

Cultural Orientation, Leadership Style, and OCB 1

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

Nevra Cem Ersoy

Doğuş University, Turkey

Marise Ph. Born

Erasmus University Rotterdam, The Netherlands

Eva Deraus

Ghent University, Belgium

and

Henk T. van der Molen

Erasmus University Rotterdam, The Netherlands

The second and third authors contributed equally to the article.

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Correspondence concerning this article should be addressed to Nevra Cem, Doğuş University, Acıbadem, Kadıköy, 34722, İstanbul, nersoy@dogus.edu.tr.

Abstract

This paper investigated the effects of a paternalistic and an empowering leadership style on organizational citizenship behavior (OCB) in an experimental design using 100 Turkish and 100 Dutch students who held part-time jobs. 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 a paternalistic leadership style. Paternalistic and empowering leadership styles both had positive effects on OCB dimensions in Turkey. As expected collectivism moderated the relationship between paternalistic leadership style and other oriented OCB (i.e., interpersonal facilitation). Specifically, people who had more collectivistic tendencies were more positively influenced by a paternalistic leader than people who had low collectivistic tendencies in both countries. However, individualism did not have any moderating effects on the relationship between empowering leadership style and self oriented OCB (i.e., job dedication). Our findings are relevant for understanding the effects of leadership styles and cultural orientations on self versus other oriented OCB in Turkey and the Netherlands.

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 as task performance does (Motowidlo & Van Scotter, 1994). 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 (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.

This paper aims to examine Turkish and Dutch cultures, which have different cultural characteristics (Fikret-Pasa, Kabasal, & Bodur, 2001). One of the important differences between both cultures is that Turkish people are characterized by a more collectivistic orientation (Wasti, 2003) whereas Dutch people adhere to more individualistic values (Oppenheimer, 2004). Differences in such cultural values may have implications for leadership practices and employees' OCB. In collectivistic cultures people define their self-concepts in terms of their relationships with others. The employee places priority on maintaining good relationships with the leader and high emphasis is on addressing obligations and employees' loyalty to the organization. The leader expects respect to his/her authority. This dyadic relationship between the leader and the employee is the reflection of collectivism and forms the basic components of paternalistic leadership style (Aycan, 2006). People in individualistic cultures, on the other hand, define their self-concepts in terms of

their personal choices and achievements. Both the employee and the leader value independence and autonomy more than obligations, loyalty and maintaining a good relationship among each other (Robert, Probst, Drasgow, Martocchio, & Lawler, 2000). The emphasis on autonomy and self-reliance of employees are the expressions of individualism and characterize the core aspects of an empowering leadership style (Hersey, Blanchard & Johnson, 2001). For these reasons, the relationship between leadership behavior and OCB cannot be automatically generalizable from an individualistic (Western) culture to a collectivistic culture.

Below, we will first discuss leadership styles (paternalistic vs. empowering) and the way they relate to OCB in both a collectivistic culture (Turkey) and an individualistic culture (the Netherlands). Second, we consider possible moderating effects of cultural orientation of people (individualistic vs. collectivistic orientation) on the relationship between leadership styles and self-oriented OCB (job dedication) versus other-related OCB (interpersonal facilitation, organizational support). More specifically, we will discuss possible differential moderation effects of cultural orientation on the relationship between leadership styles and self- versus other-oriented OCB dimensions.

Leadership style, OCB, and Culture

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. The importance of transformational leadership 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.

Den Hartog, House, Hanges, Dorfman, and Ruiz-Quintanilla (1999) stated that there were considerable differences in the expression of leadership styles across cultures. For instance, in a Turkish study, Fikret-Pasa, et al. (2001) presented support for a much stronger paternalistic leadership style in more collectivistically oriented organizations. Paternalism has been conceptualized both as a one-dimensional and a multidimensional construct (Aycan, 2006; Cheng, Chou, Wu, Huang, & Fahr, 2004; Pellegrini, 2006). According to the one-dimensional definition, paternalism is conceptualized as the employer's authority and guidance in return for loyalty and respect from his/her subordinates. It implies that one also takes interest in personal problems of one's employees, tries to promote their individual welfare, and helps them achieve their personal goals. From their side, 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 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 subordinates, he/she will also stress status differences at work and does not want anyone to doubt his/her authority. In a study conducted in Taiwan, paternalism had been operationalized with three sub dimensions, namely authoritarianism, benevolence, and morality (Cheng, et al., 2004). However, we adopt a one-dimensional definition for two reasons. First, the authority element of the paternalistic leadership style is salient in Turkey due to the high amount of power distance and uncertainty avoidance in this society. In Turkey, any power inequality between the leader and his/her subordinates is in general socially accepted and not disliked by those lower in the hierarchy. This authoritarian leadership is perceived as functional because, due to its 'fatherly character', it decreases uncertainty and creates a more stable work environment for subordinates. Subordinates accept authority without questioning because uncertainty is reduced with an authority figure

(Pelligrini & Scandura, 2006). In the light of these findings, the conceptualization of paternalistic leadership in Turkey would imply that benevolence, morality and authority aspects are more or less integrated and form a uniform concept. Second, because the triadic model of paternalism has not been tested in an individualistic culture, such as the Netherlands, it makes sense to employ a one-dimensional structure of paternalism in the present study (Aycan, 2006).

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, some components of individualism and collectivism (autonomy vs. conformity; interdependence vs. self-reliance) have direct implications for paternalism (Aycan, 2006). In collectivistic cultures 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 more egalitarian 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, supporting the assumption that team-oriented leadership practices (like paternalism) is particularly valued in collectivistic cultures, whereas participative leadership (like empowerment) is more valued in individualistic cultures.

In individualistic cultures, the autonomy of employees and the delegation of power to employees are positively valued. Since autonomy, self-reliance, and self-determination are

regarded as important values, paternalism will be evaluated as a rather unfavorable leadership style that might limit one's individual autonomy and choice. It has been argued that the leadership style fitting individualistic cultures best is an empowering one (Robert et al., 2000). Empowerment is defined as delegating authority to employees and giving them freedom in decision making (Hersey et al., 2001). Although empowering leadership practices also include showing concern for employees' well-being (Arnold, Arad, Rhoades, & Drasgow, 2000), empowering leadership 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 (i.e., helping and voice).

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 an empowering leadership style in non-Western cultural contexts until now have shown that empowerment decreased the work performance of individuals from high power distance cultures (e.g., Asia) more than of individuals from low power distance cultures (e.g., Canada; Eylon & Au, 1999), and that empowerment was negatively related to job satisfaction in India in comparison to the USA (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 in an experimental way how both paternalistic and empowering leadership styles may influence organizational citizenship behaviors.

In sum, because employees in collectivistic societies appear to have a preference for a paternalistic leadership style, this leadership style may be expected to have an enhancing effect on employees' OCB in collectivistic oriented societies rather than individualistic oriented societies. On the other hand, an empowering leadership style may have a more enhancing effect on OCB among individuals in more individualistic oriented societies, such as the Netherlands than collectivistic oriented societies, such as Turkey (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 hypothesize that:

Hypothesis 1a A paternalistic leadership style will have a more positive effect on OCB in Turkey than in the Netherlands.

Hypothesis 1b An empowering leadership style will have a more positive effect on OCB in the Netherlands than in Turkey.

Individual-level Individualism and Collectivism as Moderators between the Relationship between Leadership Style and OCB

The basic premises of a collectivistic value orientation and paternalistic leadership style are very much related. A person with a collectivistic value orientation defines his or her self-concept according to his/her relationships to significant others ('relatedness'; Triandis, 2001). This related self-conceptualization not only includes family members but also one's colleagues and supervisor. This extended definition of the self seems functional. It has indeed been shown that one's relational identification with his/her supervisor is positively related to OCB among both blue and white collar-employees in Turkey (Cem-Ersoy, Born, Derous, & Van der Molen, 2011). People with a collectivistic value orientation have a self-concept that is directed towards others and therefore might develop quite intense relationships with others.

We therefore expect that the more collectivistic one's cultural orientation is the stronger the effect of a paternalistic leader will be.

Several researchers have focused on different dimensions of OCB. Moon, Van Dyne, and Wrobel (2005) demonstrated the usefulness of distinguishing between dimensions of OCB because of different antecedents and consequences for different OCB dimensions. Similarly, McNeely and Meglino (1994) explored differences between different antecedents of organizationally and interpersonally focused forms of OCB, such as helping colleagues. They reported that contextual factors, such as reward-equity and recognition, predicted organizationally focused OCB, such as being loyal to one's organization, whereas individual differences, such as concern for others, predicted more interpersonally focused OCB.

For persons who have a collectivistic value orientation, the goals of the in-group have priority or overlap with personal goals (Triandis, McCusker, & Hui, 1990). The dyadic relationship between a paternalistic leader and his or her employee is based on a mutual concern for each others' needs and expectations. Paternalistic leader feels concern for employees' well-being in their professional and private lives and employees in return show loyalty and respect to the paternalistic leader (Aycan, 2006). Both parties in this dyadic relationship care for each other's needs and expectations. Given these findings, it can be expected that a collectivistic value orientation will positively moderate the relationship between a paternalistic leadership style and other-oriented OCB:

Hypothesis 2a. Collectivistic value orientation will positively moderate the relationship between a paternalistic leadership style and other-oriented OCB. Specifically, the higher one's collectivistic value orientation the stronger the effect of a paternalistic leadership style will be on one's other-oriented OCB (interpersonal facilitation; organizational support).

Supporting the autonomy of employees and delegating power to employees are characteristics of an empowering leadership style (Hersey et al., 2001). Conger and Kanungo (1988) developed a model that describes empowerment as the process of raising employees' self-efficacy perceptions. The emphasis on autonomy and self-reliance by an empowering leadership style represent central aspects of individualistic value orientations. Indeed, autonomy, self-reliance, and self-determination are core aspects shared by both an individualistic value orientation and an empowering leadership style. Job dedication can be considered as the behavioral expression of one's individuality at work because it implies doing the work tasks with extra individual care and showing personal devotion to one's job. To this end one's dedication to work is the reflection of one's priorities such as autonomy and independence. Wasti (2003) showed that satisfaction with work appears to be the main determinant of organizational commitment of employees' with an individualistic value orientation. It appears that individual goal orientation, have primacy over in-group goals for people who have individualistic tendencies as they are mainly motivated by their own needs and wishes (Triandis et al., 1990). Given these findings, there is a correspondence between an empowering leadership style and one's individualistic value orientation, and positive effects of an empowering leadership style on self-oriented OCB; we expect that one's individualistic value orientation will moderate the relationship between an empowering leadership style and OCB as follows:

Hypothesis 2b. An individualistic value orientation will positively moderate the relationship between an empowering leadership style and self-oriented OCB. Specifically, the higher one's individualistic value orientation, the stronger the effect of an empowering leadership style will be on one's self-oriented OCB (job dedication).

Method

Participants

Participants were chosen from both a collectivistic culture (Turkey) and an individualistic culture (the Netherlands). Turkey has been described as highly collectivistic, whereas The Netherlands has been characterized as highly individualistic (Hofstede, 2001). Participants were public administration and business students from a large Turkish public university and from a Dutch public university, respectively. Both the Turkish sample (49% male, $Mdn_{age}= 21$, $SD_{age}= 1.81$) and the Dutch sample (47% male, $Mdn_{age}= 23$, $SD_{age}= 5.39$) equaled 100. Since the main focus of this research is on OCB in a work environment, the requirement was that participants held jobs. No significant differences in age, gender, and work experience were found among Turkish and Dutch respondents.

Design and Procedure

We conducted a 2 (Country: Turkey vs. the Netherlands) 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. One week later, at Time 2 (T2) the same participants were given either an empowering or a paternalistic leader scenario¹ to read. They subsequently filled out 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 scenarios¹ were developed in which the respondent had to imagine being a subordinate, working for a leader. Scenario A described an empowering leader, whereas scenario B was about a paternalistic leader. The scenarios were pilot-tested, both in Turkey and in the Netherlands ($N= 20$; 65% female, M_{age}

¹The scenarios can be retrieved from the first author upon request.

= 24; $SD_{age} = 2.33$) 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 (Van de Vijver, 2003), scenarios and measures were translated and independently back-translated by our research team. All measures in this study utilized a 5-point Likert-type scale (1= *never*; 5= *always*).

Cultural orientation refers to the degree to which one is individualistically and/or collectivistically orientated. The scales were adapted from Triandis and Gelfand (1998). Original items such as “I’d rather depend on myself than on others” were adapted as “I’d rather depend on myself than on my colleagues”. An example item for an individualistic orientation is “I often do my own thing”. Collectivistic and individualistic orientations were each measured with 5 items.

Confirmatory factor analyses (Amos V.6) showed good fit indices for a two-factorial structure of cultural orientation, comprising an individualistic and collectivistic orientation, both 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 (Deros, Born, & De Witte, 2003) was reached when testing measurement invariance across both samples. As expected, the χ^2 of the restricted model slightly increased but the $\Delta\chi^2$ was non-significant. Practical fit indices further showed that the more restricted model did not alter significantly from the unrestricted model. More specifically, the RMSEA remained the same (.04) whereas both the CFI and its parsimonious version (PCFI) slightly increased from .95 to .97 and from .58 to .69, respectively. The more restricted models were also those with

the highest PCFI values (higher than .50; Table 1). Therefore, we accepted conceptual invariance across both samples for the 2-factor model of cultural orientation (Table 2 presents reliabilities).

Organizational citizenship behavior (OCB) consists of three distinct dimensions, namely *interpersonal facilitation*, *job dedication*, and *organizational support*, which have either a self- or other-oriented focus (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; “I praise coworkers when they are successful”) and job dedication (5 items; “I put in extra hours to get work done”) were adapted from Van Scotter and Motowidlo (1996); organizational support (5 items; “I show loyalty to the organization by staying with the organization despite it having temporary hardships”) was adapted from Borman et al. (2001). At Time 2 (after having read the scenario) participants answered the OCB measures on Interpersonal facilitation (7 items), Organizational support (5 items) and Job dedication (5 items) but now as if they were the employees that worked for the leader (as described in the scenario).

Subsequently, a series of confirmatory factor analyses (Amos V.6) was conducted to test the three-factorial structure of the OCB scale for the Turkish and Dutch samples separately. The three-factor model showed a good fit both in the Turkish and Dutch samples χ^2 (df = 97) = 138.13, $p \leq .05$; RMSEA = .06; CFI = .90, and in the Dutch sample, χ^2 (df = 97) = 118.72, $p \leq .05$; RMSEA = .05; CFI = .93. Further, conceptual agreement was reached when measurement invariance across both samples was tested (Table 1). As expected, χ^2 -values of the restricted models increased. However, practical fit statistics for the more restricted models

did not alter from those of the unrestricted models: RMSEA remained .04, and both the CFI and PCFI slightly increased from .90 to .91, and from .65 to .66, respectively, showing further evidence for a three-factorial structure of OCB (Table 2 presents reliabilities).

Results

Preliminary analyses

First, we checked whether Turkish and Dutch participants differed in terms of their cultural orientations. As expected, pairwise t-tests showed that Turkish were significantly more collectivistically than individualistically oriented, $t(98) = 7.02, p \leq .05$, whereas Dutch participants were more individualistically than collectivistically oriented, $t(99) = 3.98, p \leq .05$. Turkish participants had higher collectivism scores than Dutch participants, $F(1,198) = 6.69, p \leq .05$. Conversely, Dutch participants were more individualistically oriented than Turkish participants, $F(1,197) = 5.22, p \leq .05$ (Table 2 presents descriptives).

Hypotheses

To test Hypotheses 1a, 1b, 2a, and 2b, we performed a series of hierarchical regression analyses on Time 2 (T2) variables namely Interpersonal facilitation_T2, Job dedication_T2 and Organizational Support_T2 while controlling for the effects of Time 1 variables namely Interpersonal facilitation_T1, Job dedication_T1 and Organizational Support_T1 respectively in the first steps. Participants' initial states (as captured at T1) were controlled for to calculate the effect of the scenario that is not predictable from differences in the pre-scenario state (i.e., being conditional on the pre-scenario state). We mean-centered the variables as reported in Aiken and West (1991; Tables 3-4).

Hypothesis 1a postulated that an empowering leadership style would have a stronger effect on OCB in the Netherlands than in Turkey, whereas *Hypothesis 1b*, stated that a

paternalistic leadership style would have stronger effect on OCB in Turkey than in the Netherlands.

First, as can be seen from Table 3, for the Netherlands there is a marginal main effect of scenario on Interpersonal facilitation ($\beta = -.15$), indicating that an empowering style had a slightly more positive effect on Interpersonal facilitation than a paternalistic style. The main scenario effects on Job dedication ($\beta = -.33$) and Organizational support ($\beta = -.39$) were also significant in the Netherlands, implying that an empowering leadership style had a more positive effect than a paternalistic leadership style. From Table 3, 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 ($\beta = .05$), Job dedication ($\beta = -.04$), and Organizational support ($\beta = .02$) to the same extent in Turkey (Table 3).

As can be seen from Table 4, the effect of empowering leadership was not stronger in the Netherlands than it was in Turkey. *Hypothesis 1a* therefore was not supported. A paternalistic leadership style had more positive effects on Job dedication ($\beta = .53$) and Organizational support ($\beta = .59$) in Turkey than in the Netherlands (Figures 1-2). *Hypothesis 1b* thus was supported for Job dedication and Organizational support, but no differential effects of leadership styles were found on Interpersonal facilitation across countries.

Hypothesis 2a was that collectivism would positively moderate the relationship between a paternalistic leadership style and other-oriented OCB (Interpersonal facilitation; Organizational support), whereas *Hypothesis 2b* was that individualism would positively moderate the relationship between an empowering leadership style and OCB (Job dedication). Collectivism had a marginal moderating effect on the relationship between a paternalistic leadership style and Interpersonal facilitation ($\beta = .54$; Table 5). This implies that the effect of a paternalistic leadership style on Interpersonal facilitation was stronger for

individuals who were high in collectivism than for those who were low in collectivism (Figure 3). Table 5 also shows no moderating effect of collectivism for a paternalistic leadership style and Organizational support ($\beta = .22$). *Hypothesis 2a* therefore was partially supported.

Table 5 further shows that there were no significant moderating effects of individualism for empowering leadership style and Job dedication ($\beta = -.14$). *Hypothesis 2b* therefore was not supported.

Discussion

This study provided support for the idea that paternalistic and empowering leadership styles have differential effects on OCB in an individualistic country like the Netherlands. However, both types of leaderships equally affected OCB in Turkey. The empirical support came from a Turkish sample, representing a more collectivistic culture, and a Dutch sample, representing a more individualistic culture. This study provided also support to the idea that as regards the effects of leadership styles across these two countries, a paternalistic leadership style had a more positive effect on job dedication and organizational support in Turkey than in The Netherlands. The Netherlands is a highly individualistic country in which employees care about their independency not only in their private lives but also at work. Further, Dutch society is rather low in power distance. For instance, it is common for employees to discuss bothering work matters (like workload) with their supervisors. This is seen as functional as it may prevent further work dissatisfaction and arguing with others. However, in Turkey, both society and work organizations have a hierarchical structure, implying that low status members of the society/organizations (e.g., in terms of socio-economic status/job status) respect the higher status members. Therefore, Turkish subordinates often avoid confrontations with their supervisors. Both Turkish and Dutch people also differ in uncertainty avoidance (Hofstede, 2001). Turkish generally have low tolerance for uncertainty

which imply that they feel uncomfortable with ambiguous situations. Therefore, they turn to authority figures to reduce the negative impact of uncertainties. Put differently, uncertainty is reduced via high-power distance and the directions of paternalistic leaders are accepted without questioning (Pellegrini & Scandura, 2004). The Netherlands, on the other hand, is low in uncertainty avoidance. Because Dutch society is rather tolerant for uncertainty, employees may have less need of paternalistic leaders (who will offer direct solutions to ambiguous work situations). Hence, not only the individualistic nature of Dutch society, but also its lower power distance and higher tolerance for ambiguity may explain why a paternalistic leadership style had less positive effects and empowering leaders had positive effects on participants' OCB.

Disconfirming our expectation, the effects of an empowering leadership style on interpersonal facilitation, job dedication, and organizational support did not differ between individuals from the Netherlands and from Turkey. This result, however, corroborates with findings of d'Iribarne (2002), showing that the empowering of employees could also be a useful tool in collectivistic societies such as Morocco and Mexico. The kernel feature of an empowering leadership style is giving responsibilities to employees, which across cultures is regarded as a means to motivate employees (d'Iribarne, 2002). Yet, 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 a paternalistic leadership style had. In addition to this finding, an empowering leadership style had a positive effect and a paternalistic leadership style had 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. Further, a paternalistic leadership style more strongly influenced job dedication and

organizational support in Turkey than 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.

In Turkish society, status differences are expected and accepted (Fikret- Pasa et al., 2001). This implies that employees not only believe that they should respect their supervisors and do what they say. They also want to follow their supervisors' orders. In other words, paternalistic leaders decrease the tension employees feel due to uncertainties at work and their own family-life issues. Because Turkish people have a low tolerance for ambiguity, any paternalistic attitude and behavior of their leader may facilitate their lives. An old saying in Turkey states that "*su küçüğün söz büyüğün*", meaning "*water is for the young and the words are for the old*". This saying exemplifies that older people (i.e., being in a higher status position) should be caring to younger people by sharing their basic needs (such as water to drink), but that the younger ones (i.e., being in a lower status position) should be respectful and listen to the older workers. The idea behind this saying is that any decisions have to be taken by the older employees as they are more experienced and know better than the younger ones. This viewpoint in Turkish society in general is also clearly reflected in the workplace. Power inequality between a paternalistic leader and the subordinates, a caring attitude of the paternalistic leader and the loyalty of the subordinates are accepted and respected. In contrast, in the Netherlands it is stated that "*Niemand mag boven het maaiveld uitsteken*" which literally means that "*No one should raise his/her head above the corn field*". This implies that everyone should be treated in the same way (as all other corns in the corn field). This saying is an example that shows the more egalitarian structure of the Dutch culture (especially so when compared to the less egalitarian structure in Turkish society).

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 less positive 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 non-students, older generation workers. Although the Turkish participants in our study had values that were more collectivistic than individualistic in nature, the delegation of power by empowering leaders seems to be appreciated.

Collectivism tends to moderate the relationship between leadership style and interpersonal facilitation. This finding implies that people who had more collectivistic tendencies were more positively influenced by a paternalistic leader than people who had low collectivistic tendencies in both countries. Because the basic premises of paternalistic leadership style and collectivistic value orientations are very much related, this finding makes sense. Aycan (2006) also highlighted the connections between the fundamental characteristics of a paternalistic leadership style and collectivistic value orientations. However, this finding needs to be interpreted with caution because the effect is only marginal.

We also expected collectivism to positively moderate the relationship between paternalistic leadership style and organizational support. However, the results did not show any moderation effects. The reason for this finding may be that participants may conceptualize collectivism on the interpersonal level but not on the broader, organizational level. Finally, individualism did not moderate an empowering leadership style and job

dedication. The reason for this finding may be that an empowerment leadership style affected job dedication in both countries, regardless of the level of individualism.

The social-structural set-up of countries as reflected in their educational, legal, economical and institutional systems, affects how people perceive situations and how they act (Oyserman & Üskül, 2008). In this respect, Turkey and the Netherlands clearly differ from each other. The Netherlands is a country with a solid social welfare system where people generally have job security. Social services (e.g., poverty, unemployment reliefs) provided by the government also offer help to people who are in need. However, Turkish people are not protected by social services as much as are Dutch people. These differences in social security might affect employees' expectations as well as any relationships in the workplace. For instance, in Turkey paternalistic leaders may help employees with work-related issues but also with more private-related issues (e.g., child sickness). Because Turkish employees do not receive as much governmental support as Dutch employees, Turkish employees will expect and accept help from their supervisors. A paternalistic leader assumes a more parental role and may feel obligated to protect his/her subordinates. In the Netherlands such help may be perceived as unneeded and rather 'odd'. These effects might be stronger nowadays due to the harsh economic conditions and job insecurity in Turkey, resulting in even more leader-follower interdependence (Oyserman & Üskül, 2008). More stable economic conditions and job security level may explain stronger follower-leader independence. -

Strengths, limitations and further research opportunities. This study examined the effects of cultural orientation and leadership styles on OCB, using an experimental scenario design, which -- to the best of our knowledge --has not been employed previously in this area of research. The experimental nature of the research made it possible to examine differential effects of leadership styles in a more controlled setting. Furthermore, OCB of the participants was examined at two different points in time which enabled us to overcome the

limitations typically associated with cross-sectional designs and which also enabled us to control for factors unrelated to the experimental manipulations.

Although we used student samples, which form a limitation of our study, all of these individuals held part-time paid jobs. Yet, 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 and other types of cultural dimensions such as masculinity, femininity, and power distance (Hofstede, 2001) and their relationships to OCB.

Our study did not include private-related issues in the empowering leadership scenario. Specifically, we chose not to include any private-related issues in the empowering leadership scenario as this might, either consciously or unconsciously, have triggered thoughts on private-related issues at work (Wegner, Schneider, Carter, & White, 1987), which -- paradoxically enough -- might counter the experimental set-up of the study. However, future research could consider manipulating the non-interference of any private-related issues in scenario's facing an empowering leadership style. If operationalized in a good way, a more direct comparison with the benevolence dimension of the paternalistic leadership style could be made possible.

Practical relevance. 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. They made 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).

Finally, 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 less positive 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.

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Table 1

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

	χ^2	<i>df</i>	$\Delta\chi^2$	Δdf	RMSEA	CFI	PCFI
<i>Cultural orientation scales</i>							
Model I	46.48	34	-	-	.04	.95	.58
2-factor model with no between-group constraints							
Model II	50.16	40	3.68	6	.04	.97	.69
2-factor model with factor loadings constrained equally							
<i>OCB scales</i>							
Model I	256.85	194	-	-	.04	.90	.65
with no between-group constraints							
Model II	286.80	211	29.95*	17	.04	.91	.66
with factor loadings constrained equally							

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

Table 2

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

	<i>Turkey</i>							<i>The Netherlands</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>	<i>α</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>α</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>
1 Individualistic orientation_T1	3.25	.66	3.21	.69	3.24	.67	.64	3.64	.55	3.72	.49	3.68	.52	.61	--	-.21**	-.07	.34**	.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	.04	--	.49**	.21**	.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	.07	.59**	--	.43**	.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	.19	.20*	.42**	--	.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	.06	.44**	.49**	.38**	--	.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	.02	.28**	.38**	.38**	.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	.07	.27**	.26**	.24*	.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	.04	.23**	.30**	.32**	.31**	.53**	.61**	--

Note. EMPW= Empowering leadership scenario; PATER Paternalistic leadership scenario; TOTAL= Total sample. Correlations for the Turkish and Dutch

sample are presented below and above the diagonal; respectively. $N_{\text{Turkish sample}} = 97-100$; $N_{\text{Dutch sample}} = 100$. * $p \leq .05$; ** $p \leq .01$.

Table 3

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

		Turkey			The Netherlands				
		Interpersonal facilitation_T2			Interpersonal facilitation_T2				
		β	R^2	ΔR^2	β	R^2	ΔR^2		
<i>Step 1</i>	Interpersonal Facilitation_T1	.37**	.14**	.14**	<i>Step 1</i>	Interpersonal Facilitation_T1	.56**	.32**	.32
<i>Step2</i>	LS	.05	.14	.00	<i>Step2</i>	LS	-.15†	.34	.02
		Job dedication_T2			Job dedication_T2				
		β	R^2	ΔR^2	β	R^2	ΔR^2		
<i>Step 1</i>	Job Dedication_T1	.24*	.04	.04	<i>Step 1</i>	Job dedication_T1	.42**	.18**	.18**
<i>Step2</i>	LS	-.04	.05	.01	<i>Step2</i>	LS	-.33**	.29**	.11**
		Organizational support_T2			Organizational support_T2				
		β	R^2	ΔR^2	β	R^2	ΔR^2		
<i>Step 1</i>	Organizational Support_T1	.31*	.10**	.10**	<i>Step 1</i>	Organizational support_T1	.35**	.13**	.13**
<i>Step2</i>	LS	.02	.10	.00	<i>Step2</i>	LS	-.39**	.28**	.15**

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

Table 4

Hierarchical Regression of OCB_T2 Variables on OCB_T1, Leadership Style, and Country

		Interpersonal Facilitation_T2		
		β	R^2	ΔR^2
Step 1	Interpersonal facilitation_T1 ^a	.46**	.21**	.21**
Step 2	LS ^b	-.04	.22	.01
Step 3	Country ^c	.00	.22	.00
Step 4	LS X Country	.31	.22	.00
		Job dedication_T2		
Step 1	Job dedication_T1 ^a	.32**	.10**	.10**
Step 2	LS ^b	-.19**	.14**	.04**
Step 3	Country ^c	.15*	.16*	.02*
Step 4	LS X Country	.53*	.18*	.02*
		Organizational support_T2		
Step 1	Organizational support_T1 ^a	.40**	.16**	.16**
Step 2	LS ^b	-.22**	.21**	.05**
Step 3	Country ^c	.33**	.31**	.10**
Step 4	LS X Country	.59*	.34*	.03**

Note. ^a OCB at Step 1 (T1) is respectively Interpersonal facilitation_T1 for Interpersonal facilitation_2, Organizational support_T1 for Organizational Support_T2 and Job dedication_T1 for Job dedication_T2; ^b LS = leadership style with 0 for Empowering leadership and 1 for Paternalistic leadership; ^c Country; 1= the Netherlands, 2 = Turkey † $p \leq .10$, * $p \leq .05$; ** $p \leq .01$.

Table 5

Effects of Cultural Orientation (Collectivism vs. Individualism) on the Relationship between Leadership styles (Paternalistic vs. Empowering) and OCB-types (Interpersonal Facilitation, Organizational Support, Job Dedication)

		OCB_T2 ^a								
		Interpersonal Facilitation_T2			Organizational Support_T2			Job Dedication_T2		
		β	R ²	ΔR^2	β	R ²	ΔR^2	β	R ²	ΔR^2
Step 1	OCB_T1 ^a	.53**	.28**	.28**	.40**	.16**	.16**	.31**	.10**	.10**
Step 2	LS ^b	-.05	.28	.00	-.22**	.21**	.05**	-.19**	.14**	.04**
Step 3	Country ^c	.24	.34**	.05**	.33**	.31**	.10**	.15	.16	.02
Step 4	Cultural orientation ^d	.26	.34	.06**	.18	.34	.02	-.06	.16	.00
Step 5	LS X Country	.11	.35	.01	.55**	.36**	.03**	-.53*	.19*	.03*
Step 6	LS X Cultural orientation	.54†	.37†	.02†	.22	.37	.01	-.09	.19	.00
Step 7	Cultural orientation X Country	.57	.37	.00	.22	.38	.01	-.11	.19	.00
Step 8	LS X Country X Cultural orientation	.37	.37	.00	.24	.38	.00	.76	.20	.01

Note. ^aOCB at Step 1 (T1) is respectively Interpersonal facilitation_1 for Interpersonal facilitation_2, Organizational support_1 for Organizational Support_2 and Job dedication_T1 for Job dedication_T2; ^bLS leadership style; 0 = Empowering leadership style, 1 = Paternalistic leadership style; ^cCountry; 1= the Netherlands, 2 = Turkey; ^dCollectivism for Interpersonal Facilitation_T2 and Organizational Support_T2, and Individualism for Job Dedication_T2.

When moderation analyses were conducted for each country separately, no significant moderation effects were found for Individualism/Collectivism in the Turkish sample and Individualism/Collectivism in the Dutch sample.

† $p \leq .10$ * $p \leq .05$; ** $p \leq .01$.

Figure Captions

- Figure 1.* Effect of Leadership Styles on Job Dedication (Turkish/Dutch samples)
- Figure 2.* Effect of Leadership Styles on Organizational Support (Turkish/Dutch samples)
- Figure 3.* Effect of Collectivism on the relationship between Interpersonal Facilitation and Leaderships Styles

Figure 1

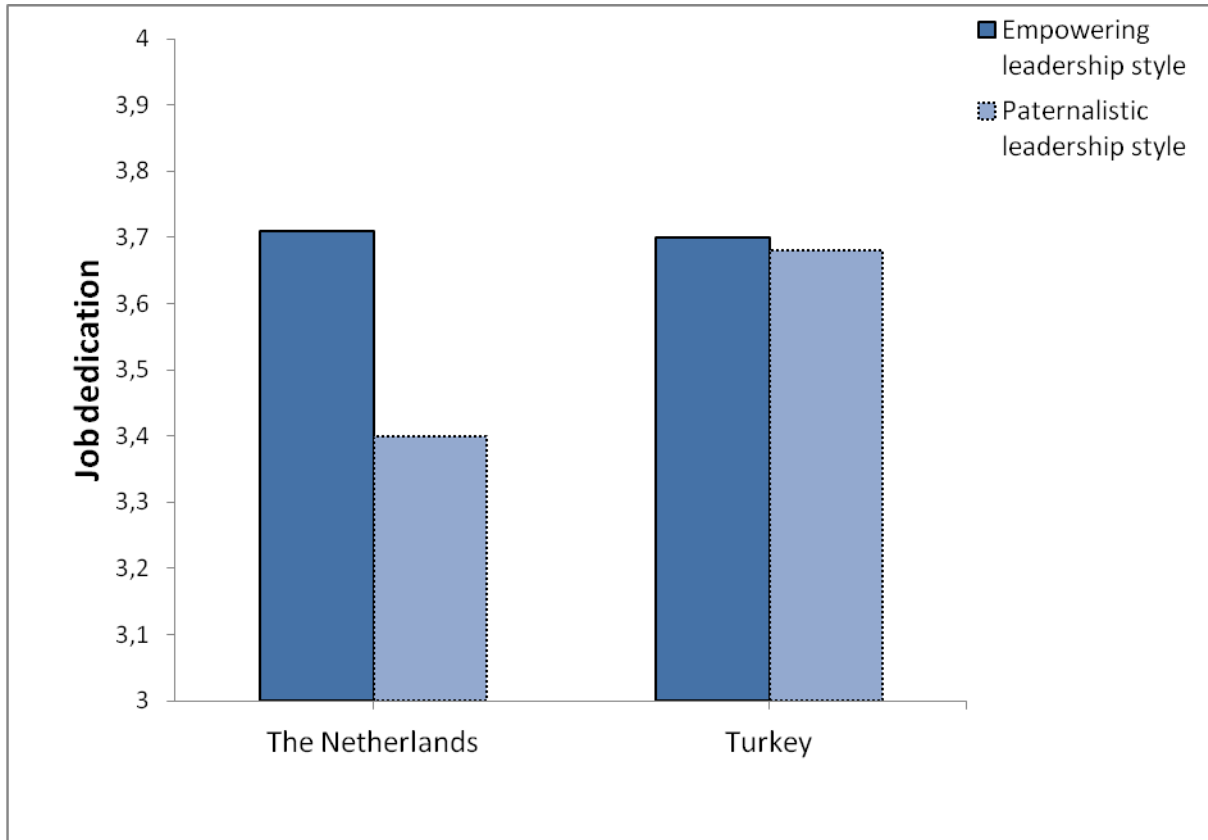


Figure 2

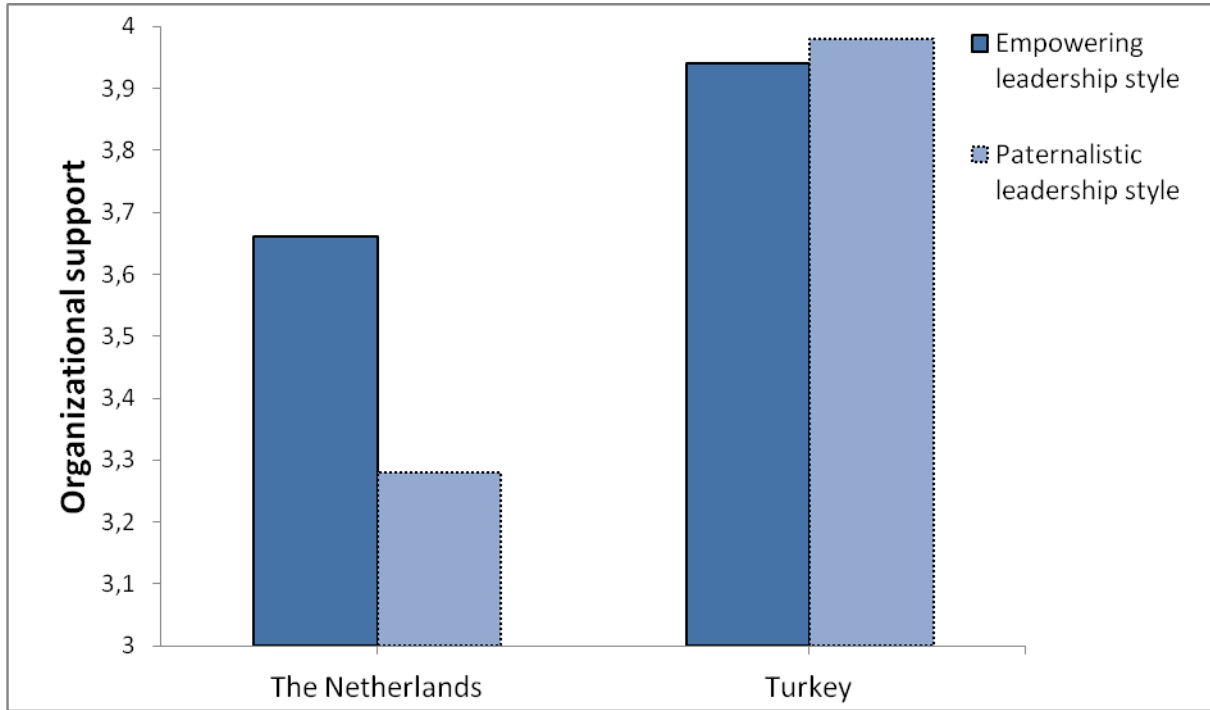


Figure 3

