



Antecedents of organizational citizenship behavior among Turkish white-collar employees in The Netherlands and Turkey



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ABSTRACT

This study examined antecedents of organizational citizenship behavior (i.e., reward for application; religiosity beliefs and employees' relational identification with their supervisor) among Turkish white-collar employees in The Netherlands ($n = 103$) and Turkey ($n = 147$). OCB related positively to reward for application (both samples) but not to religiosity beliefs among Turkish employees in their home country (Turkey). As expected, relational identification with the supervisor was less strongly related to organizational citizenship behavior among Turkish white-collar employees in their host country (The Netherlands) compared to their home country (Turkey), especially when they resided longer in their host country. Giving increasing globalization and war for talent, findings are relevant to better understand effects of white-collar migrants' cultural background and acculturation patterns in work-related domains, like OCB.

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1. Introduction

Organizational citizenship behavior (OCB) has been defined as employee behavior supporting the social and psychological fabric of the organization (Borman & Motowidlo, 1993). OCB has positive impacts on several individual-level outcomes (e.g., employee performance and reward allocation decisions) as well as on organizational-level outcomes (e.g., productivity, efficiency, costs, and customer satisfaction) (Podsakoff, Whiting, Podsakoff, & Blume, 2009). Consideration of cultural differences in OCB has become more important over the last few decades, as the work-force has become highly diverse and people from many different ethno-cultural backgrounds work together. In line with these changes, the present study focuses on antecedents of OCB among employees from one of the largest minority groups in The Netherlands, namely the Turkish migrants (Luciak, 2004; Myors et al., 2008). Although, a body of research considers Turkish migrants' family values, religiosity, and parental practices (Celenk and van de Vijver, 2013; Durgel, Van de Vijver, & Yağmurlu, 2013; Güngör, Fleischmann, Phalet, Maliepaard, 2013; Verkuyten & Martinovic, 2012), only few studies have investigated work behaviors and acculturation (e.g., Oerlemans & Peeters, 2010). By studying employees' OCB, the present research extends previous research on Turkish migrants' work behaviors and adds to the literature on acculturation of migrant workers (Arends-Toth and Van de Vijver, 2004; Verkuyten & Martinovic, 2006).

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There are clear differences between Turkey and The Netherlands in terms of their socio-cultural context (IMF, 2013). While Turkey has turned out to be less collectivistic and less hierarchical than in earlier times (Aycan, 2001), it can unmistakably be considered as collectivistic and hierarchical when compared to The Netherlands. The Netherlands further rank “very high” on the human development index (HDI) whereas, Turkey is ranked in a lower HDI-category. Indeed, the first generation of Turkish migrants in the 1960s had low levels of education, low-skilled jobs, and low social status compared to their Dutch counterparts (Hagendoorn & Hraba, 1989; Pettigrew, 1998). Although, unemployment is still higher among Turkish migrants than among native Dutch (CBS, 2012), the second generation of Turkish migrants is much more highly educated and hold better jobs (Arends-Tóth, 2003). Recently, migration from Turkey only for the purpose of reunited families has declined, and in response to the war for talented workers- more skilled workers have come to The Netherlands (CBS, 2012). Hence, many Turkish migrant workers currently contribute to the Dutch economy in numerous types of jobs, also in those with a higher status. Interestingly, till today studies predominantly investigated blue-collar migrants of low SES involving manual labor; this study is one of the first to investigate Turkish white-collar employees in their host country, who typically occupy professional, managerial, or administrative positions.

In line with the bidimensional model of acculturation, Turkish migrants may adapt to the Dutch culture in functional and utilitarian domains like work (Arends-Toth and Van de Vijver, 2004). In this paper, we consider this to a further extent and study acculturation by means of employees' OCB. We specifically consider antecedents of OCB (social axioms and relational identification with supervisors) and whether these antecedents affect OCB differently among white-collar Turkish workers in their host vs. home country. Below, we first explain OCB and how it is affected by culture after which we discuss social axioms and their potential effects on OCB. We then focus on employees' relational identification with their supervisors and the way it is expected to relate to OCB among white-collar Turkish workers in The Netherlands vs. Turkey.

2. OCB, culture, and social axioms

2.1. OCB and culture

Certain ingredients for cooking a delicious meal are fundamental, such as oil and salt, but if some extra suitable seasoning is added the meal will become tastier. This metaphor introduces the central concept of this paper, namely organizational citizenship behavior (OCB). The oil and salt represent employee tasks that contribute to the organization's technical core that employees have to perform (Borman et al., 2001), whereas the seasoning symbolizes OCB defined as an “individual behavior at work that is discretionary, not directly or explicitly recognized by the formal reward system, but promotes the efficient and effective functioning of the organization” (Organ, 1988, p. 4). Borman et al. (2001); (see also Van Scotter and Motowidlo, 1996) further distinguished between three OCB dimensions, namely interpersonal facilitation, organizational support, and job dedication. Interpersonal facilitation has been defined as helping co-workers when such help is needed. Organizational support refers to supporting the organization even if it is undergoing hardships (e.g., sportsmanship). Job dedication, then, refers to one's dedication to perform specific work-related tasks above and beyond the call of duty. Both interpersonal facilitation and organizational support refer to other-directed behavior, as they are directed towards one's colleagues and the organization as a whole, respectively. In contrast, job dedication has a much stronger focus on the self, because it refers to types of behavior such as persistence, initiative in one's job, and self-development.

Farh, Zhong, and Organ (2004) demonstrated that the importance of OCB dimensions may vary across cultures. For example, helping co-workers outside of work was mentioned as a dimension of OCB in China but not in the US. It has also been shown that perceptions of OCB as “in-role” versus “extra-role behavior” are influenced by culture (Kwantes, Karam, Kuo, & Towson, 2008; Lam, Hui, & Law, 1999). For instance, in Hong Kong, the sportsmanship dimension of OCB is typically regarded as in-role behavior which one should perform whereas in Australia sportsmanship is regarded as non-obligatory, voluntary behavior (i.e., working without complaining and tolerating difficulties at work, see Lam et al., 1999). In addition to these findings, antecedents of OCB were also shown to be shaped by culture. For instance, Uçanok and Karabati (2013) examined the influence of Schwartz's values on OCB in Turkey. They found that conservatism values (i.e., a preference for maintaining the status quo), were positively related to the sportsmanship dimension of OCB. Moorman and Blakely (1995) looked specifically into the relationship between other-oriented and self-oriented forms of OCB on the one hand, and individualistic and collectivistic orientations of people on the other hand. They demonstrated that collectivistic oriented people showed more other-oriented OCB such as interpersonal facilitation and organizational support than did individualistically oriented people.

2.2. Social axioms and OCB

The above-mentioned findings support Triandis' (1994) observation that culture shapes perceptions, expectations and behavioral norms, like OCB. One such cultural indicator, are “social axioms”, which can be measured both at the individual and the societal level (Kwantes, Karam, & Kuo, 2008; Leung & Bond, 2004). At the individual level, five social axioms are distinguished (i.e., reward for application, social cynicism, religiosity, fate control, and social complexity), each of them referring to one's general beliefs about the world. Reward for application represents beliefs that careful planning will bring about positive consequences in life. *Social cynicism* embodies negative beliefs about human kind. *Religiosity* stresses the positive functions of religious beliefs in life whereas *fate control* represents beliefs that events in life are determined and

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