasons of continuance commitment in Turkey included not only a calculation of costs and benefits of leaving the organization but also norms of loyalty in the Turkish culture. Because employment relationships are more personal and long-term-oriented in collectivistic cultures such as Turkey, employees form obligatory bonds that result in increased commitment to their organizations (Wasti, 2002). Hence, more attention has recently been paid to investigating the cross-cultural relevance of western theories in organizational research (Aycan et al., 2000; Aycan, 2006; Wasti, 2002; Wasti, 2003). However, there are still many organizational issues that need to be analyzed from a cross-cultural perspective. This dissertation is concerned with the effects of culture on two particular organizational processes. More specifically, the focus is on positive behavior, also known as organizational citizenship behavior (OCB) and negative work behavior described as counterproductive work behavior (CWB) across Turkey and the Netherlands, respectively.

1.1 Turkey and the Netherlands

According to the United Nations, large numbers of people live in countries other than those in which they were born, and the main reason people migrate is economical (United Nations Human Development Report, 2009). Consequently, developed regions of the world such as Europe receive more migration than less developed regions such as Africa (United Nations Human Development Report, 2009). The Netherlands is one such developed country, with 19% of its population composed of ethnic minorities (both

western and non-western ethnic minority groups; see Myors et al., 2008). Turkish people began to arrive in the Netherlands in the 1960s as guest workers. Today they form one of the country's largest ethnic minority groups, equaling 2.1% of the total Dutch population (Myors et al., 2008). Moreover, in Turkey an increasing number of Turkish-born individuals choose to study and work abroad (i.e., 52000 students; UN, 2009 because of the better conditions. For example, the number of Turkish students that come to the Netherlands to further their studies has doubled since 2000 (CBS, January 15, 2009). Further, according to recent reports from the Ministry of Foreign Affairs of the Republic of Turkey (2008), Turkey and the Netherlands are increasingly in contact with each other as a result of globalization and commercial trading. These figures show that Turkish and Dutch cultures are increasingly in contact with each other. Despite this, however, studies have also demonstrated that these cultures remain different in many respects (Fikret-Pasa, Kabasakal, & Bodur, 2001; Hofstede, 1996; Javidan & House, 2001; Leung et al., 2002). Differences concern values and social beliefs that may have implications for people's work behavior.

Below, we will first discuss the reasons to take into account the impact of culture in examining organizational phenomena in more detail, in particular OCB and CWB. We will then briefly introduce each empirical study in this dissertation.

1.2 Does culture really matter for organizational phenomena?

Since the 1960s, there have been efforts to unravel cultural and non-cultural factors that influence organizational structures and practices. Some theories, such as the Contingency theory (Scott, 1992), have been put forward, which give non-cultural explanations for organizational phenomena. The Contingency theory asserts that organizations become similar to each other with the rise of industrialization (see also: Harbison & Myers, 1959). Organizations in increasingly industrialized societies become more specialized, grow in size, and become more complex in structure. As a consequence, the management style of leaders in these organizations will become more formal. According to this theory, the cultural context has little influence because organizations undergo the same stages of

development due to industrial and technological developments (Harbison & Myers, 1959).

Another non-cultural approach is expressed by the political economy theory (Groenewegen, 1987). This theory states that the same socioeconomic systems - either capitalism or socialism - have the same influences on organizational processes across countries. This theory assumes that they will have similar organizational aims when characterized by the same socio-economic systems, even if two organizations are located in different parts of the world. Nevertheless, non-cultural theories have been criticized because they seem to underestimate the role of culture on organizational processes. Tayeb (1988), for instance, found that industrialization and technological developments affect formal aspects, such as centralization and specialization, but that interpersonal characteristics, such as communication styles, are influenced by culture. Various studies have reported differences between Japanese and US cultures and work contexts (for notable examples, see Takaku, 2000; Gelfand et al., 2002). Although industrialization stages and socio-economic systems affect organizations' formal structures, the way formal rules are applied differ across countries. When informal characteristics of organizations such as interpersonal relationships are considered, culture may have a considerable impact (e.g., Holt & DeVore, 2005). Accordingly, when people from different cultures interact with each other, their cultural differences will present new challenges to them. This is illustrated by the example below.

Zeynep works in The Netherlands

Zeynep came to the Netherlands from Turkey to work for an international company. Jan van der Linden became her supervisor. Zeynep began to call her supervisor Mr. van der Linden. Some time later, Jan van der Linden asked her to call him just "Jan". During the time that Zeynep was working on her project, other tasks were also allocated to her. After a while, however, Zeynep was no longer able to cope with her extra workload, mainly because she was not able to say "no" to the extra work. The other Dutch employees, in contrast, were calculating how much work they were supposed to do and refused to work on more projects. Zeynep became less productive and her projects were delayed. Her supervisor Jan noticed this, and asked her what the problem was. Zeynep tried to explain

about her work load. When Jan understood the reason, he asked why she had waited so long to talk to him. Zeynep said she thought it would be perceived as "laziness" if she had refused to take on the extra tasks. Jan said "You should speak up and talk about how you feel openly before the problem gets bigger and bigger. I will be very happy if you are open and honest with me the next time."

The example above shows that Turkish culture accepts and acknowledges a social hierarchy, whereas work relationships in the Dutch culture are relatively egalitarian (Smith et al., 2006). Furthermore, people in the Turkish culture customarily use an indirect communication style and expect others to "read their minds" (Markus & Kitayama, 1991). However, in the Dutch culture, in contrast, people use a direct communication style and feel free to talk about what bothers them before the problem becomes more serious (Markus & Kitayama, 1991). Such cultural differences will result in different forms of behavior. Zeynep's behavior would be perceived as normal in Turkish society, whereas in the Dutch culture it would regarded as subassertive. Certain behavior is appreciated in some social contexts, yet may be interpreted as negative in others. If people who work in culturally diverse work settings focus on a single behavioral instance without taking into account the cultural background of that particular colleague or supervisor, the reasons behind certain behavior may never be understood. Hence, cross-cultural research focusing on Turkey and the Netherlands is highly important for intercultural awareness and communication in the workplace and in international organizations where these cultures meet.

1.3 What is culture?

The concept "culture" has been defined in many ways: for instance, as the "man-made" part of human environment that is learned by socialization (Herskovits, 1948). Triandis (1972) stated that culture includes both subjective and objective elements that are created by human beings. Rohner (1984) viewed culture as interpreting the world similarly. Culture was also seen as the "collective programming of the mind" (Hofstede, 1996). Almost all of these definitions highlight the fact that culture is shared and passed on to generations (Triandis, 1994). In this dissertation, we refer to culture as people's shared

interpretations and identify it as *cultural orientations*. Specifically, we focus on values of individualism and collectivism and social beliefs (social axioms) as people's cultural orientations to explain their work behavior. Studies have shown that Turkish and Dutch cultures have different value systems and social beliefs (Hofstede, 2001; Leung & Bond, 2004). We argue that these dissimilarities may have implications for people's work behavior. We also aim to investigate the extent to which cultural orientations are able to provide insights into several psychological and organizational processes such as leadership styles and employee behavior.

1.4 Organizational citizenship behavior and culture

Positive employee behavior that supports the social and psychological fabric of the organization is known as organizational citizenship behavior (OCB), and has been extensively investigated (Hoffman, Blair, Meriac, & Whoer, 2007; Podsakoff, Whiting, Podsakoff & Blume, 2009). OCB is important for organizations to function effectively, because it influences several individual-level (e.g., employee performance and reward allocation decisions) and organizational-level factors (e.g., productivity, efficiency, costs, customer satisfaction; Podsakoff et al., 2009). Owing to globalization, the workforce is becoming increasingly multicultural. Therefore it is important to determine whether antecedents of OCB are comparable across cultural groups. To date, however, few studies have taken into account any potential effect of cultural orientations and culture-related factors as determinants of OCB.

Individualistic cultures such as the Dutch have been described as those where individuals view themselves as having separate identities, whereas collectivistic cultures such as the Turkish have been described as those where individuals see themselves in terms of their on-going group memberships (Smith et al., 2006). This dissertation focuses on **individualistic and collectivistic cultural orientations** because several studies have demonstrated that these had an influence on various aspects of work behavior (Oyserman, Coon, & Kemmelmeir, 2002). For instance, within in a Turkish sample Wasti (2003) showed that satisfaction with the supervisor was an important determinant of organizational commitment for employees with a collectivistic orientation. However, for

those with an individualistic orientation in Turkey, satisfaction with the content of their work was the main determinant for commitment. As mentioned earlier, the research on OCB has mostly been conducted in western cultures and has resulted in the identification of several important predictors of OCB. Among these are leadership styles. For instance, it has been shown that transformational leadership behavior had a strong effect on OCB (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Although the concept of transformational leadership is universal, it has been concluded that there may be considerable differences in the expression of leadership styles across cultures (Den Hartog, House, Hanges, Dorfman, & Ruiz- Quintanilla, 1999). Therefore, in the present context of work in which cross-cultural interactions are becoming commonplace, it is important to assess whether antecedents of OCB, such as leadership styles, are comparable across countries. To this end, the present dissertation aims to examine **leadership styles** (i.e., a paternalistic vs. an empowering style) and the way these relate to OCB.

Numerous studies have highlighted the positive consequences of social relationships at work for OCB (Anderson & Williams, 1996; Kamdar & Van Dyne, 2007). We will further investigate cross-cultural differences in employees' **relational identification with their supervisor** (RI; Sluss & Ashforth, 2007) as a potential antecedent of OCB.

In addition to value orientations, leadership styles, and RI, we will also investigate **social axioms** (Leung & Bond, 2004; Singelis, Hubbar, Her & An, 2003). Social axioms yield information about people's behavior. For instance, reward for application, which is one of these social beliefs, represents a general belief that hard work and careful planning has positive consequences. Although studies have shown that employees' social world views may predict their work-related behavior and attitudes (Andersson & Bateman 1997; Singelis, et al., 2003; Youssef & Luthans, 2007), only one study has looked into social beliefs as determinants of OCB (Kwantes, Karam, & Kuo, 2008). They found that employees who scored high on social cynicism considered OCB (particularly conscientious behavior) more as extra-role than intra-role behavior, whereas the reverse was true for employees who scored high on religiosity beliefs. Hence, we aimed to further examine social beliefs as antecedents of OCB.

1.5 Counterproductive work behavior and culture

Employees may also engage in **counterproductive work behavior** (CWB). These forms of behavior have detrimental effects on organizations, on its members or on both (Robinson & Bennett, 1995). Examples of this behavior are lying and stealing. Negative feelings such as anger and stress have been identified as antecedents of CWB (Fox & Spector, 2002; Spector et al., 2006) in western cultures. However, it is equally important to examine how individuals feel *after* they have engaged in CWB because feelings may prevent CWB from occurring or reoccurring. For instance, feelings such as shame and guilt may act as mechanisms for social control in most cultures (Hui & Triandis, 1986). We therefore argue that it is important to examine the effects of CWB on feelings such as shame and guilt.

1.6. Overview of chapters

In a nutshell, the present dissertation examines the extent to which cultural orientations (i.e., beliefs and values), leadership practices (i.e., paternalistic and empowering leadership styles), and relational identification with the supervisor (RI) have consequences in facilitating positive behaviors: namely, OCB. Furthermore, this dissertation aims to study the effects of CWB on feelings of shame and guilt, because these feelings may prevent CWB. To achieve these goals, four empirical studies have been conducted. These studies will be briefly introduced below. Each chapter in this dissertation describes a separate empirical study and can be read independently of the other chapters.

In **Chapter 2**, a survey research is presented that examined social beliefs and relational identification with the supervisor (RI) as determinants of OCB among Turkish blue and white collar employees. Two research questions are dealt with. First, we investigated how employees' (a) social beliefs and (b) relational identification with their supervisor related to their OCB. Second, we also investigated whether these relationships were comparable in magnitude and significance across blue- and white-collar workers in Turkey.

Chapter 3 describes a survey study in which social beliefs and relational identification with the supervisor were examined among Turkish-Dutch white-collar employees in the Netherlands and Turkish employees in Turkey. We investigated the same research questions as in Chapter 2, but now compared Turkish-Dutch white-collar employees in the Netherlands with their Turkish counterparts in Turkey. That is, we investigated whether among Turkish-Dutch workers the same cultural characteristics as among Turkish employees in Turkey still had an effect on their OCB, or whether they had transformed and adapted to the Dutch culture. This type of comparison had not been done in earlier studies.

Chapter 4 presents an experimental study that investigated effects of individualism and collectivism and leadership styles on OCB. More particularly, we investigated whether different types of leadership styles (i.e., paternalistic vs. empowering style) had different effects on OCB among Turkish respondents (in Turkey) and Dutch respondents (in the Netherlands).

Chapter 5 describes a study into the effects of CWB on Turkish and Dutch students' feelings of shame and guilt. In this experimental study, we examined whether violations of interpersonal and work regulation norms affect feelings of shame and guilt differently in the Netherlands and in Turkey.

Finally, **Chapter 6** summarizes the findings of the previous chapters and discusses important theoretical, methodological, and practical issues. We present a general discussion in which research findings, strengths, weaknesses, and implications are integrated with recommendations and suggestions for future research.

Chapter 2

Antecedents of Organizational Citizenship Behavior among Blue- and White-Collar Employees in Turkey[1]

This study investigated the relationship between employees` beliefs about their social world (social axioms: reward for application, social cynicism, religiosity, social flexibility, and fate control), their relational identification with their supervisor, and their organizational citizenship behavior (OCB; i.e., interpersonal facilitation, job dedication and organizational support) within collectivistic Turkish society. We expected OCB to depend upon one's relational identification with the supervisor and also to depend on several social axioms, given their salience in collectivistic cultures. We also investigated these relationships across white-collar and blue-collar workers, as this has not been studied much. To this end, we conducted a survey among 376 Turkish blue-collar and 147 white-collar factory employees. A series of hierarchical regression analyses confirmed our expectations that for both blue- and white-collar workers the reward for application belief was positively related to job dedication and organizational support. Religiosity was positively related to job dedication and organizational support only among blue-collar employees. As hypothesized, relational identification with the supervisor related positively to all dimensions of OCB in blue-collar employees and to interpersonal facilitation and organizational support in white-collar employees. However, the relationship between relational identification with the supervisor and organizational support appeared stronger for blue-collar than for white-collar employees. Apparently, relational identification with the supervisor is an important antecedent of OCB, particularly for blue-collar employees. Theoretical and practical implications of the study findings are discussed.

[1] This chapter has been resubmitted for publication as:
Cem-Ersoy, N., Born, M. Ph., Derous, E., & Van der Molen, H. T. (resubmitted). Antecedents of organizational citizenship behavior among blue- and white-collar employees in Turkey.
This chapter was also presented at the 5th Biennial Conference of the International Academy of Intercultural Relations, Groningen, June 2007.

Chapter 2

2. 1. Introduction

Certain ingredients for cooking a delicious meal are fundamental, such as oil and salt, but if some extra suitable seasoning is added the meal will become tastier. This metaphor introduces the central concept of this paper namely organizational citizenship behavior (OCB). The oil and salt represent the tasks that employees have to perform. The seasoning symbolizes OCB: "Individual behavior at work that is discretionary, not directly or explicitly recognized by the formal reward system, and in the aggregate promotes the efficient and effective functioning of the organization" (Organ, 1988, p. 4). OCB has also been defined as employee behavior supporting the social and psychological fabric of the organization (Borman & Motowidlo, 1993). Examples of such behaviors include helping colleagues and taking the initiative to solve a task-related problem.

In collectivistic societies such as Turkey (Hofstede, 2001), social relationships and helping behaviors are of particular importance (Smith, Bond, & Kağıtçıbaşı, 2006). If such behaviors occur within organizations, these are referred to as forms of OCB. It therefore seems valuable to examine the occurrence of OCB in collectivistic culture and to look into potentially important antecedents of OCB in such a culture (Gelfand, Erez, & Aycan, 2007). Surprisingly, however, OCB has been investigated to a much lesser extent in collectivistic than in individualistic cultures (for notable exceptions, see Arslantaş, 2007; Farh, Earley, & Lin, 1997; Hui, Lee, & Rousseau, 2004; Omar et al., 2007; Songür, Basım, & Şeşen, 2008). For instance, Arslantaş (2007) found positive effects of transformational leadership on OCB among blue-collar employees in a Turkish factory. Further, Songür et al. (2008) concluded that the justice perceptions held by Turkish white-collar employees had positive effects on their organizationally focused OCB. In China, Chen, Tsui, and Farh (2002) found loyalty to the supervisor to be a stronger predictor of OCB than organizational commitment.

Interestingly, neither of these studies examined antecedents of OCB (i.e., social beliefs and relational identification with the supervisor) among blue- and white-collar employees in a collectivistic society such as Turkey (Sluss & Ashforth, 2007). This study aimed to fill this void. To clarify our study goals, we will elaborate on two potential antecedents of OCB namely social axioms and one's relational identification to the supervisor.

First, we aimed to study *social axioms* as antecedents of OCB among Turkish employees. Leung and Bond (2004) formulated a taxonomy on social axioms, which are defined as individuals' general beliefs about the world. Studies have shown that employees' social world views may predict work-related behavior and attitudes (Andersson & Bateman 1997; Singelis, Hubbard, Her, & An, 2003; Youssef & Luthans, 2007). We are only aware of one Canadian study that investigated the relationship among social axioms and OCB (Kwantes, Karam, & Kuo, 2008). They found that employees who scored high on social cynicism considered OCB (particularly conscientious behavior) more as extra-role than intra-role behavior, whereas the reverse was true for employees who scored high on religiosity beliefs. Although studies have shown that employees' social world views may predict their work-related behavior and attitudes (Andersson & Bateman 1997; Singelis, et al., 2003; Youssef & Luthans, 2007), only one study has looked into social beliefs as determinants of OCB. Hence, the first purpose of this paper was to study social axioms as antecedents of OCB in a collectivistic culture (i.e., Turkey).

Second, with regard to the OCB of subordinates, several studies have demonstrated the importance of social exchange relationships among them and their supervisors (i.e., Leader Member Exchange, LMX Deluga, 1994) (Deluga, 1994; Hui, Law, Chen, & Tjosvold, 2008; Kamdar & Van Dyne, 2007; Settoon & Mossholder, 2002). Sluss and Ashforth (2007) introduced the concept of "*relational identification with the supervisor*" and defined it as the extent to which one defines oneself in terms of the relationship with his/her supervisor. Although studies examined the link between LMX and OCB, the relationship between one's OCB and his/her personal identification with the supervisor has not been investigated to date. Because Turkey is a collectivistic and hierarchical culture (Smith et al., 2006), employees' relational identification with their supervisor is expected to be especially salient for their OCB. The second aim of this study, therefore, was to examine another potential antecedent of OCB: subordinates' relational identification with the supervisor.

We further aimed to examine this relationship among white- and blue-collar employees, since differences in OCB among these two groups are under-investigated but can be expected. Overall, white-collar employees have a more positive perception of their working environment (Morris, Conrad, Marcantonio, Marks, & Ribisl, 1999), whereas blue-collar employees are less satisfied with their work (Wright, Bengtsson, & Frankenberg, 1994). It is surprising, however,

that only a few studies have investigated OCB among blue-collar employees (Ramamoorthy & Flood, 2004; Arslantaş, 2007). For instance, in an Irish study, Ramamoorthy and Flood (2004) found that perceived task dependency among blue-collar employees positively influenced their pro-social behaviors. Furthermore, when the hierarchical structure of Turkish society is considered, differences in work-related attitudes among blue- and white-collar employees are expected even more. Turkey is among the highest power distant countries where subordinates (such as blue-collars) accept the higher status of their supervisors (Kabasakal & Bodur, 2002) more easily than in less hierarchical cultures. Therefore, as a third aim, we extend previous work that almost exclusively focused on OCB among white-collar employees by investigating blue-collar employees' social axioms and OCB in Turkey.

We present our hypotheses below. First, we explain the social beliefs (i.e., social axioms) framework in more detail and further clarify its relevance as a potential antecedent of OCB. Subsequently, we consider how employees' relational identification with their supervisor might affect their OCB. Finally, we discuss differences between blue- and white-collar employees in

Social axioms and OCB

Culture shapes norms, perceptions, and people's expectations, and is learned through childhood socialization (Triandis, 1994). Social axioms (Leung et al., 2002) have been defined as generalized beliefs about people, social groups, social institutions, the physical environment, and the spiritual world, as well as about events and phenomena in the social world (Leung et al., 2002). These social axioms are part of one's culture, are learned during socialization, and these beliefs affect people's perceptions about the world. Because social axioms are part of people`s social world, we argue that they will be related to people`s social behavior at work, which is referred to as OCB. In the present study, we investigate social axioms as antecedents of OCB, because social axioms are part of people's social world and therefore also shape people's interpersonal perceptions and behavior at work (Leung et al., 2002). Leung et al. (2002) identified five social axioms that apply across many cultures: *reward for application, social cynicism, religiosity, social flexibility* and *fate control*. Reward for application represents a general belief that hard work and careful planning have positive consequences. Social cynicism refers to a view that life is full of unhappiness because people and institutions cannot be trusted.

Religiosity refers to the belief in the existence of supernatural forces and useful functions of religious beliefs. Social flexibility characterizes a belief that there are many ways to achieve one`s aims, and therefore human behavior changes from situation to situation. Fate control symbolizes a world view holding that events are pre-determined and there are certain ways to change these outcomes (Leung et al., 2002). Some of these social beliefs are relevant to OCB. For instance, *reward for application* is a world view that states adversities in life can be overcome by hard work, and therefore it seems directly related to work behaviors.

Borman et al. (2001; see also Van Scotter & Motowidlo, 1996) distinguished three OCB dimensions: *interpersonal facilitation*, *job dedication*, and *organizational support*. Interpersonal facilitation and organizational support are other-directed, as they are aimed towards one's colleagues and the organization as a whole, respectively. In contrast, job dedication has a stronger focus on the self because it refers to types of behavior such as persistence, initiative in one`s job, and self-development. McNeely and Meglino (1994) reported that perceived reward-equity and recognition positively predicted organizationally focused OCB, whereas individual difference variables, such as one`s concern for others positively predicted interpersonally focused OCB. In a US-based sample, Moorman and Blakely (1995) looked specifically into the relationship between other-oriented/self-oriented forms of OCB on the one hand, and individualistic/collectivistic orientations of people on the other hand. They demonstrated that collectivistically oriented people showed more other-oriented OCB such as interpersonal facilitation and organizational support. Thus, varied dimensions of OCB may be predicted by different antecedents. It can, indeed, be argued that social axioms will relate differently to diverse dimensions of OCB. Table 1 presents and introduces our hypothesized relationships among social axioms and separate OCB dimensions. Note that social axiom descriptions are based on Leung et al. (2002).

Table 1

Descriptions of Social Axioms and their Hypothesized Relationships with OCB Dimensions (Hypotheses1a-g)

Social axiom	*Description and research findings*	*OCB dimensions*
Reward for application	A belief that hard work, knowledge, and thorough planning lead to positive consequences. The main reasoning behind this construct is that "hard work is a means to achieve more in the end" (Leung et al., 2002). Reward for application is positively related to the number of working hours per week. (International survey research, 1995)	Job dedication includes behavior such as working extra hours and volunteering for difficult tasks. Because job dedication and reward for application have a common focus, we argue that reward for application will relate positively to job dedication. (*Hypothesis 1a*)
Social flexibility	A belief that there are multiple solutions to social problems and that one has to deal with matters according to specific circumstances. (Leung & Bond, 2004). Social flexibility is positively related to self-transcendence which means that one feels concerned about the well-being of people one is closely related to (Leung et al., 2002). Social flexibility also relates positively to compromising and collaboration in interpersonal relationships (Leung et al., 2002).	The meaning of the social flexibility construct and research findings from previous studies involve a tolerant and egalitarian understanding of interpersonal relationships. We therefore hypothesize that social flexibility is positively related to interpersonal facilitation (*Hypothesis 1b*).

Fate control	A belief that events are predetermined and that there are some ways for people to influence these outcomes (Leung et al., 2002). Although this belief accepts that there are ways to alter the outcomes, the reasons for the bad events are attributed to external forces such as fate or bad luck rather than internal causes such as an individuals` own faults. Fate control is negatively related to the enjoyment of working hard (Lynn, 1991; as cited in Van de Vliert & Janssen, 2002)	Because fate control includes a belief that events are predetermined and people can alter the events by wishful thinking rather than individual effort such as working hard, fate control will relate negatively to job dedication *(Hypothesis 1c)*
Social cynicism	This belief represents a biased view of human nature, a mistrust to social institutions, and a disregard of ethical means for achieving an end. Social cynicism is negatively related to company satisfaction and conscientiousness (International survey research 1995, as cited in Van de Vliert & Janssen, 2002). Social cynicism is also negatively related to cooperation in interpersonal relationships (Chen, Fok, Bond, & Matsumoto, 2006).	Because social cynicism is negatively related to conscientiousness and cooperation in interpersonal relations, we also expect a negative relation with interpersonal facilitation (Hypothesis 1d) and organizational support at work (Hypothesis 1e)

Religiosity	This represents a belief in the usefulness of religion. The main theme of this world-view is that religion is functional for people. Research has shown that religiosity is positively related to positive affect (Diener & Suh, 1999). Religiosity is also described as a set of cognitions that include concern for others and displaying good behavior by giving up one`s own egoistic interests (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004).	Because this belief focuses on self-restraint and concern for others, we expect that it will be positively related to other-oriented dimensions of OCB, namely interpersonal facilitation (Hypothesis 1f) and organizational support. *(Hypotheses 1g)*

OCB and relational identification to the supervisor

Research on the leader member exchange theory (LMX, Deluga, 1994) has found that mutual confidence between leaders and subordinates increases subordinates' OCB (Anderson & Williams, 1996). Kamdar and Van Dyne (2007) demonstrated that the social relationship with one's supervisor can moderate the effect of the subordinates' personality on their OCB. Specifically, they found that one's perception of the quality of the relationship with one`s supervisor moderated the relationship between conscientiousness and agreeableness on the one hand and OCB on the other hand. Research within the collectivistic culture of China has shown that commitment to one's supervisor is a more influential predictor of OCB than even one's organizational commitment (Chen et al., 2002). In collectivistic cultures, the self is considered to be an "interdependent" self. In other words, people in collectivistic cultures define their identities in terms of their relationships with others. Similarly, one's relational identification with the supervisor may be seen as an expansion of the self in the sense that the self exceeds one's personal characteristics by including "significant others", among whom are supervisors (Sluss & Ashforth, 2007). As Turkey is characterized as a collectivistic, hierarchical (i.e., high power

distant) culture with a strong dependence and acceptance of authority (Kabasakal & Bodur, 2002), we expected that:

Hypotheses 2a-c. Relational identification with the supervisor (RI) will be positively related to OCB (i.e., interpersonal facilitation, job dedication, and organizational support).

Findings in non-western and western samples showed differences in blue- and white- collars employees` perceptions of work, levels of stress, coping strategies, and other work-related phenomena. For instance, white-collar employees have a more positive perception of their working environment (e.g., being a more healthy environment) than do blue-collar employees. Yet, they experience higher levels of stress than their blue-collar counterparts (Kanai & Wakabayashi, 2001; Morris et al., 1999). Supervisors also play a more central role for blue-collar types of jobs in manufacturing because of the strict regulation of work tasks, and the checks with regard to safety regulations and product quality (Michael, Guo, Wiedenbeck, & Ray, 2006). Blue-collar employees therefore are more dependent on their supervisors than are white collar employees. In light of this reasoning, we hypothesized that:

Hypotheses 2d-f. Job status (i.e., blue-collar versus white-collar) will moderate the relationship between relational identification with the supervisor (RI) and OCB (i.e., interpersonal facilitation, job dedication, and organizational support). Specifically, the RI-OCB relationship will be stronger for blue-collar than for white-collar employees.

Relational identification as a mediator between reward for application and organizational support

In collectivistic societies, the "interdependent self" may result in a tendency to prioritize group goals above personal goals (Smith et al., 2006). Thus, when the self is defined collectively, the collective interest will be perceived as self-interest, and consequently people will inherently contribute to the collective goal (De Cremer & Van Vugt, 1999). Accordingly, a self-conception that includes the supervisor (i.e., relational identification with the supervisor) may motivate

employees to support the organization's collective interests. Since Turkey is characterized as a collectivistic culture of relatedness (Smith et al., 2006), we expect that employees' relational identifications with their supervisors will in particular be of central importance to the organizational support dimension of OCB.

Relational identification with the supervisor may also be critical in shaping the relationship between reward for application beliefs and organizational support. As reward for application implies perceiving the world as a fair place, it will be positively related to relational identification, which then becomes a source of self-validation from which employees seek emotional support and a sense of belonging. This in turn is expected to result in more willingness to support the organization. Hence, it was expected that:

Hypothesis 3. Relational identification with the supervisor will mediate reward for application beliefs and organizational support.

2. 2 Method

Participants and Procedure

Data were collected from a large textile factory in western Turkey. All employees in the factory (N = 663) were informed of the research and were invited to participate on a voluntary basis. Confidentiality and anonymity of responses were emphasized and assured. Questionnaires in paper-and-pencil form were distributed in a closed envelope to all employees. Large cardboard boxes were placed in a room where the employees had their daily lunch, and employees were requested to put the filled-in questionnaires into these boxes. A total of 523 employees completed the survey (a response rate of 78%). The sample size equaled 376 blue-collar (20% female, M_{age} = 26, SD_{age} = 6.91) and 147 white-collar employees (28% female, M_{age} = 28, SD_{age} = 6.07). Among blue-collar employees, 77 % had primary or secondary school education, whereas 23% had graduated from high school. Among white-collar employees, 51% had a university degree, whereas 46% were high school graduates. 53% of the white-collar employees and 55% of the blue-collar employees had at least 5 years of work experience. All participants worked full-time.

Measures

In accordance with test translation guidelines (Van de Vijver, 2003), all measures were translated from English to Turkish and back-translated from Turkish to English. This was done by five bilingual translators. Four of these bilinguals were linguists whose mother tongue was Turkish and who had studied English language linguistics and the fifth was an industrial and organizational psychologist. Scales were adapted from existing measures and showed acceptable internal consistencies (see Table 2).

Table 2

Means, Standard Deviations, Alpha Reliabilities, and Correlations among Study Variables.

		Blue-collar employees			*White-collar employees*							
		M	*SD*	*α*	*M*	*SD*	*α*	1	2	3	4	5
1.	Age	25.63	6.91	--	28.33	6.07	--	--	-.10	.07	.83**	.04
2.	Sex	1.20	.40	--	1.28	.45	--	.07	--	.19*	-.19*	-.06
3.	Edu	1.71	.83	--	2.93	1.24	--	-.06	.00	--	-.13	.03
4.	WE	5.15	4.59	--	7.04	5.15	--	.76**	-.01	-.10	--	.05
5.	IF	3.38	.74	.69	3.62	.62	.69	-.01	.01	-.03	.03	--
6.	JD	3.44	.77	.79	3.74	.50	.73	.20**	.03	.10	.17**	.49**
7.	OS	3.94	.87	.74	4.55	.46	.65	.25**	.10	.00	.21**	.44**
8.	RA	4.01	.75	.76	4.29	.65	.84	.01	.06	.07	-.02	.25**
9.	R	3.87	.74	.69	3.88	.69	.67	.04	.01	.06	.00	.18**
10.	RI	3.21	.82	.69	3.47	.74	.64	.01	.02	.04	.02	.38**

Note. Correlations for the blue-collar sample are presented below the diagonal, whereas correlations for the white-collar sample are presented above the diagonal. Edu = Education; WE = Working experience (in years); IF = Interpersonal facilitation; JD = Job dedication; OS = Organizational support. RA= Reward for Application R= Religiosity; RI = Relational identification with the supervisor. Sex: 1= male; 2 = female; Education: 1= primary school; 2=secondary school; 3= high school; 4= university; 5= masters and PhD. * $p \leq .05$; ** $p \leq .01$.

Table 2 (continued)

		Blue-collar employees			*White-collar employees*							
		M	*SD*	*α*	*M*	*SD*	*α*	6	7	8	9	10
1.	Age	25.63	6.91	--	28.33	6.07	--	.16	.31**	.04	.04	.04
2.	Sex	1.20	.40	--	1.28	.45	--	-.00	.06	-.13	-.24**	-.12
3.	Edu	1.71	.83	--	2.93	1.24	--	.15	.17	.02	-.11	.03
4.	WE	5.15	4.59	--	7.04	5.15	--	.03	.20*	.01	.01	.09
5.	IF	3.38	.74	.69	3.62	.62	.69	.38**	.32**	.15	.14	.23**
6.	JD	3.44	.77	.79	3.74	.50	.73	--	.53**	.31**	.10	.14
7.	OS	3.94	.87	.74	4.55	.46	.65	.67**	--	.35**	.14	.24**
8.	RA	4.01	.75	.76	4.29	.65	.84	.30**	.40**	--	.21**	.40**
9.	R	3.87	.74	.69	3.88	.69	.67	.25**	.30**	.55**	--	.13
10.	RI	3.21	.82	.69	3.47	.74	.64	.39**	.42**	.22**	.17**	--

Note. Correlations for the blue-collar sample are presented below the diagonal, whereas correlations for the white-collar sample are presented above the diagonal. Edu = Education; WE = Working experience (in years); IF = Interpersonal facilitation; JD = Job dedication; OS = Organizational support. RA= Reward for Application R= Religiosity; RI = Relational identification with the supervisor. Sex: 1= male; 2 = female; Education: 1= primary school; 2=secondary school; 3= high school; 4= university; 5= masters and PhD. * $p \leq .05$; ** $p \leq .01$.

Organizational Citizenship Behavior. OCB consists of three distinct dimensions, namely interpersonal facilitation, job dedication, and organizational support (Borman et al., 2001; Van Scotter & Motowidlo, 1996). Interpersonal facilitation refers to helping co-workers when such assistance is needed (eight items; an example item is "I praise co-workers when they are successful"); job dedication refers to one's dedication to perform specific work-related tasks above and beyond the call of duty (eight items; an example item is "I put in extra hours to get work done"). The items for interpersonal facilitation and job dedication were adapted from Van Scotter and Motowidlo (1996). Organizational support refers to supporting the organization even if it is undergoing hardships; this was adapted from Borman et al. (2001). The scale has five items; an example item is "I show loyalty to the organization by staying with the organization despite temporary hardships".

Semi-structured interviews with 30 white-/blue-collar employees were conducted by the first author in order to examine whether the existing scale items were feasible and whether there are any OCB specific to Turkish society (for a similar approach, see Wasti, 2003). Resulting from these interviews, the following items were added to the original scales: "Having a smile on one's face despite disagreeing with something", "Lending money to colleagues", "Doing the work without complaining", and "Keeping the workplace clean". A principal components factor analysis showed that "Having a smile on one's face despite disagreeing with something" and "Lending money to colleagues" loaded on the interpersonal facilitation dimension. Moreover, the analyses showed that "Doing the work without complaining" loaded on the job dedication dimension and that "Keeping the workplace clean" loaded on the organizational support dimension. Therefore, we added these items to the original scales. All items were measured on a 5-point Likert-type scale, ranging from 1 = *never* to 5 = *very often*.

Subsequently, a series of confirmatory factor analyses (Amos, V.6) were conducted to test a three-factorial structure of the OCB scale for blue- and white-collar employees, separately. The three-factor model showed a good fit (Hu & Bentler, 1999) both in the blue-collar sample, $\chi 2$ (df = 155) = 339.97, *n.s.*; RMSEA = .04; CFI = .91 and in the white-collar sample, $\chi 2$ (df = 155) = 188.97 $p \leq .05$; RMSEA = .02; CFI = .93. Further, conceptual agreement was reached when testing measurement invariance across both samples (see Table 3). As expected, the χ^2 of

the restricted models increased slightly but none of the $\Delta\chi^2$ -values was significant. When looking at the fit indices, it was seen that the constrained models fit the data well. Specifically, the fit statistics for the more restricted models did not alter much from those of the unrestricted models: RMSEA decreased slightly from .03 to .02 and CFI remained the same. Moreover, the parsimonious fit indices also suggested a good fit when the variance constraints were introduced. The parsimonious version of CFI (PCFI) increased slightly from .61 to .64.

For blue-collar employees, alpha coefficients were .69 for interpersonal facilitation, .79 for job dedication, and .74 for organizational support. For white-collar employees, alpha coefficients were .69 for interpersonal facilitation, .73 for job dedication, and .65 for organizational support.

Relational identification with the supervisor. An adapted version of Sluss and Ashforth's (2007) six-item relational identification with the supervisor scale was used (1 = *do not agree at all*; 5 = *agree very much*). Example items are: "The relationship with my supervisor reflects what kind of a person I am at work" and "If someone criticizes my relationship with my supervisor, I feel personally insulted".

Confirmatory factor analyses were conducted to test the one-dimensional structure of the relational identification with the supervisor scale. Fit indices were very good both for blue- and white-collar employees (Hu & Bentler, 1999). Specifically, the scale showed a good fit in the blue-collar sample, $\chi 2$ (df = 6) = 14.98, *n.s.*; RMSEA = .05; CFI = .97, as well as in the white-collar sample: $\chi 2$ (df = 6) = 7.84 *n.s.*; RMSEA = .03; CFI = .97. Further, conceptual agreement was reached when testing measurement invariance across both samples (see Table 3). Alpha coefficients were .69 for blue-collar employees and .64 for white-collar employees.

2.2.3. Social axioms. An adapted Turkish version (Ataca, 2002) of the short, twenty-item social axiom scale was used (1 = *do not believe at all;* 5 = *believe very much*). Each axiom was measured with five items. Example items are: "Hard-working people will achieve more in the end" (reward for application) and "Belief in a religion helps one understand the meaning of life" (religiosity). For blue collar workers alpha coefficients were .76 for reward for application, .69 for religiosity, .59 for social cynicism, .54 for social flexibility and .51 for fate control. For white collar workers, alpha coefficients were .84 for reward for application, .67 for religiosity, .58 for social cynicism, .52 for social flexibility and a very low .33 for fate control. Because social

cynicism, social flexibility, and fate control scales had low alpha coefficients, these dimensions were deleted and further analyses were conducted with the remaining social axioms.

Subsequently, a series of confirmatory factor analyses was conducted to test the one-dimensional structure of the reward for application and religiosity social axiom scale. Analyses for the reward for application scale showed a good fit in the blue-collar sample, $\chi 2$ (df = 3) = 1.16; $p \leq 0.5$; RMSEA = .00; CFI = .92 and in the white-collar sample the fit was also adequate, $\chi 2$ (df = 3) = 8.39; $p \leq 0.5$; RMSEA = .11; CFI = .97. Analyses for the religiosity scale showed a good fit in the blue-collar sample $\chi 2$ (df = 5) = 3.62; *n.s.*; RMSEA = .00; CFI = 1.00 and in the white-collar sample $\chi 2$ (df = 5) = 12.77; $p \leq 0.5$; RMSEA = .06; CFI = .92. A conceptual agreement concerning the reward for application and religiosity scales was reached when measurement invariance was tested across both samples (see Table 3 for the fit indices).

Table 3

Overall Fit Indices for Testing Conceptual Equivalence among Blue- and White-Collar Samples

	$\chi 2$	*Df*	$\Delta \chi 2$	Δdf	*RMSEA*	*CFI*	*PCFI*
OCB							
Model I	528.94	310	-	-	.03	.91	.61
Model II	546.13	328	17	18	.02	.91	.64
Relational Identification							
Model I	22.82	12	-	-	.03	.96	.27
Model II	26.97	17	4.14	5	.02	.97	.39
Reward for Application							
Model I	9.55	6	-	-	.02	.99	.19
Model II	16.44	10	6.89	4	.02	.99	.33
Religiosity							
Model I	16.39	10	-	-	.03	.98	.32
Model II	17.57	12	1.18	2	.02	.99	.39

Note. Model 1 = no between group constraints; Model 2 = factor loadings constrained to be equal; SRMR = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index; PCFI = Parsimonious Comparative Fit Index. None of the χ^2 values are significant.

Analysis of data

We checked whether blue- and white-collar employees differed in terms of sex, age, work experience, and education. T-test results showed no differences in female/male ratios between white- and blue-collar employees, t (516) = 1.94, *n.s.* However, white-collar employees were older, t (516) = 4.12, $p \leq .05$, had more work experience, t (542) = 4.11, $p \leq .05$, and had a higher educational level than blue-collar employees, t (478) = 12.40, $p \leq .05$. Therefore, these variables were included as control variables in further analyses.

To test the hypotheses, we performed a series of hierarchical regression analyses while controlling for the effects of age, educational level, work experience, and gender in a first step. To test the moderation hypotheses (H2d-f), we mean-centered the variables as advised by Aiken and West (1991). Mediation analyses (H3) were conducted in line with Baron and Kenny (1987) and Kenny, Kashy, and Bolger (1998). Tables 4-7 show the results of the regression analyses.

Hypotheses 1b-e were not tested because social cynicism, social flexibility, and fate control scales had low alpha coefficients. Note that the low reliabilities of fate control and social flexibility was also reported in previous studies (e.g., Kwantes et al., 2008).

2.3 Results

First, as can be seen from Table 4, reward for application related positively to job dedication for both blue-collar ($\beta = .27$; $p \leq .01$) and white-collar employees ($\beta = .33$; $p \leq .01$). (with no significant interaction between job status and reward for application, $\beta = .19$; *n.s.*) *Hypothesis 1a* which stated that reward for application would be positively related to job dedication was therefore supported for both blue and white collar workers.

Hypotheses 1f-g expected religiosity to relate positively to interpersonal facilitation and organizational support. No significant relations were found for interpersonal facilitation and religiosity among blue and white-collar employees. *Hypothesis1f* thus was not supported. Religiosity was significantly related to organizational support ($\beta = .16$; $p \leq .05$) among blue-collar employees, but not so among white-collar employees. Therefore, *Hypothesis 1g* was only partially supported (see Table 4).

Table 4

Hierarchical Regression of OCB Dimensions on Social Axioms (Reward for Application; Religiosity) among Blue- and White-Collar Employees (Hypotheses 1a, 1f, 1g)

	Blue-collar employees									*White-collar employees*								
	IF			*JD*			*OS*			*IF*			*JD*			*OS*		
	β	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2
Step1																		
Age	-.13			.15			.15			.11			.40*			.41*		
Educ	-.03			.10			.06			.03			.07			.15		
WE	.15			.08			.10			.05			-.23			-.19		
Sex	.09	.04	.04	.01	.06**	.06**	.15	.08	.08	-.09	.04	.04	.02	.08	.08	.03	.13*	.13
Step 2																		
RA	.12			.27**			.25**			.12			.33**			.34**		
R	-.03	.06	.01	.12*	.18**	.13	.16*	.22**	.14*	.00	.06	.01	.00	.18*	.10*	.08	.26**	.13**

Note. Educ = Education; WE = Work experience; RA= Reward for Application; R= Religiosity; IF = Interpersonal facilitation; JD = Job dedication; OS = Organizational support. * $p \leq .05$; ** $p \leq .01$.

Hypotheses 2a-c predicted that relational identification with the supervisor (RI) would be positively related to all three dimensions of OCB. In the blue-collar sample, RI related positively to interpersonal facilitation (β = .33; $p \leq .05$), job dedication (β = .38; $p \leq .05$), and organizational support (β = .39; $p \leq .05$). Furthermore, in the white-collar sample RI related positively to interpersonal facilitation (β = .22; $p \leq .05$) and organizational support (β = .26; $p \leq .05$), but not to job dedication (β = .16; *n.s.*). Therefore, *Hypotheses 2a-c* were fully supported for blue-collar employees while *Hypotheses 2a and 2c* were supported for white-collar employees.

We further expected job status to moderate the effect of relational identification with the supervisor (RI) on all three dimensions of OCB: namely, interpersonal facilitation, job dedication, and organizational support *(Hypotheses 2d-f;* see Table 5*)*. Results showed that RI (β = .05; *n.s.)*, job status (β = .02; *n.s.*) and their interaction term (β = -.29*; n.s.)* did not relate significantly to interpersonal facilitation. This implies that job status did not moderate the relationship of RI and interpersonal facilitation. *Hypothesis 2d* was not supported.

Further, RI (β = .32; $p \leq .01$) related significantly to job dedication. Job status related marginally significantly (β = .10; p = 08), and their interaction term (RI x Job status; β = .50; $p \leq .01$) related significantly to job dedication. Thus, employees who scored high on RI showed more job dedication, and this effect was stronger for blue-collar than for white-collar employees. *Hypothesis 2e* was supported.

Finally, RI (β =.36; $p \leq .01$) related significantly to organizational support, but job status did not relate significantly (β =.06; *n.s.*). Their interaction term (RI x Job status; β = .49; $p \leq .05$) related significantly to organizational support. This means that employees who scored high on RI showed more organizational support, and that the effect was stronger for blue- than for white-collar employees. Hypothesis 2f was supported.

Table 5

Hierarchical Regression of OCB dimensions on Demographics, Job Status and Relational Identification (Hypotheses 2d-f)

	Interpersonal facilitation			*Job dedication*			*Organizational support*		
	β	R^2	ΔR^2	*B*	R^2	ΔR^2	*B*	R^2	ΔR^2
Step1									
Age	.06	--	--	.18*	--	--	.19		
Educ	.00	--		.07	--		.01		
WE	.10	--	--	.01			.05		
Sex	-.02	.02	.02	-.02	.04	.04	.12	.07	.07
Step2									
Job status	.02	.02	.00	.10†	.05†	.01†	.06	.07	.00
Step3									
RI	.05	.02	.00	.32**	.15**	.10**	.36**	.20**	.13**
Step 4									
Job status x RI	-.29	.03	.01	.50**	.17**	.02**	.49*	.21*	.01*

Note. Educ = Education; WE = Work experience; RI = Relational identification with the supervisor. †$p \leq .10$, * $p \leq .05$; ** $p \leq .0$

Hypothesis 3 concerned the potential mediating effect of RI on reward for application and organizational support. Mediation occurs when (1) *reward for application* significantly affects *relational identification*, (2) *RI* has a significant unique effect on organizational support, and (3) the effect of *reward for application* on organizational support significantly shrinks upon the addition of the mediator to the model (Baron & Kenny, 1986; Kenny et al., 1998).

Results of the hierarchical regression analyses (see Tables 6-7) showed that reward for application related significantly to RI in the blue-collar ($\beta = .23$; $p \leq .01$) and white-collar sample ($\beta = .40$; $p \leq .01$). The first condition for mediation was therefore met in both samples.

Further, RI related significantly to organizational support in the blue-collar sample ($\beta = .32$; $p \leq .01$), but not in the white-collar sample ($\beta = .14$; *n.s.*). Because the second and third conditions for mediation were only met for blue-collar employees, we therefore continued to test the mediation effects only for the blue collar employees. Specifically, a Sobel test (Baron & Kenny, 1986) further demonstrated that the effect of reward for application on organizational support shrank significantly upon the addition of the relational identification with the supervisor to the model, $z = 3.54$; $p \leq .05$, showing partial mediation. Thus, *Hypothesis 3* was supported for blue-collar employees, only.

Table 6

Hierarchical Regression of Relational Identification and Organizational Support on Demographics, Reward for Application, and Relational Identification among Blue-Collar Employees (Hypothesis 3)

		Relational identification		Organizational support		
		β		*B*		
		Step1	*Step2*	*Step 1*	*Step2*	Step 3
1.	Age	.00	-.01	.12	.11	.12
	Education	.04	.03	.09	.07	.06
	Work experience	.05	.02	.10	.13	.12
	Sex	.06	.04	.00	-.00	-.03
2.	Reward for application		.23**		.33**	.25**
3.	Relational identification					.32**
	R^2	.00	.06**	.09**	.21**	.31**
	Adj R^2	-.00	.04**	.07**	.19**	.29**
	ΔR^2		.06**		.12**	.10**

Note. * $p \leq .05$, ** $p \leq .01$.

Table 7

Hierarchical Regression of Relational Identification and Organizational Support on Demographics, Reward for Application, and Relational Identification among White-Collar Employees (Hypothesis 3)

		Relational identification		Organizational support		
		β		*B*		
		Step1	*Step2*	*Step 1*	*Step2*	Step 3
1.	Age	-.04	-.10	.32	.24	.27
	Education	.06	.05	.13	.12	.11
	Work experience	.02	.08	-.13	-.05	-.07
	Sex	-.17	-.11	.02	.08	.10
2.	Reward for application		.40**		.40**	.34**
3.	Relational identification					.14
	R^2	.03	.19**	.08	.24**	.25
	Adj R^2	-.00	.15**	.04	.19**	.20
	ΔR^2		.16**		.16**	.01

Note. * $p \leq .05$, ** $p \leq .01$.

To sum up, reward for application was related to job dedication for both blue- and white-collar employees. Religiosity was related to organizational support among blue-collar employees, but not so among white-collar employees. RI related positively to interpersonal facilitation job dedication and organizational support among blue-collar workers. In the white-collar sample, RI related positively to interpersonal facilitation and organizational support but not to job dedication. The relationship between RI and job dedication, RI and organizational support was stronger for blue-collar employees than for white-collar employees. RI partially mediated the relationship between reward for application and organizational support among blue-collar workers.

2.4. Discussion

In a field study conducted among Turkish blue- and white-collar textile employees, we investigated two social beliefs and relational identification with the supervisor as determinants of their OCB. In doing so, we extended previous work that almost exclusively focused on OCB among white-collar employees by investigating both white and blue-collars' social axioms, relational identification, and OCB in a collectivistic society.

First, we hypothesized that reward for application and religiosity would be related to different dimensions of OCB. More specifically, findings showed that reward for application was related to job dedication for both blue and white-collar employees, thus supporting Hypothesis 1a. Employees who believe that hard work pays off are also more likely to work extra hours. This finding is consistent with previous research that showed a positive relation between reward for application and the number of working hours (International survey research, 1995). No significant differences were found for blue- and white-collar employees. Although not hypothesized, reward for application also related positively to organizational support in both blue- and white-collar samples, meaning that those employees who believe in hard working are more likely to support the organization they work for. We further expected religiosity to be positively related to interpersonal facilitation and organizational support (H1b-c). Indeed, blue-collar employees who had religious beliefs supported their organizations. Although not hypothesized, religiosity was also related to job dedication among blue-collar employees.

Among white collar employees, however, religiosity beliefs were not related to any of the OCB dimensions. Because blue-collar employees have a low level of education, their religiosity beliefs may be more likely to determine their work behaviors than that of white-collar employees. Uecker and Regnerus (2007) indeed found that education reduced the importance of religion in people's lives. Higher education therefore may lessen the effects of religious beliefs on the behavior of white-collar employees. However, this interpretation is highly speculative; further studies should strive to validate this finding seek more empirical support.

Interpersonal facilitation and organizational support are related to others in nature, whereas job dedication is typically oriented towards one`s job. Building further on these assumptions, we expected religiosity (which also assumes orientation towards others, i.e., doing good for others) not to relate to job dedication, but instead to relate to interpersonal facilitation and organizational support. However, in some cultures/communities (such as countries were Protestantism is common; the Calvinist cultures), a positive relation between religiosity and OCB can be expected. Future research can test this expectation.

In accordance with the second hypothesis, we found that relational identification to the supervisor was an important determinant of all OCB-dimensions among blue-collar employees and of interpersonal facilitation and organization support among white-collar employees (H2a-c). This finding is in line with previous research that demonstrated the importance of social exchange relationships between subordinates and their supervisors for their OCB (i.e., Leader Member Exchange, LMX, Deluga, 1994). Ashforth, Harrison, and Corley (2008) stressed the significance of relational identification with the supervisor on organizational behaviors. Nevertheless, very little research up till now has empirically examined this relationship (Sluss & Ashforth, 2008). Our findings therefore add to the literature insofar as we found positive relations among blue -and white-collar employees' relational identification with their supervisor and their OCB (for blue-collar employees, this holds for all OCB dimensions; for white-collar employees, this holds for interpersonal facilitation and organizational support). These positive relations clearly fit Turkish society, which is a culture of relatedness (Smith et al., 2006) in which people define their self-concepts in terms of their relationship to others. Relational identification with the supervisor, on the other hand, was not related to job dedication among white-collar employees. Previous research showed that blue-collar employees are more

dependent on their supervisor while executing their tasks than are white-collar employees (Michael et al., 2006). This may be the reason why job dedication for white-collar employees was not affected by their relational identification with their supervisors.

Our findings also demonstrated that the relation between relational identification with the supervisor and organizational support is even stronger for blue-collar employees than it is for white-collar employees (H2f). Supervisors are very important to blue-collar workers in manufacturing (Michael et al., 2006) because blue-collar employees produce goods while their supervisors indeed provide guidance to them. Blue-collar employees get in touch with their supervisors more frequently because they depend more on their supervisor while executing their tasks than do white-collar employees (Michael et al., 2006). Consequently, blue-collar employees who define themselves in terms of their relationships to their supervisors are also more likely support their organizations.

Finally, relational identification with the supervisor (RI) partially mediated the relationship between reward for application and organizational support for blue-collar employees (H3). Blue-collar employees who consider that hard work pays off support their organizations, and this can in part be explained by the degree to which they relationally identify with their supervisors. As Turkish society has a hierarchical structure, blue-collar employees more easily accept the higher status of their supervisors (Kabasal & Bodur, 2002), and therefore their relational identification with their supervisor may partly explain the effect of reward for application beliefs on organizational support behavior. Our findings further showed that RI was not a mediator among white-collar employees. The reason for this may be that white-collar employees have more prestigious careers than do blue-collar employees, and therefore their careers may be more self-defining than their RI. Because white-collar employees' RI may be less important to them for executing their tasks in the proper manner, their RI may not play an important and mediating role between their reward for application beliefs and organizational support behavior.

A first practical implication of our study is that organizations should be aware of the supervisor's role for blue-collar employees, at least in a Turkish work context. This study showed that relational identification with the supervisor has positive effects for blue-collar employees: namely, an increased interpersonal facilitation, job dedication and organizational

support. Because supervisors play an important role in a Turkish society, employees will obey organizational rules because they care about their relationships with their supervisors. Supervisors therefore should be aware of their facilitating role on employees' OCB, and should try to build good relationships with their subordinates. However, blue-collar employees who include their relationship with the supervisor in their self-concept may be perceived as "dependent employees" or "unprofessional employees" in some cultures (e.g., The Netherlands, Sweden, and Canada), because these cultures are highly individualistic and lower in power distance. Thus, supervisors from individualistic and low power distant cultures should be aware of these cultural differences and nuances if they are supervising employees that are not just from individualistic but also from collectivistic and high power distant cultures. In multicultural societies and multinational organizations, one needs to put more effort into interpreting the behavior of employees who have different cultural backgrounds. Future research could investigate whether social axioms are stronger predictors of OCB than relational identification in low power distance cultures such as for instance The Netherlands, Sweden, and Canada. Cultural diversity on the work floor is a growing issue in many companies. Our findings are also interesting for national and multinational companies that want to improve intercultural communication and awareness on the work floor.

Some study limitations are worth mentioning. First, we made use of self-report measures. In order to limit socially desirable responses and multicollinearity, future studies could include supervisors` and colleagues` evaluations of OCB and their relational identification with the supervisor. Furthermore, a cross-sectional design was used since data were collected at only one point in time. Therefore, we cannot draw causal inferences about the direction of the relationships. This is the first study in this area, yet it would be useful to collect more longitudinal data and/or to use experimental designs in order to make stronger causal inferences about the research findings. Future studies could also investigate groups other than Turkish textile employees in order to see whether our findings generalize across other collectivistic cultures and occupations. Not only supervisors but also colleagues are part of employees' social relationships at work. Therefore, investigating the relation between employees' relational identification with their colleagues (other than supervisors) and their OCB could be another promising avenue for further research. Lavelle, Rupp, and Brockner (2007) indeed demonstrated

that commitment to colleagues is related to OCB towards colleagues. In the light of this further research can examine the link between relational identification with the colleagues and OCB directed towards colleagues. Wasti and Can (2008) also demonstrated that commitment to supervisor was related supervisor related OCB. Their findings provide support for the "compatibility" hypothesis which argues that multiple constituencies of commitment framework are necessary in explaining work attitudes and behavior. Further research therefore should examine whether multiple foci of relational identification can be related to different foci of OCB. Although our findings showed that relational identification with the supervisor were related to interpersonal facilitation and organizational support, further research should try to distinguish between lower-order collectives at the organization such as colleagues and work unit. For instance relational identification with co-worker may have a direct impact upon certain group-level outcomes (e.g., cooperation, team performance, unity) and certain organizationally-targeted yet individual-level outcomes (e.g., organizational identification, organizational support).

In summary, this study is among the first to investigate social axioms and relational identification as potential antecedents of OCB among white- and blue-collar employees in a collectivistic society (Turkey). To date, OCB has mainly been investigated in individualistic societies, but it might play an even a more important role in more collectivistic environments. Despite some study limitations, our research findings are promising as they show the importance of social axioms for employees' organizational citizenship behavior at work, in both a white- and blue-collar sample. In general, less research attention has been given to blue-collar employees in comparison to their white-collar counterparts. However, blue-collar employees are important sources of competitive business advantage, in particular in production-oriented entities. Hence, we strongly recommend more scientific research with respect to the OCB of blue-collar employees. Finally, the present study is the first to explore employees' organizational citizenship behavior and their relational identification with their supervisors. This relationship seemed of particular importance to the lower-educated, blue-collar employees, who might be more dependent on their supervisor, than to the higher-educated white-collar employees. Hence, we plead for more research on the role of the supervisor and other determinants of OCB, particularly among blue-collar employees, who have been relatively under-investigated when compared to white collars. Further research could take the potential moderating role of the type of culture

(e.g., individualistic/collectivistic; feminine/masculine) into account, because societal culture influences organizational culture. This helps us to understand reasons for certain behavioral differences taking place not only across cultures but also within cultures.

Chapter 3

Antecedents of Organizational Citizenship Behavior among Turkish White-Collar Employees in Turkey and Turkish-Dutch White-Collar Employees in the Netherlands[1]

This study examined the relationship between social axioms (reward for application, social cynicism, religiosity, social flexibility, and fate control), relational identification with the supervisor, and organizational citizenship behavior (OCB: interpersonal facilitation, job dedication, and organizational support) among Turkish white-collar employees in the Netherlands (n = 103) and in Turkey (n = 147). A series of hierarchical regression analyses showed a different relation between social axioms and OCB among Turkish immigrants in the Netherlands compared to their counterparts in Turkey. Specifically, reward for application was related positively to job dedication among Turkish employees in Turkey, but not among Turkish employees in the Netherlands. Religiosity was unrelated to interpersonal facilitation and organizational support among Turkish employees in Turkey, yet positively related to organizational support among Turkish-Dutch. As expected, among Turkish employees in Turkey, relational identification with the supervisor was positively related to OCB: namely, to interpersonal facilitation and organizational support. This relationship was not found among Turkish-Dutch workers. Finally, among Turkish-Dutch employees, their length of stay in the Netherlands appeared to weaken the relationship between relational identification with the supervisor and OCB, in particular interpersonal facilitation and organizational support. These findings are relevant for understanding determinants of OCB among immigrants and their counterparts living in their own countries, particularly to demonstrate cultural transformations with regard to immigrants.

[1] This chapter has been submitted for publication as: Cem-Ersoy, N., Born, Ph. M., Van der Molen, H. T., & Derous, E. (submitted). Antecedents of organizational citizenship behavior among Turkish white-collar employees in Turkey and Turkish-Dutch white-collar employees in the Netherlands.
This chapter was presented at the 19th Congress of the International Association of Cross-Cultural Psychology, Bremen, Germany, July, 2008.

Chapter 3

3.1 Introduction

Organizational citizenship behavior (OCB) has been defined as employee behavior supporting the social and psychological fabric of the organization (Borman & Motowidlo, 1993), such as helping one's colleagues. OCB has positive impacts on several individual-level outcomes (e.g., employee performance and reward allocation decisions) as well as on organizational-level outcomes (e.g., productivity, efficiency, costs, customer satisfaction) (Podsakoff, Whiting, Podsakoff & Blume, 2009). However, studies have also shown that predictors of OCB may vary across cultures (Chen, Tsui, & Farh, 2002). For instance, organizational commitment has been found to be an important predictor of OCB in Western cultures (Lavelle et al., 2009), whereas research within the collectivistic culture of China has shown that commitment to one`s supervisor is a more influential predictor of OCB than is organizational commitment (Chen et al., 2002).

Testa (2009) reported that ethno-cultural differences within national boundaries have become more manifest in determining antecedents of OCB. The work-force in a number of western countries has become highly diverse, and people from many different ethno-cultural backgrounds work together. The present study focuses on antecedents of OCB among employees from one of the largest minority groups in the Netherlands: the Turkish-Dutch (Myors et al., 2008). By studying employees' OCB, the present research extends previous work on Turkish-Dutch migrants, which has almost exclusively investigated their general acculturation attitudes (Arends-Tóth & Van de Vijver, 2004; Verkuyten & Martinovic, 2006). The effects of the antecedents of OCB will be compared to their effects among Turkish employees working in Turkey. To our knowledge, until now no study has compared antecedents of OCB among Turkish-Dutch employees with their Turkish counterparts working in Turkey. Hence, the first aim of this paper is to focus on this issue.

The first generation of Turkish migrants in the 1960s had low levels of education, worked in low-skill jobs, and had a low social status in Dutch society. Although unemployment is still higher among Turkish migrants than among native Dutch (CBS, July 21, 2008), the second generation of Turkish-Dutch is much more highly educated and has better jobs than their parents (Arends-Tóth, 2003). More recently, migration from Turkey only for the purpose of reunited families has declined, and more skilled workers have come to the Netherlands (CBS, January 15, 2009). These changes in migration imply that many Turkish-

Dutch workers currently contribute to the Dutch economy in numerous types of jobs, also in those with a higher status. Interestingly, most studies have investigated blue-collar migrants of low SES involving manual labor, whereas scant research has focused on Turkish-Dutch white-collar employees, who typically occupy professional, managerial, or administrative positions. A second aim of this paper, therefore, is to extend previous research on Turkish migrants by investigating white-collar employees and comparing these with their white-collar counterparts in Turkey.

A final study aim relates to the investigation of several potential antecedents of OCB within both samples from a cross-cultural perspective. Social beliefs (i.e., social axioms) include people's general perceptions and cognitions about the social world, and have been shown to differ across cultures (Leung et al., 2002). These beliefs may form potential antecedents of OCB. For instance, Kwantes, Karam, and Kuo (2008) found that employees who scored high on social cynicism considered OCB (particularly as regards conscientious behavior) more as extra-role than as intra-role behavior, whereas the reverse was true for employees who scored high on religiosity beliefs. Although studies have shown that employees' social world views may predict their work-related behavior and attitudes (Andersson & Bateman 1997; Singelis, Hubbard, Her, & An, 2003; Youssef & Luthans, 2007), we are only aware of the Kwantes et al. (2008) study that has looked into social beliefs as potential antecedents of OCB.

Many studies have demonstrated the importance of social relationships at work for OCB (Anderson & Williams, 1996; Kamdar & Van Dyne, 2007). In this sphere, we will investigate the relational identification of employees' with their supervisor (RI) (Sluss & Ashforth, 2007) as a potential antecedent of OCB. RI may be particularly relevant within a non-western, Turkish context as will be described below. Hence, a third aim of this paper is to focus on the way social beliefs and one's relational identification with the supervisor relate to OCB.

Below, we will first explain cultural characteristics of Turkish migrants in the Netherlands. We will then focus on social beliefs and their relevance to OCB, and will explain relational identification with the supervisor and the way it relates to OCB. Each section will feature several hypotheses.

Cultural characteristics of Turkish migrants in the Netherlands and their cultural origins

Because migrants live in a culture that is different from that of their country of origin, their cultural transformations have been examined extensively. For instance, it has been

shown (Güngör, 2008; Phalet & Schönpflug, 2001) that migrants maintain their ethnic cultural characteristics and adhere even more strongly to their ethnic cultural characteristics than do their native counterparts living in their own countries. Arends-Tóth and Van de Vijver (2004) shared this idea, as they reported that Turkish-Dutch migrants retained but also simultaneously altered their ethnic cultural characteristics. Specifically, they preferred to keep their cultural characteristics in private domains such as child-rearing, celebrations, and food habits, but adapted their behavior to the Dutch culture in functional and utilitarian domains such as social contacts and education. Because the work environment is one of the public domains where migrant employees are likely to come into contact with Dutch culture, their behavior may be considerably affected by Dutch cultural characteristics. Until now, however, the work domain remains under-investigated among the Turkish-Dutch population.

Further, whereas most research on migrants has concentrated on their acculturation and multiculturalism attitudes (Arends-Tóth & Van de Vijver, 2004; Van Oudenhoven, Prins, & Buunk, 1998; Verkuyten & Martinovic, 2006), only a few studies have aimed to explain migrants' work behavior in terms of the characteristics of their cultural roots. The Turkish-Dutch minority, in contrast, has been compared with the Dutch majority culture in many studies (Van Oudenhoven et al., 1988; Verkuyten & Martinovic, 2006). It is also important to compare Turkish migrant workers with Turkish people working in Turkey in order to understand to what extent these groups share the same and different cultural aspects regarding work behavior (e.g., Bornstein & Cote, 2001; Güngör, 2008).

Social beliefs and OCB

Culture shapes norms, perceptions, and people's expectations, and is learned through childhood socialization (Triandis, 1994). Social beliefs (social axioms; Leung et al., 2002) are part of one's culture, as learned during socialization, and these beliefs affect people's perceptions about the world. Social beliefs have been defined as generalized beliefs about oneself as well as about the social and the physical world. They are regarded to be assertions about the associations between two entities, such as "Hard work leads to achievement in the end" (Leung et al., 2002). Social axioms are categorized into five dimensions: reward for application, social cynicism, social complexity, fate control, and religiosity. Reward for application represents a world view that people who work hard will achieve more in the end. Social cynicism is a world view that sees people and organizations in a negative and distrustful manner. Social complexity involves a view that people may have inconsistent behavior in different situations. Fate control refers to the belief that events are pre-determined

in life and that ways exist to influence the results of these events. Finally, religiosity is a belief system that accepts the existence of supernatural forces and sees religion as functional in people`s lives. This social five-axiom framework has been developed by Leung et al. (2002), who analyzed people's social beliefs within 41 cultures (Leung et al., 2002).

As regards OCB, previous research has made a distinction among interpersonal facilitation, job dedication, and organizational support (Borman et al., 2001; Van Scotter & Motowidlo, 1996). Interpersonal facilitation and organizational support refer to other-directed behavior, as they are directed towards one's colleagues and the organization as a whole, respectively. In contrast, job dedication has a much stronger focus on the self, because it refers to types of behavior such as persistence, initiative in one's job, and self-development. Moorman and Blakely (1995) looked specifically into the relationship between other-oriented and self-oriented forms of OCB on the one hand, and individualistic and collectivistic orientations of people on the other hand. They demonstrated that collectivistically oriented people showed more other-oriented OCB such as interpersonal facilitation and organizational support than did individualistically oriented people. Hence, different dimensions of OCB may be predicted by varied antecedents, and it can be argued that social axioms will relate differently to diverse dimensions of OCB.

The main premise of the reward for application belief is that people who work hard will achieve more (Leung et al., 2002). The reward for application belief relates positively to the number of working hours per week, as well as to one's level of conscientiousness (e.g., Chen, Fok, Bond, & Matsumoto, 2006; International survey research, 1995). As job dedication involves working hard to solve a work-related problem and working extra hours to complete a work task, the reward for application belief and job dedication clearly have a common focus. We therefore hypothesize a positive relationship between reward for application and this particular OCB dimension for both samples:

Hypothesis 1a. Reward for application will relate positively to job dedication among Turkish-Dutch employees in the Netherlands and among Turkish employees in Turkey.

Regarding migrants, earlier research has studied the effects of demographic variables on their acculturation outcomes (Church, 1982; Furnham & Li, 1993). Education level has been demonstrated to be one of these important variables (Ataca & Berry, 2002; Jayasuriya, Sang, & Fielding, 1992; Ouarasse & Van de Vijver, 2005). Migrants with a higher education are

able to adapt more easily to host cultures than are migrants with a lower education (Ataca & Berry, 2002). Migrants with higher education levels will be more likely to translate a belief that hard work pays off in efforts at work, because this belief has been justified and reinforced by the efforts they made throughout their educational process and by the resulting achievements. Immigrants who endorse reward for application beliefs also seem to have more active styles of coping within the host culture (Safdar, Lewis, & Daneshpour, 2006). The Turkish-Dutch sample in this study consisted of white-collar employees, implying that they all had at least vocational training. Some of them, however, had a considerably higher education such as a PhD degree Hence, it can be argued that people with higher education levels are more likely to convert their reward for application beliefs into higher levels of efforts at work. In line with these ideas, we hypothesize that:

Hypothesis 1b. Education level will moderate the relationship between the reward for application belief and job dedication among Turkish-Dutch employees in the Netherlands. More specifically, the relationship between reward for application and job dedication will be stronger at a higher educational level in this group.

Religiosity concerns the belief that supernatural forces control the universe and that religious beliefs are functional for living a happy life. People who endorse religiosity beliefs have the conviction that these beliefs have a positive influence on inter-personal relationships (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004). Religiosity has further been related to agreeableness (McCrae, 2002), which includes a concern for others and undertaking good behavior by giving up one's own egoistic interests (Bond et al., 2004). For the Turkish employees in Turkey, we thus expect a positive relationship between religiosity and that organizational citizenship behavior is focused on others:

Hypothesis 1c. Among Turkish employees in Turkey, religiosity will positively relate to other-oriented OCB: namely, interpersonal facilitation and organizational support.

In contrast, for Turkish-Dutch employees in The Netherlands, this positive relationship is not expected. Although religiosity has been shown to be related to positively valued constructs such as agreeableness (McCrae, 2002) and positive affect (Diener & Suh, 1999), it has also

been shown to be related to rejection of culturally distant groups (Safdar et al, 2006). Indeed, Safdar et al. (2006) showed that religiosity was associated with refusing inter-cultural contacts, the denial of customs and traditions of different cultural groups. Turkish and Dutch cultures have different religious backgrounds: namely, Islamic and Christian, respectively. Turkish-Dutch employees who endorse high religiosity beliefs therefore may be more likely to distance themselves from Dutch society. Indeed, it has been demonstrated that Turkish-Dutch people who had high religious identification were less likely to identify with the Dutch culture (Verkuyten, 2007; Verkuyten & Yildiz, 2007). In line with these studies, we consequently hypothesize that:

Hypothesis 1d. Among Turkish-Dutch employees in the Netherlands, religiosity will be negatively related to other-oriented OCB: namely, interpersonal facilitation and organizational support.

Although social cynicism, fate control, and social flexibility are social axioms that may be relevant to OCB, these dimensions were not used in any of our hypothesis, due to their low alpha coefficients (see the method section).

Relational identification with the supervisor (RI) and OCB

Various studies have highlighted the importance of social relationships at work for OCB (Anderson & Williams, 1996; Kamdar & Van Dyne, 2007). Mutual confidence between leaders and subordinates positively influences subordinates' OCB (Anderson & Williams, 1996). Accordingly, Kamdar and Van Dyne (2007) demonstrated that the quality of the social relationship with one's supervisor can reduce the effect of employees' personality factors on OCB.

Sluss and Ashforth (2007) recently introduced the concept of relational identification with the supervisor (RI). They defined this concept as the degree to which one defines oneself in terms of one's relationship with his/her supervisor. An employee's RI may be seen as an expansion of the self in the sense that the self exceeds one's personal characteristics by including "significant others": namely, one's supervisors (Sluss & Ashforth, 2007). Because Turkey is a collectivistic culture in which people define their self-concepts in terms of their relationships to others (Hofstede, 1991; Smith et al., 2006), employees' RI is expected to be especially salient for their OCB. Although positive social relationships have been shown to be important in individualistic cultures as well (Anderson & Williams, 1996; Kamdar & Van

Dyne, 2007), one's RI seems much more relevant in collectivistic than in individualistic cultures. People in collectivistic cultures will more naturally define their self-concepts in terms of their relationships with others. Therefore, RI may be an important determinant of OCB among employees in Turkey.

Arends-Tóth and Van de Vijver (2004) showed that Turkish migrants adapt to the Dutch culture particularly in public life domains, the most important of which is the work environment. In line with these findings, we argue that Turkish-Dutch employees in the Netherlands will be familiar with Dutch individualistic values, and consequently their OCB will less likely be influenced by their RI than for Turkish employees in Turkey. Turkish-Dutch employees work in Dutch-managed organizations. This work environment will be an additional context in which to expect that the relationship between RI and OCB will be weaker for Turkish-Dutch employees in the Netherlands than for Turkish employees in Turkey. Our hypothesis consequently is:

Hypothesis 2a. Country of residence of the employees (i.e., Turkey vs. the Netherlands) will moderate the relationship between RI and OCB. Specifically, the relationship between one's RI and one's OCB will be stronger for Turkish employees in Turkey than for Turkish employees in the Netherlands.

Next to the educational level of migrants, the length of stay in the host society is another important demographic factor in the prediction of acculturation outcomes (Cortes, Rogler, & Malgady, 1994; Quarasse & Van de Vijver, 2005). Length of stay has been shown to be positively related to migrants' attitudes toward the foreign culture and to be negatively related to attitudes toward one's own ethnic culture (Cortes et al., 1994). Furthermore, Ouarasse and Van de Vijver (2005) found that the longer Morroccans lived in the Netherlands, the less they identified positively with their own ethnic culture. Workplace relationships are considered important in the Turkish culture (Aycan, 2006). In particular, developing personal relationships between supervisors and subordinates is a common practice (Aycan, 2006). However, personalized relationships between supervisors and subordinates are not expected to be salient aspects in the Dutch workplace, due to the more individualistic nature of this society (Hofstede, 1991). Along these lines, it can be assumed that the longer Turkish-Dutch employees live in The Netherlands, the more they will adapt to the Dutch culture. Because RI seems to be a less salient characteristic of the Dutch workplace than of the Turkish work

context, Turkish-Dutch who live longer in the Netherlands will be more familiar with aspects of the Dutch workplace and consequently will be less likely to relationally identify with their supervisors. Moreover, RI of Turkish-Dutch workers in the Netherlands may be less likely to relate to OCB than with Turkish employees from Turkey. In light of this, we hypothesize that:

> *Hypothesis 2b.* Length of stay in the Netherlands will moderate the relationship between RI and OCB; such that the positive relationship between RI and OCB will become weaker the longer Turkish-Dutch workers are in the Netherlands.

3.2. Method

Participants and Procedure

103 Turkish-Dutch white-collar employees who are members of the Turkish Academic Network in the Netherlands (TANNET) and members of an e-group such as Middle East Technical University graduates in the Netherlands (METU-NL) (56% female, $Mean_{age} = 29$, $SD_{age} = 8.37$) and 147 white-collar employees from a textile factory in Western-Turkey (28% female, $Mean_{age} = 28$, $SD_{age} = 6.07$) participated in this study. Two groups were comparable in terms of their occupations. There were IT, chemical and mechanical engineers in both groups. There were also bank employees and managers in Turkish-Dutch group who work in comparable occupations in finance and accounting departments of the textile factory. Among the Turkish-Dutch employees, 25% had PhD degrees, 38% had university degrees, and 37% had vocational training. Among the Turkish employees in Turkey, 1% had a PhD degree, 51% had graduated from university, and % 46 had high school. Among the Turkish-Dutch employees, 55% had at least 5 years of work experience compared to 53% of the Turkish employees. Of the Turkish-Dutch participants, 45% were born in the Netherlands and 38% had been living in this country for less than 10 years. We checked whether Turkish-Dutch employees in the Netherlands and Turkish employees in Turkey differed in terms of age, work experience, gender, and education. T-test results showed that there was no age difference, t (245) = 3.10, *n.s.*; no work experience difference, t (245) = 2.07, *n.s.* However, Turkish-Dutch was more highly educated than Turkish employees in Turkey t (248) = 3.51, $p \leq .01$ and there were more females among the Turkish-Dutch participants than among the Turkish participants in Turkey, t (244) = 4.69, $p \leq .05$.

All participants were informed about the research via e-mails and were invited to participate on a voluntary basis. Confidentiality and anonymity of responses were emphasized and assured. Data were collected via e-survey (74% of data were collected via e-survey) and paper-and-pencil forms (26% of the data were collected via paper-and-pencil forms). Paper-and-pencil forms of the surveys were distributed in a closed envelope and collected in a closed envelope.

Measures

In accordance with test translation guidelines (Van de Vijver, 2003), all measures that originated from the English language were translated from English to Turkish and back-translated from Turkish to English by five bilingual experts. Four of these were linguists whose mother tongue was Turkish and who had studied the English language; the fifth was a bilingual Turkish industrial and organizational psychologist. The participants answered questionnaires in Turkish. Reliabilities overall were acceptable for research purposes (Nunnally, 1978) and can be found in Table 1.

Table 1

Means, Standard Deviations, Alpha Reliabilities, and Correlations among All Variables

		Turkish-Dutch employees			*Turkish employees*								
		M	*SD*	*α*	*M*	*SD*	*α*	*1*	*2*	*3*	*4*	*5*	*6*
1.	LS	17.48	13.11	--	--	--	--	--	--	--	--	--	--
2.	Age	29.28	8.87	--	28.33	6.07	--	-.27*	--	-.10	.29**	.82**	.17*
3.	Sex	1.57	.49	--	1.28	.45	--	.15	-.24*	--	.06	-.19*	-.11
4.	Edu	1.84	.78	--	1.53	.50	--	-.27**	.25*	-.08	--	.33**	.28*
5.	WE	8.86	8.40	--	7.04	5.15	--	-.21*	.70**	-.31*	.20*	--	.15
6.	IF	3.30	.62	.72	3.69	.71	.65	-.15	.27**	-.08	.11	.28**	--
7.	JD	3.93	.47	.73	4.31	.57	.73	-.04	-.13	.05	.08	-.18	.39**
8.	OS	4.04	.50	.67	4.56	.45	.71	-.25*	.05	.01	.25**	.06	.54**
9.	OCB	3.75	.41	.84	4.18	.65	.84	-.19	.04	.02	.22**	.04	.84**
10.	RA	3.97	.63	.69	4.29	.69	.84	-.27**	.14	-.14	.20*	.09	.31**
11.	Rel	3.16	.63	.77	3.88	.74	.67	.08	-.18	-.04	.07	-.15	.02
12.	RI	3.09	.63	.65	3.47	.64	.64	-.26**	-.08	.04	.04	-.06	-.10

Note: Correlations for Turkish-Dutch employees are presented below the diagonal; correlations for Turkish employees in Turkey are presented above the diagonal. LS = Length of stay in the Netherlands; Edu = Education level; WE = Work experience; IF = Interpersonal facilitation; JD = Job dedication; OS = Organizational support; OCB = Total score of OCB scale; RA = Reward for application; Rel = Religiosity; RI = Relational identification with the supervisor. Gender: 1= male; 2= female; Education: 1= vocational school (vocational school and high school in the Turkish sample), 2 = university degree, 3 = PhD degree; Length of stay in the Netherlands and Work experience are expressed in years. All variables except length of stay in the Netherlands, age, gender education, and work experience are measured using a 5-point Likert scale. *$p \leq .05$; ** $p \leq .0.1$*

Table 1 (continued)

Means, Standard Deviations, Alpha Reliabilities, and Correlations among All Variables

		Turkish-Dutch			*Turkish employees*								
		M	*SD*	*α*	*M*	*SD*	*α*	*7*	*8*	*9*	*10*	*11*	*12*
1.	LS	17.488	13.11	--	--	--	--	--	--	--	--	--	--
2.	Age	29.28	8.87	--	28.33	6.07	--	.13	.00	.01	.03	.04	.05
3.	Sex	1.57	.49	--	1.28	.45	--	-.08	.04	-.03	-.12	-.24**	-.12
4.	Edu	1.84	.78	--	1.53	.50	--	.15	.17*	.06	.10	.04	.10
5.	WE	8.86	8.40	--	7.04	5.15	--	.01	.20*	.15	.01	.04	.08
6.	IF	3.30	.62	.72	3.69	.71	.65	.35**	.30**	.80**	.22*	-.16	.20*
7.	JD	3.93	.47	.73	4.31	.57	.73	--	.43**	.77**	.29**	.12	.12
8.	OS	4.04	.50	.67	4.56	.45	.71	.40**	--	.70**	.32**	-.10	.22*
9.	OCB	3.75	.41	.84	4.18	.65	.84	.74**	.80**	--	.34**	.12	.27**
10.	RA	3.97	.63	.69	4.29	.69	.84	.23*	.36**	.35**	--	.39**	.40**
11.	Rel	3.16	.63	.77	3.88	.74	.67	.15	.27**	.15	.09	--	.13
12.	RI	3.09	.63	.65	3.47	.74	.64	.00	-.03	-.02	.06	-.15	--

Note: Correlations for Turkish-Dutch employees are presented below the diagonal; correlations for Turkish employees in Turkey are presented above the diagonal. LS = Length of stay in the Netherlands; Edu = Education level; WE = Work experience; IF = Interpersonal facilitation; JD = Job dedication; OS = Organizational support; OCB = Total score of OCB scale; RA = Reward for application; Rel = Religiosity; RI = Relational identification with the supervisor. Gender: 1= male; 2= female; Education: 1= vocational school (vocational school and high school in the Turkish sample), 2 = university degree, 3 = PhD degree; Length of stay in the Netherlands and Work experience are expressed in years. All variables except length of stay in the Netherlands, age, gender education, and work experience are measured using a 5-point Likert scale. *$p \leq .05$; ** $p \leq .0.1$*

Organizational citizenship behavior (OCB). OCB consists of three distinct dimensions, namely interpersonal facilitation, job dedication, and organizational support (Borman et al., 2001; Van Scotter & Motowidlo, 1996). Interpersonal facilitation (five items; an example item is "I help co-workers when they are successful") refers to helping co-workers when such help is needed; Job dedication (five items; an example item is "I put in extra hours to get work done") refers to one's dedication to perform specific work-related tasks above and beyond the call of duty. The items for Interpersonal facilitation and Job dedication were adapted from Van Scotter and Motowidlo (1996). Organizational support refers to supporting the organization even if it is undergoing hardships (five items; an example item is "I show loyalty to the organization by staying with the organization despite temporary hardships") and was adapted from Borman et al. (2001).

Confirmatory factor analyses were conducted to test the three-factor structure of the OCB scale. Good fit indices were found for a three-factorial structure (Hu & Bentler, 1999). Specifically, the items for OCB showed a good fit in the Turkish-Dutch sample, $\chi 2$ (df = 76) = 102.83, *n.s.*; RMSEA = .06; CFI = .93, as well as in the sample of Turkish employees in Turkey, $\chi 2$ (df = 76) = 110.37, $p \leq .05$; RMSEA = .03; CFI = .91.

Conceptual agreement was reached when measurement invariance across both samples was tested (see Table 2 for values of the fit indices). As expected, the χ^2 of the restricted models increased slightly but none of the $\Delta\chi^2$ -values was significant. The fit indices indicated that the constrained models fit the data well. Specifically, the fit statistics for the more restricted models did not alter from the fit indices of the unrestricted models: RMSEA values and CFI values remained the same. The PCFI increased slightly, indicating a better model.

For Turkish-Dutch employees, alpha coefficients were .72 for Interpersonal facilitation, .73 for Job dedication, and .67 for Organizational support. For Turkish employees, alpha coefficients were .65 for Interpersonal facilitation, .73 for Job dedication, and .71 for Organizational support.

Relational identification with the supervisor (RI). An adapted version of Sluss and Ashforth`s (2007) 6-item relational identification with the supervisor scale was used (with 1 = *do not agree at all to* 5 = *agree very much)*. Example items are "The relationship with my supervisor reflects what kind of a person I am at work" and "If someone criticizes my relationship with my supervisor, I feel personally insulted".

Confirmatory factor analyses were conducted to analyze the one-dimensional structure of the relational identification with the supervisor scale. Fit indices were very good both for Turkish-Dutch employees and Turkish employees in Turkey (Hu & Bentler, 1999). Specifically, the scale showed a good fit in the Turkish-Dutch sample, $\chi 2$ (df = 5) = 11.17, *n.s.*; RMSEA = .06; CFI = .92, as well as in the sample of Turkish employees in Turkey, $\chi 2$ (df =5) = 4.39 *n.s.*; RMSEA = .02; CFI = 1.00.

Conceptual agreement was reached when measurement invariance across both samples was tested (see Table 2 for the values of the fit indices). Again, the χ^2 of the restricted models increased slightly but none of the $\Delta\chi^2$ -values was significant. The constrained models fit the data well, with the fit statistics for the more restricted models altering from the fit indices of the unrestricted models as follows: RMSEA remained the same, whereas CFI increased from .94 to .96.

Alpha coefficients were .65 for Turkish-Dutch employees and .64 for Turkish employees in Turkey.

Social axioms. An adapted Dutch (Van de Vijver, 2002) and Turkish version (Ataca, 2002) of the short 20-item social axiom scale was used (with 1 = *do not believe at all to* 5 = *believe very much*). Each axiom was measured using five items. Example items are "Hard-working people will achieve more in the end" (Reward for application) and "Belief in a religion helps one understand the meaning of life" (Religiosity).

For Turkish-Dutch employees alpha coefficients were .69 for reward for application, .77 for religiosity, .71 for social cynicism, .50 for social flexibility and .25 for fate control. For Turkish employees in Turkey, alpha coefficients were .84 for reward for application and .67 for religiosity, 58 for social cynicism, .52 for social flexibility and .33 for fate control. Because social cynicism, fate control and social flexibility scales had low alpha coefficients, these scales were deleted and further analyses were conducted with the remaining social axioms.

Confirmatory factor analyses were conducted to analyze the one-dimensional structure of the reward for application and religiosity scales. Their cross-cultural equivalence was also tested. Overall, fit indices were good for both scales (Hu & Bentler, 1999). Specifically, Reward for application showed a good fit in the Turkish-Dutch sample, $\chi 2$ (df = 4) = 5.28; *n.s.*; RMSEA =06; CFI = .96, and in the sample of Turkish employees in Turkey, the fit was good as well, $\chi 2$ (df = 4) = 8.39; *n.s*; RMSEA = .05; CFI = .97. Items for Religiosity showed a

good fit in the Turkish-Dutch sample, $\chi 2$ (df = 5) = 4.62; *n.s*; RMSEA = .00; CFI = 1.00, and also in the sample of Turkish employees in Turkey, $\chi 2$ (df = 5) = 5.84; *n.s.*; RMSEA = .02; CFI = .99.

In testing the cross-cultural equivalence of both scales, the constrained models appeared to fit the data well. Specifically, for Reward for application, the fit statistics for the more restricted models did not alter from the fit indices of the unrestricted models. In other words, RMSEA values and CFI values remained the same. The PCFI increased slightly, indicating a better model. For Religiosity, RMSEA decreased slightly from .01 to .00 and CFI increased slightly from .99 to 1.00. The PCFI also increased slightly, indicating a better model (see Table 2 for the fit indices).

Table 2

Overall Fit Indices for Testing Conceptual Equivalence among Turkish-Dutch and Turkish Employees in Turkey

	$\chi 2$	*Df*	$\Delta\chi 2$	Δdf	*RMSEA*	*CFI*	*PCFI*
OCB							
Model I	213.65	152	-	-	.03	.91	.57
Model II	228.44	164	14.79	12	.03	.91	.62
Relational Identification							
Model I	15.56	10	-	-	.02	.94	.31
Model II	16.46	13	0.90	3	.02	.96	.42
Reward for Application							
Model I	13.67	8	-	-	.04	.95	.25
Model II	21.04	12	7.37	4	.04	95	.38
Religiosity							
Model I	10.46	10	-	-	.01	.99	.33
Model II	13.04	14	2.58	4	.00	1.00	.46

Note. Model 1 = no between group constraints; Model 2 = factor loadings constrained to be equal; SRMR = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index; PCFI = Parsimonious Comprative Fit Index.

3.3. Results

Preliminary analyses

Turkish employees in Turkey had a higher average score on the reward for application scale, F (1,182) = 17.01, $p \leq .05$, and on the religiosity scale, F (1,182) = 70.57, $p \leq .05$. Turkish employees in Turkey had identified more relationally with their supervisors than did Turkish-Dutch, F (1,182) = 19.59, $p \leq .05$.

Hypotheses

To test the *Hypotheses*, we performed a series of hierarchical regression analyses while controlling for the effects of age, educational level, working experience, and gender in a first step. To test the moderation hypotheses (H1b, H2a, and H2b), we mean-centered the variables as recommended by Aiken and West (1991).

Hypothesis 1a predicted that reward for application would be positively related to job dedication both among Turkish-Dutch and Turkish employees in Turkey. As can be seen from Table 3, reward for application related positively to job dedication for Turkish white-collar employees in Turkey ($\beta = .29$; $p \leq .01$) but not so among Turkish-Dutch white-collar employees ($\beta = .04$; *n.s.*). *Hypothesis 1a* therefore was supported for Turkish employees in Turkey but not for Turkish-Dutch employees in The Netherlands.

Hypothesis 1b predicted that educational level would moderate the relation between reward for application and job dedication among Turkish-Dutch employees in the Netherlands. Results showed that educational level marginally moderated the relationship between reward for application and job dedication ($\beta = .58$; $p = .06$) (see Table 4). There was a positive relationship between reward for application and job dedication among participants who were university graduates and held PhDs ($r = .35$, $p \leq .01$). However, this relationship was non-significant among people who had vocational or lower educational levels ($r = -.07$, *n.s.*).

Hypothesis 1c expected religiosity to relate positively to interpersonal facilitation and organizational support among Turkish employees in Turkey. Nevertheless, no significant relations between religiosity and interpersonal facilitation or organizational support were found (see Table 3). Therefore, *Hypothesis 1c* could not be supported.

Hypothesis 1d expected religiosity to relate negatively to interpersonal facilitation and organizational support among Turkish-Dutch employees. Religiosity, however, was unrelated

to interpersonal facilitation and related *positively* to organizational support ($\beta = .29$; $p \leq .01$) among Turkish-Dutch employees. Therefore, *Hypothesis 1d* could not be confirmed.

Table 3

Hierarchical Regression of OCB Dimensions on Social Axioms (Reward for Application; Religiosity) among Turkish-Dutch and Turkish Employees in Turkey (Hypotheses 1a, 1c and 1d)

		Turkish-Dutch									*Turkish employees in Turkey*								
		Interpersonal Facilitation			*Job dedication*			*Organizational support*			*Interpersonal facilitation*			*Job dedication*			*Organizational support*		
		β	*R²*	*ΔR²*	*β*	*R²*	*ΔR²*	*B*	*R²*	*ΔR²*	*β*	*R²*	*ΔR²*	*β*	*R²*	*ΔR²*	*β*	*R²*	*ΔR²*
Step 1	Age	.14			.09			-.11			.11			.39*			.41*		
	Gender	.11			-.04			.12			.03			.11			.15		
	Education	.14			-.27			.14			.05			-.23			-. 15		
	Work-exp	-.00			-.04			.02			-.09	.03	.03	-.01	.08	.08	.06	.14**	.14**
	Length-stay	-.02	.10	.10	-.05	.04	.04	-.18	.04	.04	--	--	--	--	--	--			
Step 2	RfA	.21*			.04			.22*			.18			.29**			.43**		
	Religiosity	.06	.14	.04	.05	.04	.00	.29**	.18**	.14**	.03	.07	.04	-.01	.16*	.08*	.03	.31**	.17**

Note. Gender: 1= male; 2= female; Education = Educational level; 1= vocational school (vocational and high school in Turkish sample), 2 = university, 3 = PhD. Work-exp = Working experience; Length-stay = Length of stay in the Netherlands, RfA = Reward for application, * $p \leq .05$; ** $p \leq .01$

Table 4

Hierarchical Regression of Reward for Application and Educational level on Job Dedication among Turkish and Turkish-Dutch Employees (Hypothesis 1b)

		Job dedication					
		Turkish-Dutch			*Turkish*		
		β	R^2	ΔR^2	*B*	R^2	ΔR^2
Step1	Age	.02			.45		
	Work experience	-.01			-.35		
	Gender	-.03	.03	.03	.04	.05	.05
Step2	Educational level	.03	.04	.01	.16	.08	.03
Step3	Reward for application	.05	.04	.00	.33**	.18**	.10**
Step 4	Educational level X Reward for application	.58†	.08†	.04†	.06	.18	.00

Note. Gender: 1= male; 2= female; Education = Educational level; 1= vocational school (vocational and high school in the Turkish sample), 2 = university, 3 = PhD. †$p \leq .10$; * $p \leq .05$; ** $p \leq .01$.

Hypothesis 2a predicted that relational identification with the supervisor (RI) would be positively related to all three dimensions of OCB, and more strongly so among Turkish employees in Turkey. As can be seen from Table 5, RI related positively to interpersonal facilitation (β = .33; $p \leq .01$), job dedication (β = .31; $p \leq .01$), and organizational support (β = .34; $p \leq .01$). The interaction term (RI x country) was marginally significantly related to interpersonal facilitation (β = .29, p = .06), and significantly related to job dedication (β = .49, $p \leq .05$) and organizational support (β = .46, $p \leq .05$) (see Table 5). This implied the relationship between RI and the three OCB dimensions was stronger among the Turkish employees in Turkey than among the Turkish-Dutch employees. *Hypothesis 2a* thus was for the most part supported.

Hypothesis 2b expected that, among Turkish-Dutch employees, the interaction between RI and length of stay would be positively related to OCB. The interaction term (RI x Length of stay) was significantly related to interpersonal facilitation (β = -.32, $p \leq .05$) and organizational support (β = -.31, $p \leq .05$) (see Table 6), but not to job dedication. The relationship between RI on the one hand and Interpersonal facilitation and Organizational support on the other hand became weaker when Turkish employees had been longer in the Netherlands Therefore, *Hypothesis 2b* was supported for two of the three OCB dimensions.

Table 5

Hierarchical Regression of OCB Dimensions on Demographics, Country of Residence, and Relational Identification (Hypotheses 2a and 2b)

		Interpersonal facilitation			*Job dedication*			*Organizational support*		
		B	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2
Step 1	Age	-.08	--	--	.18*	--	--	.17	--	--
	Education	.11†	--		.18*	--		.18	--	--
	Work-exp	.20†	--	--	.05			.12	--	--
	Gender	.07	.03†	.03†	.06	.08**	.08**	.12*	.14**	.14**
Step2	Country of residence	-.16**	.05**	.02**	-.11*	.09*	.01*	-.27**	.19**	.05**
Step3	RI	.33**	.16**	.11**	.31**	.19**	.10**	.34**	.30**	.11**
Step 4	Country of residence X RI	.29†	.16†	.00†	.49*	.20**	.01**	.46*	.31*	.01*

Note. Gender: 1= male; 2= female; Education = Educational level, with 1= vocational school (vocational and high school in the Turkish sample), 2 = university, 3 = PhD. Work-exp = Working experience; Country of residence = Participants' country of residence, with 1= the Netherlands, 2= Turkey; RI= Relational identification with the supervisor. †$p \leq .10$; * $p \leq .05$; ** $p \leq .01$.

Table 6

Hierarchical Regression of OCB Dimensions on Demographics, Length of Stay, and Relational Identification (Hypotheses 2b)

		Interpersonal Facilitation			*Job Dedication*			*Organizational Support*		
		B	R^2	ΔR^2	β	R^2	ΔR^2	β	R^2	ΔR^2
Step 1	Age	.13	--	--	.10	--	--	-.00	--	--
	Work-exp	-.01	--	--	-.27	--	--	.12	--	--
	Gender	.07	--	--	-.04	--	--	-.00	--	--
	Education	.11	.09	.09	-.01	.03	.03	.20	.04	.04
Step2	Length of stay	-.01	.09	.00	-.06	.04	.01	-.17	.07	.03
Step3	RI	-.08	.10	.01	.04	.04	.00	-.08	.07	.00
Step 4	Length of stay X RI	-.32*	.15*	.04*	-.16	.05	.01	-.31*	.11*	.04*

Note. Gender: 1= male; 2= female; Education = Educational level, with 1= vocational school (vocational and high school in the Turkish sample), 2 = university, 3 = PhD. Work-exp = Working experience; Length of stay = Participants' length of stay in the Netherlands; RI= Relational identification with the supervisor. Working experience and Length of stay are expressed in years.

* $p \leq .05$; ** $p \leq .01$.

3.4. Discussion

By studying employees' work behavior, the present research extended previous work on Turkish-Dutch migrants, which has almost exclusively investigated their general acculturation attitudes. More specifically, we looked into antecedents of Turkish-Dutch migrants' organizational citizenship behavior (OCB). The first specific aim of this study was to compare the effects of antecedents of OCB to their effects on OCB among native Turkish employees in Turkey. A second aim was to investigate white-collar employees, in contrast to previous research among Turkish migrants, which had mainly studied blue-collar migrants of low SES. The third aim was to examine OCB determinants that seemed to be relevant from a cross-cultural perspective: namely, employees' social beliefs and their relational identification with the supervisors.

In relation to employees' social beliefs, it was hypothesized that different social beliefs would be related to different dimensions of OCB. As predicted (H1a), reward for application related to job dedication, but only among Turkish employees in Turkey and not among Turkish-Dutch. Because Turkish-Dutch employees may feel a larger emotional distance with regard to foreign – Dutch – work contexts, dedication to one's job may less naturally result from reward for application beliefs. The finding for Turkish employees in Turkey, their home country, however, is consistent with previous research that showed positive relations between reward for application and number of working hours (International survey research, 1995).

We expected educational level to positively moderate the relationship between reward for application and job dedication among Turkish-Dutch employees (H1b). There was indeed a stronger relationship between reward for application beliefs and job dedication among Turkish-Dutch workers who had a university degree (i.e., masters or PhD), than among those who had a lower level of education. This finding may be explained as follows: Because one's social beliefs are developed through socialization (Leung & Bond, 2002), people who continue their education may be more likely to think that hard work pays off. Although the Turkish-Dutch sample as a whole was composed of white-collar employees, some of them had a remarkably high level of education. Highly educated people thus seem to be more likely to translate their belief that hard work pays off into being more dedicated to their jobs. This result seems to support previous research that showed a positive association between educational level and better socio-cultural psychological adaptation as well as higher

self esteem (Jayasuriya et al., 1992; Pham & Harris, 2001).

We further expected religiosity among Turkish employees in Turkey to be positively related to other-oriented OCB: namely, interpersonal facilitation and organizational support (H1c). However, religiosity appeared to be unrelated to interpersonal facilitation and organizational support among these employees. Our sample consisted of white-collar employees, whereas religiosity may be an antecedent of job dedication and organizational support, particularly among blue-collar employees in Turkey. In addition, the findings showed that in the Turkish-Dutch sample of employees, religiosity was positively related to behavior directed to the organization (i.e., organizational support) rather than toward individuals (i.e., interpersonal facilitation). Although Dutch society is an individualistic one, people act together and cooperate for the common interests of organizations and society. This feature of Dutch society has been labeled *societal collectivism* by Hofstede (1991). The main premises of religiosity are giving up one's egoistic interest and feeling concern for others (Bond et al., 2004). Apparently, the adherence to religious beliefs for Turkish-Dutch employees implies that one is inclined to act in favor of such organizational and collective interests.

According to the Dutch Central Bureau of Statistics, the largest group of Muslims in the Netherlands is of Turkish descent (CBS, November 18, 2002). On the other hand, there is a public debate in the Netherlands that views Islam as a threat to Dutch values (Verkuyten & Zaremba, 2005). Gijsberts (2005) showed that 50% of the Dutch people think that western and Muslim ways of life are too different from each other and therefore cannot co-exist in harmony. These views about Muslims were found to strengthen migrants' religious in-group identifications (Verkuyten & Zaremba, 2005), and to increase their adaptation problems and inter-group conflicts. However, Verkuyten and Slooter (2007) also demonstrated that ethnic, cultural, and religious differences in intergroup relations do not always have negative consequences. For instance, highly educated Dutch people have more cognitive flexibility and therefore do not view differences as threats to the Dutch culture (Verkuyten & Slooter, 2007). The Turkish-Dutch sample in our research has a high status in Dutch society because these employees have respectable occupations such as in IT engineering, in chemical engineering, and in finance management. Because they have a high status and they work with highly educated Dutch people, they may be evaluated more favorably (Coleman, Jussim & Kelley, 1995). They therefore may see their own religious beliefs as a personal freedom but not as a way of separating and

distancing themselves from the Dutch culture. Note that the religiosity scale used in this research does not measure one's specific religion, but measures the functionality of religious beliefs such as "Belief in a religion makes people good citizens". Consequently, religious beliefs as measured using this scale may reflect good citizenship. Apparently, religiosity beliefs among white-collar Turkish-Dutch employees aid their adaptation to Dutch society, which differs from previous research that demonstrated that religiosity beliefs mainly seem to play a negative role in the adaptation of migrants to the host society (Verkuyten, 2007; Verkuyten & Yildiz, 2007).

Regarding the role of relational identification with the supervisor (RI) on organizational citizenship behavior (OCB; H2a), results showed that RI indeed was an important determinant of interpersonal facilitation and organization support among Turkish employees in Turkey. Yet, RI was not related to any of the OCB dimensions among Turkish-Dutch. Dutch society has an individualistic culture in which people define their self-concepts in terms of their individual characteristics rather than of their relationships with others (Hofstede, 2001; Smith et al., 2006). Interestingly, Turkish-Dutch employees thus may be adopting characteristics of the Dutch culture. As supervisors of Turkish-Dutch employees are mainly native Dutch, these findings may also be explainable by the thought that it may be difficult to include someone from another culture in one's self-concept. In addition, Turkish-Dutch employees work in Dutch-managed organizations, and therefore will learn that relationships with the supervisors in such a work context are not appreciated in the same way as they are in Turkey. Several of these factors may explain why RI was not related to OCB among Turkish-Dutch.

Finally, for Turkish-Dutch employees the moderation effect of length of stay in the Netherlands was examined on the relationship between RI and the OCB dimensions. As expected, length of stay of Turkish-Dutch employees moderated the relationship between RI and other-oriented OCB dimensions (i.e., Interpersonal facilitation and Organizational support) (H2b). The strength of the relationship between RI and other-oriented OCB dimensions became weaker among Turkish-Dutch employees the longer they had been living in the Netherlands. Cortes et al. (1994) also showed that length of residence in a foreign culture was negatively related to attitudes with regard to one's own ethno-cultural roots. Because one's definition of self in terms of relationships to others is a salient concept in Turkey, it is a part of Turkish ethnic culture and thus will less likely be adhered to by Turkish-Dutch workers who become more familiar with the Dutch culture over time.

Limitations and future research. This is one of the first studies to compare the work behavior of Turkish-Dutch employees with their Turkish counterparts in Turkey. As with any study, however, certain limitations and suggestions for further research need to be mentioned. First, because we employed a cross-sectional design, we cannot draw strong causal inferences about the direction of the relationships. It would be useful to collect longitudinal data and/or to use experimental designs in order to make stronger causal inferences about the findings. Furthermore, self-report measures were used in this research. Future studies should include supervisors' and colleagues' evaluations of OCB and of employees` relational identification with the supervisor. These studies should also investigate the link between relational identification with one's colleagues and OCB, because colleagues are also part of the social network at work. Future research may also include blue-collar Turkish-Dutch employees in order to see whether the antecedents of OCB will be the same as for white-collar Turkish-Dutch workers. Despite these limitations, however, we strongly believe the present study adds to our understanding of white-collar migrants' OCB in native and host cultures, an area that had previously remained under-investigated.

In summary, this study is among the first to investigate social axioms and relational identification as potential antecedents of OCB among Turkish-Dutch and Turkish white-collar employees in Turkey. To date, the Turkish-Dutch minority has mainly been compared with the Dutch majority. Nevertheless, it also is important to compare Turkish-Dutch workers with their Turkish counterparts in order to see the effect of foreign culture on their work behavior. Our research findings show the importance of social axioms for employees' organizational citizenship behavior both among Turkish-Dutch and Turkish employees in Turkey. This study is also among the first to have explored the relationship between employees` relational identification with their supervisors and their organizational citizenship behavior. This relationship seems of more importance among Turkish employees in Turkey, who might be more inclined than Turkish-Dutch workers to maintain harmonious relationships with their supervisors. Although Turkish migrants in our sample stated that they felt more Turkish than Turkish-Dutch, our findings showed that they seem to adapt their behavior to Dutch culture. For instance, the length of stay of Turkish-Dutch migrants seems to be an important moderator between RI and interpersonal facilitation and organizational support, implying that the longer Turkish-Dutch people stay in The Netherlands, the more some of their attitudes and behavior

become aligned to the Dutch culture. These findings may also be further investigated in migrant populations from other collectivistic cultures that are living in individualistic western societies.

Chapter 4

The Effect of Cultural Orientation and Leadership Style on Self- versus Other-oriented Organizational Citizenship Behavior in Turkey and the Netherlands[1]

This paper investigated the effects of cultural orientation and leadership style on organizational citizenship behavior (OCB) in an experimental design using 100 Turkish and 100 Dutch students who held part-time jobs. In line with our expectations, results showed that a collectivistic orientation related more strongly to other-oriented OCB (i.e., interpersonal facilitation and organizational support) than to self-oriented OCB (i.e., job dedication), particularly among Turkish respondents. Among Dutch students, an individualistic orientation related more strongly to self-oriented OCB (job dedication) than to interpersonal facilitation, but not more strongly than to organizational support. Confirming our expectations, a paternalistic leadership style had a more positive effect on job dedication and organizational support in Turkey than in the Netherlands. Disconfirming our expectations, an empowering leadership style did not have a more positive effect on any of the OCB dimensions in the Netherlands than it did in Turkey. However, in the Netherlands an empowering leadership style had a stronger effect on interpersonal facilitation, job dedication, and organizational support than did a paternalistic leadership style. Paternalistic and empowering leadership styles both had positive effects on OCB dimensions in Turkey. The findings are discussed in the context of individualism and collectivism.

[1] This chapter has been submitted for publication as: Cem-Ersoy, N., Born, M. Ph., Van der Molen, H. T., & Derous, E. (submitted). The effects of cultural orientation and leadership styles on organizational citizenship behavior in Turkey and in the Netherlands. This chapter was presented at the 9th European Congress of Psychology, Granada, Spain, 2005.

Chapter 4

4.1 Introduction

Organizational citizenship behavior (OCB) is defined as employee behavior supporting the social and psychological fabric of the organization (Borman & Motowidlo, 1993). Examples of OCB include helping to resolve misunderstandings among fellow workers and taking the initiative to solve a work problem. Empirical research has shown that OCB contributes to overall performance ratings to the same extent that task performance does. Motowidlo and Van Scotter (1994) report a correlation of .43 between overall performance and task performance, and a correlation of .41 between overall performance and OCB. These findings show that types of behavior other than task performance, such as OCB, are important for employees and eventually for organizations to perform effectively. An extensive amount of research has been done on the antecedents of OCB, and has demonstrated that leadership is one of OCB's strongest antecedents (Organ & Ryan, 1995; Podsakoff, MacKenzie, Paine, & Bachrach, 2000). In a world that continues to globalize at a rapid rate and where interactions across cultures are becoming commonplace, it is important to determine whether leadership-style OCB relationships are comparable across cultural groups. To date however, very few studies have taken into account any potential effect of cultural orientation on the relationship between leadership behavior and OCB. The present paper aims to contribute to this issue.

Below, we will first discuss the relationship between cultural orientation (i.e., an individualistic vs. collectivistic orientation) and OCB. More specifically, since OCB consists of several behavioral dimensions that are either other- or self-oriented, we will discuss possible differential effects of cultural orientation (i.e., individualism vs. collectivism) on these two different types of OCB dimensions. Second, we will discuss leadership styles (i.e., paternalistic vs. empowering) and the way they relate to OCB both in individualistic and collectivistic cultures. Each section will result in several hypotheses.

Cultural orientation and OCB

Oyserman, Coon, and Kemmelmeir (2002) demonstrated the effects of an individualistic vs. a collectivistic orientation on work behavior. Individualistically oriented persons were more inclined to disregard their group membership when adjusting their responses to others. However,

collectivistically oriented individuals were more willing to treat all in-group members equally, but distinguished more strongly between in-group and out-group members. Individualistically oriented persons also used a more direct communication style, whereas collectivistically oriented persons used a more indirect and face-saving communication style. Although the authors showed that individualistic and collectivistic value orientations resulted in similar job performance outcomes, the impact of each orientation on job performance differed according to the larger cultural context. When the work environment implicitly focused on individualism by emphasizing individual efficacy, an individualistic work focus led to higher job performance than did a collectivistic focus. Yet, when the work environment stressed collectivistic values, a collectivistic work style led to higher job performance.

Both types of cultural orientations have been studied in relation to several types of work-related behavior, among which is OCB. Wasti (2003), for instance, showed that satisfaction with the supervisor was an important determinant of organizational commitment for employees with a collectivistic orientation. However, for those with an individualistic orientation, satisfaction with the content of their work was the main determinant for commitment. A study by Ramamoorthy and Flood (2004) reported that employees with collectivistic tendencies preferred to work in groups rather than alone. They also indicated a higher willingness to engage in pro-social behaviors, even when they were not dependent on each other to complete their tasks. In other words, employees who had collectivistic tendencies reported that they would help and assist their colleagues even when they did not depend on those colleagues for the completion of their own tasks.

Several researchers have focused on different dimensions of OCB. LePine, Erez, and Johnson (2002) concluded that there are no substantial differences in relationships between the four most commonly studied OCB dimensions (i.e., altruism, conscientiousness, courtesy, and sportsmanship) and predictors such as job satisfaction, conscientiousness, leadership fairness, and leadership support. More recently, however, Moon, Van Dyne, and Wrobel (2005) demonstrated the usefulness of distinguishing between dimensions of OCB because of different antecedents and consequences for OCB dimensions. Similarly, McNeely and Meglino (1994) explored differences between different antecedents of organizationally and interpersonally focused forms of OCB. They reported that contextual factors, such as reward-equity and

recognition, predicted organizationally focused OCB, whereas individual differences, such as concern for others, predicted more interpersonally focused OCB.

Moorman and Blakely (1995) looked specifically into the relationship between other- and self-oriented OCB on the one hand and individualistic and collectivistic orientations on the other hand. They demonstrated that collectivistically oriented people showed more other-oriented OCB. For instance, a collectivistic orientation was positively related to the OCB dimensions of interpersonal helping and loyal boosterism (an organizational support dimension). However, their expectation that an individualistic orientation would be positively related to self-oriented OCB dimensions (e.g., personal industry, performing work tasks with unusually few errors, and performing duties with extra care) was not supported by their data. One limitation of their study is that they used Wagner and Moch's (1986) one-dimensional individualism-collectivism scale. Recently, this one-dimensional interpretation of value orientations of individualism and collectivism has been criticized because individuals may simultaneously have a high or a low score on both collectivism and individualism (Oyserman et al. 2002). The scales most widely used by researchers at present therefore are Triandis and Gelfand's (1998) separate individualism and collectivism scales.

Another restriction of Moorman and Blakely's study is that it is a within-country investigation of employees differing in their individualistic and collectivistic orientations in a single individualistic society (see Hofstede, 1980). From a cross-cultural perspective, it becomes an important issue as to whether individual differences in individualism and collectivism affect OCB similarly and independently of their societal orientation on individualism/collectivism. Results from the domain of social cognition (e.g., Kunda, 1999) have shown that people in general have more rich and complex representations of the "self" than of "others". Extrapolating this finding from the individual level to the societal level, it could be argued that societies also may have rich and complex representations of their own shared culture. In terms of the differentiation in individualistic and collectivistic cultures, it may be expected that collectivistic cultures have a particularly rich and prominent representation of their notion of collectivism, whereas the concept of individualism may be less salient and relevant for them. Such cultures may reflect on collectivism in all its behavioral implications. In comparison, it could be argued that individualistic cultures have a particularly rich representation of the concept of individuality and the way it is behaviorally expressed, but that to a lesser extent they will have an explicit

representation of the notion of collectivism. From this argument relating to the differential cultural salience of concepts (e.g., individualism, collectivism), it may be derived that the relationships between concepts that theoretically link to collectivism will be more obvious for members of a collectivist culture, and, in contrast, that the relationships between concepts that theoretically link to individualism will be more obvious and visible for members of an individualistic culture. Following this reasoning and based on previous findings, we hypothesize as follows:

Hypothesis 1a. An individualistic orientation is more positively related to self-oriented OCB than to other-oriented OCB, but particularly so in an individualistic culture.

Hypothesis 1b. A collectivistic orientation is more positively related to other-oriented OCB than to self-oriented OCB, but particularly so in a collectivistic culture.

Leadership style, Cultural orientation, and OCB

Podsakoff et al. (2000) systematically investigated the effects of different types of leadership styles on OCB. Among a sample of salespersons, the authors found that transformational leadership behavior had a stronger effect on OCB than did transactional leadership behavior. This finding was supported in a study by Whittington, Goodwin, and Murray (2004) among employees from 12 different organizations (representing various job types) such as manufacturing, governmental, and health care organizations, showing that transformational leadership behavior had a significant positive effect on OCB.

Although the concept of transformational leadership is probably universal, leadership studies among countries as diverse as China, Venezuela, Switzerland, and Mexico showed cross-cultural differences in leadership practice. According to Den Hartog, House, Hanges, Dorfman, and Ruiz- Quintanilla (1999), there might be considerable differences in the expression of leadership styles across cultures. For instance, in a Turkish study, Fikret-Pasa, Kabasakal, and Bodur (2001) presented support for a much stronger paternalistic leadership style in more collectivistically oriented organizations. Paternalism is defined as the employer's authority and guidance in return for loyalty and respect from subordinates. It implies that one also takes an

interest in the personal problems of his/her employees, tries to promote their individual welfare, and helps them achieve their personal goals. For their part, employees expect sincere warmth and a generous concern about family matters and other personal matters as well as work-related issues (Aycan et al., 2000). A paternalistic leader creates a family environment at work, behaves like a father to his subordinates, and gives fatherly advice about work-related issues as well as more personal issues. Although a paternalistic leader is caring and provides help and assistance to his subordinates, he will also stress status differences at work and does not want anyone to question his authority.

In terms of a differentiation between individualistic and collectivistic cultures, House, Wright, and Aditya (1997) found that leaders in highly collectivistically oriented cultures emphasized paternalism more than leaders in individualistically oriented cultures. Further, Aycan (2006) argued that some components of individualism and collectivism (i.e., autonomy vs. conformity; interdependence vs. self-reliance) have direct implications for paternalism. In collectivistic cultures, she argued, paternalism is viewed positively, since such cultures are characterized by high conformity, more responsibility for others, and more interdependence between individuals. Aycan`s study showed that paternalism was positively related to agreeing with the norm of fulfilling obligations towards one another in the workplace. In individualistic cultures, however, a paternalistic leadership style may be regarded as less favorable, because in such a culture power inequality does not remain unquestioned. Indeed, in a study by Kim (1994), paternalism was negatively related to a work culture that promoted proactive behavior and the taking of initiative. In their ten-country study, Aycan et al. (2000) also reported that paternalism was negatively related to job enrichment endeavors involving more autonomy.

In individualistic cultures, autonomy, self-reliance, and self-determination are regarded as important values, and therefore paternalism will be evaluated as an unfavorable leadership style that limits individual autonomy and choice. In contrast, in individualistic cultures, the autonomy of employees and the delegation of power to employees are positively valued. It has been argued that the leadership style fitting this type of culture is an empowering one (Robert, Probst, Drasgow, Martocchio, & Lawler, 2000). Empowerment is defined as delegating authority to employees and giving them freedom in decision making (Hersey, Blanchard, & Johnson, 2001). Conger and Kanungo (1988) developed a model that describes empowerment as the process of raising employees' self-efficacy perceptions. Indeed, in a longitudinal field experiment, Dvir,

Eden, Avolio, and Shamir (2002) demonstrated that transformational leadership behavior, including empowerment, had more positive effects on the self-efficacy beliefs of employees than of the control group. Although empowering leadership practices also include showing concern for employees' well-being (Arnold, Arad, Rhoades, & Drasgow, 2000), it is clearly restricted to work-related tasks and does not apply to non-work-related problems. The emphasis by an empowering leader on autonomy and self-reliance of employees exemplifies core aspects of an individualistic value orientation. Recently, concerning OCB, Cirka (2005) found in an American sample that employees who perceived that their leader stimulated them to perform autonomously felt psychologically empowered and subsequently showed stronger OCB.

Within more recent cross-cultural studies on leadership, the leadership style of paternalism has started to receive more attention, although an empowering leadership style has not been studied much beyond the traditional borders of Western societies. The few studies that have examined empowerment in non-Western cultural contexts until now have shown that empowerment decreased the work performance of individuals from high power distance cultures (i.e., Asia) more than of individuals from low power distance cultures (i.e., Canada; Eylon and Au, 1999), and that empowerment was negatively related to job satisfaction in India in comparison to the US, Poland, and Mexico (Robert et al., 2000). In addition, to our knowledge cross-cultural research endeavors have been restricted to attitudinal and perceptual surveys among employees and organizations. In an attempt to further these cross-cultural endeavors, in the present study we will move away from attitudinal studies by investigating how both paternalistic and empowering leadership styles may influence organizational citizenship behaviors. On the one hand, because collectivistic societies appear to have a preference for a paternalistic leadership style, this style may be expected to have an enhancing effect on employees' OCB. On the other hand, an empowering leadership style may have a more enhancing effect on OCB than a paternalistic style in individualistically oriented societies, such as the Netherlands (see Cirka, 2005; Landy & Conte, 2004). As stated, we did not encounter any study looking into attitudes of employees with regard to an empowering leadership style in a collectivistic culture like Turkey. Such a leader would want to stimulate autonomy and would delegate responsibilities to individuals. We therefore anticipate that collectivist employees may feel uncomfortable and vulnerable when confronted with such a leadership style:

Hypothesis 2a. An empowering leadership style will have a more positive effect on OCB in the Netherlands than in Turkey.

Hypothesis 2b. A paternalistic leadership style will have a more positive effect on OCB in Turkey than in the Netherlands.

4.2 Method

Participants

Participants were chosen from both an individualistic culture (i.e., the Netherlands) and a collectivistic culture (i.e., Turkey). The Netherlands has been characterized as highly individualistic, whereas Turkey has been described as highly collectivistic (see Hofstede, 1980). Participants were public administration and business students from a large Dutch public university and from a large Turkish public university, respectively. The Turkish sample size equaled 100 (49% male, $Mdn_{age} = 21$, $SD_{age} = 1.81$) and the Dutch sample size equaled 100 (47% male, $Mdn_{age} = 23$, $SD_{age} = 5.39$). Since the main focus of this research is on OCB in a work environment, the requirement was that participants held jobs. Participants of both samples worked minimally 9 and maximally16 hours per week. No significant differences in age, gender, and work experience were found among Turkish and Dutch respondents.

Design and Procedure

We conducted a 2 (Country: Turkish vs. Dutch) by 2 (Leadership Style: Paternalistic vs. Empowering) mixed factorial design, with Country and Leadership Style being the between-subject variables. Within each country, participants were randomly assigned to each Leadership Style condition. At Time 1 (T1), we measured biographics, cultural orientation, and OCB (see Measures). One week later, at Time 2 (T2) the same participants were given either an empowering or a paternalistic leader scenario to read. They subsequently filled out a parallel version of the OCB questionnaire, but now as if they were the employees working for the leader as previously described.

Scenarios

To measure the effects of Leadership Style, two scenarios were developed in which the respondent had to imagine him/herself being a subordinate, working for a leader (see Appendix).

Scenario A described an empowering leader, whereas scenario B was about a paternalistic leader. The length of scenario A was 353 words in Dutch and 307 words in Turkish. The length of scenario B was 331 words in Dutch and 304 words in Turkish. The scenarios were pilot-tested, both in Turkey and in the Netherlands (N=20; 65% female, Mdn_{age} = 24; SD_{age} = 2.33) in order to check whether the intended meaning of the scenario had been conveyed clearly enough. Manipulation checks were successful: Results showed that in both countries, 90% of the participants strongly agreed that the leader described in scenario A is a paternalistic leader, and 94% of the participants also agreed or strongly agreed that the leader described in scenario B is an empowering leader.

Measures

In accordance with test translation guidelines (see Van de Vijver, 2003), both scenarios and measures (see below) were translated and independently back-translated by part of the research team (i.e., from English to Turkish, back-translated from Turkish to English, translated from English to Dutch, and back-translated from Dutch to English). All measures in this study utilized a 5-point Likert-type scale (1 = never; 5 = always).

Cultural orientation. Cultural orientation refers to the degree to which one is individualistically and/or collectivistically orientated. The scales were adapted from Triandis and Gelfand (1998). Items of the original scales such as "I'd rather depend on myself than on others" were rewritten as "I'd rather depend on myself than on my colleagues" (1 = *never*; 5 = *always*). Example items for an individualistic orientation were "I often do my own thing" and "My personal identity independent of others is very important to me". Collectivistic orientation was measured using four items. Example items were a "If a coworker got a prize, I would feel proud' and "The well-being of my co-workers is important to me".

Confirmatory factor analyses were used to analyze the factorial structure of cultural orientation as well as its cross-cultural equivalence. First, good fit indices were found for a two-factorial structure of cultural orientation, comprising an individualistic and collectivistic orientation (Hu & Bentler, 1999). Items showed a good fit in the Turkish sample, χ^2 (*df* =17) = 25.26, *n.s.*; RMSEA = .07; CFI = .95, and in the Dutch sample, χ^2 (*df* = 17) = 21.22, *n.s.*; RMSEA = .05; CFI = .96. Further, conceptual agreement was reached when testing measurement

invariance across both samples (see Table 1 for values of the fit indices). As expected, the χ^2 of the restricted model slightly increased. Although this may indicate a lower fit, the $\Delta\chi^2$ was non significant. Because the χ^2 is not the best test for evaluating fit due to its sensibility to sample size and violations of underlying assumptions (Hu & Bentler, 1999), we further investigated practical fit indices. Practical fit indices for the restricted model did not alter significantly from the fit statistics of the unrestricted model. RMSEA remained the same (.04) and CFI slightly increased from .95 to .97. The parsimonious version of CFI (PCFI) slightly increased from .58 to .69. Therefore, we accepted the supposition of conceptual invariance across both samples for the 2-factor model of cultural orientation. Alpha coefficients were .65 for collectivism and .64 for individualism in Turkey, and were .65 for collectivism and .61 for individualism in the Netherlands.

Table 1

Overall Fit Indices for Testing Conceptual Equivalence of the Cultural Orientation Scale among the Dutch and Turkish Samples

	$\chi 2$	*df*	$\Delta\chi 2$	Δdf	*RMSEA*	*CFI*	*PCFI*
Individualistic and collectivistic value orientations							
Model I 2-factor model with no between-group constraints	46.48	34	-	-	.04	.95	.58
Model II 2-factor model with factor loadings constrained equally	50.16	40	3.68	6	.04	.97	.69

Note. SRMR = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index; PCFI = Parsimonious Comparative Fit Index. None of the χ^2-values are significant

Organizational citizenship behavior (OCB). OCB consists of three distinct dimensions: namely, *interpersonal facilitation, job dedication,* and *organizational support*, which have either a self- or other-oriented focus (see Borman et al., 2001; Van Scotter & Motowidlo, 1996). Interpersonal

facilitation refers to an other-oriented focus on helping coworkers in their jobs when such help is needed; job dedication refers to a self-oriented focus on performing specific tasks above and beyond the call of duty. Finally, organizational support refers to an other-oriented focus on promoting the organizational image to outsiders. Interpersonal facilitation (7 items; an example item is "I praise coworkers when they are successful") and job dedication (5 items; an example item is "I put in extra hours to get work done") were adapted from Van Scotter and Motowidlo (1996); organizational support (5 items; an example item is "I show loyalty to the organization by staying with the organization despite it having temporary hardships") was adapted from Borman et al. (2001).

Subsequently, a series of confirmatory factor analyses (Amos, V.6) was conducted to test a three-factorial structure of the OCB scale for the Turkish and Dutch samples separately. The three-factor model showed a good fit (Hu & Bentler, 1999) both in the Turkish, $\chi 2$ (df = 97) = 138.13, $p \leq 05$; RMSEA = .06; CFI = .90 and in the Dutch sample, $\chi 2$ (df = 99) = 126.82, $p \leq 05$; RMSEA = .05; CFI = .92. Further, conceptual agreement was reached when measurement invariance across both samples was tested (see Table 2). As expected, χ^2-values of the restricted models increased slightly but none of the $\Delta\chi^2$-values was significant. When looking at the fit indices, the constrained models fitted the data well. Specifically, the fit statistics for the more restricted models did not alter significantly from the fit indices of the unrestricted models: RMSEA values remained the same as .04 and CFI values slightly increased from .90 to .91. Moreover, the parsimonious fit indices also suggested a good fit when the variance constraints were introduced. The parsimonious version of CFI (PCFI) slightly increased from .65 to .70, indicating a better fit.

Table 2

Overall Fit Indices for Testing Conceptual Equivalence of OCB Scale among the Dutch and Turkish Samples

	$\chi 2$	*df*	$\Delta\chi 2$	Δdf	*RMSEA*	*CFI*	*PCFI*
OCB							
Model I with no between-group constraints	264.96	196	-	-	.04	.90	.65
Model II with factor loadings constrained equally	282.80	208	17.84	12	.04	.91	.70

Note. SRMR = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index; PCFI = Parsimonious Comparative Fit Index. None of the χ^2-values are significant.

Alpha coefficients were .75 for interpersonal facilitation, .65 for job dedication, and .68 for organizational support in Turkey, and .75 for interpersonal facilitation, .70 for job dedication, and .72 for organizational support in the Netherlands.

4.3 Results

Preliminary analyses

First of all, we checked whether participants in Turkey and the Netherlands differed in terms of their cultural orientations, either being more collectivistically oriented (in Turkey) or more individualistically oriented (in the Netherlands). As expected, pairwise T-tests showed that Turkish students were significantly more collectivistically than individualistically oriented, t (98) = 7.02, $p \leq .05$. Dutch students were more individualistically than collectivistically oriented, t (99) = 3.98, $p \leq .05$. Turkish participants had higher collectivism scores than those in the Netherlands, F (1,198) = -6.69, $p \leq .05$. Conversely, Dutch participants were more individualistically oriented than their Turkish counterparts, F (1,197) = 5.22, $p \leq .05$ (See Table 3 for all descriptive statistics).

Table 3

Means, Standard Deviations, Alpha Reliabilities, and Correlations among Pre-test (T1) and Post-test (T2) Variables

		Turkish							*Dutch*											
		EMPW		*PATER*		*Total*			*EMPW*		*PATER*		*Total*							
		M	*SD*	*M*	*SD*	*M*	*SD*	α	*M*	*SD*	*M*	*SD*	*M*	*SD*	α		1	2	3	4
1	Individualistic orientation (T1)	3.25	.66	3.21	.69	3.24	.67	.64	3.64	.55	3.72	.49	3.68	.52	.61	*1*	- -	.-21*	.-07	.34**
2	Collectivistic orientation (T1)	3.82	.56	3.95	.60	3.88	.58	.65	3.35	.56	3.36	.52	3.35	.53	.65	*2*	.04	--	.49**	.21**
3	Interpersonal facilitation (T1)	3.50	.53	3.56	.60	3.54	.55	.75	3.11	.55	3.17	.50	3.14	.53	.75	3	.07	.59**	--	.43**
4	Job dedication (T1)	3.52	.68	3.56	.57	3.55	.63	.65	3.53	.56	3.61	.48	3.57	.54	.70	4	.19	.20*	.42**	--
5	Organizational support (T1)	3.78	.67	3.87	.55	3.83	.61	.68	3.36	.59	3.49	.59	3.43	.59	.72	5	.06	.44**	.49**	.38**
6	Interpersonal facilitation (T2)	3.68	.51	3.76	.57	3.72	.55	.82	3.33	.49	3.21	.48	3.27	.49	.74	6	.02	.28**	.38**	.38**
7	Job dedication (T2)	3.70	.47	3.68	.62	3.71	.55	.65	3.74	.51	3.40	.55	3.57	.56	.78	7	.07	.27**	.26**	.24*
8	Organizational support (T2)	3.94	.51	3.98	.64	3.96	.52	.73	3.66	.43	3.28	.56	3.47	.53	.72	8	.04	.23**	.30**	.32**

Note. EMPW = Empowering leadership scenario; PATER = Paternalistic leadership scenario; TOTAL = Total sample size. Correlations for the Turkish sample are presented below the diagonal, whereas correlations for the Dutch sample are presented above the diagonal. N = 97-100 for the Turkish sample and N = 100 for the Dutch sample; * $p \leq .05$; ** $p \leq .01$.

Table 3 (continued)

		Turkish							*Dutch*											
		EMPW		*PATER*		*Total*			*EMPW*		*PATER*		*Total*							
		M	*SD*	*M*	*SD*	*M*	*SD*	*α*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*α*		5	6	7	8
1	Individualistic orientation (T1)	3.25	.66	3.21	.69	3.24	.67	.64	3.64	.55	3.72	.49	3.68	.52	.61		.20**	-.10	.05	.08
2	Collectivistic orientation (T1)	3.82	.56	3.95	.60	3.88	.58	.65	3.35	.56	3.36	.52	3.35	.53	.65	*2*	.29**	.08	.42**	.25**
3	Interpersonal facilitation (T1)	3.50	.53	3.56	.60	3.54	.55	.75	3.11	.55	3.17	.50	3.14	.53	.75	3	.45**	.56**	.27**	.23**
4	Job dedication (T1)	3.52	.68	3.56	.57	3.55	.63	.65	3.53	.56	3.61	.48	3.57	.54	.70	4	.63**	.08	.42**	.25**
5	Organizational support (T1)	3.78	.67	3.87	.55	3.83	.61	.68	3.36	.59	3.49	.59	3.43	.59	.72	5	--	.39**	.23**	.34**
6	Interpersonal facilitation (T2)	3.68	.51	3.76	.57	3.72	.55	.82	3.33	.49	3.21	.48	3.27	.49	.74	6	.28**	--	.38**	.47**
7	Job dedication (T2)	3.70	.47	3.68	.62	3.71	.55	.65	3.74	.51	3.40	.55	3.57	.56	.78	7	.27**	.68**	--	.66**
8	Organizational support (T2)	3.94	.51	3.98	.64	3.96	.52	.73	3.66	.43	3.28	.56	3.47	.53	.72	8	.31**	.53**	.61**	--

Note. EMPW = Empowering leadership scenario; PATER = Paternalistic leadership scenario; TOTAL = Total sample size. Correlations for the Turkish sample are presented below the diagonal, whereas correlations for the Dutch sample are presented above the diagonal. N = 97-100 for the Turkish sample and N = 100 for the Dutch sample; * $p \leq .05$; ** $p \leq .01$.

Hypotheses

Hypothesis 1a predicted that an individualistic orientation would be more positively related to self-oriented OCB than to other-oriented OCB, but particularly so in an individualistic culture.

To test this hypothesis, the Time 1 (T1)-results were investigated. In the Dutch sample, representing an individualistic cultural orientation, the correlation between job dedication (self-oriented OCB) and an individualistic orientation equaled .34 ($p \leq .01$, see Table 3). The correlations between an individualistic orientation and other-oriented OCB – namely, interpersonal facilitation and organizational support – equaled -.07 (*n.s.*), and .20 ($p \leq .01$), respectively. Hotelling's *t*-statistic, with a one-sided significance level alpha of .05, showed that the individualistic-orientation job-dedication correlation was significantly stronger than the individualistic-orientation interpersonal-facilitation correlation, t (97) = 1.98, $p \leq .05$. The correlation between an individualistic orientation and job dedication (.34) was also larger than the correlation between an individualistic orientation and organizational support (.20), although this difference did not reach full statistical significance (Hotelling's *t*-statistic (97) = 1.05, p = .08).

In the Turkish sample, an individualistic orientation correlated .19 (*n.s.*) with job dedication and .07 (*n.s.)* and .06 (*n.s.)* with interpersonal facilitation and organizational support, respectively. The .19 correlation between an individualistic orientation and job dedication indeed was larger than both other correlations. Nevertheless, Hotelling's *t*-statistic showed that this difference did not reach significance t (95) = 0.85, *n.s.*, and t (95) = 0.92, *n.s.*, respectively. A similar pattern of relationships seemed to exist in Turkey and in the Netherlands; however, as anticipated, the pattern was clearly less explicit in Turkey than in the Netherlands.

These findings largely are in support of *Hypothesis 1a*. The Dutch sample, more clearly than the Turkish sample, provided the expected pattern of relationships, which existed of a high correlation between an individualistic orientation and self-oriented OCB on the one hand, and a low correlation with other-oriented OCB on the other hand and even showed a negative relationship with interpersonal facilitation.

Hypothesis 1b predicted a collectivistic orientation to be more positively related to other-oriented OCB than to self-oriented OCB, but particularly so within a collectivistic culture.

In the Turkish sample, representing a collectivistic culture, the correlation of a collectivistic orientation with interpersonal facilitation and organizational support equaled .59 ($p \leq .01$) and .44 ($p \leq .01$), respectively. The correlation with job dedication was smaller: namely, .20 ($p \leq .05$). In support of the hypothesis, Hotelling's *t*-statistic showed that the correlation between a collectivistic orientation and interpersonal facilitation was significantly stronger than that of a collectivistic orientation and job dedication t (95) = 3.22, $p \leq .01$, and that the correlation between a collectivistic orientation and organizational support was also significantly stronger than that between collectivistic orientation and job dedication t (95) = 1.83, $p \leq .05$. The correlational pattern is in line with what was expected.

For the Dutch sample, the correlations were also in the expected direction, yet the pattern was somewhat less explicit. Table 3 shows that a collectivistic orientation correlated .49 ($p \leq .01$) with interpersonal facilitation and .29 ($p \leq .01$) with organizational support, while it correlated .21 ($p \leq .05$) with job dedication. Hotelling's *t*-statistic showed that a collectivistic orientation was more strongly correlated with interpersonal facilitation than with job dedication t (95) = 2.25, $p \leq .05$. However, the collectivistic-orientation job-dedication-correlation was not significantly smaller than the collectivistic-orientation organizational-support correlation t (95) = 1.65, *n.s.*, although the difference was in the anticipated direction.

These findings support *Hypothesis 1b*. In Turkey, a collectivistic orientation correlated strongly and significantly with the other-oriented dimensions of OCB, and these correlations were also significantly higher than the correlation with self-oriented OCB. Yet, in The Netherlands, the correlation between a collectivistic orientation and organizational support was not significantly more positive than that between a collectivistic orientation and job dedication. Although for the Dutch sample the correlation between a collectivistic orientation and interpersonal facilitation was also significantly more positive than that between a collectivistic orientation and job dedication, the contrast between these correlations was smaller than for the Turkish sample. The expected pattern of correlations, therefore, was more clearly visible in Turkey than in the Netherlands.

Interestingly, regardless of country, the correlations between a collectivistic orientation and all OCB dimensions appeared to be somewhat higher than an individualistic orientation and OCB. Apparently this finding demonstrates that in both countries a collectivistic orientation

seems to be a somewhat more powerful indicator of OCB than does an individualistic orientation.

Finally, it is noteworthy that in most cases the correlations of both cultural orientation with their theoretically most related OCB dimensions did not significantly differ among the Dutch and Turkish samples. The individualistic-orientation job- dedication correlation did not differ significantly between the Dutch and the Turkish sample (r = .34 and .19, respectively; z = 1.13, *n.s.*; Lindeman, Merenda, & Gold, 1980). The collectivistic-orientation interpersonal-facilitation correlation did not differ significantly between both samples (Dutch sample r = .49, Turkish sample r = .59, z = .99, *n.s.*). And finally the collectivistic-orientation organizational-support correlation did not differ significantly between both samples (Dutch sample r = .29; Turkish sample r = .44, z = 1.21, *n.s.*).

To test *Hypotheses 2a and 2b*, we performed a series of hierarchical regression analyses on the Time 2 (T2) variables interpersonal facilitation, job dedication, and organizational support, while controlling for the effects of the Time 1 (T1) variables interpersonal facilitation, job dedication, and organizational support, respectively, in the first steps. We mean-centered all variables as suggested by Aiken and West (1991). Tables 4 and 5 show the results of the regression analyses.

First, as can be seen from Table 4, for the Netherlands there is a marginal main scenario effect on interpersonal facilitation (β = -.15; p = .06), indicating that an empowering style had a slightly more positive effect than did a paternalistic style on interpersonal facilitation. The main scenario effects on job dedication (β = -.33; $p \leq$.01) and Organizational support (β = -.39; $p \leq$.01) were also significant in the Netherlands, implying that an empowering style had a more positive effect than did a paternalistic style.

From Table 4, it can also be seen that for Turkey the main scenario effects on interpersonal facilitation, job dedication, and organizational support all are non-significant. This finding implies that both types of leadership styles affected interpersonal facilitation (β = .05; *n.s.*), job dedication (β = -.04; *n.s.*), and organizational support (β = .02; *n.s.*) to the same extent in Turkey (see Table 4)

Table 4

Hierarchical Regression of OCB T2 variables on T1 OCB Variables and Leadership Style for Turkey and the Netherlands

		Turkey		
		Interpersonal facilitation 2		
		β	*R²*	*ΔR²*
Step 1	Interpersonal Facilitation 1	.37**	.14**	.14**
Step2	Leadership style	.05	.14	.00
		Job dedication 2		
		β	*R²*	*ΔR²*
Step 1	Job Dedication 1	.24*	.04	.04
Step2	Leadership style	-.04	.05	.01
		Organizational support 2		
		β	*R²*	*ΔR²*
Step 1	Organizational Support 1	.31*	.10**	.10**
Step2	Leadership style	.02	.10	.00
¤		**The Netherlands**		
		Interpersonal facilitation 2		
		β	*R²*	*ΔR²*
Step 1	Interpersonal Facilitation 1	.56**	. 32**	.32
Step2	Leadership style	-.15†	.34	.02
		Job dedication 2		
		β	*R²*	*ΔR²*
Step 1	Job Dedication 1	.42**	.18**	.18**
Step2	Leadership style	-.33**	.29**	.11**
		Organizational support 2		
		β	*R²*	*ΔR²*
Step 1	Organizational Support 1	.35**	.13**	.13**
Step2	Leadership style	-.39**	.28**	.15**

Note. Leadership style; 0 = Empowering leadership style 1 = Paternalistic leadership style †$p \leq$ .10, * $p \leq .05$; ** $p \leq .01$.

Hypothesis 2a expected that an empowering leadership style would have a stronger effect in the Netherlands than in Turkey. *Hypothesis 2b* anticipated that a paternalistic leadership style would have stronger effect on OCB dimensions in Turkey than in the Netherlands. As can be seen from Table 5, the effect of empowering leadership was not stronger in the Netherlands than it was in Turkey. *Hypothesis 2a* therefore was not supported. A paternalistic leadership style had more positive effects on job dedication ($\beta = .53$; $p \leq .05$) and organizational support ($\beta = .59$; $p \leq .05$) in Turkey than in the Netherlands (see Figures 1 and 2). *Hypothesis 2b* thus was supported for job dedication and organizational support, but no differential effects of leadership styles were found on interpersonal facilitation across countries.

Table 5

Hierarchical Regression of OCB T2 Variables on OCB T1 Variables, Leadership Style, and Country

		Interpersonal Facilitation 2		
		β	R^2	ΔR^2
Step 1	Interpersonal facilitation 1	.46**	.21**	.21**
Step2	Leadership style	-.04	.22	.01
Step 3	Country	.00	.22	.00
Step 4	Leadership style X Country	.31	.22	.00

		Job dedication 2		
		β	R^2	ΔR^2
Step 1	Job dedication 1	.32**	.10**	.10**
Step2	Leadership style	-.19**	.14**	.04**
Step 3	Country	.15*	.16*	.02*
Step 4	Leadership style X Country	.53*	.18*	.02*

		Organizational support 2		
		β	R^2	ΔR^2
Step 1	Organizational support 1	.40**	.16**	.16**
Step2	Leadership style	-.22**	.21**	.05**
Step 3	Country	.33**	.31**	.10**
Step 4	Leadership style X Country	.59*	.34*	.03**

Note. Leadership style; 0 = Empowering leadership style 1 = Paternalistic leadership style †$p \leq$ .10, * $p \leq .05$; *** $p \leq .01$.

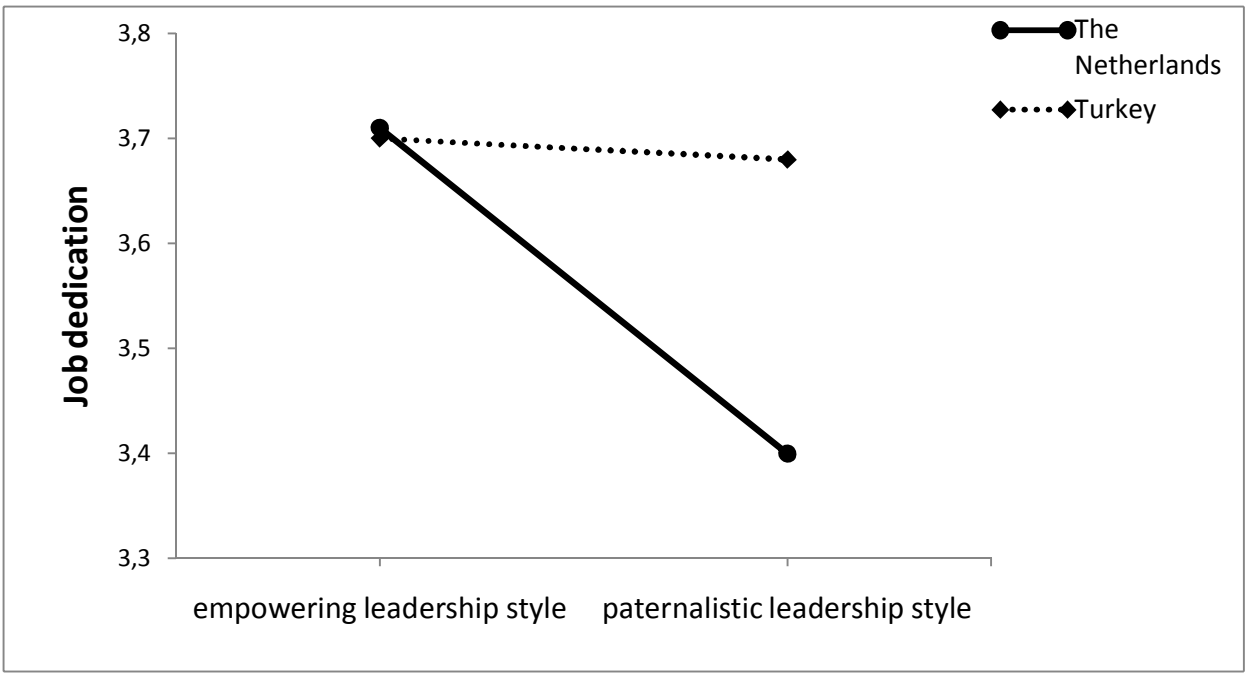

Figure 1. Effect of Leadership Styles on Job Dedication (Turkish and Dutch samples)

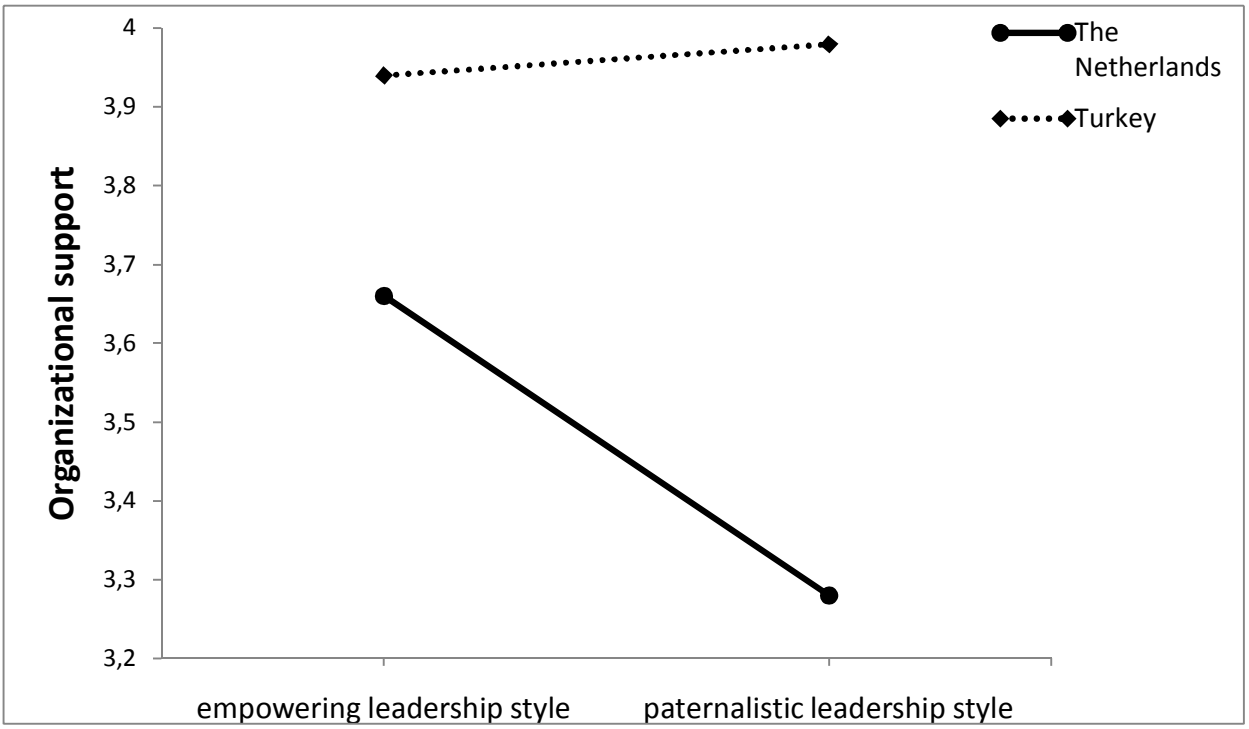

Figure 2. Effect of Leadership Styles on Organizational Support (Turkish and Dutch samples)

4.4 Discussion

This study provided support for the idea that other-oriented OCB is a more salient concept within collectivistic than within individualistic cultures, and for the notion that self-oriented OCB is a more salient concept within individualistic than within collectivistic cultures. The empirical support came from a Turkish sample, representing a more collectivistic culture, and a Dutch sample, representing a more individualistic culture. In the Turkish sample, the relationship between a collectivistic orientation and other-oriented OCB (organizational support; interpersonal facilitation) was significantly stronger than the relationship between a collectivistic orientation and self-oriented OCB, whereas this pattern was less discernible within the Dutch, more individualistic, sample.

This finding is in line with Markus and Kitayama's (1991) general portrayal of a collectivistic culture as one in which people perceive themselves to be interdependent within their group ('interdependent self'), and will let their behavior be manifestly more driven by the expectations of others and by the social norms of the in-group than by personal attitudes and goals (Church, 2000; Markus & Kitayama, 1991; Triandis, 2001).

In the Dutch sample, the relationship between an individualistic orientation and job dedication was significantly higher than the relationship between an individualistic orientation and interpersonal facilitation. This finding demonstrates that the differential relationship of an individualistic orientation with self- versus other-oriented OCB is quite apparent in an individualistic culture but is less manifest in the Turkish, more collectivistic, sample. This finding confirms the portrayal of individualistic cultures as those in which people tend to perceive themselves as autonomous individuals who are independent of the group, and tend to give priority to personal goals over collective goals. Their behavior seems to be guided explicitly by personal attitudes and less so by social norms.

As regards leadership styles across countries, a paternalistic leadership style had a more positive effect on job dedication and organizational support in Turkey than in The Netherlands, which confirms our expectation. This result is in support of the notion that a paternalistic leadership style is still evaluated as a more negative and dysfunctional style in individualistic Western societies (Aycan et al., 2000) than in collectivistic Turkish society. Disconfirming our expectation, the effects of an empowering leadership style on interpersonal facilitation, job dedication, and organizational support did not differ between the Netherlands and Turkey. However, this result supports a study by d`Iribarne (2002), which showed that the empowering of employees could be a useful tool in the collectivistic

societies of Morocco and Mexico. However, further research is needed to validate this finding.

As regards the effects of leadership styles within each country, in the Netherlands an empowering leadership style had a slightly more positive effect on interpersonal facilitation than did a paternalistic leadership style. In addition to this finding, an empowering leadership style had a positive effect and a paternalistic leadership style was seen to have a negative effect on job dedication and on organizational support. Again, these results are line with the notion of Aycan et al. (2000) that a paternalistic leadership style is viewed as less effective in Western societies.

A paternalistic leadership style positively influenced all OCB dimensions in Turkey. Further, a paternalistic leadership style more strongly influenced job dedication and organizational support in Turkey than it did in the Netherlands. Because Turkish culture is collectivistic, some aspects of a paternalistic leadership style such as expecting high conformity, showing responsibility for others, and presuming interdependence between individuals might have been evaluated more positively in Turkey than in the Netherlands.

Interestingly, an empowering leadership style also had positive effects on all OCB dimensions in Turkey. This finding shows that empowerment is also responded to positively in Turkish culture. Empowerment has been paid scant attention in collectivistic cultures. The few studies focusing on collectivistic cultures showed that an empowering leadership style resulted in lower performance and lower job satisfaction (Eylon & Au, 1999; Robert et al., 2000). However, our findings demonstrated that empowerment did not have a negative effect on any of the OCB dimensions in Turkey. The reason for this finding may be that our sample consisted of students, who may undergo a cultural transition towards individualistic values sooner than do older generations. Although the Turkish participants in our study had values that were more collectivistic than individualistic, the delegation of power by empowering leaders seems to be appreciated.

Strengths, limitations, and future research opportunities. This research examined the effects of cultural orientation and leadership style on OCB using an experimental scenario design. Such a design had not yet been employed in previous studies in this domain. Although we used student samples, all of these individuals held part-time paid jobs. However, in order to increase external validity, future research could use full-time non-student employees as participants. Another potential limitation was the use of self-report measures of OCB only. In addition to self-report measures, we suggest that future research include evaluations of employees' OCB by colleagues and supervisors, for instance through the use of 360-degree

feedback systems. It would also be interesting to examine results for Turkish ethnic minorities in the Netherlands vis-à-vis Dutch native majorities and Turkish employees in Turkey. Due to immigration, Turkish minorities at present make up the largest share of ethnic minority groups in the Netherlands (Arends-Tóth & Van de Vijver, 2003). It may be the case that this group has become more similar to the dominant Dutch society in the work domain. Future studies may consider examining the effects of other types of leadership styles as well, such as charismatic, participative, and bureaucratic leadership styles on OCB. Finally, future research may consider investigating other types of cultural dimensions such as masculinity, femininity, and power distance (Hofstede, 2001) and their relationships to OCB.

Practical relevance. Because collectivistic orientations were positively related to OCB in both countries, it may be in an organization's interest to make a greater effort to create a collectivistic orientation in the workplace. A paternalistic leadership style is evaluated as negative in an individualistic culture such as exists in the Netherlands. Facets of an empowering leader style such as encouraging subordinates to be independent thinkers and supporting them to develop their potential can be important tools in facilitating OCB in the Netherlands. A paternalistic leadership style positively affected OCB in Turkey, implying that paternalistic leadership can be a stimulating tool in this culture. An empowering leadership style also had positive effects in Turkey, indicating that empowering leadership can be functional in Turkey as well. Organizations therefore should not assess aspects of paternalism and empowerment as opposites, but should form a leadership style that includes features of both. Furthermore, our findings point to the fact that it makes sense to differentiate among other- and self-oriented OCB. This differentiation was also recognized earlier in the area of organizational commitment, where Ellemers, De Gilder, and Van den Heuvel (1998) empirically supported an alternative to the classical distinction between affective, normative, and continuance commitment: namely, a distinction in terms of the object of commitment – that is, the team and the supervisor (other-oriented) and one's own career (self-oriented).

Lastly, our findings highlight that empowerment did not have a stronger positive effect on any of the OCB dimensions in the Netherlands than it did in Turkey. However, paternalism had a stronger negative effect on job dedication in the Netherlands than it did in Turkey. These results imply that an empowering leadership style is helpful for Turkish employees but that a paternalistic leadership style can be harmful to the work behavior of Dutch employees.

Appendix

Leadership style scenarios

Scenario A (Empowering leadership style)

Mehmet Yuksel (in the Dutch sample, the name was Peter Huizen) is the director of the GEMKO factory sales department. This factory produces washing machines, dishwashers, refrigerators, TV sets, DVD players, air conditioners, and small electrical home appliances. Mehmet is in charge of eight subordinates who work as sales representatives in the sales department. Mehmet lets his subordinates determine for themselves the best way to attain objectives rather than telling them in detail what to do. Therefore, he usually encourages subordinates to be independent thinkers. For example, if customers enter into disagreements with subordinates when negotiating the details of contracts and payments, Mehmet encourages his subordinates to offer solutions. Mehmet gives subordinates a large degree of freedom to perform their work, encourages subordinates to develop their potential, and, if they come to him for help, he encourages subordinates to suggest solutions to problems. He challenges subordinates to think about the problems in new ways and supports those who assume responsibility for resolving problems on their own, even if this is in conflict with the approach Mehmet would take. For instance, if there is a problem with the transportation company concerning the delivery time, subordinates are encouraged to solve the problem themselves. They can either try to find other transportation companies that can deliver the orders on time, or they can negotiate with the customers about a new delivery time. Whatever solution the subordinates suggest for the problems, the outcomes of these solutions are their own responsibility.

Mehmet assigns challenging responsibilities to subordinates. He encourages subordinates to seek out and to attend trade shows and conferences that the company has not yet attended in order to get in touch with possible new customers. He involves subordinates in decisions that affect their own work. For instance, subordinates have the opportunity to decide independently how to prepare price estimates and offers that meet specific customer needs. As long as subordinates inform Mehmet about these preparations, he is satisfied with what they do.

Scenario B (Paternalistic leadership style)

Mehmet Yuksel (in the Dutch sample, the name was Peter Huizen) is the director of the GEMKO factory sales department. This factory produces washing machines, dishwashers, refrigerators, TV sets, DVD players, air conditioners, and small electrical home

appliances. Mehmet is in charge of eight subordinates who work as sales representatives in the sales department. Mehmet attaches importance to position ranks at work and expects employees to behave accordingly. He believes that he knows what is good for the subordinates and their careers, and he does not want anyone to question his authority. For example, if customers and subordinates are in disagreement when negotiating the details of contracts and payments, subordinates can only offer alternatives that have Mehmet's approval. He gives fatherly advice to his subordinates in their professional as well as their personal lives, and suggests solutions to problems if subordinates come to him for help. For instance, if there is a problem with the transportation company concerning the delivery time, Mehmet tries to find solutions to the problem. It is very important for Mehmet to create a family environment at work. For example, if one of the subordinates experiences a marital conflict, Mehmet tries to be a mediator and gives advice to his subordinates as if he were an elderly relative. He feels responsibility towards his subordinates in the same way that a father feels responsibility towards his children. He expects devotion and loyalty in return for the interest he shows in his subordinates, and is concerned with their development. Mehmet asks for ideas from subordinates about which trade shows and conferences to attend but will always have the last word on which will be chosen. If necessary, he does not hesitate to take action in the name of the subordinates without asking their approval. When evaluating subordinates and making decisions about them – such as promotion or firing – the most important criterion for Mehmet is their loyalty and good manners rather than their work performance.

Chapter 5

Effects of Work-Related Norm Violations and General Beliefs about the World Regarding Feelings of Shame and Guilt: A Comparison between Turkey and the Netherlands [1]

This paper aimed at investigating the effects of work-related norm violations (i.e., violations of interpersonal and work regulation norms) and individuals' general beliefs about the world (i.e., social axioms: reward for application, social cynicism) on feelings of shame and guilt in Turkey and in the Netherlands. An experimental study involving 103 Turkish and 111 Dutch participants showed that work norm violations elicited feelings of guilt and shame differently in Turkey and the Netherlands. Specifically, interpersonal norm violation in Turkey elicited feelings of shame and guilt more strongly than did violation of a work regulation norm, whereas no differential effects were found in the Netherlands. As expected, violation of a work regulation norm elicited feelings of shame and guilt more strongly in the Netherlands than in Turkey, whereas violation of an interpersonal norm elicited feelings of shame and guilt more strongly in Turkey than in the Netherlands. The findings provide further evidence for the moderating effects of social axioms: in both countries, participants high in social cynicism felt less ashamed when they violated a work regulation norm than did those low in social cynicism. Our findings are relevant for understanding the underlying mechanisms of norm violations at work, thereby offering a new avenue for investigating cultural differences in the workplace. The latter may be of particular relevance in times of globalization and diversity in the workplace.

[1]This chapter has been accepted for publication as: Cem-Ersoy, N., Born, M. Ph., Derous, E., & Van der Molen, H. T. (*in press*). Effects of Work-Related Norm Violations and General Beliefs about the World on Feelings of Shame and Guilt: A Comparison between Turkey and The Netherlands. *Asian Journal of Social Psychology*. This chapter was presented as a poster at the 18th Congress of the International Association of Cross-Cultural Psychology, Island of Spetses, Greece, July, 2006.

Chapter 5

5. 1 Introduction

When individuals act against norms in society, they experience various feelings such as shame and guilt (Bierbrauer, 1992). Organizations, mirroring the characteristics of society, also function according to certain kinds of norms that employees are expected to follow. Violations of either interpersonal or work regulation norms are considered to be counterproductive (CWB; Robinson & Bennett, 1995). Such behavior may range from spreading rumors and taking excessive breaks to lying and stealing. Studies concerning counterproductive work behavior and its relationship to employees' feelings until now have mainly focused on feelings as antecedents of such behavior (Fox & Spector, 2002; Miles, Spector, Borman, & Fox, 2002; Spector et al., 2006). Interestingly, these studies are not conclusive about how employees feel *after* having engaged in counterproductive behavior. Investigating how one feels after such actions may shed light on the question as to whether these experiences may elicit feelings that subsequently – as control mechanisms – could prevent counterproductive work behavior from occurring or reoccurring. Therefore, as a first aim of this study we investigated the effects of work norm violations on feelings of guilt and shame.

Benedict (1946) and Triandis, Leung, Villareal, and Clack (1985) have further argued that feelings of guilt and shame may function differently as mechanisms of social control, particularly so across individualistic and collectivistic cultures. However, the reason remains unclear. The social axiom approach offers one promising framework for explaining differential effects of norm violations on feelings of shame and guilt in individualistic/collectivistic cultures. Social axioms are general beliefs that people have about the world, such as reward for application, which suggests that adversity can be overcome by effort (see Leung et al., 2002). Although the specific role of social axioms in determining feelings has remained under-addressed, several studies have shown the importance of beliefs in relation to one's feelings (Robinson & Clore, 2002; Sprecher, 1999; Tamir, John, Srivastva, & Gross, 2007): that is,

people's general social beliefs have been shown to affect the way they see themselves and the way they perceive and respond to others (Tamir et al., 2007). The second purpose of this study therefore was to examine social axioms as explanatory mechanisms with regard to the effect of norm violations on feelings of guilt and shame in collectivistic Turkish and individualistic Dutch culture. In the remainder of the study, we expand further upon types of norm violations, social axioms, and the effects of both norm violations and social axioms on feelings of shame and guilt across two cultures (Turkey and the Netherlands). Several hypotheses are provided.

Types of Work Norm Violations

Counterproductive work behavior (CWB) is generally seen as behavior that violates significant norms at work and that threatens the well-being of employees, the organization, or both (Robinson & Bennett, 1995). Ohbuchi et al. (2004) showed that two types of norm violations are recognized across many cultures (e.g., the United States, Germany, Japan, and Hong Kong): namely, the violation of behavioral norms in personal relationships and the violation of laws and regulations (or societal norms). The first type of norm violation refers to the violation of an interpersonal norm, whereas the second concerns the violation of regulations. More specifically, in the work domain, researchers have differentiated between individually oriented CWB, such as acting rudely towards other organizational members, and organizationally oriented CWB, such as taking organizational property without permission, or intentionally endangering the work flow (Bennett & Robinson, 2000; Bennett & Stamper, 2001). In this study, we aim to investigate the effects of these two types of work-related norm violations: the violation of interpersonal norms at work vis-à-vis the violation of work-regulated norms on feelings of shame and guilt.

Chapter 5

Feelings of Shame and Guilt and Norm Violations across Cultures

Ever since Benedict (1946) hypothesized that collectivistic cultures are so-called shame cultures and individualistic cultures are so-called guilt cultures, Shame and guilt feelings have been the focus of many cross-cultural studies (e.g., Bierbrauer, 1992; Eid & Diener, 2001; Fontaine et al., 2006; Triandis, 1988). Shame is regarded as a more public emotion including the fear of criticism from significant others and what others would think in case of unpleasant behaviors (e.g., Mead, 1952; Triandis, 1988). As people in collectivistic cultures define themselves in terms of their long-lasting group memberships (Smith, Bond, & Kâğitçibaşi, 2006) and mind what others would think, shame is regarded as a mechanism for control in such cultures. Guilt is regarded as an internally focused emotion resulting from the violation of personal standards. Since people in individualistic cultures have a high internal focus and see themselves as having separate identities (Smith et al., 2006), guilt has been regarded as a mechanism for control in such cultures.

Fontaine et al. (2006) have described the relationship between culture, shame and guilt as a gordian knot and tried to draw conceptually clear definitions of shame and guilt across three cultures (i.e., Peru, Hungary and Belgium). The definition of shame as an external, interpersonal feeling and guilt as an internal, intrapersonal feeling has indeed been validated by their findings. Yet, these researchers additionally found that guilt also has an interpersonal and a communal focus such as trying to meet others` expectations. Further, shame included some intrapersonal aspects such as feelings of powerlessness and feelings that bad things only happen to oneself. However, the important difference between both feelings is that shame feelings include reactions to instantaneous situations whereas guilt feelings take place after an insightful cognitive evaluation. Guilt feelings thus imply a deep cognitive processing whereas shame feelings imply reactions to the immediate situation.

Thus the statement that guilt is a private feeling and that shame is a public feeling needs to be reframed: Guilt feelings imply a deep cognitive processing whereas shame feelings imply reactions to the immediate situation. The authors further demonstrated that the salience of shame

and guilt feelings was similar across the three cultural groups which they had studied (i.e., Peru, Hungary and Belgium). Confirming Fontaine and his colleagues` study, recent studies have found that both shame and guilt feelings are both functional for collectivistic and individualistic cultures (De Hooge, Breugelmans, & Zeelenberg, 2008).

Norm violations may have differential effects on feelings across cultures, depending on those cultures' collectivistic or individualistic orientations (Bierbrauer, 1992). Bierbrauer predicted that people with a collectivistic value orientation would respond to norm violations with more shame, whereas those with an individualistic orientation would respond with more guilt. In Bierbrauer`s study, people from collectivistic cultures indeed responded with a higher degree of shame than did people from an individualistic culture when they violated a religious, traditional, or state norm. Interestingly, collectivists also responded with a greater degree of guilt than did individualists when traditional and religious norms had been violated. Further, there was no significant difference between people from individualistic and collectivistic cultures in terms of their guilt feelings when a state law had been violated. The degree of guilt felt among collectivists after having violated a traditional norm shows how important such norms are to them. Apparently, in collectivistic cultures the legitimate social control is formed by traditional norms, which will lead people toward compliance and feelings not only of shame but also of guilt when these norms are violated (Bierbrauer, 1992). Bierbrauer thus showed that the relevance of high guilt feelings for collectivistic cultures is dependent on the type of norm that is violated**.** Therefore, the type of norm seems to matter when the effect of norm violation on feelings of shame and guilt is examined across cultures.

The early notions of Benedict (1946), who labeled collectivistic cultures as shame cultures and individualistic cultures as guilt cultures, have been criticized by many other researchers as well (e.g., Markus & Kitayama, 1991; Stipek, Weiner, Li, 1989). Specifically, Stipek et al. (1989) demonstrated that people from a collectivistic Chinese culture felt more guilt when they had hurt someone psychologically than when they had violated a law. Furthermore, De Hooge et al. (2008) demonstrated that shame can have a useful interpersonal function

especially among people who have a natural tendency to act in their own interests (i.e., pro-selfs). The authors demonstrated that unless people can escape from shameful situations, they act more socially in order to repair their damaged self-image. Pro-selfs especially have been shown to act more socially toward a person who had witnessed their bad behavior than toward someone who had not observed it. Thus, these studies show that guilt can also be beneficial in collectivistic cultures and that shame can be functional in individualistic cultures. Elaborating on these studies, we argue that shame and guilt are global moral emotions that are functional in both collectivistic and individualistic societies. Therefore, norm violations may elicit feelings of shame and guilt in both Turkey and the Netherlands, but the strength of these feelings may be dependent on the type of norm violation: that is, some norms – and norm violations – might be of particular importance for the feelings depending on the culture. For instance, Turkey is a collectivistic culture in which people define themselves in terms of their relationships with others. Since interpersonal relationships are seen as highly important in collectivistic cultures (Smith et al., 2006), it can be argued that these relations are more internalized, and therefore violating such interpersonal norms may strongly elicit feelings of shame and guilt. Violating work regulation norms, however, will be relatively less important in a collectivistic culture than violating interpersonal norms. In light of these arguments, the following hypothesis is formulated:

Hypothesis 1a. In Turkey, violation of an interpersonal norm will elicit feelings of shame and guilt more strongly than will violation of a work regulation norm.

Bierbrauer (1992) showed that in individualistic cultures, the legitimate social controls are represented by state laws and regulations, and will bring about guilt feelings when these are violated. Since institutional practices are highly valued in the Netherlands (Gelfand, Bhawuk,

Nishii, & Bechtold, 2004), we argue that organizational rules will be important in Dutch individualistic culture. Stipek et al. (1989) even showed that violation of a law or moral rule elicited more feelings of guilt than did the occurrence of hurting someone in the US, which is another highly individualistic culture. Although like the US the Netherlands is a highly individualistic culture, it is also defined as a *feminine* culture in which people attach importance to interpersonal relationships (Hofstede, 1996). We therefore argue that both types of norms may influence feelings of both shame and guilt in the Netherlands to a similar degree. In light of these arguments, the following hypothesis is formulated:

Hypothesis 1b. In the Netherlands, violation of an interpersonal norm and a work regulation norm will elicit feelings of shame and guilt to the same degree.

In most Western cultures, people are expected to act collectively according to the rules laid down by legal authorities (Gelfand et al., 2004). Since institutional practices are highly valued in the Netherlands (Gelfand et al., 2004), violation of organizational rules may have strong deterrent effects with regard to feelings of both guilt and shame. As has been demonstrated by Bierbrauer (1992) and Stipek et al. (1989), laws and regulations are more important in individualistic cultures than in collectivistic cultures. Violation of a work norm therefore may elicit more feelings of shame and guilt in the Netherlands than in Turkey (Gelfand et al., 2004). Therefore, it is hypothesized that:

Hypothesis 1c. In The Netherlands, violation of a work regulation norm will elicit feelings of both guilt and shame more strongly than in Turkey.

As previously stated, the Netherlands is an individualistic culture, and is also characterized as a *feminine* one (Hofstede, 1996). In feminine cultures, people have features that are associated with women, such as kindness, patience, and gentleness. People in feminine cultures value relationships, and they are less assertive and competitive in interpersonal relationships than are people from masculine cultures (Hofstede, 1996). Interpersonal relationships therefore are important in the Netherlands. Since Turkey is characterized as both a collectivistic and a feminine culture (Hofstede, 1996) in which people define their self-concepts in terms of their relationships to others, effects of interpersonal norm violation may be stronger in Turkey than in the Netherlands. Therefore, it makes sense to hypothesize:

Hypothesis 1d. Violation of an interpersonal norm will elicit feelings of shame and guilt more strongly in Turkey than in the Netherlands

Social Axioms, Norm Violations, and Shame and Guilt Feelings

Social axioms. Leung et al. (2002) introduced the concept of general beliefs or social axioms in the cross-cultural literature. Social axioms help individuals to find explanations for interpersonal relations and the events they experience. The authors identified five social axioms: namely, reward for application, social complexity, fate control, social cynicism, and religiosity. Reward for application characterizes a belief that hard work, knowledge, and thorough planning will lead to positive consequences. Social complexity symbolizes a world view that suggests there are no firm rules but several ways of achieving an outcome, and that discrepancy in human behavior is common. Fate control represents a belief that events are predetermined and that there exist ways for people to influence these outcomes by wishful thinking. Social cynicism represents a negative view of human nature, mistrust of social institutions, and disrespect with

regard to ethical means to achieve aims. Finally, religiosity refers to the belief in the existence of supernatural forces and to the useful functions of religious beliefs (Leung et al., 2002).

Relationship of social axioms with norm violations and feelings. Several studies have shown the importance of beliefs in relation to one's feelings (Robinson & Clore, 2002; Sprecher, 1999; Tamir et al., 2007). Robinson and Clore (2002), for instance, demonstrated that people`s beliefs about situations and events affect their interpretations of how they felt in a certain situation. Furthermore, people`s general social beliefs have been shown to affect the way they see themselves and the way they perceive and respond to others (Tamir et al., 2007). In a similar vein, social axioms affect the way individuals interpret the world and experience events (Leung & Bond, 2004). Thus, the way people make sense of the social world may also affect people's feelings after the specific occurrence of a norm violation. Until now, however, the specific role of social axioms in determining feelings has remained under-addressed. We aim to investigate this role further.

Two of the social axioms – *reward for application* and *social cynicism* – seem to be specifically relevant to the two types of norm violations in the present research. *Reward for application* is a world view holding that adversities in life can be overcome by hard work. Thus, it forms an answer as to how to solve problems in life. It represents a general evaluation of the costs and benefits of hard work, and sees hard work as the path to achievement in the end. Reward for application is positively related to the number of working hours per week, and is reminiscent of the Protestant work ethic (Leung & Bond, 2004). The main focus of the Protestant work ethic and of the reward for application belief is on work. As the reward for application belief is relevant to work-related issues, it thus seems relevant to issues of work-related norm violations. Following this line of reasoning, we argue that people who have high reward for application beliefs are expected to feel more guilty and ashamed when they violate interpersonal and work regulation norms (both in Turkey and in the Netherlands). Therefore, the following hypothesis was generated for both countries:

Hypothesis 2a. Reward for application will positively moderate the relationship between norm violations and feelings of shame and guilt. Specifically, the higher one's reward for application belief, the stronger the effect of both types of norm violations will be on feelings of shame and guilt.

Social cynicism appears to be a response to the basic requirement of survival and adaptation in the social world. People high in social cynicism view the world in a negative manner, and this evaluation therefore results in less social engagement, more negative feedback, and lower life satisfaction (Lai, Bond, & Hui, 2007). Social cynicism by definition is related to distrust in other people. People who are high in social cynicism are likely to be unhappy and more prone to run into interpersonal problems, which implies that they will be less cooperative in interpersonal relationships (Chen, Fok, Bond, & Matsumo, 2006; Leung et al., 2002). Furthermore, social cynicism represents a distrust of social institutions. Indeed, research found that social cynicism is negatively related to one`s work satisfaction and attitudes towards the company (International Survey Research, 1995). It therefore can be argued that individuals high in social cynicism will feel less guilty and ashamed when they violate interpersonal and work regulation norms. Building further on this argument, it is hypothesized for Turkey as well as for the Netherlands that:

Hypothesis 2b. Social cynicism will negatively moderate the relationship between norm violations and feelings of shame and guilt. Specifically, the higher one's social cynicism beliefs, the weaker the effects of both types of norm violations on feelings of shame and guilt.

5.2 Method

Participants

Bachelor of Economics students from a Dutch public university and a comparable Turkish public university participated in the study. The Turkish sample size equaled 103 (46% female, M_{age} = 21, SD_{age} = 1.95) and the Dutch sample size equaled 111 (45% female $M_{age,}$ = 22, SD_{age} = 2.64). There were 50 participants in Turkey and 55 participants in the Netherlands in the interpersonal norm violation scenario situation. There were 53 participants in Turkey and 56 participants in the Netherlands in the violation of a work regulation scenario situation. Participants were randomly assigned into each scenario situation in both countries. Data were collected on a voluntary basis. The university instructors in both countries distributed the questionnaires during their class hours and collected them after approximately 30 minutes. The students were assured that their answers would be kept confidential and would only be used for research purposes.

Design and Procedure

We conducted a 2 (Norm violations: Interpersonal vs. Work regulation) by 2 (Country: Turkey vs. the Netherlands) by 2 (Social axioms: Social Cynicism, Reward for application) mixed factorial design with Country and Norm violations being the between subject variables and Social axioms being the covariates. Dependent variables were Guilt and Shame feelings. First, we measured biographics, social axioms, and proneness to shame and guilt (Shame 1 and Guilt 1 are measured before the manipulation). After that, the same participants read either a scenario involving the violation of an interpersonal norm or one involving the violation of a work regulation norm (See Appendix). Subsequently, they filled out a parallel version of the proneness to shame and guilt scale, but now as if they were the individual violating either the interpersonal or the work regulation norm, and imagining how they would then feel (Shame 2 and Guilt 2).

Norm violation scenarios. Two scenarios were developed in which respondents had to imagine being an employee who had violated an interpersonal norm (i.e., lying to a colleague; Scenario A) or work regulation norm (i.e., conveying confidential information; Scenario B). Scenarios were equivalent in length (i.e., the length of Scenario A was 1751 characters in Dutch and 1684 characters in Turkish; the length of Scenario B was 1638 characters in Dutch and 1699 characters in Turkish). Participants were randomly assigned to each scenario in both countries.

In accordance with the test translation guidelines as adapted from Van de Vijver (2003), scenarios had been translated and back-translated by a group of six bilingual experts (i.e., from English to Turkish and then back-translated from Turkish to English, and from English to Dutch and then back-translated from Dutch to English). Two of these experts were linguists whose mother tongue was Turkish and who had studied English language linguistics, and one was an industrial and organizational psychologist. Three of the remaining experts were industrial and organizational psychologists whose mother tongue was Dutch.

Measures

Following test translation guidelines (Van de Vijver, 2003), measures were translated and back-translated by the six bilingual experts mentioned above. Unless indicated otherwise, all items were measured on a 5-point Likert-type scale. Reliabilities overall were acceptable for research purposes (Nunnally, 1978) and can be found in Table 1.

Table 1

Means, Standard Deviations, Alpha Reliabilities, and Correlations among All Variables

		Turkish sample					*Dutch sample*										
		Inter		*Work*			*Inter*		*Work*								
		M	*SD*	*M*	*SD*	*α*	*M*	*SD*	*M*	*SD*	*α*	1	2	3	4	5	6
1	Shame 1	1.97	.45	1.93	.41	.62	1.94	.41	2.02	.56	.71	--	.43**	.29**	.32**	.12	.24*
2	Guilt 1	2.45	.60	2.44	.52	.72	2.21	.47	2.21	.47	.54	.52**	--	.13	.16	.05	.11
3	Shame 2	2.52	.74	1.96	.71	.76	2.31	.64	2.29	.61	.67	.30**	.02	--	.70**	.08	-.00
4	Guilt 2	3.75	.99	3.12	1.01	.88	3.41	.79	3.30	.68	.76	.16	-.05	.73**	--	.09	-.08
5	RfA	4.40	.50	4.45	.65	.79	3.75	.56	3.71	.58	.63	.01	.16	.03	.16	--	-.14
6	SC	3.65	.67	3.53	.77	.61	2.77	.59	2.89	.66	.62	.14	.20*	.00	.03	.02	--

Note. Correlations for the Turkish sample are presented below the diagonal, whereas correlations for the Dutch sample are presented above the diagonal * $p \leq .05$; ** $p \leq .01$. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; RfA = Reward for application, and SC = Social Cynicism. Inter = Interpersonal norm violation; Work = Violation of a work regulation norm.

Proneness to shame and guilt. An adapted version of the Personal Feelings Questionnaire (Harder, 1990) was used to measure proneness to shame (seven items) and guilt (six items). Examples of items measuring proneness to shame are "feeling embarrassment" and "blushing". Examples of items measuring proneness to guilt are "feeling you deserve criticism for what you did" and "regret".

Confirmatory factor analyses were conducted to analyze the factorial structure of the Shame and Guilt scales. Fit indices were good for the two-factor model of these scales (Hu & Bentler, 1999). Specifically, items for shame and guilt showed a good fit in the Turkish sample: $\chi 2$ (df = 47) = 61.53, *n.s.*; RMSEA = .05; CFI = .93, and in the Dutch sample: $\chi 2$ (df =44) = 54.14 *n.s.*; RMSEA = .03; CFI = .95.

Further, conceptual agreement was reached when testing measurement invariance across both samples. For the shame and guilt scale, the χ^2 of the restricted model slightly increased, but the $\Delta\chi^2$ was non-significant. The practical fit indices for the restricted model did not alter significantly from the fit statistics of the unrestricted model; RMSEA slightly decreased from .03 to .02 and CFI remained the same (.94). Therefore, we accepted the hypothesis of conceptual invariance across both samples for the shame and guilt scale (see Table 2 for values of the relevant fit indices).

Table 2

Overall Fit Indices for Testing Conceptual Equivalence of the Shame and Guilt Scales among Turkish and Dutch Samples

	$\chi 2$	df	*Δχ2*	Δdf	*RMSEA*	*CFI*	*Statistical Significance*
Shame and Guilt							
Model I with no between-group constraints	115.67	91	-	-	.03	.94	--
Model II with factor loadings constrained equal	121.99	99	6.32	8	.02	.94	*n.s.*

Note. *SRMR* = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index. None of the χ^2 values are significant.

General beliefs about the world (social axioms). An adapted Dutch (Bond et al., 2004) and Turkish version (Bond et al., 2004) of the short social axiom scale was used to measure Reward for Application, and Social Cynicism. Each axiom was measured using five items (1 = *do not believe at all;* 5 = *believe very much*). Example items are "Hard-working people will achieve more in the end" (Reward for application) and "Kind-hearted people usually suffer losses" (Social cynicism).

Overall, fit indices were good for each of these scales (Hu & Bentler, 1999). Specifically, the reward for application scale showed a good fit in the Turkish sample: $\chi 2$ (df = 3) = 4.11, *n.s.*; RMSEA = .06; CFI = .99, and in the Dutch sample: $\chi 2$ (df = 3) = 5.07 *n.s.*; RMSEA = .06; CFI = .96. The social cynicism scale showed a good fit in the Turkish sample: $\chi 2$ (df = 3) = 4.95, *n.s.*;

RMSEA = .08; CFI = .98, and in the Dutch sample: $\chi 2$ (df = 6) = 4.35 *n.s.*; RMSEA = .00; CFI = 1.00.

In addition, conceptual agreement was tested. Confirmatory factor analyses showed metric equivalence when measurement invariance was tested across both samples. As expected for the reward for application scale, the χ^2 of the restricted model increased slightly, the unrestricted RMSEA decreased from .04 to .00, and the CFI increased slightly from .98 to 1.00. Also for the social cynicism scale, the χ^2 of the restricted model increased slightly, the RMSEA decreased slightly from .01 to .00, and the CFI increased slightly from .99 to 1.00 (see Table 3 for values of the relevant fit indices).

Table 3

Overall Fit Indices for Testing Conceptual Equivalence of the Reward for Application and Social Cynicism Scales among Turkish and Dutch Samples

	$\chi 2$	df	*Δχ2*	Δdf	*RMSEA*	*CFI*	*Statistical Significance*
Reward for application							
Model I with no between-group constraints	9.18	6	--	--	.04	.98	--
Model II with factor loadings constrained equal	9.76	10	0.58	4	.00	1.00	*n.s.*
Social cynicism							
Model I with no between-group constraints	9.39	9	--	--	.01	.99	--
Model II with factor loadings constrained equal	9.75	10	0.36	1	.01	1.00	*n.s.*

Note. SRMR = Standardized Root Mean Square Residual; RMSEA = Root Means Square Error of Approximation; CFI = Comparative Fit Index. None of the χ^2 values are significant.

Preliminary analyses: Manipulation and randomization checks

First of all, we checked whether the scenarios were perceived as we had intended: namely, violating an interpersonal norm (i.e., Scenario A: Lying to a colleague) and violating a work regulation (i.e., Scenario B: Conveying confidential information). We used three items on a 5-point Likert-type scale (1 = *totally disagree;* 5 = *totally agree*). The participants had to answer the following Questions: "To what extent is the scenario …." The first item we used was "Violation of an interpersonal norm", the second was "Violation of a legal rule", and the third was "Violation of an organizational rule. Manipulations were successful: Scenario A was understood as a violation of an interpersonal rather than a work norm in Turkey, t (103) = 6.80, $p \leq .05$, and in the Netherlands, t (111) = 7.75 $p \leq .05$. Scenario B was understood as a violation of a work norm rather than of an interpersonal norm in Turkey, t (103) = 7.61, $p \leq .05$, and in the Netherlands, t (111) = 2.43, $p \leq .05$. Results also showed that Scenario A was interpreted as an interpersonal norm violation, and this was equally clear to both Dutch and Turkish participants, F (1, 98) = 2.09, *n.s.* In the same way, Scenario B was interpreted as a work-regulation norm violation, and this was equally clear to both Dutch and Turkish participants, F (1, 98) = .41, *n.s.* Results also showed that the intended meaning of the scenarios were evaluated as norm violations in an equally strong manner in both countries F (1, 202) = .07, *n.s.*

Second, we conducted paired-sample t-tests to investigate the effect of each scenario on feelings of guilt and shame in each country. In the Netherlands, Shame 2 feelings appeared significantly higher than Shame 1 feelings in Scenario A (i.e., violation of an interpersonal norm scenario), t (111) = -4.82, $p \leq .01$, and Scenario B (i.e., violation of a work-regulation norm scenario), t (111) = -2.64, $p \leq .01$. In Turkey, Shame 2 feelings were significantly higher than Shame 1 feelings in Scenario A, t (99) = -5.39, $p \leq .01$, but not so in Scenario B, t (99) = -.39, *n.s.* In the Netherlands, Guilt 2 was significantly higher than Guilt 2 in both Scenario A, t (111) = -10.78, $p \leq .01$, and Scenario B, t (111) = -10.16, $p \leq .01$. In Turkey, Guilt 2 was significantly higher than Guilt 1 in both Scenario A, t (99) = -7.30, $p \leq .01$, and Scenario B, t (99) = -4.41, $p \leq .01$.

Third, we checked whether participants in Turkey and the Netherlands differed in terms of their social axioms. T-tests showed that Turkish students had higher social cynicism beliefs, t (198) = 8.17, $p \leq .05$ and higher reward for application beliefs, t (198) = 8.59, $p \leq .05$. Results also showed that Turkish students were more prone to feelings of guilt than to shame, t (100) = -11.96, $p \leq .05$ and that Dutch students also were more prone to these feelings, t (98) = -4.93, $p \leq .05$. Furthermore, Turkish students were more prone to feelings of guilt than were Dutch students, F (1, 213) = 29.38, $p \leq .05$. However, there was no significant difference in proneness to feelings of shame between Turkish and Dutch samples, F (1, 213) = .08, *n.s.* We also checked whether there were any age and gender differences among participants across scenario conditions. There were no age, F (1, 103) = .46, *n.s.*, or gender, F (1, 103) = .13, *n.s.*, differences across the scenarios in Turkey. Similarly there were no age, F (1, 111) = 1.06, *n.s.,* or gender, F (1, 111) = .03, *n.s.*, differences across scenario conditions in The Netherlands. The age and gender distributions were also equivalent across both countries F (1, 214) = .19, *n.s.,* F (1, 206) = .11, *n.s*. respectively. Thus, there were no gender and age differences across either scenarios or countries.

5.4 Results

To test the hypotheses, we performed a series of hierarchical regression analyses on Shame 2 while controlling for the effect of Shame 1 in the first step, and on Guilt 2 while controlling for the effect of Guilt1 in the first step. We conducted the analyses separately for each country for *Hypotheses 1a* and *1b*. For *Hypotheses 1c*, *1d*, *2a*, and *2b*, we conducted the analyses by combining the two countries in overall analyses while including country as a dummy variable. To test the moderation hypotheses, we mean-centered the variables as reported in Aiken and West (1991). Tables 4-7 show the results of the regression analyses.

Hypothesis 1a predicted that interpersonal norm violation in Turkey would elicit feelings of shame and guilt more strongly than would violation of a work regulation. First, as can be seen from Table 4, there is a main effect of type of norm violation on feelings of shame (β = -.34; $p \leq .01$) and guilt (β = -.30; $p \leq .01$). This means that interpersonal norm violation in Turkey elicited

feelings of shame and guilt more strongly than did violation of a work regulation. *Hypothesis 1a* therefore was supported. *Hypothesis 1b* predicted both norm violations would elicit feelings of shame and guilt to the same extent in the Netherlands. As can also be seen from Table 4, the main effect of type of norm violation is not significant on feelings of shame (β = -.04; *n.s.*) and guilt (β = -.07; *n.s.)* in the Netherlands. This means that both types of norm violations elicited feelings of shame and guilt to the same extent. Therefore, *Hypothesis 1b* could not be rejected.

Table 4

Hierarchical Regression of Shame 2 on Shame 1 and Type of Norm Violation (Hypotheses 1a and 1b)

		Turkey			*The Netherlands*		
		Shame 2			*Shame 2*		
		β	R^2	ΔR^2	β	R^2	ΔR^2
Step 1	Shame 1	.27**	.09**	.09**	.29**	.09**	.09**
Step 2	Type of norm violation	-.34**	.21**	.12**	-.04	.09	.00
		Guilt 2			*Guilt 2*		
		β	R^2	ΔR^2	β	R^2	ΔR^2
Step 1	Guilt 1	-.04	.00	.00	.16	.03	.03
Step 2	Type of norm violation	-.30**	.09**	.09**	-.07	.03	.00

Note. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; Type of norm violation: 0 = Violation of an interpersonal norm; 1 = Violation of a work regulation norm.

* $p \leq .05$; ** $p \leq .01$.

Further, *Hypothesis 1c* predicted that violation of a work regulation would bring about stronger feelings of shame and guilt in the Netherlands than in Turkey. According to *Hypothesis*

1d, an interpersonal norm violation would elicit feelings of shame and guilt to the same extent in both countries. As can be seen from Table 5, a significant main effect was found for type of norm violation on feelings of shame (β = -.20; $p \leq .01$), and the moderation term (Type of norm violation by Country) was also significant (β = -.58; $p \leq .01$), indicating that an interpersonal norm violation brought about stronger feelings of shame in Turkey than in the Netherlands, and that the violation of a work regulation norm elicited stronger feelings of shame in the Netherlands than in Turkey (see Figure 1). Further, as can also be seen from Table 5, a significant main effect was found for type of norm violation on guilt feelings (β = -.19; $p \leq .01$), and the moderation term (Type of norm violation by Country) was also significant (β = -.48; $p \leq .05$). As can be seen from Figure 2, this means that interpersonal norm violation led to stronger feelings of guilt in Turkey than in the Netherlands, and violation of a work regulation norm led to stronger feelings of guilt in the Netherlands than in Turkey. Thus, both *Hypotheses 1c* and *1d* were supported.

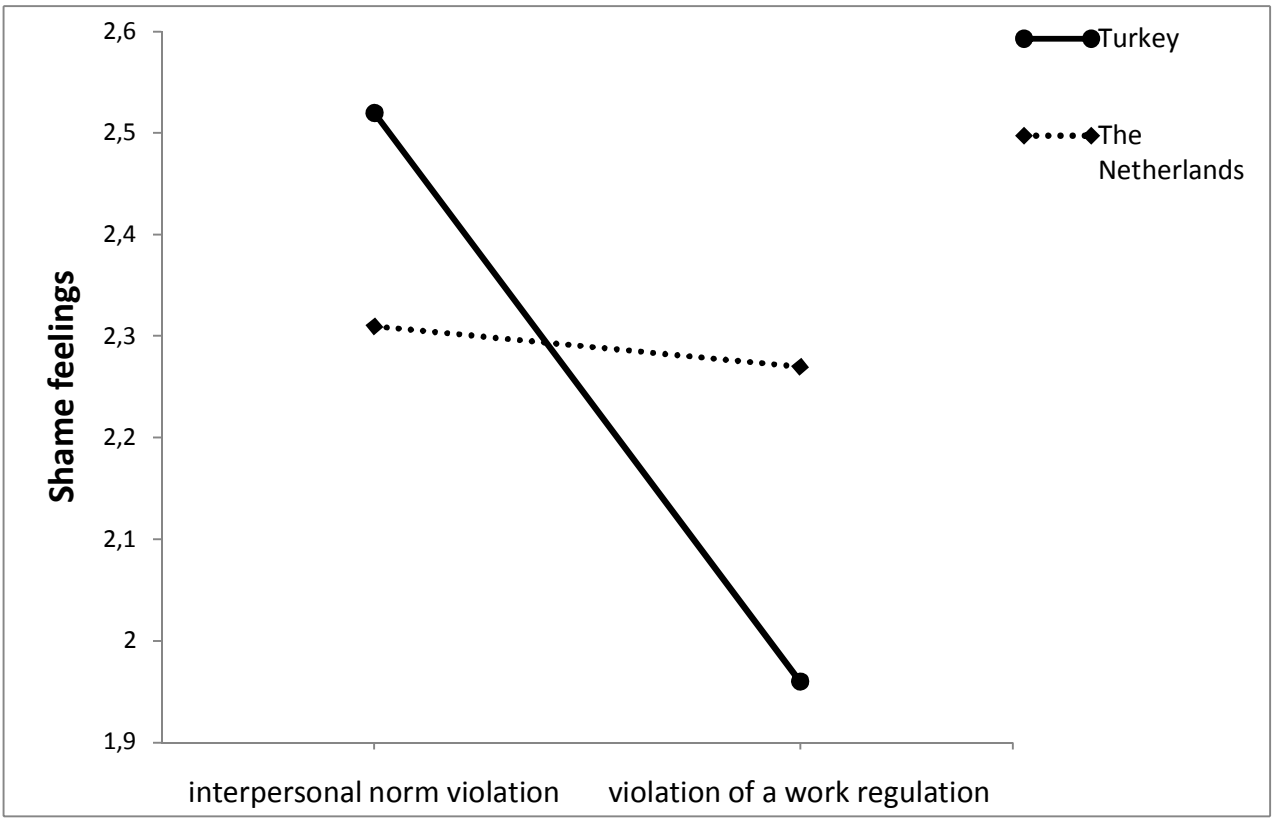

Figure1. Effect of Type of Norm Violation on Feelings of Shame (Turkish and Dutch samples)

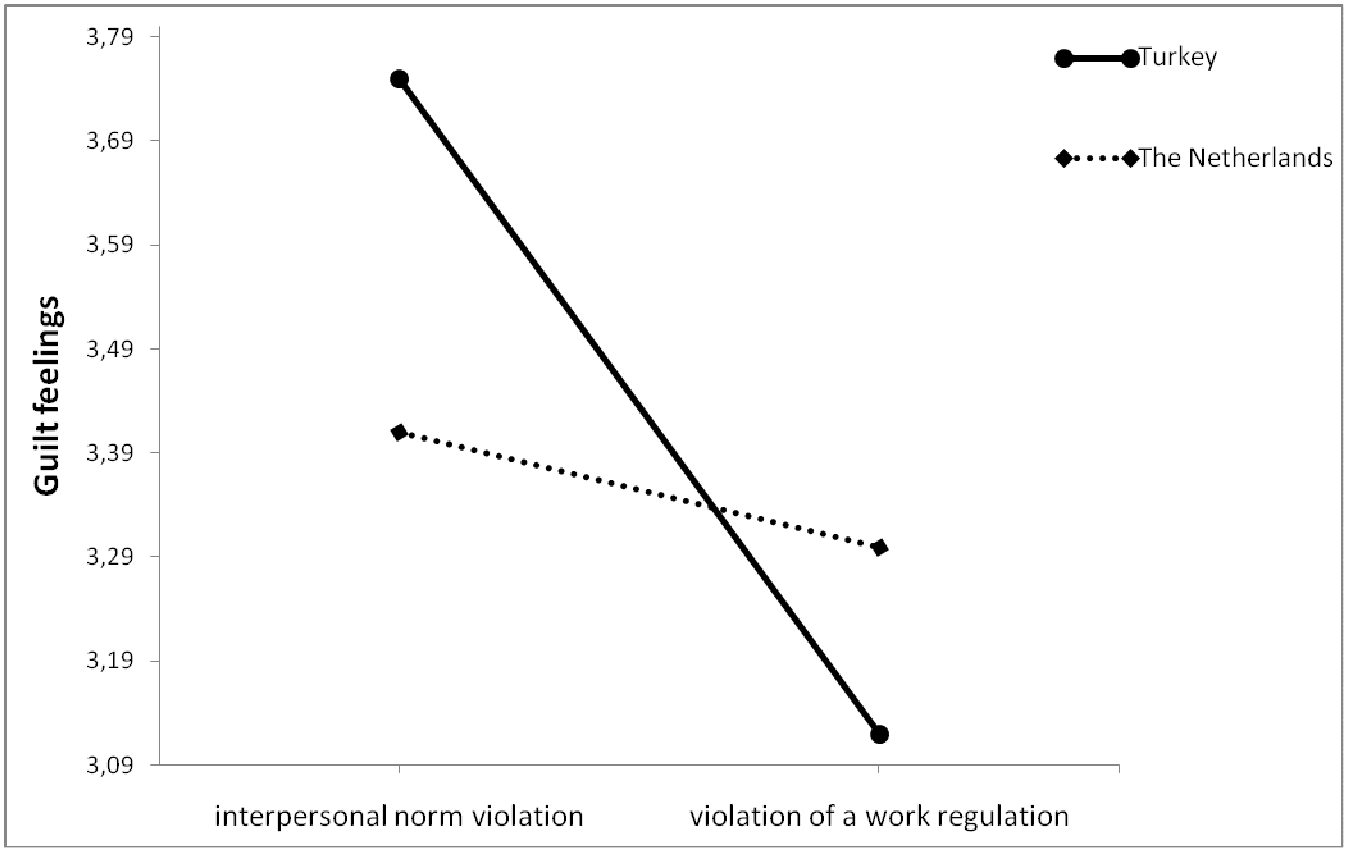

Figure 2. Effect of Type of Norm Violation on Feelings of Guilt (Turkish and Dutch samples)

Table 5

Hierarchical Regression of Shame 2 on Shame 1, Type of Norm Violation and Country (Hypotheses 1c and 1d)

		Shame 2		
		β	R^2	ΔR^2
Step 1	Shame 1	.29**	.09**	.09**
Step 2	Type of norm violation	-.20**	.13**	.04**
Step 3	Country	-.01	.13	.00
Step 4	Type of norm violation X Country	-.58**	.16**	.03**
		Guilt 2		
		β	R^2	ΔR^2
Step 1	Guilt 1	.03	.00	.00
Step 2	Type of norm violation	-.19**	.04**	.04**
Step 3	Country	-.01	.04	.00
Step 4	Type of norm violation X Country	-.48*	.06*	.02*

Note. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; Type of norm violation: 0 = Violation of an interpersonal norm; 1 = Violation of a work regulation norm. Country: 0 = Turkey; 1 = the Netherlands. * $p \leq .05$; ** $p \leq .01$.

Hypothesis 2a predicted that reward for application would moderate the relationship between norm violations and feelings of shame and guilt in both countries. As can be seen from Table 6, no significant interactions were found between Type of norm violation, reward for application, and feelings of shame ($\beta = .01$; *n.s.*) and guilt ($\beta = .08$; *n.s.*), including when country

was taken into account for shame (β = .00; *n.s.*) and guilt (β = .08; *n.s.*). Reward for application had a main effect on feelings of guilt (β = 12; p = .07). *Hypothesis 2a* was partially supported, indicating that participants from both countries who had high reward for application beliefs felt more guilty when they violated norms than did participants with low reward for application beliefs (β = .12; p = .07).

Table 6

Effects of Reward for Application on Feelings of Shame and Guilt (Hypothesis 2a)

		Shame 2		
		β	R^2	ΔR^2
Step 1	Shame 1	.29**	.09**	.09**
Step 2	Reward for application	.03	.08	.00
Step 3	Type of norm violation	-.20**	.12**	.04**
Step 4	Country	-.02	.12	.00
Step 5	Type of norm violation X Country	-.58**	.15**	.03**
Step 6	Reward for application X Type of norm violation	.01	.15	.00
Step 7	Reward for application X Country	.02	.16	.01
Step 8	Reward for application X Type of norm violation X Country	.00	.16	.00

Note. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; Type of norm violation: 0 = Violation of an interpersonal norm; 1 = Violation of a work regulation norm. Country: 0 = Turkey; 1 = the Netherlands.* $p \leq .05$; ** $p \leq .01$.

Table 6 (continued)

		Guilt 2		
		β	R^2	ΔR^2
Step 1	Guilt 1	.03	.00	.00
Step 2	Reward for application	.12†	.02†	.02†
Step 3	Type of norm violation	-.19**	.05**	.03**
Step 4	Country	-.02	.05	.00
Step 5	Type of norm violation X Country	-.49*	.07*	.02*
Step 6	Reward for application X Type of norm violation	.08	.07	.00
Step 7	Reward for application X Country	.14	.08	.01
Step 8	Reward for application X Type of norm violation X Country	.08	.09	.01

Note. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; Type of norm violation: 0 = Violation of an interpersonal norm; 1 = Violation of a work regulation norm. Country: 0 = Turkey; 1 = the Netherlands.* $p \leq .05$; ** $p \leq .01$.

Hypothesis 2b anticipated that social cynicism would negatively moderate the relationship between norm violations and shame and guilt feelings. Regression analyses similar to those conducted for Reward for application were conducted for Social cynicism. As can be seen from Table 7, the interaction of social cynicism and type of norm violation on feelings of shame was marginally significant (β= -.18; p = 06), indicating that participants who had high social cynicism beliefs felt less ashamed when they violated a work regulation norm than when they violated an interpersonal norm violation (see Figure 3). Therefore, *Hypothesis 2b* was partially supported.

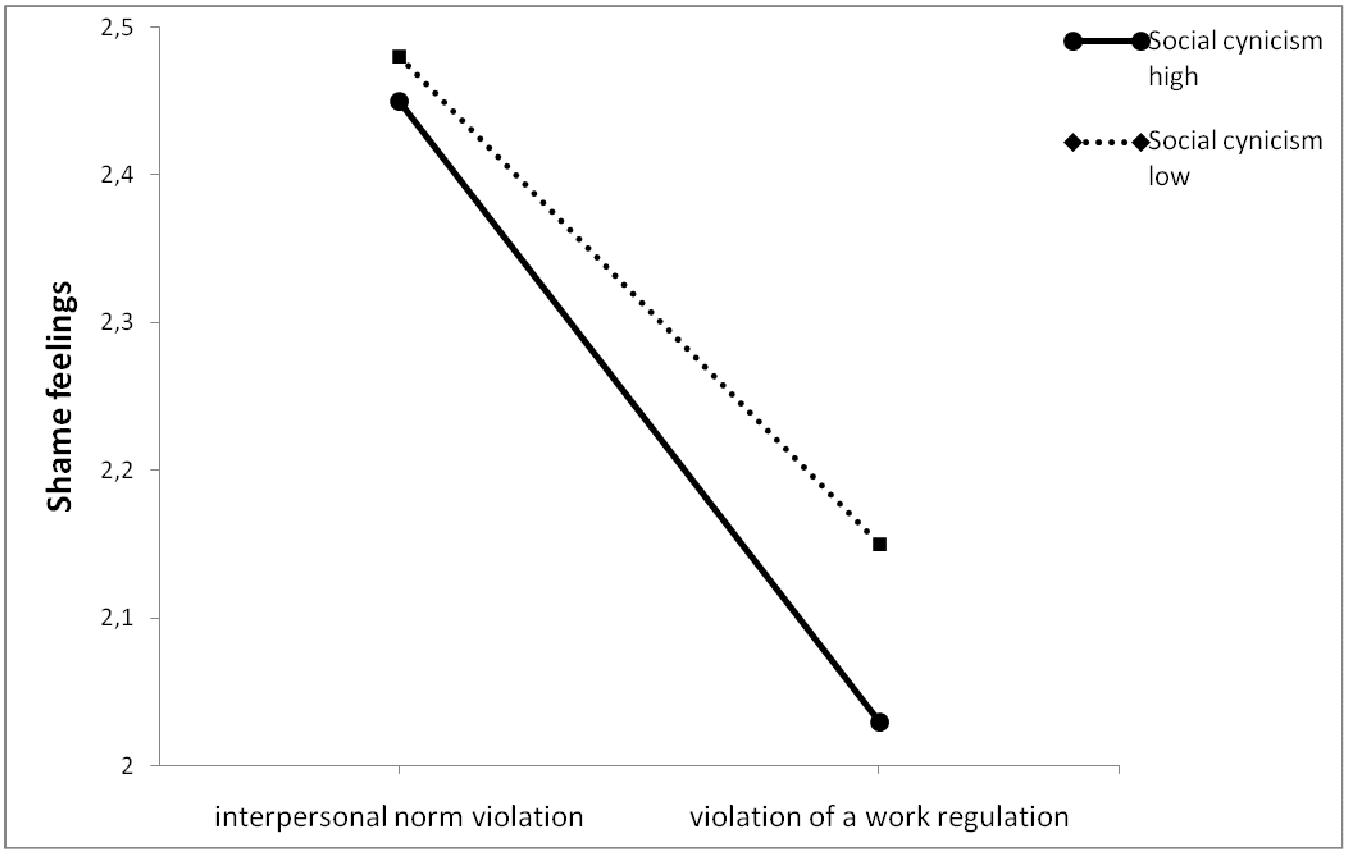

Figure 3. Effect of Social Cynicism on the Relationship between Type of Norm Violation and Feelings of Shame.

Table 7

Effects of Social Cynicism on Feelings of Shame and Guilt (Hypothesis 2b)

		Shame 2		
		β	R^2	ΔR^2
Step 1	Shame 1	.29**	.08**	.08**
Step 2	Social cynicism	-.06	.09	.01
Step 3	Type of norm violation	-.20**	.13**	.04**
Step 4	Country	-.02	.13	.00
Step 5	Type of norm violation X Country	-.58**	.16**	.03**
Step 6	Social cynicism X Type of norm violation	-.18 †	.17 †	.01 †
Step 7	Social cynicism X Country	.07	.17	.00
Step 8	Social cynicism X Type of norm violation X Country	-.33	.18	.01
		Guilt 2		
		β	R^2	ΔR^2
Step 1	Guilt 1	.03	.00	.00
Step 2	Social cynicism	-.02	.00	.00
Step 3	Type of norm violation	-.18**	.04**	.04**
Step 4	Country	-.01	.04	.00
Step 5	Type of norm violation X Country	-.47*	.06*	.02*
Step 6	Social cynicism X Type of norm violation	-.05	.06	.00
Step 7	Social cynicism X Country	.11	.06	.00
Step 8	Social cynicism X Type of norm violation X Country	-.35	.07	.01

Note. Shame 1 = Shame measured at Time 1; Shame 2 = Shame measured at Time 2; Guilt 1 = Guilt measured at Time 1; Guilt 2 = Guilt measured at Time 2; Type of norm violation; 0 =Violation of an interpersonal norm, 1 = Violation of a work regulation norm. Country 0= Turkey; 1= the Netherlands. †$p \leq .10$; * $p \leq .05$; ** $p \leq .01$.

5.4 Discussion

This study showed the importance of the type of norm that is violated for examining feelings of guilt and shame in two cultures. Early notions about shame and guilt, which categorized collectivistic cultures simply as "shame cultures" and individualistic cultures as "guilt cultures", were disconfirmed by our results, since participants from a collectivistic culture also felt guilty and participants from individualistic culture also felt ashamed when they violated norms. Interestingly, an interpersonal norm violation elicited feelings of guilt and shame more strongly than did a work regulation norm violation in collectivistic Turkey. This finding demonstrates that norms about interpersonal relationships are of central importance, and seem to be more important than work regulations. This finding is line with Kâğitçibaşi (1994) who described Turkish culture as a culture of relatedness, where dependent interpersonal relationships go beyond personal family boundaries.

Both types of norm violations elicited feelings of shame and guilt in the Netherlands. Specifically, no differential effects of the type of norm violations on feelings of shame and guilt occurred in this country. This may imply that for Dutch participants both types of norms seem to be equally important. A potential explanation for this finding may be that The Netherlands is a country with high scores on "femininity", which means that interpersonal relations are valued in Dutch society, whereas at the same time individualism is valued as well (Hofstede, 1996).

Nevertheless, violation of an interpersonal norm elicited feelings of shame and guilt more strongly in Turkey than in The Netherlands. This shows that adherence to interpersonal norms is more important in Turkey than in the Netherlands. Although the Netherlands is a feminine country where people care about obeying rules in interpersonal relationships and respect each other (Hofstede, 1996), our results also showed that interpersonal norms are less crucial in the Netherlands than in Turkey. Although the feminine nature of Dutch society may bring about kindness and tenderness in interpersonal relations, our findings showed that people in collectivistic cultures are more concerned with the harm they cause in interpersonal relationships than are people from an individualistic culture. Furthermore, violation of a work regulation norm

elicited feelings of guilt and shame more strongly in the Netherlands than in Turkey. This finding supports the general idea that rules laid down by legal authorities have central importance, and therefore a violation of them results in more feelings of shame and guilt in the Netherlands than in Turkey (Gelfand et al., 2004).

Reward for application only had a marginal main effect on guilt feelings but not on shame feelings. Because reward for application implies that people get what they deserve, it makes sense that people who highly endorse this belief feel guiltier when they violate norms. This finding is in line with previous research that showed that reward for application is positively related to an internal locus of control (Smith, Trompenaar & Dugan, 1995), being the attribution of the causes of events to one's own behaviors rather than to external factors (Rotter, 1966). Furthermore, a feeling of guilt is regarded as an internally focused emotion that reflects a deeper cognitive analysis of situations, including self-reproach, regret, and attempts to correct one's faulty behavior (Fontaine et al., 2006). Given these findings, people with high reward for application beliefs (an internal focus) may feel more responsible for their actions and hence feel guiltier. Feelings of shame, however, include a more superficial analysis of situations on the spot, characterized by an orientation toward significant others and by feelings of being stared at, wanting to disappear (Fontaine et al., 2006), and trying to repair one's damaged self-image in the eyes of others (De Hooge et al., 2008). This may explain research findings for feelings of guilt, but not so for those of shame. Another plausible explanation of our finding may be that reward for application is concerned with an internalized belief about the importance of effort. It therefore makes sense that reward for application shows a stronger effect with relation to feelings of guilt than to shame, because norm violation involves a lapse of effort.

We expected social cynicism to negatively affect the relationship between norm violations and feelings of shame and guilt in both countries. Our results showed that people who had high social cynicism beliefs felt less ashamed when they violated a work regulation norm than did people who had low social cynicism beliefs. No effects were found for feelings of guilt. This finding may be explained by differences in the self- versus other-related nature of shame and social cynicism. In the literature, a distinction is made between feelings that focus on others and those that focus on oneself as well as the differential effects on several outcomes (e.g., see

Proost, Derous, Schreurs, Hagtvet, & De Witte, 2008, for a discussion on this distinction in the context of anxiety). Feelings of shame focus on the immediate situation and include beliefs about what *others* would think about oneself after he or she had done something wrong. Hence, feelings of shame are more other-oriented in nature. Social cynicism, in contrast, is basically more self-referenced in nature: cynical people are less able to respond in an empathic manner, taking others' viewpoints into account (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004). In addition, people high in social cynicism would care less about what other people think because they do not believe or trust them. Therefore, those high in social cynicism (a self-referenced belief) may feel less ashamed (an other-referenced feeling) when violating norms than would those low in social cynicism beliefs. Effects, however, were only found for violation of a work regulation norm and not for interpersonal norm violation. We suggest that work norm violations may be more prone to effects of social cynicism on feelings of shame because work norm violations are perceived as less important compared to interpersonal norm violations. Additional research may test assumptions further with regard to the interplay of self- and other-related feelings and to beliefs. The main effect of reward for application and the moderation effect of social cynicism were marginal.The small sample sizes on which these findings are based can be considered as a limitation, because the statistical power may be too low to detect significant effects.

In summary, the added value of this research is threefold. First, this study highlighted the importance of differentiating between types of norms in the analyses of feelings of shame and guilt across two different cultures. Second, this study investigates effects of norm violations on people's feelings of shame and guilt. This is particularly important in understanding and preventing the occurrence and reoccurrence of counterproductive work behavior. Finally, this study showed that there are differential moderating effects of social axioms on the relationship between norm violations and feelings of shame and guilt.

Limitations and future research opportunities. This is one of the first studies to investigate effects of norm violations and social axioms on feelings of shame and guilt across two different cultures. As with any study, however, certain limitations and further research opportunities need to be mentioned. A first limitation relates to the sample investigated. We

agree that student samples can be a serious threat to the external validity of study findings, particularly if undergraduates are used as participants. However, business students from economics/management departments participated in the current study; they were well acquainted with workplace simulations and already had relevant work experience. Our manipulation checks also showed that participants perceived the scenarios as intended. Therefore, we believe our findings do not imply a substantial threat to external validity. Nevertheless, we suggest that future research include real employees if possible. To this end, a research design other than policy capturing could be used.

Another potential limitation relates to the number of social axioms investigated. We only included reward for application and social cynicism, as these axioms seemed highly relevant to the type of norm violations and feelings investigated. However, further research might explore the theoretical and practical value of other social axioms such as social complexity, fate control, and religiosity (Leung et al., 2002) in explaining type of norm violations on feelings of guilt and shame in the workplace.

Finally, it would also be interesting to examine the effects of norm violations on feelings of shame and guilt among ethnic Turkish minorities in the Netherlands, because Turkish minorities form one of the country's largest minority groups (Myors et al., 2008). It is feasible that patterns of integration and acculturation may affect findings. For instance, Turkish minorities in the Netherlands may adhere to the Dutch work ethos to some extent, and this would be interesting to investigate in terms of better understanding and increasing intercultural communication and cultural awareness among ethnic minority-majority groups in the workplace.

Practical relevance. Our results show that violation of an interpersonal norm seems a more delicate issue than does violation of work regulation norms in the Turkish culture. One practical implication of this finding is that Turkish organizations may require more time and effort to build a good social climate at work, as this may prevent counterproductive work behavior. Violation of a work rule such as conveying confidential information can be as important as violation of an interpersonal norm if Turkish employees care about their relationships with the person who is in charge of communicating the rule. Hence, people who are

responsible for communicating the rules in organizations should take into account the importance of interpersonal relationships in Turkish society. Furthermore, violation of a work regulation norm elicits feelings of guilt more strongly in the Netherlands than in Turkey. These findings are highly significant for intercultural awareness in multicultural work places and international organizations, where people have to take into account these cultural nuances in work norms.

By investigating the effects of work-related norm violations and social axioms relating to feelings of guilt and shame in two different cultures, we have furthered insights into the underlying mechanisms of work behavior, and have also offered a new avenue for investigating acculturation in the workplace. The latter may be of particular relevance in this period of globalization, and may support diversity in the workplace.

Appendix

Work Norm Violation scenarios

Scenario A (Violation of an Interpersonal Norm)

You are working as an insurance sales agent. You sell life, property, health, and other types of insurance and arrange interviews with prospective customers in order to sell these insurance policies. Before conducting the interviews, you customarily draw up an interview plan with a team of four colleagues. You are the coordinator of the team. You then inform the management about the interview plan in order to receive their confirmation stating that each team member can individually engage in interviewing customers.

You work in the same office as your colleague Ahmet (Jan in the Dutch version). He is a member of your interview planning team and also your best friend. You share both work and personal problems. You spend most of the weekends with him and his family. You assist each other by helping one another to move house, and by lending money.

Ahmet received bad news from the management: They did not want to prolong his work contract. Although you personally did not like this decision, you thought it was a fair one. Ahmet was competent with regard to presenting and selling insurance, and he also had considerable knowledge of marketing strategies. However, he was not able to keep up with recent developments such as those involving computer skills.

Ahmet asked you to talk to the management in an effort to persuade them to change their minds. You felt responsibility and wanted to maintain your harmonious relationship. However, you told lied to Ahmet and told him you had spoken to the management team but could not alter their decision. You saw that your friend became very unhappy and depressed because he had been dismissed. After some time, he and the others became aware of your lie. Although you were not totally responsible from the situation, you could have supported and comforted Ahmet instead of using a lie to rid yourself of any responsibility.

Total number of words: 314

Scenario B (Violation of a Work Regulation Norm)

You are working as an insurance sales agent. You sell life, property, health, and other types of insurance and arrange interviews with prospective customers to sell these insurance policies. Before conducting the interviews, you customarily draw up an interview plan with a team of four colleagues. You are the coordinator of the team. You then inform management about the interview plan in order to receive their confirmation stating that you can individually engage in interviewing customers.

The economical conditions become worse in Turkey (in the Netherlands). The company you are working for has also been affected by this situation, and the number of clients has declined. Therefore, the number of employees needed for interviews has decreased as well.

You learned from the management that three people from your interview planning team were going to be laid off. As the team leader, you were informed about this situation and your comments have also been taken into account. The management wished to keep this confidential because they wanted the employees to complete the project they had started. They also wanted to maintain the general unity and harmony of the team. Management was planning to inform the employees of the layoff within the legally required time: namely, eight weeks in advance.

While you were talking to one of the team members, you told him about the layoff decision. You could not keep your mouth shut, and thereby disobeyed a work rule. You could not resist the desire to speak of this layoff decision. What you did was against company policy. You could not keep the information confidential and so you broke an organizational rule. Hence, the organization's layoff decision was diffused and everyone knew the management's plan.
Total number of words: 292

Chapter 6

Summary and discussion

The current dissertation presents four empirical studies that aim to investigate determinants facilitating organizational citizenship behavior (OCB) and factors related to counterproductive work behavior (CWB) across Turkey and the Netherlands. The following potential determinants of OCB were distinguished: 1) general beliefs about the world, 2) relational identification with the supervisor, 3) values of individualism and collectivism, and 4) leadership styles (i.e., paternalistic vs. empowering leadership). The factors related to CWB comprised feelings of shame and guilt.

Four empirical studies are presented in this dissertation, and evolved around determinants of OCB and factors related to CWB across two cultures. The main findings are based on surveys and research involving blue- and white-collar Turkish employees in Turkey, Turkish-Dutch white-collar employees in the Netherlands, and Turkish students in Turkey and Dutch students in the Netherlands, all of whom held part-time jobs. A summary of the findings from each chapter and their implications are discussed below. The chapter will close with a brief conclusion.

6. 1 Summary, Discussion, and Implications

Chapter 2 examined social beliefs and relational identification with the supervisor (RI) as determinants of OCB among Turkish blue- and white-collar employees. Two research questions were dealt with. First, we investigated how employees' social beliefs and RI related to their OCB. Second, we looked at whether these relationships were comparable across blue- and white-collar workers in Turkey.

As a starting point for this cross-cultural research into determinants of OCB, we examined OCB in the Turkish – non-western – culture because OCB had been examined predominantly in western cultures. Chapter 2 therefore concentrated on determinants of OCB among blue- and white-collar employees in Turkey.

First, social beliefs were examined, as these were assumed to be important determinants of OCB. Social beliefs are general views about the world, and are categorized into five dimensions: *reward for application, social cynicism, social complexity, fate control,* and *religiosity* (Leung et al., 2002). OCB can be categorized into the dimensions of *interpersonal facilitation*, *job dedication*, and *organizational support* (Borman et al., 2001; Van Scotter & Motowidlo, 1996). We expected that diverse social beliefs would be related to different dimensions of OCB.

Two of the five social axioms appeared to affect OCB among blue- and white-collar Turkish employees. One of these was reward for application, which refers to

beliefs that hard work and effort lead to positive consequences. As anticipated, this world view was related positively to job dedication both among blue- and white-collar Turkish employees. This finding is consistent with previous research that showed a positive relationship between reward for application and the number of working hours (International Survey Research, 1995). Reward for application was also related positively to organizational support in both blue- and white-collar samples. This finding indicates that employees who believe in working hard are more likely to support the organization for which they work.

The second social axiom that appeared to affect OCB was religiosity, which, however, only affected OCB among blue-collar employees. Religiosity refers to the belief in the existence of supernatural forces, and in the useful functions of religious beliefs (Leung et al., 2002). In particular, religiosity was related positively to job dedication and to organizational support among blue-collar employees. However, it was not related to any of the OCB dimensions among white-collar employees. The higher educational level of white-collar employees in comparison to blue-collar workers may have reduced for them the importance of religion. Such an interpretation is in line with Uecker and Regnerus (2007), who found that the degree of education reduced accordingly the importance of religion in people's lives. Higher education may consequently also have lessened the effects of religious beliefs on white-collar employees` OCBs. Although this interpretation seems plausible, it needs to be tested in future studies.

As a second determinant of OCB in Turkey, we considered employees` perceived relationship with their supervisor. Because people in collectivistic cultures are likely to define themselves in terms of their relationships with others, and interactions with supervisors are crucial in Turkish culture, we assumed that relational identification with the supervisor would play a functional role for subordinates` OCB. We were also interested in determining to what extent an association between RI and the supervisor and OCB differs between blue- collar and white-collar employees.

RI indeed was positively related to all three OCB dimensions among blue-collar employees. It was also related positively to interpersonal facilitation and organization support among white-collar employees. Thus, employees' RI has a facilitating role in

determining OCB both among blue- and white-collar employees. Our findings also showed that the relation between RI and organizational support is even stronger for blue-collar employees than it is for white-collar employees.

The findings on RI are in accordance with previous research that demonstrated the importance of social exchange relationships between subordinates and their supervisors with regard to their OCB (i.e., Leader Member Exchange, LMX, Deluga, 1994). The positive relations found between RI and OCB also clearly seem to reflect the hierarchical nature of Turkish society (Smith, Bond, & Kâğitçibaşi, 2006) where people accept and respect the status differences and define their self-concepts in terms of their relationship with others.

RI was not related to job dedication among white-collar employees. This is possibly because white-collar employees are less dependent on their supervisors while performing their tasks than are blue-collar employees (Michael, Guo, Wiedenbeck, & Ray, 2006).

The finding that the relation between RI and organizational support was even stronger for blue -collar than for white-collar employees may be explained by the fact that blue-collar employees more frequently communicate with their supervisors, and depend on them more while performing their tasks than do white-collar workers (Michael et al., 2006).

In Chapter 3, social beliefs and RI were examined among white-collar Turkish-Dutch employees in the Netherlands and Turkish employees in Turkey. We investigated the same research questions as in Chapter 2, but now compared white-collar Turkish-Dutch workers in the Netherlands with their Turkish counterparts in Turkey. The goal was to investigate whether living and working in a western country would have an effect on how social beliefs and RI are related to OCB.

Regarding social beliefs, we examined in particular the effects of reward for application and religiosity on OCB.

First, we studied whether reward for application would relate positively to job dedication among Turkish-Dutch employees in the same way it did for their Turkish counterparts in Turkey. The results showed that reward for application did not relate positively to job dedication among Turkish-Dutch in The Netherlands, which is in contrast to the positive relationship found among Turkish employees in Turkey. Reward for application thus was a stronger determinant of job dedication among Turkish employees in Turkey than it was for Turkish-Dutch workers.

In a search for factors that would moderate the relationship between reward for application and job dedication among Turkish-Dutch employees in the Netherlands, it was observed that educational level appeared to moderate this relationship positively. In other words, the relationship between reward for application and job dedication was stronger among highly educated Turkish-Dutch employees than among less well-educated Turkish-Dutch employees. This finding seems consistent with previous research that showed, on the one hand, an association between educational level and, on the other hand, a better socio-cultural and psychological adaptation and a higher self-esteem (Ataca & Berry, 2002). Among Turkish-Dutch employees, 23% had PhD degrees and 38% had university degrees. Among Turkish employees in Turkey, 1% had PhD degrees and 41% had graduated from university. The fact that fewer people in the Turkish employee sample in Turkey had PhD degrees may have caused a reduction in the variance of educational level, and consequently may have contributed to the fact that educational level did not moderate the relationship reward for application and job dedication. Further studies need to investigate this finding in greater depth.

Second, we investigated whether the positive relationship between religiosity and interpersonal facilitation and organizational support among Turkish white-collar employees would become a negative one among Turkish-Dutch employees in the Netherlands.

Results unexpectedly showed that religiosity beliefs among white collar-Turkish-Dutch employees had a positive relationship with organizational support, and therefore may aid adaptation to Dutch society. These results differ from previous research findings that demonstrated religiosity beliefs to mostly play a negative role in the adaptation of

migrants to the host society (Verkuyten, 2007; Verkuyten & Yildiz, 2007). An explanation for the present findings may be that our Turkish-Dutch sample was composed of white-collar employees, and their conceptualization of religion may be different from that of blue-collar immigrants, who traditionally were studied in earlier research. We suggest future research to further validate our findings.

Chapters 2 and 3 have certain practical implications regarding the relationship between social beliefs and OCB, one of which is mentioned here. Reward for application appears to be an important determinant of OCB among both blue- and white-collar Turkish employees in Turkey, and among the more highly educated white-collar Turkish-Dutch employees, but not as much among less well-educated white-collar Turkish-Dutch employees. Organizations therefore may want to apply more effort and time in order to enhance "hard work pays off" perceptions of their less well-educated white-collar employees in The Netherlands. Because beliefs are developed through socialization, certain organizational behavior – such as paying employees' wages on time and keeping promises – may enhance the effects of reward for application beliefs of employees' OCB. Nevertheless, one caveat is that our study does not provide any information on the relationship between reward for application and OCB among native Dutch employees or blue-collar Turkish employees in the Netherlands.

Chapter 3 further investigated whether RI would also be predictive of OCB among white- collar Turkish-Dutch employees in the Netherlands. Findings showed that RI was unrelated to OCB, in contrast to the positive relationship found among Turkish employees in Turkey. The Dutch culture is characterized as an individualistic one in which people define themselves in terms of their individual features rather than of their relationships with others. Additionally, forming personalized relationships at work is not a salient aspect of the Dutch work environment. Turkish-Dutch employees may be familiar with these features of the Dutch culture, and therefore may be less likely to relationally identify with their supervisors.

Chapter 3 also showed that length of stay in the Netherlands moderated the relationship between RI and organizational support. Specifically, the relationship between

RI and organizational support was stronger for Turkish-Dutch workers who had lived for a shorter time in the Netherlands than for Turkish-Dutch who were born in or who lived in the Netherlands for a longer period. This finding seems to confirm that the longer Turkish-Dutch migrants stay in The Netherlands, the more they will behave like the Dutch. Future studies should investigate whether this finding holds for blue-collar Turkish-Dutch employees as well. Relational identification with the colleagues also needs to be examined in future research among other migrant groups and in other western cultures.

Although defining oneself in terms of one`s relationships with others is not a salient aspect of Dutch culture, Dutch supervisors who are managing ethnically diverse work groups need to be attentive to the cultural differences in RI. In collectivistic cultures, RI can play a crucial role in facilitating important work behavior such as OCB. Our findings may therefore be of practical relevance for national and multinational companies that want to improve intercultural communication and awareness in the workplace.

Although both studies in Chapters 2 and 3 highlighted important issues, certain limitations are worth mentioning. First, these studies are cross-sectional in nature and make use of self-reports. Future studies should include supervisors' and colleagues' evaluations of OCB in order to limit any possible socially desirable responses and multicollinearity issues. Because of the cross-sectional nature of the studies, drawing inferences about the direction of the relationships is not possible. It would be useful to collect more longitudinal data and/or to use experimental designs in order to make stronger causal inferences about the findings. Further, the social beliefs of social cynicism, social flexibility, and fate control had to be excluded from statistical tests because the alpha coefficients of their scales were too low. Future studies should put extra effort into improving the reliability of these scales by adding more items that are specific to the Turkish and Dutch cultures. A search could also be made for other social beliefs that may be potentially salient.

In **Chapter 4,** we investigated the effects of individualism and collectivism as well as leadership styles on OCB in an experimental scenario study among a Turkish

student sample at a Turkish University and a native Dutch student sample at a Dutch university. Participants in both samples held part-time jobs.

Regarding the relationship between individualism and collectivism on the one hand and OCB dimensions on the other hand, the results provided support for our notion that other-oriented OCB (organizational support, interpersonal facilitation) is a more salient concept within collectivistic than within individualistic cultures, and for the idea that self-oriented OCB (job dedication) is a more salient concept within individualistic than within collectivistic cultures.

In the Turkish sample, a collectivistic orientation was related positively to all dimensions of OCB, whereas individualism did not relate to any of the OCB dimensions. The relationship between a collectivistic orientation and other-oriented OCB was significantly stronger than that between a collectivistic orientation and self-oriented OCB. This pattern was less evident within the more individualistic Dutch sample.

The Turkish results confirm the definition of Turkish culture as a collectivistic one in which people perceive themselves to be interdependent within their group ('interdependent self'), and therefore are inclined to allow their behavior to be noticeably more guided by the expectations of others and by social norms of the in-group than by personal attitudes and goals (Church, 2000; Markus & Kitayama, 1991; Triandis, 2000).

In the Dutch sample, the relationship between an individualistic orientation and self-oriented OCB (job dedication) was significantly higher than that between an individualistic orientation and interpersonal facilitation. This finding confirms the representation of an individualistic culture as one in which people tend to perceive themselves as autonomous individuals who are independent of the group, and who are likely to give priority to personal goals over collective ones (Hofstede, 2001).

As leadership is among the strongest antecedents of OCB (Podsakoff, MacKenzie, Paine, & Bachrach, 2000), we also investigated whether different types of leadership styles (i.e., a paternalistic vs. empowering style) had different effects on OCB among Turkish respondents in Turkey and Dutch respondents in the Netherlands. Because paternalism forms a preferred leadership style in collectivistic cultures (Fikret-Pasa,

Kabasakal, & Bodur, 2001), we assumed this style would have a stronger positive effect on OCB in Turkey than in the Netherlands. Autonomy and self-reliance are core aspects of an empowering leader and also of individualism. We thus expected that an empowering leader would have a stronger positive effect on OCB in the Netherlands than in Turkey.

Our findings indeed showed that a paternalistic leadership style had a more positive effect on job dedication and organizational support in Turkey than in the Netherlands. This result confirms research by Aycan et al. (2000), which showed that a paternalistic leadership style is viewed as less effective in western societies than in collectivistic societies.

Interestingly, an empowering leadership style did not have a more positive effect in the Netherlands than in Turkey. In both countries, the effect of this leadership style was similar. Although the positive influence of an empowering leadership style in Turkey was an unexpected finding, several earlier studies investigating an empowering leadership style in non-western countries showed mixed results. For instance, whereas empowerment was related negatively to job satisfaction in India in comparison to the US, Poland, and Mexico (Robert, Drasgow, Martocchio, & Lawler, 2000), d`Iribarne (2002) showed that empowered employees could be a positive functional tool in the collectivistic societies of Morocco and Mexico. An explanation for the positive effect of an empowering leadership style in Turkey may be twofold. First, our sample consisted of students, where a cultural transition towards individualistic values can be seen more quickly than in the older generations. Second, some aspects of an empowering leadership style such as giving employees *freedom in decision-making* can be evaluated as a manifestation of trust by the leader accorded to one`s employees. An employee may subsequently think: "If I am given the freedom to act, then my supervisor trusts me. I should then earn this trust by supporting the organization, working extra hours, and assisting my colleagues."

In the Netherlands, an empowering leadership style had a more positive effect, whereas a paternalistic style had a more negative effect on all OCB dimensions. This finding is in support of previous research in the US, which showed that employees who perceived their leader to stimulate them to perform autonomously felt psychologically

empowered and subsequently showed stronger OCB (Cirka, 2005). Regarding paternalism, this finding is in line with Kim`s study (1994), which showed that paternalism was negatively related to a work culture that encouraged the taking of initiative.

Several limitations of the study reported in Chapter 4 need to be mentioned. First, we used samples involving students, each of whom held a part-time paid job. In order to increase the generalizibility of our findings, future research could use full-time non-student employees as participants. Another potential limitation was the exclusive use of self-report measures regarding OCB. In addition to self-report measures, we suggest that future research include evaluations of employees' OCB by colleagues and supervisors, for instance through the use of 360-degree feedback systems. Future studies also need to investigate leadership preferences of Turkish-Dutch employees in order to determine whether these people prefer leadership styles that are specific to their ethnic culture or to the culture in which they are living.

One of the practical implications of the study in Chapter 4 relates to the finding that collectivistic orientations were positively related to interpersonal facilitation and organizational support in Turkey, and to all dimensions of OCB in the Netherlands. This may imply that if employees see themselves as a part of a group, they will also demonstrate more OCB. Thus, organizations may profit by making a greater effort to create a collectivistic orientation in the workplace.

In **Chapter 5**, we examined whether violations of interpersonal and work regulation norms affect feelings of shame and guilt differently in Turkey and in the Netherlands. This research was undertaken among Turkish students in Turkey and native Dutch students in the Netherlands in an experimental scenario study.

Several authors had criticized the early notions that collectivistic cultures are shame cultures, whereas individualistic cultures can be considered as guilt cultures. Our findings supported this criticism (Bierbrauer, 1992; De Hooge, Breugelmans, & Zeelenberg, 2008; Stipek, Weiner, & Li, 1989).

In Turkey, the violation of a norm in interpersonal relationships at work had a stronger influence on feelings of shame as well as guilt than did a work regulation norm violation. This finding also shows that interpersonal relationships are of crucial importance in Turkey, and seem to be more significant than work regulations. The finding is in line with Kâğitçibaşi (1994), who argued that Turkish culture is one of relatedness, where dependent interpersonal relationships go beyond personal family boundaries.

In the Netherlands, the violation of both types of norms elicited feelings of shame and guilt feelings to the same extent. This indicates that both norms are equally important to Dutch participants. The reason for this may be that the Netherlands is a feminine country, in which people also value interpersonal relationships highly. This culture also scores high on societal collectivism, which indicates that people act collectively according to the rules laid down by legal authorities (Gelfand et al., 2004). These features of the Dutch culture may explain why the violation of both types of norms elicited feelings of both shame and guilt.

When the effects of norm violations were compared across countries, it was seen that an interpersonal norm violation had a stronger effect on feelings of shame and guilt in Turkey than it did in the Netherlands. This indicates that interpersonal relations are more important in Turkey than in Netherlands, and therefore that the violation of an interpersonal norm will elicit more feelings of shame and guilt in Turkey than in the Netherlands. Although the Netherlands, as previously mentioned, is a feminine country, it seems that people from collectivistic cultures are more inclined to perceive themselves as interdependent with regard to others than are people from an individualistic culture. Violations of interpersonal relationships thus will bring about more negative consequences in Turkey than in the Netherlands.

The results also showed that the violation of a work regulation norm had a stronger effect in the Netherlands than it did in Turkey. Since institutional practices are highly valued in the Netherlands (Gelfand, Bhawuk, Nishii, & Bechtold, 2004), organizational rules play a crucial role for people in the individualistic Dutch culture. Therefore, it seems plausible to conclude that rules set by legal authorities are of more

importance, and their violation therefore results in stronger feelings of shame and guilt in the Netherlands than in Turkey (Gelfand et al., 2004).

The study also has its limitations. Findings were based on student samples, and future research therefore should aim to validate these findings among employees. Further, because Turkish-Dutch employees form one of the largest ethnic minority groups in the Netherlands, it also makes sense for future studies to examine the effects of norm violations on feelings of shame and guilt among this ethnic Turkish group.

Among the practical implications of our findings, it can be mentioned that Turkish organizations may need to apply greater time and effort in building a positive social climate at work in order to prevent counterproductive work behavior. Moreover, as the violation of an interpersonal norm had stronger effects in Turkey, and the violation of a work regulation norm had stronger effects in the Netherlands, intercultural awareness needs to be facilitated in multicultural work environments and international organizations, where people have to consider these cultural differences in work norms.

6.2 Conclusion

In conclusion, the research reported in the present dissertation has highlighted several issues regarding determinants of OCB and factors related to CWB. These are the following:

1. We found antecedents of OCB to be cultural orientations (i.e., social beliefs and values of individualism and collectivism) and issues related to leadership practices (i.e., leadership styles and relational identification with the supervisor). Two of the five social beliefs – reward for application and religiosity – appear to be determinants of OCB;

2. Value orientations are important determinants of OCB. A collectivistic value orientation in particular is related positively to all dimensions of OCB in both Turkey and in the Netherlands. This finding indicates that one's feeling of being a part of a collective

in an organization facilitates OCB in both countries. However, the relationship between collectivism and other-oriented OCB (i.e., interpersonal facilitation and organizational support) is much stronger in Turkey. This highlights the relational and collectivistic nature of the Turkish culture;

3. Leaders have a vital role in facilitating OCB in the Turkish culture. Both paternalistic and empowering leadership style appear to have positive effects on OCB. This finding points out that receiving both paternalistic care and empowering encouragement from one`s supervisor can have a stimulating effect. Employees` relational identification with their supervisors is also crucial for facilitating OCB. However, a paternalistic leadership style, which implies forming personalized relationships in a hierarchical way between employees and the supervisors, has a negative effect on OCB in the Netherlands;

4. When people are engaging in counterproductive acts, feelings of shame and guilt can arise. Different types of counterproductive behavior had differential effects on feelings of shame and guilt across Turkey and the Netherlands. In Turkey, interpersonal norm violations seemed to have more importance than work regulation violations. This, again, demonstrates that relationships are vital in Turkish culture. Moreover, the effect of an interpersonal norm violation is stronger in Turkey than in the Netherlands. This result showed that interpersonal norms are vital in Turkish society. One way to avoid counterproductive work behavior in Turkey therefore may be for Turkish organizations to apply more time and effort in building a good social climate at work. Although both types of norm violations elicited feelings of both shame and guilt in the Netherlands, violation of a work regulation norm led to stronger feelings of guilt in the Netherlands than it did in Turkey.

All four studies confirm the need to increase intercultural awareness in multicultural workplaces and in international organizations where people have to consider these cultural nuances. Future research, however, should further improve our understanding of cultural determinants of work behavior, not only among western and non-western cultures but also among ethnic minorities in multicultural societies.

Türkçe Özet

İnsanların içinde yaşadıkları kültürün davranışlarına, adetlerine, ve değer yargılarına bir çok etkisi vardır. Bu etkiler çalışma yaşamında da kendini gösterir. Örneğin, Almanya, Amerika ve Hollanda gibi ülkelerde çalışanlar kariyer planlarını genellikle kendi kişisel istekleri ve amaçları doğrultusunda yaparken, Türkiye gibi ülkelerde yaşayanlar ise iş yerindeki adetlere, kurallara ve ortama uygun bir biçimde kariyerlerini planlarlar (Smith, Bond & Kâğitçıbaşı, 2006). İnsanlar çok uzun süreden beri farklı kültürlerle etkileşim içinde olsalar da, kültürün özellikle örgütsel süreçlere olan etkisi ancak 1970 yıllarında araştırılmaya başlanmıştır (Barrett & Bass, 1976; Hofstede, 1980). Ancak bu araştırmaların bir çoğu Amerika ve Avrupa'da yapılmaktadır. Bu araştırma sonuçları Türkiye gibi farklı bir kültüre ve sosyal dinamiğe sahip ülkeler için çoğu zaman geçersiz olmaktadır. Bu nedenle, bu tez iki farklı organizasyonel kavram olan Örgütsel Vatandaşlık Davranışı ve İşe Karşı Geliştirilen Davranışlar ile kültür ilişkisini araştırmayı amaç edinmiştir. Örgütsel Vatandaşlık Davranışı (ÖVD) organizasyonların sosyal ve psikolojik yapısını oluşturan davranışlar olarak tanımlanmışlardır (Borman & Motowidlo, 1993). Bu davranışlar iş arkadaşlarının aralarındaki anlaşmazlıkları çözümlemek ve iş için fazladan çaba harcamak gibi davranışlardır. Bunlar yapılması gereken görev tanımlarının dışında yer alsa da çalışanlar ve organizasyonun etkin çalışması için büyük önem taşırlar (Podsakoff, Whiting, Podsakoff & Blume, 2009). Diğer yandan, organizasyonların işleyişini aksatan ve verimliği azaltan ve İşe Karşı Geliştiren Davranışlar (İKD) olarak isimlendirilen zararlı davranışlar vardır. İş yerinde hırsızlık yapmak, iş aralarını gereğinden fazla uzatmak ve iş arkadaşlarının dedikodusunu yapmak bu gibi davranışlara örnektir (Robinson & Bennett, 1995). Bu tezin amacı bu iki tür davranışı kültürler arası bir yaklaşımla iki farklı kültür olan Türk ve Hollanda kültürlerinde incelemektir.

Hollanda, nüfusunun % 19'nun azınlıklardan oluştuğu çok kültürlü bir toplumdur. Hollanda'ya 1960 yıllarında "misafir işçi" olarak gelen Türkler şu an Hollanda toplumunun en büyük azınlık gruplarından birini oluşturmaktadırlar (Myors et al., 2008). Özellikle son yıllarda, Hollanda ve Türkiye'nin ticari ve kültürel ilişkileri artmıştır. Avrupa Birliğine giriş süreciyle ilişkili olarak, Hollanda, Türkiye Cumhuriyeti'nin yoğun ticari ilişkide buluduğu bir ülkedir. Ayrıca, öğrenci değişim programları aracılığıyla da Türkiye'den Hollanda'ya bir çok öğrenci gelmektedir. Ancak, bu iki toplum kültürel açıdan birbirinden farklıdır (Fikret-Pasa, Kabasakal, & Bodur, 2001; Hofstede, 1996; Javidan & House, 2001; Leung et al., 2002). Türk

kültüründe uygun olarak görülen bazı davranışlar Hollanda kültüründe pek de olumlu sayılmayabilir. Şüphesiz ki bu farklılıklar iş yaşamındaki kavramlara ve onları yordayan bir çok faktöre de etki etmektedir. Bu tez, bu nedenle ÖVD ve İKD'nin Türkiye ve Hollanda arasındaki kültürler arası karşılaştırmasını amaç edinmiştir. Bu bağlamda, tezde dört araştırma yer almaktadır. Bu araştırmaların ilk ikisi anket çalışması, diğer ikisi ise deneysel araştırmalardır. Aşağıda bu araştırmalar sırasıyla özetlenmiştir.

Araştırma Sonuçları:

İlk araştırma Türkiye'de tekstil sektöründe çalışan beyaz yakalı ve mavi yakalı işçilerle yapılmış bir anket çalışmasıdır. Bu araştırmada, öncelikle ÖVD'nin Türkiye'de nasıl kavramlaştırıldığını araştırmak için beyaz ve mavi yakalı işçiler ile bir dizi görüşme yapılmıştır. Bu görüşmeler sonucunda, ÖVD'nin yukarıda değinilen, batıda kavramlaştırılma biçimlerine ek olarak Türk kültüründe, "İşyerini temiz tutma", "Karşı fikirde olsa dahi yüzünden gülümsemeyi eksik etmeme", " İş arkadaşlarına borç verme" ve "İşini şikayet etmeden yapma" gibi kavramsallaştırmalarla biçimlendiği ortaya çıkmıştır. ÖVD'nin kavram geçerliliği istatistiksel olarak test edilmiş ve elde edilen sonuçlara göre ÖVD, *iş arkadaşlarına* (kişiler arası ilişkileri kolaylaştırma), *yapılan işe* (kendini işe adama) ve *çalışılan örgüte yönelik* (örgüte destek olma) olmak üzere üç boyuta ayrılmıştır.

Daha önceki araştırmalar, çalışanların genel inanışları ile iş tutumları ve davranışları arasında ilişki bulunduğunu göstermiştir. (Andersson & Bateman 1997; Singelis, et al., 2003; Youssef & Luthans, 2007). Ancak, Leung ve arkadaşları genel inanışları daha sistematik bir biçimde araştırmış ve genel inanışların bir çok davranışı yordadığını saptamışlardır (Leung at al., 2002). Bu nedenle çalışanların genel dünya inançları ve ÖVD'lerini arasında bir ilişki olacağı varsayılmıştır.

Bizim çalışmamızdan elde edilen sonuçlara göre, kişilerin "ne kadar çalışırsan o kadar kazanırsın" yönündeki genel inanışları hem beyaz yakalı hem mavi yakalı çalışanların *kendini işe adama* ve *örgüte destek olma* boyutları ile positif yönde ilişkilidir. Ayrıca, mavi yakalı çalışanların dine olan inançları, bir başka deyişle dinin insan yaşamı için önemli olduğuna dair inanışlarının kendilerini işe adama ve organizasyonlarına destek vermeleri ile olumlu yönde ilişkili olduğu ortaya çıkmıştır.

Çalışanların amirleri ile aralarındaki ilişkilerinin ÖVD üzerindeki önemini ortaya koyan bir çok araştırma bulunmaktadır (Deluga, 1994) (Deluga, 1994; Hui, Law, Chen, & Tjosvold, 2008; Kamdar & Van Dyne, 2007; Settoon & Mossholder, 2002). Bu bağlamda, ikinci bölümde sunulan araştırmada kişilerin benlik kavramlarını amirleri ile kurduklari ilişki temelinde tanımlamasının ÖVD üzerine olan etkisi araştırılmıştır. Sluss ve Asforth (2007), çalışanların amirleri ile ilişkisini ele almış ve ilişkisel özdeşim kavramını (İÖ) "bir kişinin kendisini amiri ile arasindaki ilişki üzerinden tanımlaması" olarak belirtmişlerdir. Bir başka deyişle, çalışan, amiri ile arasındaki ilişkinin onun iş yerinde nasıl bir çalışan olduğunu ortaya koyduğunu düşünmektedir. Elde edilen sonuçlar, İÖ'nün hem beyaz yakalı hem de mavi yakalı çalışanların ÖVD'lerinin öncülü olduğunu ortaya koymustur. Ayrıca sonuçlar, İÖ-ÖVD arasındaki positif ilişkinin mavi yakalı çalışanlar için beyaz yakalı çalışanlara göre daha kuvvetli olduğunu göstermiştir. Sonuçlara göre, Türkiye'de amirler tüm çalışanlar için çok önemlidir. Zira mavi yakalı çalışanlar için çok daha fazla önemlidir.

Tezin üçüncü bölümünde ayrıca, Türk kökenli Hollandalı beyaz yakalı çalışanlar ve Türk beyaz yakalı çalışanların ÖVD'leri incelenmiştir. Daha önceki çalışmaların (Verkuyten & Martinovic, 2006) büyük çoğunluğu mavi yakalı Türk kökenli Hollandalıların Hollanda kültürüne uyumunu araştırdığı için bu araştırmada özellike beyaz yakalı Türk kökenli Hollandalılar seçilmiştir. Gerek üçüncü nesil Türk kökenli Hollandalılar gerekse eş nedeniyle Hollanda'ya gelişin kısıtlanması ve daha çok eğitimli kesimin Hollanda'ya gelmesininin amaçlanması gibi Hollanda'nın yeni politikaları nedeniyle Hollanda'ya gelen Türk kökenli yabacılar artık daha iyi işlerde çalışmaktadırlar. Bu nedenle, bu çalışmada beyaz yakalı Türk kökenli Hollandalıların ÖVD'leri üzerinde araştırma yapılması amaçlanmıştır. Birinci bölümdeki değişkenlerin, yani kişilerin genel inanışları, amirleri ile kurdukları ilişkisel özdeşim ve ÖVD arasındaki ilişki araştırılmıştır. Sonuçlara göre, kişilerin "ne kadar çalışırsan o kadar kazanırsın" yönündeki inançlarının Türk beyaz yakalı çalışanların kendilerini işe adama ÖVD boyutunun bir öncülü olduğunu göstermektedir. Ancak, Türk kökenli Hollandalıların "ne kadar calışırsan o kadar kazanırsın" inanışları ile ÖVD arasında herhagi bir ilişki bulunmamıştır.

Sonuçlar ayrıca Türk beyaz yakalıların amirleri ile kurdukları ilişkisel özdeşimleri ve ÖVD'leri arasındaki olumlu ilişkinin Türk kökenli Hollandalı çalışanlar için söz konusu

olmadığını ortaya koymuştur. Bunun nedeni Hollanda'da yaşayan Türklerin çalışma ortamında Hollanda kültürüne uyum göstermeleri olarak açıklanabilir. Hollanda kültüründe çalışanların amirleri ile aralarında kişisel bir ilişki oluşturmaları ve özellikle kendilerini iş yerinde bu ilişki üzerinden tanımlamaları sık rastlanan bir olgu değildir. Arends-Tóth and Van de Vijver (2004) araştırmalarında Türk kökenli Hollandalıların kendi özel alanlarında, örneğin, çocuk yetiştirme, yemek alışkanlıkları ve bir takım kültürel kutlamalar gibi alanlarda kendi kültürel özelliklerini koruduklarını, ancak iş yaşamı gibi kamusal alanlarda Hollanda kültürüne uyum sağladıkları sonucuna vamışlardır. Bu araştırmanın sonuçları da Arends-Tóth and Van de Vijver (2004)'in araştırma bulgularını desteklemektedir: Türk kökenli calışanlar iş yaşamı gibi kendi çıkarlarına doğrudan etkisi olan ortamlarda Hollanda değerlerine uyum sağlamaktadırlar.

Tezin dördüncü bölümünde deneysel bir araştırma ve bu araştırmanın sonuçları anlatılmaktadır. Araştırma, Türk ve Hollandalı yarı zamanlı işlerde çalışan üniversite öğrencileri ile yapılmıştır. Daha önceki çalışmalar Türk kültürünün toplulukçuluk eğilimli, Hollanda kültürünün ise bireycilik eğilimli bir toplum olduğunu ortaya koymuştur (Hofstede, 2001). Toplulukçuluk kavramı insanların kendi benliklerini, ait oldukları gruplar ve o gruptaki kişilerle olan ilişkileri üzerinden tanımlamaları demektir. Bireycilik kavramı ise insanların kendilerini kendi bireysel özellikleri, yetenekleri ve istekleri üzerinden tanımlamaları anlamına gelmektedir.

Kişilerin bireycilik ve toplulukçuluk eğilimlerinin davranışlarına etki etki ettiği ortaya konulmuştur (Oyserman, Coon, & Kemmelmeir, 2002). Bu nedenle, bu bölümde bu değerlerin ÖVD üzerindeki etkisi araştırılmıştır. Sonuçlar hem Türk örneklemindeki hem de Hollanda örneklemindeki kişilerin toplulukçuluk değerleri ile ÖVD'leri arasında positif bir ilişki bulunduğunu ortaya koymaktadır.

Bunların yanı sıra, lider davranışlarının da kültürden kültüre göre değişiklik gösterdiği bilinmektedir (Den Hartog, House, Hanges, Dorfman, & Ruiz- Quintanilla, 1999). Özellikle bireyci ve toplulukçu kültürel özellikler lider davranışlarını etkileyen faktörlerdir (Wright & Aditya, 1997). *Babacan lider* daha çok toplulukçuluk eğilimi yüksek kültürlerde tercih edilen ve uygulanan bir liderlik türüdür. Babacan lider çalışanlarının mutluluğu, sağlığı ve özel yaşamları ile yakından ilgilidir. Çalışanları ile sıcak ve samimi bir şekilde ilgilenir, ailevi konularda onlara destek ve yardımcı olur. Babacan liderler sıcak davranışlar gösterseler de

çalışanlarından kendisi ile aralarındaki mesafeyi korumalarını ve kendisine karşı saygılı ve sadık birer çalışan olmalarını beklerler (Aycan et al., 2000).

Bireycilik eğilimleri yüksek toplumlarda bireylerin bağımsız ve kendi başlarına hareket etmeleri beklenir. Bu bağlamda bireycilik eğilimli toplumlarda tercih edilen lider tipi *yetki veren lider* tipidir (Robert, Probst, Drasgow, Martocchio, & Lawler, 2000). Bu iki tür lider tipinin ÖVD üzerindeki etkisini araştırmak amacı ile babacan ve yetki veren lider tipini örnekleyen iki çeşit senaryo hazırlanmıştır. Katılımcılardan bu senaryoları okumaları ve kendileri böyle bir lider ile birlikte görev yaptıklarını farz etmeleri ve ÖVD'lerinin nasıl olacaklarını belirtmeleri istenmiştir. Sonuçlar, Türk katılımcıların ÖVD'lerinin hem babacan hem de yetki veren lider davranışından olumlu yönde etkilendiğini ortaya koymuştur. Hollandalı katılımcıların ÖVD'leri babacan liderden çok olumsuz etkilenirken yetki veren lider tipinden olumlu yönde etkilenmiştir.

Beşinci bölümde dördüncü bölümde olduğu gibi Türk ve Hollandalı yarı zamanlı çalışan üniversite öğrencileri ile yapılmış deneysel bir araştırma anlatılmaktadır. Bu araştırmanın konusu diğer araştırmalardan farklı olarak iş yerine zarar veren, işe karşı yapılan davranışlardır (İKD). İKD iş yerindeki normlara aykırı hareket etme hali olarak tanımlanmıştır (Robinson & Bennett, 1995). Bu nedenle, bu araştırma iş yerindeki iki tür norm dışı davranışın *–kişiler arası ilişkilerde aykırı davranma ve örgütsel bir kurala aykırı davranma-* utanç ve suçluluk duygusu üzerindeki etkilerini incelemiştir. Utanç ve suçluluk duygusunun toplumlarda bir takım istenmeyen davranışları önleyen yani kontrol mekanızması işlevini gördüğünü ortaya koyan bir takım çalışmalar vardır (Bierbrauer, 1992; Stipek, Weiner, Li, 1989).

Bu bağlamda, hazırlanan iki senaryo ile norm ihlallerini örnekleyen durumlardan sonra katılımcıların utanç ve suçluluk duygusu ölçülmüştür. Türk toplumu toplulukçuluk eğilimlerinin yüksek olduğu bir toplum olduğu için, kişiler arası ilişkilere aykırı hareket etmenin utanç ve suçluluk duygusu üzerinde örgütsel bir kurala kıyasla daha güçlü bir etkisi olacağı varsayılmıştır.

Hollanda kültürü ise bireyci eğilimlerin fazla olduğu bir toplumdur. Ancak insanlar toplumsal konuları ilgilendiren konularda beraber hareket edebilirler. Bir başka deyişle, toplumsal

kurallar ve çıkarlar batı toplumlarında büyük önem taşır (Gelfand, Bhawuk, Nishii, & Bechtold, 2004). Bunun yanısıra, Hollanda kültürü kadınsı kültür olarak da tanımlanmaktadır (Hofstede, 2001). Kadınsı kültürlerde bireyler kişiler arası ilişkilere de önem verirler ve kişisel ilişkilerde kibar ve sabırlıdırlar. Bu nedenle kişiler arası ilişkilere aykırı hareket etmenin de örgütsel bir kurala aykırı hareket etmek kadar suçluluk ve utanç duygusu üzerinde etkili olacağını düşünülmüştür. Araştırma sonuçları varsayımları desteklemektedir: Türkiye'de kişiler arası ilişkiler, örgütsel bir kurala aykırı gelmekten daha fazla utanç ve suçluluk duygusunu etkilerken Hollanda'da iki tür norma aykırı hareket etmek de aynı derecede utanç ve suçluluk duygusunu etkilemiştir.

Araştırma sonuçları kısaca şu şekilde özetlenebilir:

1- ÖVD'nin öncülleri kişilerin değerleri ve genel inanışlar gibi kültürel faktörlerdir. Genel inanışlardan özellikle ikisi, "ne kadar çalışırsan o kadar kazanırsın" ve "dindarlık" ÖVD ile positif yönde ilişkilidir.

2- Kişilerin özellikle toplulukçuluk eğilimi ile tüm ÖVD boyutları pozitif bir ilişki sergilemektedir. Bu sonuçtan kişiler her iki kültürde de eğer kendilerini bir topluluğun yani çalıştıkları örgütün bir parçası olarak görürlerse daha çok ÖVD sergilerler çıkarımı yapılabilir.

3- Türkiye'de amirlerin ve liderlerin çalışanların ÖVD'lerine olumlu bir etkisi vardır. Hem babacan lider hem de yetki veren lider türü Türkiye'de ÖVD'yi olumlu yönde etkilemiştir. Çalışanların amirleri ile ilişkisel özdeşim kurmaları ile ÖVD'leri arasında olumlu yönde ilişki bulunmuştur. Bu sonuç da Türkiye'de amirlerin çok büyük bir önemi olduğunu ortaya koymuştur. Ancak Hollanda'daki Türk kökenli çalışanların amirleri ile ilişkisel özdeşim kurmaları ÖVD'leri ile ilgili değildir.

4- Kişiler İKD sergilediği zaman utanç ve suçluluk duygusu ortaya çıkar. Ancak, farklı türde zararlı davanışların utanç ve suçluluk duyguları üzerinde farklı derecede etkisi vardır. Türkiye'de kişiler arası ilişkilere ters hareket etmek örgütsel bir kurala uymaktan daha fazla suçluluk ve utanç duygusu uyandırırken, bu iki tür zararlı davranış Hollanda'da aynı derecede suçluluk ve utanç duygusu yaratmaktadır. Bu da Türk kültüründe kişiler arası ilişkilerin ne kadar önemli olduğunu ortaya koymaktadır.

Tezi oluşturan bu dört araştırma çok kültürlü örgütlerde kültürler-arası farkındalığın gerekliliğini ortaya koymuştur. Bundan sonra yapılacak olan araştırmalar sadece iş

davranışlarının farklı kültürlerde gösterdiği farklılıkları araştırmakla kalmamalı, çok kültürlü toplumlarda etnik azınlıkların da farlılık gösterebilecek iş davranışlarını da araştırmayı amaç edinmelidir.

References

Aiken, L. S., & West, S. G. (1991). *Multiple Regression: Testing and interpreting interactions*. Newbury Park, CA: Sage.

Anderson, S. E., & Williams, L. J. (1996). Interpersonal, job, and individual factors related to help-seeking processes at work. *Journal of Applied Psychology, 81*, 282-296.

Andersson, L., & Bateman, T. (1997). Cynicism in the workplace: Some causes and effects. *Journal of Organizational Behavior, 18*, 446-469.

Arends-Tóth, J. (2003). Psychological Acculturation of Turkish Migrants in The Netherlands. Unpublished Doctoral Dissertation, Tilburg University, Tilburg.

Arends-Tóth, J., & Van de Vijver, F. (2003). Multiculturalism and acculturation: Views of Dutch and Turkish-Dutch. *European Journal of Social Psychology, 33*, 249-266.

Arends-Tóth, J., & Van de Vijver, F. J. R. (2004). Domains and dimensions in acculturation: Implicit theories of Turkish-Dutch. *International Journal of Intercultural Relations, 28*, 19-35.

Arnold, J. A., Arad, S., Rhoades, J. A., & Drasgow, F. (2000). The empowering leadership questionnaire: The construction and validation of a new scale for measuring leader behaviour. *Journal of Organizational Behavior, 2*, 249-269.

Arslantaş, C. C. (2007). The impact of transformational leadership on psychologi*cal* empowerment and organizational citizenship behavior. *Amme Idaresi Dergisi, 40*, 81-85.

Ashforth, B. E., Harrison, S. H., & Corley, K.G. (2008). Identification in Organizations: An examination of four fundamental questions. *Journal of Management, 34*, 325 374.

Ataca, B., & Berry, J. W. (2002). Psychological, socio-cultural, and marital adaptation of Turkish migrant couples in Canada. *International Journal of Psychology, 37,* 13-26.

Aycan, Z. (2006). Paternalism: Towards a conceptual refinement and operationalization. In K.S. Yang, K.K. Hwang & U. Kim (Eds). *Scientific advances in indigenous psychologies: Empirical, philosophical and cultural contributions.* (pp. 445-466).

London: Cambridge University Press.

Aycan, Z., Kanungo, R. N., Mendonca, M.,Yu, K., Deller, J., Stahl, G., & Khursid, A. (2000). Impact of culture on human resource management practices: A ten country comparison. *Applied Psychology: An International Review, 49*, 192-220.

Baron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic and statistical considerations. *Journal of Personality and Social Psychology, 51*, 1173-1182.

Barrett, G. V., & Bass, B. M. (1976). Cross-cultural issues in industrial and organizational psychology. In M. Dunnette (Ed.). *Handbook of industrial and organizational psychology* (pp. 1639-1689). Chicago: Rand McNally.

Benedict, R. (1946). *The chrysanthemum and the sword: Patterns of Japanese culture*. Boston: Houghton Mifflin.

Bennett, R. J., & Robinson, S. L. (2000). Development of a measure of workplace deviance. *Journal of Applied Psychology, 85*, 349-360.

Bennett, R. J., & Stamper, C. L. (2001). Corporate citizenship and deviancy: A study of discretionary work behavior. In C. Galbraith & M. Ryan (Eds.), *International research in the business disciplines: Strategies and organizations in transition.* (pp. 269-290). Amsterdam: Elsevier Science.

Bierbrauer, G. (1992). Reactions to violation of normative standards: A cross-cultural analysis of shame and guilt. *International Journal of Psychology, 27*, 181-193.

Bond, M. H., Leung, K., Au, A., Tong, K. K., & Chemonges-Nielson, Z. (2004). Combining social axioms with values in predicting social behaviors. *European Journal of Personality, 18,* 177-191.

Borman, W. C., Daren, B. E., Hanson, M. A., Motowidlo, S. J., Stark, S., & Drasgow, F. (2001). An examination of the comparative reliability, validity accuracy of performance ratings made using computerized adaptive scales. *Journal of Applied Psychology, 86*, 965-973.

Borman, W. C., & Motowidlo, S. J. (1993). Expanding the criterion domain to include elements of contextual performance. In N. Schmitt & W.C. Borman (Eds.), *Personnel selection* (pp. 71-98). San Francisco: Jossey-Bass.

Central Bureau of Statistics (CBS). Labour migration to the Netherlands continues t to

grow. (2009, January 15).Retrieved December 20, 2009, www.cbs.nl/enGB/menu/themas/bevolking/publicaties/artikelen/archief/2009/20

Chen, S. X., Fok, H. K., Bond, M. H., & Matsumoto, D. (2006). Personality and beliefs about the world revisited: Expanding the nomological network of social axioms. *Personality and Individual Differences, 41*, 201-211.

Chen Z.X, Tsui A.S, & Farh, J. (2002). Loyalty to supervisor versus organizational commitment: relationships to employee performance in China. *Journal of Occupational and Organizational Psychology, 75*, 339–356.

Church, A.T. (2000). Culture and personality: Toward an integrated cultural trait psychology. *Journal of Personality, 68*, 651-703.

Cirka, C.C. (2005). When actions speak as loudly as words: Autonomy support, psychological empowerment and organizational citizenship behavior. In D. L. Turnipseed (Ed.), *Handbook of organizational citizenship behavior: A review of "good soldier" activity in organizations* (pp. 291-327). New York: Nova Science Publishers, Inc.

Coleman, L. M., Jussim, L., & Kelly, S. H. (1995). A study of stereotyping: Testing three models with sample of blacks. *Journal of Black Psychology, 21*, 332-356.

Conger, J.A., & Kanungo, R. N. (1988). The empowerment process: Integrating theory and practice. *Academy Management Journal, 13*, 471-482.

Cortes, D., E., Rogler, L. H., & Malgady, R. G. (1994). Biculturality among Puerto Rican adults in The United States. *American Journal of Community Psychology, 22,* 707-721.

De Cremer, D., & Van Vugt, M. (1999). Social identification effects in social dilemmas: A transformation of motives. *European Journal of Social Psychology, 29*, 871 893.

De Hooge, I. E., Breugelmans, S. M., & Zeelenberg, M. (2008). Not so ugly after all: When shame acts as a commitment device. *Journal of Personality and Social Psychology*, *95*, 933-943.

Deluga, R. (1994). Supervisor trust building leader-member exchange and organizational citizenship behavior. *Journal of Occupational and Organizational Psychology, 67*, 315-326.

References

d `Iribarne, P. (2002). Motivating workers in emerging countries; universal tools and local adaptations. *Journal of Organizational Behavior, 23*, 243-256.

Drasgow, F. (2001). An examination of the comparative reliability, validity accuracy of performance ratings made using computerized adaptive scales. *Journal of Applied Psychology, 86*, 965- 973.

Den Hartog, D. N., House, R.J., Hanges, P., Dorfman, P.W., & Ruiz- Quintanilla, S. A. (1999). Emics and etics of culturally- endorsed implicit leadership theories: Are attributes of charismatic- transformational leadership universally endorsed? *Leadership Quarterly, 10*, 219-256.

Diener, E., & Suh, M. (1999). Measuring subjective well-being to compare the quality of life of cultures. In Diener, E., & Suh, M. (Eds.), *Culture and well-being* (pp. 312). Cambridge, MA: MIT Press.

Dvir, T., Eden, D., Avolio, B. J., & Shamir, B. (2002). Impact of transformational leadership on follower development and performance: A field experiment. *Academy of Management Journal, 45*, 735-744.

Eid, M., & Diener, E. (2001). Norms for experiencing emotions in different cultures: Inter- and intra-national differences. *Journal of Personality and Social Psychology, 81*, 869-885.

Ellemers, N., De Gilder, D., & Van den Heuvel, H. (1998). Career-oriented versus team oriented commitment and behavior at work. *Journal of Applied Psychology, 83*, 717-730.

Eylon, D., & Au, K.Y. (1999). Exploring empowerment cross-cultural differences among the power distance dimension. *International Journal of Intercultural Relations, 39*, 573-585.

Farh, J. L., Earley, P. C., & Lin, S. C. (1997). Impetus for action: A cultural analysis of justice and organizational citizenship behavior in Chinese society. *Administrative Science Quarterly, 42*, 421-444.

Fernandez-Ballesteros (Ed.), *Encyclopedia of psychological assessment* (pp. 960-964). Thousand Oaks, CA: Sage.

Fikret- Pasa, S., Kabasakal, H., & Bodur, M. (2001). Society, organizations and leadership in Turkey. *Applied Psychology: An International Review, 50*, 559-589.

References

Fontaine, R. J., Luyten, P., Boeck, P., Corveleyn, J., Fernandez, M., Herrera, D., IttzéS, A., & Tomcsányi, T. (2006). Untying the gordian knot of guilt and shame. *Journal of Cross Cultural Psychology, 37*, 273-292.

Fox, S. & Spector, P. E. (2002). Emotions in the workplace: The neglected side of organizational life. *Human Resource Management Review, 12*, 167-171.

Gelfand, M. J., Bhawuk, D. P.S., Nishii, L. H., & Bechtold, D. J. (2004). Individualism collectivism. In House, R.J., Hanges, P.W., Javidan, M., P. Dorfman, & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 92 cultures* (pp. 437-512). Thousand Oaks, CA: Sage.

Gelfand, M. J., Erez, M., & Aycan, Z. (2007). Cross-cultural approaches to organizational behavior. *Annual Review of Psychology, 58*, 479-515.

Gelfand, M. J., Higgins, M., Nishii, L., Dominguez, A., Raver, J. L., Murakami, F., Yamaguchi, S. & Toyama, M. (2002). Culture and egocentric perceptions of fairness in conflict and negotiation. *Journal of Applied Psychology, 87*, 833-845.

Gijsberts, M. (2005) *Opvattingen van autochtonen en allochtonen over de multi-etnische samenleving.* In: SCP, WODC, CBS. (Ed.) Jaarrapport Integratie.(pp. 189-205) Den Haag: Sociaal en Cultureel Planbureau/WODC/CBS.

Groenewegen, P. (1987). Attracting audiences and the emergence of toxicology as a practical science. In S. S. Blume et al. (Eds.). *Sociology of the sciences yearbook: The social direction of the public sciences* (pp. 305 326). Dordrecht: Reidel.

Güngör, D. (2008). The meaning of parental control in migrant, sending, and host communities: Adaptation or persistence? *Applied Psychology: An International Review, 57*, 397-416.

Harbison, F., Myers, C.A. (1959), *Management and the industrial world: An international analysis*, McGraw-Hill, New York, NY.

Harder, D. W. (1990). Additional construct validity evidence for the harder personal feelings questionnaire measure of shame and guilt proneness. *Psychological Reports, 67,* 288-290.

Hersey, P., Blanchard, K. H., & Johnson, D. E. (2001). *Management of organizational behavior, leading human resources.* Upper Saddle River, NJ: Prentice-Hall.

Herskovits, M. J. (1948). *Man and his works*. New York: Knopf

Hoffman, B. J., Blair, C. A., Meriac, J. P., Woehr, D. J. (2007). Expanding the Criterion Domain? A Quantitative Review of the OCB Literature. *Journal of Applied Psychology, 92*, 555-566.

Hofstede, G. (1980). *Individualism and collectivism: Theory, method, and applications.* Thousand Oaks, CA: Sage.

Hofstede, G. (1996) *Cultures and organizations: Software of the mind: Intercultural cooperation and its importance for survival*. New York: McGraw-Hill.

Hofstede, G. (2001). *Culture's consequences: comparing values, behaviors, institutions, and organizations across nations.* Thousand Oaks, CA: SAGE Publications.

Holt, J. L., & De Vore, C. J. (2005). Culture, gender, organizational role, and styles of conflict resolution: A meta-analysis. *International Journal of Intercultural Relations, 29*, 165-196.

Hotelling, H. (1940). The selection of variates for use in prediction with some comments on the general problem of nuisance parameters. *Annals of Mathematical Statistics, 11,* 271-283.

House, R., Wright, N. S., & Aditya, R. N. (1997). Cross-cultural research on organizational leadership: A critical analysis and a proposed theory. In P.C.

Earley & M. Erez (Eds.), *New perspectives on international industrial and Organizational psychology* (409-473). San Francisco: Lexington Press.

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6*, 1-55.

Hui, C., Law, K. S., Chen, N. Y. F., & Tjosvold, D. (2008). The role of co-operation and competition on leader-member exchange and extra-role performance in China. *Asia Pasific Journal of Human Resources, 46*, 133-152.

Hui, C., Lee, C., & Rousseau, D. M. (2004). Psychological contract and organizational citizenship behaviors in china: Exploring generalizability and instrumentality. *Journal of Applied Psychology, 89*, 311-321.

Hui, C. H. & Triandis, H. C. (1986). Individualism and collectivism: A study of cross cultural researchers. *Journal of Cross-Cultural Psychology, 17*, 225-248.

International Survey Research. (1995). *Employee attitudes towards their*

employers: An international perspective. London: Author.

Javidan, M., House, R. J. (2001). Cultural acumen for the global manager: lessons from project GLOBE. *Organizational Dynamics, 29*, 289-305.

Kabasakal, H., & Bodur, M. (2002). Arabic cluster: A bridge between east and west. *Journal of World Business, 37*, 40-54.

Kâğıtçıbaşı, Ç. (1994). A critical appraisal of individualism and collectivism: Toward a new formulation. In U. Kim, H.C. Triandis, Ç. Kâğitçibaşi, S. Choi & G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and application* (pp. 52 65). Thousand Oaks, CA: Sage.

Kamdar, D., & Van Dyne, L. (2007).The joint effects of personality and workplace social exchange relationships in predicting task performance and citizenship performance. *Journal of Applied Psychology, 92*, 1286-1298.

Kanai, A., & Wakabayashi, M. (2001). Workhaholism among Japanese blue-collar employees. *International Journal of Stress Management, 8*, 129-203.

Kenny, D. A., Kashy, D. A., & Bolger, N. (1998). Data analysis in social psychology. In D. Gilbert, S. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (Vol. 1, 4th ed., pp. 233-265). Boston, MA: McGraw-Hill.

Kim, U.M. (1994). Significance of paternalism and communalism in the occupational welfare system of Korean firms. In Kim, U., Triandis, H. C., Kagitcibasi, C. D.,Sang–Chin, C., & Yoon G. (Eds.) *Individualism and Collectivism: Theory, method and applications.* (pp. 251-266). California: Sage.

Kunda, Z. (1999). *Social cognition: Making sense of people*. Cambridge, MA: MIT Press.

Kwantes, C. T., Karam, C. M., Kuo, B. C. H., & Towson, S. (2008). Culture's influence on the perception of OCB as in-role or extra-role. *International Journal of Intercultural Relations, 32*, 229-243.

Lai, J. H., W., Bond, M. H., & Hui, N., H. (2007). The role of social axioms in predicting life satisfaction: A longitudinal study in Hong Kong. *Journal of Happiness Studies, 8*, 517-535.

Landy, F. & Conte, J. M. (2004). *Work in the 21st Century: An introduction to industrial and organizational psychology.* New York: Mc Graw Hill Companies.

Lavelle, J., Rupp, D. E., & Brockner, J. (2007). Taking a multifoci approach to the study of justice, social exchange, and citizenship behavior: The target similarity model *Journal of Management, 33*, 841-866.

Lavelle, J. J., Brockner, J., Konovsky, M. A., Price, K. H., Henley. A. B., Taneja, A., & Vinekar, V. (2009). Commitment, procedural fairness, and organizational citizenship behavior: A multi-foci analysis. *Journal of Organizational Behavior, 30*, 337-357.

LePine, J.A., Erez, A., & Johnson, D. (2002). The nature and dimensionality of organizational citizenship behavior: A critical review and meta-analysis. *Journal of Applied Psychology, 87*, 52-65.

Leung, K., & Bond, M. H. (2004). Social axioms: A model for social beliefs in multicultural perspective. In Zanna M.P. (Ed.), *Advances in experimental social psychology* (pp. 119-197). San Diego, CA: Elsevier Academic Press: Elsevier Academic Press.

Leung, K., Bond, M. H., Reimel de Carrasquel, S., Munoz, C., Hernandez, M., Murakami, F., Yamaguchi, S., Bierbrauer, G., & Singelis, T. M. (2002). Social axioms: The search for universal dimensions of general beliefs about how the world functions. *Journal of Cross-Cultural Psychology, 33*, 286-302.

Lindeman, R.H., Merenda, P.F., & Gold, R.Z. (1980). *Introduction to bivariate and multivariate analysis.* Glenview, IL: Scott, Foresman and Company.

Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition,emotion, and motivation. *Psychological Review, 20*, 568-579.

McNeely, B. L., & Meglino, B. M. (1994). The role of dispositional and situational antecedents in prosocial behavior: An examination of the intended beneficiaries of prosocial behavior. *Journal of Applied Psychology, 79*, 836-844.

Mead, M. (1952). Some anthropological considerations concerning guilt. In M. L. Reymert (Ed.), *Feelings and emotions* (pp. 362-373). New York, NY: McGraw Hill.

Michael, J. H., Guo, Z., G., Wiedenbeck, J. K., & Ray, C. D. (2006). Production supervisor impacts on subordinates` safety outcomes: An investigation of leader member exchange and safety communication. *Journal of Safety Research, 37*,

469-477.

Miles, D. E., Borman, W. E., Spector, P. E., & Fox, S. (2002). Building an integrative model of extra work behaviors: A comparison of counter-productuve work behaviour with organizational citizenship behavior. *International Journal of Selection and Assessment, 10*, 51-57.

Moon, H., Van Dyne, L., & Wrobel, K. (2005). The circumflex model and the future of organizational citizenship behavior research. In D.L. Turnipseed (Ed.), *Handbook of organizational citizenship behavior* (pp. 1-22). New York: Nova Science Publishers.

Moorman, R. M., & Blakely L. R. (1995). Individualism and collectivism as an individualdifference predictor of organizational citizenship behavior. *Journal of Organizational Behavior, 16*, 127-142.

Morris, W., Conrad, K., Marcantonio, R., Marks, B., & Ribisl, K. (1999). Do blue-collar workers perceive the worksite differently than white-collar workers? American *Journal of Health Promotion, 13*, 319-324.

Motowidlo, S.J., & Van Scotter, J.R. (1994). Evidence that task performance should be distinguished from contextual performance. *Journal of Applied Psychology, 79*, 475-480.

Myors, B., Lievens, F., Schollaert, E., Van Hoye, G., Cronshaw, S. F., Mladinic et al. (2008). International perspectives on the legal environment for selection. *Industrial and Organizational Psychology*: *Perspectives on Science and Practice, 1*, 206-246.

Nunnally, J. C. (1978). *Psychometric theory*. New York: McGraw-Hill.

Ohbuchi, K., Tamura, T., Quigley, B. M., Tedeschi, J., T., Madi, N., Bond, M. H.,& Mummendey, A. (2004). Anger, blame, and dimensions of perceived norm violations: Culture, gender, and relationships. *Journal of Applied Social Psychology, 34*, 1587-1603.

Omar, A., Ferreira, M. C., Souto, S. O., Delgado, H. U., Assmar, E. M. L., Gonzalez, A. T., & Galaz, M. F. (2007). Collectivism, justice, and organizational citizenship Argentinean, Mexican, and Brazilian organizations. *Revista Mexicana De Psicologia, 24*, 101-116.

Organ, D. W. (1988). *Organizational citizenship behavior - the good soldier syndrome.* (1st ed.). Massachusetts/Toronto: D.C. Heath and Company.

Organ, D.W., & Ryan, K. (1995). A meta analytic review of attitudinal and dispositional predictors of organizational citizenship behavior. *Personnel Psychology, 48*, 776 801.

Oyserman, D., Coon, H.M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin, 128*, 3-72.

Phalet, K., & Schönpflug, U. (2001). Intergenerational transmission of collectivism and achievement values in two acculturation contexts - The case of Turkish families in Germany and Turkish and Moroccan families in The Netherlands. *Journal of Cross-Cultural Psychology, 32*, 186-201.

Proost, K., Derous, E., Schreurs, B., Hagtvet, K. A., & De Witte, K. (2008). Selection test anxiety: Investigating applicants' self versus other-referenced anxiety in a real selection setting. *International Journal of Selection and Assessment, 16*, 14-26.

Podsakoff, M.P., MacKenzie, B.S., Paine, J.B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management, 26*, 513-563.

Podsakoff, N. P., Whiting, S. W., Podsakoff, P. M., & Blume, B. D. (2009). Individual and organizational-level consequences of organizational citizenship behaviors: A meta analysis. *Journal of Applied Psychology, 94*, 122-141.

Quarasse, O.A., & Van de Vijver, F.J.R. (2005). The role of demographic variables and acculturation attitudes in predicting sociocultural and psychological adaptation in Moroccans in the Netherlands. *International Journal of Intercultural Relations, 29*,251-272.

Ramamoorthy, N., & Flood, P. C. (2004). Individualism/collectivism, perceived task interdependence and teamwork attitudes among Irish blue-collar employees: A test of the main and moderating effects. *Human Relations, 57*, 347-366.

Reports of Ministry of Foreign Affairs, Republic of Turkey. Turkey` s Commercial and Economic Relations with the Netherlands. (2009, March 26). Retrieved December

26, 2009, http://www.mfa.gov.tr/turkey_s-commercial-and-economic-relations with-the-netherlands.en.mfa.

Robert, C., Probst, T.M., Drasgow, F., Martocchio, J., & Lawler, J. (2000). Empowerment and continuous improvement in the U.S., Mexico, Poland, and India: Predicting fit on the basis of the dimensions of power distance and individualism. *Journal of Applied Psychology, 85*, 643-658.

Robinson, S. L., & Bennett, R. J. (1995). A typology of deviant workplace behaviors: A multidimensional scaling study. *Academy of Management Journal, 38*, 55-72.

Robinson, M. D., & Clore, G. L. (2002). Beliefs, situations, and their interactions: Towards a model of emotion reporting. *Psychological Bulletin, 128*, 934-960.

Rohner, R. (1984). Toward a conception of culture for cross-cultural psychology. *Journal of Cross-Cultural Psychology, 15*, 111-138.

Rotter, J. B. (1966). Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs, 80*, 1–28.

Safdar, S., Lewis, J. R., & Daneshpour, M. (2006). Social axioms in Iran and Canada: Intercultural contact, coping and adjustment. *Asian Journal of Social Psychology, 9*, 123-131.

Scott, W.R. (1992). *Organizations: Rational, natural and open systems*. Englewood Cliffs, N.J.: Prentice-Hall.

Settoon, R. P., & Mossholder, K. W. (2002). Relationship quality and relationship context as antecedents of person– and task–focused interpersonal citizenship behavior. *Journal of Applied Psychology, 87*, 255-267.

Singelis, T. M., Hubbard, C., Her, P., & An, S. (2003). Convergent validation of the social axioms survey. *Personality and Individual Differences, 34*, 269-282.

Sluss, D. M., & Ashforth, B. E. (2007). Relational identity and identification: Defining ourselves through work relationships. *Academy of Management Review, 32*, 9-32.

Sluss, D. M., & Ashforth, B. E. (2008). How relational identification converge: Processes and conditions, *Organization Science, 19*, 807-823.

Smith, P. B., Bond, M. H., & Kâğıtçıbaşı, Ç. (2006). *Understanding social psychology*

across cultures living and working in a changing world. London: Sage Publications Ltd.

Smith, P. B., Trompenaars, F., & Dugan, S. (1995). The Rotter locus of control scale in 43 countries: A test of cultural relativity. *International Journal of Psychology, 30*, 377–400.

Sobel, M. E. (1982). Asymptotic intervals for indirect effects in structural equations models. In S. Leinhart (Ed.), *Sociological methodology* (pp. 290-312). San Francisco: Jossey-Bass.

Songür, N., Basım, H. N., & Şeşen, H (2008). The antecedent role of justice perception on organizational citizenship behavior. *Amme Idaresi Dergisi, 41*, 79-100.

Spector, P. E., Fox, S., Penney, L. M., Bruursema, K., Goh, A., & Kessler, S. (2006). The dimensionality of counter-productivity: Are all counter-productive behaviors created equal? *Journal of Vocational Behavior, 68*, 446-460.

Sprecher, S. (1999). "I love you more than yesterday": Romantic partners` perceptions of changes in love and related affect over time. *Journal of Personality and Social Psychology, 76*, 46-53.

Stipek, D., Weiner, B., & Li, K-X. (1989). Testing some attribution emotion relations in the peoples-republic-of-China. *Journal of Personality and Social Psychology, 56*, 109-116.

Tamir, M., John, O. P., Srivastava, S., & Gross, J. J. (2007). Implicit theories of emotion: Affective and social outcomes across a major life transition. *Journal of Personality and Social Psychology, 92*, 731-744.

Takaku, S. (2000).Culture and status as influences on account-giving: A comparison between the U.S.A. and Japan. *Journal of Applied Social Psychology, 30*, 371-88.

Tayeb, M. (1988). *Organizations and national culture: A comparative analyses*. Sage Publications.

Testa, M. R. (2009). National culture, leadership and citizenship: Implications for cross cultural management. *International Journal of Hospitality Management, 28*, 78 85.

Triandis, H. C. (1972). *The analysis of subjective culture*. New York: Wiley.

Triandis, H. C. (1988). Collectivism and individualism: A reconceptualization of a basic

concept in cross-cultural psychology. In G. K. Verma & C. Bagley (Eds.), *Personality, attitudes and cognitions* (pp. 60-95). London, England: Macmillan.

Triandis, H. C. (1994). *Culture and social behavior*. New York: McGraw-Hill.

Triandis, H. C. (2001). Individualism-collectivism and personality. *Journal of Personality, 69*, 907-924.

Triandis, H. C., & Gelfand, M. J. (1998). Converging measurement of horizontal and vertical individualism and collectivism. *Journal of Personality and Social Psychology, 24*, 118-128.

Triandis, H. C., Leung, K., Villareal, M. J., & Clack, F. L. (1985). Allocentric versus idiocentric tendencies: Convergent and discrimination validation. *Journal of Research in Personality, 19*, 395-415.

Uecker, J. E., & Regnerus, M. D. (2007). Losing my religion: The social sources of religious decline in early adulthood. *Social Forces, 85*, 1667-1692.

United Nations Human Development Reports (UNHDR). Human Development Report 2009. Overcoming barriers: Human Mobility and Development. Retrieved December 20, 2009, http://hdr.undp.org/en/reports/global/hdr2009/.

Van Scotter, J. R., & Motowidlo, S. J. (1996). Interpersonal facilitation and job dedication as separate facets of contextual performance. *Journal of Applied Psychology, 81*, 525-531.

Van Oudenhoven, J. P., Prins, K. S., & Buunk, B. P. (1998). Attitudes of minority and majority members towards adaptation of immigrants. *European Journal of Social Psychology, 28*, 995-1013.

Van de Vijver, F. J. R. (2003). Test adaption/translation methods. In R. Fernandez Ballesteros (Eds.), *Encyclopedia of psychological assessment* (pp. 960-964). Thousand Oaks, CA: Sage.

Verkuyten, M. (2007) Religious group identification and inter-religious relations: A study among Turkish-Dutch Muslims. *Group Processes and Inter-group Relations, 10*, 341-357.

Verkuyten, M., & Martinovic, B. (2006). Understanding multicultural attitudes: The role of group status, identification, friendships, and justifying ideologies. *International Journal of Intercultural Relations, 30*, 1-18.

Verkuyten, M., & Slooter, L. (2007). Tolerance of Muslim beliefs and practices: Age related differences and context effects. *Journal of Behavioral Development, 31*, 467-477.

Verkuyten, M., & Yildiz, A. (2007) National (dis)identification, and ethnic and religious identity: A study among Turkish-Dutch Muslims. *Personality and Social Psychology Bulletin, 33*, 1448-1462.

Verkuyten, M., & Zaremba, K. (2005). Interethnic relations in a changing political context. *Social Psychology Quarterly, 68*, 375-386.

Wagner, J. & Moch, M. K. (1986). Individualism-collectivism: Concept and measure. *Group & Organization Studies, 11*, 280-304.

Wasti, S, A. (2002). Affective and continuance commitment to the organization: test of an integrated model in the Turkish context. *International Journal of Intercultural Relations, 26*, 525-550.

Wasti, S, A. (2003). The influence of cultural values on antecedents of organizational commitment: An individual-level analysis. *Applied Psychology: An International Review, 52*, 533-554.

Whittington, J. L., Goodwin, V. L., & Murray, B. (2004). Transformational leadership, goal difficulty, and job design: Independent and interactive effects on employee outcomes. *Leadership Quarterly, 15*, 593-606.

Wright, I., Bengtsson, C., & Frankenberg, K. (1994). Aspects of psychological work environment and health among male and female white-collar and blue collar workers in a big Swedish industry. *Journal of Organizational Behavior, 15*, 177 183.

Youssef, C. M., & Luthans, F. (2007). Positive organizational behavior in the workplace: The impact of hope, optimism, and resilience. *Journal of Management, 33*, 774-800.

Acknowledgements

I would like thank the following for their support, encouragement and assistance during my PhD.

First and foremost, I would like to express my deepest appreciation to my supervisor, Marise Born, for being so kind and eager to help me with my questions. “Marise, ik heb ontzettend veel van je geleerd. Bedankt voor je hulp, steun, ruimdenkendheid.” I am also grateful to Henk van der Molen for his advice. “Henk, bedankt voor je motiverende woorden”. I am also indebted to Eva Derous who has always been inspiring, hard-working and a paragon of how small people can achieve big things in life and can be tough and strong! “Eva, bedankt voor het zijn van een uitmuntend voorbeeld.” “Marise, Henk and Eva, without your constant guidance and encouragement this dissertation would never have been realized.”

In addition to my advisors, I would like to thank Fons van de Vijver, Han Entzinger, Johnny Fontaine, Arzu Wasti and Sabine Severiens for being my committee members.

Let me also say “thank you” to my (ex-) colleagues Karin, Lonneke, Stefan, Heleen, Janneke, Maria, Gera, Benjamin, Rene, Daantje, Edwin, Arnold and Alec. Also, “Thank you Mirella and Hanny, the secretaries.”

The project would not have been possible without the contribution of the participants. Therefore, I am also grateful to all the employees of DEBA and in particular, the general manager, Esat Sivri. He was an example of a paternalistic leader and allowed me to collect data in the factory. I also would like to thank TANNET (Turks Academisch Netwerk) and METUNL (Middle East Technical University Graduates in the Netherlands) who were very supportive in the process of data collection in their unions. Special thanks also go to the university students from Erasmus University, Celal Bayar University and Pamukkale University.

My dear sister Ayşen and my dear office-mate Karin, who are also my paranymphs deserve a special mention. “My sister, thank you not only for actively collecting data for my project and being so supportive during my PhD, but also for being

my sister, my half-mother, my psychologist, my stylist, and my best shopping friend. “Ablacım seni çok seviyorum, çok teşekkür ederim!” “Karin, you are the sweetest, cutest office mate one can imagine! Thanks for being my office-mate and my pranifim.”

My sincere thanks are also due to the other members of my family: My parents Meral and İhsan Cem. Without their support, encouragement and love I could never have completed my PhD studies. “Mom, I would like thank you for giving me the reading habit.” “Dad, through your attitude towards hard work, I learned that things do not come easy in life and we have to work hard.” “Annecim ve babacım sizleri çok seviyorum, işte sonunda bitti ve ben de dönüyorum!” I would also like to thank my brother Tahsin simply for being my brother, being with me all the time like my sister but also for helping me out to collect data and prepare the presents for my PhD defence. “My sweet niece Derin and two cute nephews Cem and Deniz, thanks for being so adorable and making me feel relaxed when spending time with you after my long and tiring studies.”

I also would like to mention all my relatives in Denizli, Turkey, for preparing welcoming meals each time we went to Turkey. Each of them means a lot to me. In particular, my aunt and uncle, Nihal and Bekir Bozbay. “Thanks for calling me frequently, and reminding me of how proud you are of me.”

I would also like to thank my friends: “Pauline, thank you for helping me find my way around during my first days in the Netherlands. Also thank you for directing me to the articles while I was preparing my PhD project.” “Günay and Türkan thank you for the dinners and chit-chats” “Semra, thank you for making me feel that I am not all alone in Rotterdam.” “My friends in İstanbul, thank you for arranging welcoming parties for us and your real friendship.”

Last but not least, I thank my husband Serdar. “You were the main reason why I chose the Netherlands for my PhD. Thank you for being this reason and being my life companion. Our relationship would not be so meaningful and fulfilling today had we not started out on our own, all by ourselves, in the Netherlands. “Canım, seni çok seviyorum bu süreç boyunca gösterdiğin sabır için çok teşekkür ederim!”

KLI Dissertation Series

The "Kurt Lewin Institute Dissertation Series" started in 1997. Since 2008 the following dissertations have been published:

2008-1: Marijke van Putten: *Dealing with missed opportunities. The causes and boundary conditions of inaction inertia*

2008-2: Marjolein Maas: *Experiential Social Justice Judgment Processes*

2008-3: Lonneke de Meijer: *Ethnicity effects in police officer selection: Applicant, assessor, and selection-method factors*

2008-4: Frederike Zwenk: *Voice by Representation*

2008-5: Margreet Reitsma: *The Impact of Linguistically Biased Messages on Involved Receivers*

2008-6: Marcus Maringer: *Feeling one thing, seeing another: Emotion comparison effects in person judgments*

2008-7: Hanneke Heinsman: *The competency concept revealed: Its nature, relevance, and practice*

2008-8: Joris Lammers: *Toward a more social social psychology of power*

2008-9: Daniël Fockenberg: *Between Good and Evil: Affective Priming in Dynamic Context*

2008-10: Arne van den Bos: *Why we stereotype influences how we stereotype: self enhancement and comprehension effects on social perception*

2008-11: Lidewij Niezink: *Considering Others in Need: On Altruism, Empathy and Perspective Taking*

2008-12: Aad Oosterhof: *Better together: Antecedents and consequences of perceived expertise dissimilarity and perceived expertise complementarity in teams*

2008-13: Femke ten Velden: *Negotiation in dyads and groups: The effects of social and epistemic motives*

2008-14: Maike Wehrens: *How did YOU do? Social comparison in secondary Education*

2008-15: Kyra Luijters: *Making Diversity Bloom: Coping Effectively with Cultural Differences at Work*

2008-16: Ilona de Hooge: *Moral emotions in decision making: Towards a better understanding of shame and guilt*

2008-17: Lindred L. Greer: *Team Composition and Conflict: The Role of Individual Differences*

2008-18: Sezgin Cihangir: *The Dark Side of Subtle Discrimination: How targets respond to different forms of discrimination*

2008-19: Giel Dik: *On the contagiousness of others' goals: The role of perceiving effort*

2008-20: Lotte van Dillen: *Dealing with negative feelings: The role of working memory in emotion regulation*

2008-21: Marijn Poortvliet: *Information exchange examined: An interpersonal account of achievement goals*

2008-22: Sjoerd Pennekamp: *Dynamics of disadvantage: Uncovering the role of group-based anger*

2008-23: Chris Reinders Folmer: *Cooperation and communication: Plastic goals and social roles*

2009-1: Marijke Leliveld: *Ethics in Economic Decision-Making*

2009-2: Monique Pollmann: *Accuracy and Bias in Person Perception*

2009-3: Krispijn Faddegon: *Regulatory Focus in Group Contexts*

2009-4: Lieven Brebels: *Mirror, mirror on the wall… Procedural fairness as an evaluative and regulatory looking-glass self*

2009-5: Daphne Wiersema: *Taking it personally: Self-esteem and the protection of self related attitudes*

2009-6: Judith D.M. Grob: *Dial E for Emotion: Context and Consequences of Emotion Regulation*

2009-7: Katherine Stroebe: *Is this about me? Responding to subtle discrimination – beyond an individual versus group perspective*

2009-8: Menno Vos: *Identity patterns in diverse work groups: Improving social integration outcomes through relational identities*

2009-9: Lennart Renkema: *Facing Death Together: Understanding The Consequences of Mortality Threats*

2009-10: Michael Vliek: *Group-based social comparison processes: An intragroup level of analysis*

2009-11: Karlijn Massar: *Unconscious rivals: The automatic evaluation of rivals in jealousy-evoking situations*

2009-12: Bart Terwel: *Origins and consequences of public trust: Towards an understanding of public acceptance of carbon dioxide capture and storage*

2009-13: Emma ter Mors: *Dealing with information about complex issues: The role of source perceptions*

2009-14: Martijn Veltkamp: *On the Instigation of Implicit Motivation: How Deprivation and Positive Affect Cause Motivated Behavior*

2009-15: Marret K. Noordewier: *Consistency and the unexpected*

2009-16: Sytske van der Velde: *Imitation of Emotion: How meaning affects the link between imitation and liking*

2009-17: Jacomijn Hofstra: *Attaching Cultures: The role of attachment styles in explaining majority members' acculturation attitudes*

2009-18: Jacqueline Tanghe: *Affect in Groups: Convergence, Conditions and Consequences*

2009-19: Anne Marike Lokhorst: *Using Commitment to Improve Environmental Quality*

2009-20: Jonathan van ‘t Riet: *Framing Health Communication Messages*

2009-21: Suzanne Pietersma: *Persuasive Health Communication: A Self-Perspective*

2009-22: Remco Wijn: *A functional perspective on the justice judgment process and its consequences*

2009-23: Niels van de Ven: *The bright side of a deadly sin: The psychology of envy*

2009-24: Anthon Klapwijk: *The Power of Interpersonal Generosity*

2010-1: Maarten Wubben: *Social Functions of Emotions in Social Dilemmas*

KLI Dissertation Series

2010-2: Joyce Rupert: *Diversity faultlines and team learning*

2010-3: Daniel Lakens: *Abstract Concepts in Grounded Cognition*

2010-4: Luuk Albers: *Double You? Function and Form of Implicit and Explicit Self Esteem*

2010-5: Matthijs Baas: *The Psychology of Creativity: Moods, Minds, and Motives*

2010-6: Elanor Kamans: *When the Weak Hit back: Studies on the Role of Power in Intergroup Conflict*

2010-7: Skyler Hawk: *Changing Channels: Flexibility in Empathic Emotion Processes*

2010-8: Nailah Ayub: *National Diversity and Conflict: The Role of Social Attitudes and Beliefs*

2010-9: Job van der Schalk: *Echoing Emotions: Reactions to Emotional Displays in Intergroup Context*

2010-10: Nevra Cem Ersoy: *Organizational Citizenship Behavior and Counterproductive Work Behavior: Cross-cultural comparisons between Turkey and the Netherlands*