

## Chapter 4

### **The Effect of Cultural Orientation and Leadership Style on Self- versus Other-oriented Organizational Citizenship Behavior in Turkey and the Netherlands<sup>1</sup>**

*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.*

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## 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,

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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

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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

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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

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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 (Aycaan 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, Aycaan (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. Aycaan'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, Aycaan 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,

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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:

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- 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 maximally 16 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).



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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,  $\chi^2 (df = 17) = 25.26$ , *n.s.*; RMSEA = .07; CFI = .95, and in the Dutch sample,  $\chi^2 (df = 17) = 21.22$ , *n.s.*; RMSEA = .05; CFI = .96. Further, conceptual agreement was reached when testing measurement

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invariance across both samples (see Table 1 for values of the fit indices). As expected, the  $\chi^2$  of the restricted model slightly increased. Although this may indicate a lower fit, the  $\Delta\chi^2$  was non significant. Because the  $\chi^2$  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*

	$\chi^2$	<i>df</i>	$\Delta\chi^2$	$\Delta df$	RMSEA	CFI	PCFI
<i>Individualistic and collectivistic value orientations</i>							
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  $\chi^2$ -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

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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,  $\chi^2$ -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*

	$\chi^2$	<i>df</i>	$\Delta\chi^2$	$\Delta df$	RMSEA	CFI	PCFI
<i>OCB</i>							
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  $\chi^2$ -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		$\alpha$	EMPW		PATER		Total		$\alpha$	1	2	3	4		
	M	SD	M	SD	M	SD		M	SD	M	SD	M	SD						$\alpha$	
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)

		<i>Turkish</i>							<i>Dutch</i>											
		<i>EMPW</i>		<i>PATER</i>		<i>Total</i>			<i>EMPW</i>		<i>PATER</i>		<i>Total</i>							
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	$\alpha$	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	$\alpha$	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 ( $\beta = -.15$ ;  $p = .06$ ), 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 ( $\beta = -.33$ ;  $p \leq .01$ ) and Organizational support ( $\beta = -.39$ ;  $p \leq .01$ ) 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 ( $\beta = .05$ ; *n.s.*), job dedication ( $\beta = -.04$ ; *n.s.*), and organizational support ( $\beta = .02$ ; *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*

		<b>Turkey</b>		
		<b>Interpersonal facilitation 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Interpersonal Facilitation 1	.37**	.14**	.14**
<i>Step2</i>	Leadership style	.05	.14	.00
		<b>Job dedication 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Job Dedication 1	.24*	.04	.04
<i>Step2</i>	Leadership style	-.04	.05	.01
		<b>Organizational support 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Organizational Support 1	.31*	.10**	.10**
<i>Step2</i>	Leadership style	.02	.10	.00
$\alpha$		<b>The Netherlands</b>		
		<b>Interpersonal facilitation 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Interpersonal Facilitation 1	.56**	.32**	.32
<i>Step2</i>	Leadership style	-.15†	.34	.02
		<b>Job dedication 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Job Dedication 1	.42**	.18**	.18**
<i>Step2</i>	Leadership style	-.33**	.29**	.11**
		<b>Organizational support 2</b>		
		$\beta$	$R^2$	$\Delta R^2$
<i>Step 1</i>	Organizational Support 1	.35**	.13**	.13**
<i>Step2</i>	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		
		$\beta$	$R^2$	$\Delta R^2$
Step 1	Interpersonal facilitation 1	.46**	.21**	.21**
Step 2	Leadership style	-.04	.22	.01
Step 3	Country	.00	.22	.00
Step 4	Leadership style X Country	.31	.22	.00

		Job dedication 2		
		$\beta$	$R^2$	$\Delta R^2$
Step 1	Job dedication 1	.32**	.10**	.10**
Step 2	Leadership style	-.19**	.14**	.04**
Step 3	Country	.15*	.16*	.02*
Step 4	Leadership style X Country	.53*	.18*	.02*

		Organizational support 2		
		$\beta$	$R^2$	$\Delta R^2$
Step 1	Organizational support 1	.40**	.16**	.16**
Step 2	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 † $p \leq .10$ , \*  $p \leq .05$ ; \*\*\*  $p \leq .01$ .

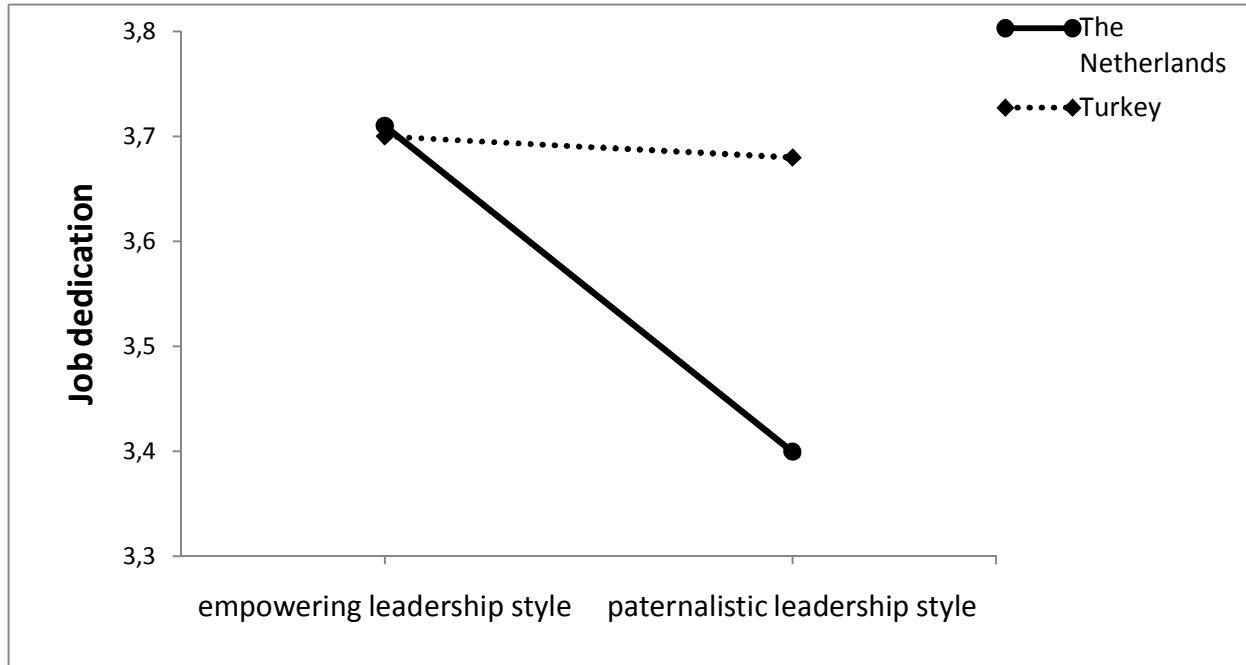


Figure 1. Effect of Leadership Styles on Job Dedication (Turkish and Dutch samples)

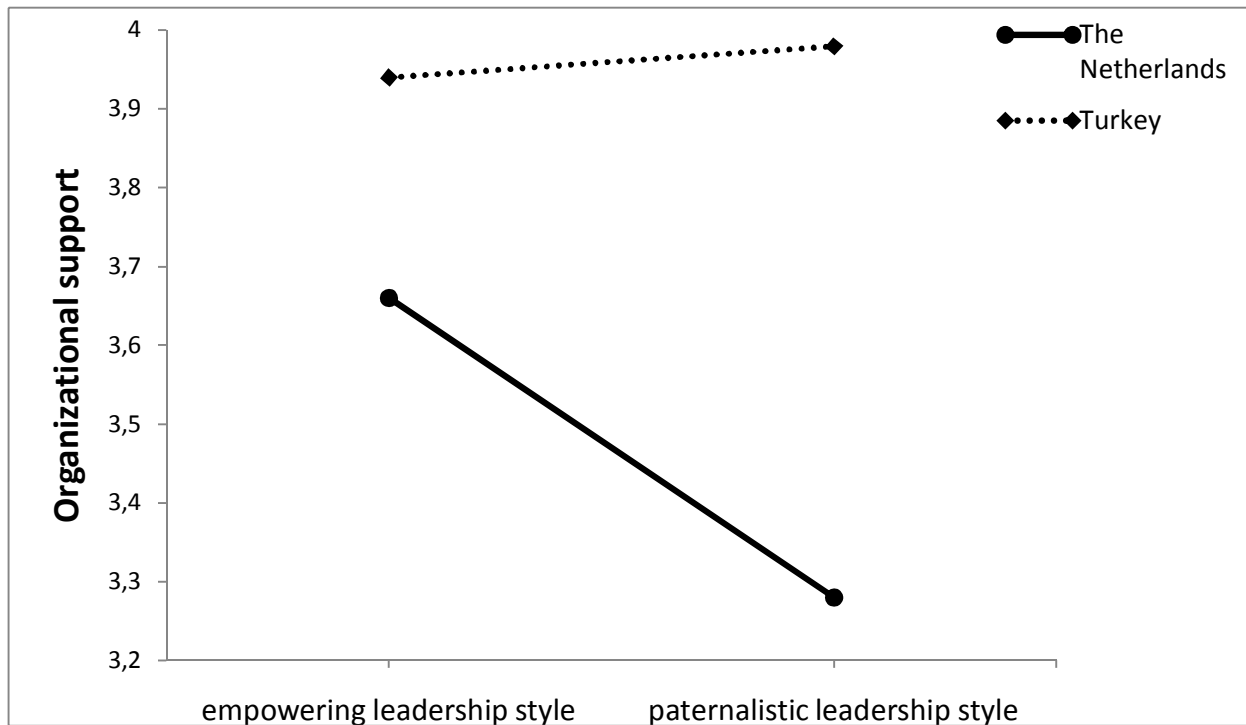


Figure 2. Effect of Leadership Styles on Organizational Support (Turkish and Dutch samples)

## 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

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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



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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.