

ORGANIZATIONAL CITIZENSHIP BEHAVIOR: THE OTHER SIDE OF THE COIN

ÖRGÜTSEL VATANDAŞLIK DAVRANIŞI: MADALYONUN DİĞER YÜZÜ

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Abstract

The study aims to discover the probable roles of cultural characteristics in the relationship between organizational citizenship behavior (OCB) and workplace ostracism which is a critical phenomenon among employees. It was designed in a causal model claiming that there are moderating effects of collectivism and belief in collective emotions in the relationship between OCB and workplace ostracism. 309 employees were included randomly in Turkey, and correlation and regression analyses were conducted to test the hypothesis. Unlike similar studies and the expected relationship in our hypotheses, OCB and workplace ostracism were found negatively correlated. Moreover, neither organizational collectivism nor employees' belief in collective emotions had a moderating role in this relationship. The study showed that the dark side of the OCB does not work for the Turkish culture, although its collectivist features. It is evident that globalization makes the collectivist organizations' strict norms and rules more flexible and loosens the employees' collectivist beliefs. Regardless of the cultural characteristics, the study also underlines that workplace ostracism should be prevented with appropriate management strategies like encouraging employees to be engaged in citizenship behaviors.

Keywords: Organizational Citizenship Behavior, Workplace Ostracism, Collectivism

JEL Classification: M10, M12

Öz

Bu çalışmada, örgütsel vatandaşlık davranışı (ÖVD) ile çalışanlar arasında kritik bir olgu olan işyeri dışlanması arasındaki ilişkide kültürel özelliklerin olası rollerini ortaya çıkarmayı amaçlamaktadır. Bu nedenle, ÖVD ile işyerinde dışlanma arasındaki ilişkide, kolektivizm ve kolektif duygulara inancın düzenleyici etkileri olduğunu varsayan nedensel bir model tasarlanmıştır. Türkiye'de çalışan 309 kişi kolayda örnekleme yöntemiyle seçilmiş ve anket uygulaması gerçekleştirilmiştir. Literatürde bulunan çalışmalardan farklı olarak, ÖVD ile işyerinde dışlanma arasında negatif korelasyon bulunmuştur. Bunun yanı sıra, kolektivizm ve çalışanların kolektif duygulara olan inançlarının bu ilişkide herhangi bir

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düzenleyici rol üstlenmediği ortaya çıkmıştır. Çalışma, örgütsel vatandaşlık davranışının karanlık yüzünün kolektivist özelliklere sahip olmasına rağmen Türk kültürü için geçerli olmadığını göstermesi açısından önemli görülmektedir. Küreselleşmenin, kolektivist örgütlerin katı norm ve kurallarını daha esnek hale getirdiği ve çalışanların kolektivist inançlarını gevşettiği açıktır. Aynı zamanda bu çalışmada, kültürel özelliklerden bağımsız olarak, işyerinde dışlanmanın önlenmesine yönelik olarak, çalışanların örgütsel vatandaşlık davranışlarına yöneltecek birtakım yönetim uygulamalarının önerildiği görülmektedir.

Anahtar Kelimeler: Örgütsel Vatandaşlık Davranışı, Örgütsel Dışlanma, Kolektivizm

JEL Sınıflandırması: M10, M12

1. Introduction

Workplace ostracism is mainly seen as a crucial problem in organizations. Some studies revealed that many employees have been ignored and felt pressure in the work setting because of their colleagues' behaviors (Fox and Stallworth, 2005; Hitlan et al., 2006a). Although the pervasiveness of ostracism behaviors, little attention is given to the concept in organizational psychology literature for many years, and treated as a sub-dimension of a broader construct such as deviant behavior (Bennett and Robinson, 2000), undermining behavior (Duffy et al., 2002), silent treatment (Gamian-Wilk et al., 2017) and bullying (Fox and Stallworth, 2005). Findings indicated that the employees who encountered ostracized behaviors could feel anxiety (Robinson & Schabram, 2017), worse psychological well-being (O'Reilly et al., 2015), and low self-esteem (Sommer et al., 2001) in the workplace. Therefore, organizations need to clarify the circumstances that ostracism behaviors will occur.

While identifying the antecedents of workplace ostracism, some factors may play different roles besides the ordinary context of the organizational environment. For example, organizational citizenship behavior can be defined as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (Organ, 1988:4) may lead to some negative consequences due to the self-serving motives and personal gains (Bolino et al., 2004). It is generally assumed that citizenship behaviors lead to positive outcomes such as employee commitment (Tepper et al., 2004), work satisfaction (Oplatka, 2009), and positive well-being (Sonntag and Grant, 2012), but some researchers have focused on the negative aspects of the construct and made some remarks concerning the motives behind the citizenship behaviors (Bolino, 1999; Snell and Wong, 2007). On the other hand, characteristics of organizational culture such as collectivism and intergroup emotions may affect others by modeling excluding behaviors that are not accepted as ostracism (Robinson and Schabram, 2017). Some properties of the work environment are more conducive to excluding behaviors because employees copy these behaviors as normative (Hitlan and Noel, 2009). In collective groups, behaviors are viewed as social norms in which group members feel loyalty and belongings collectively towards others while actively disassociating themselves from "excluded employees" (Harvey et al., 2018). So, it allows us to foresee a collective effect on the relationship between citizenship behaviors and ostracism in the workplace.

While citizenship behaviors have an important background in the existing literature because of their multidimensional origin, no study has investigated the consequences of citizenship behaviors, such as their effect on social exclusion and workplace ostracism. Therefore, these concerns directed us to focus intensely on this phenomenon to understand the relationship between OCB and workplace ostracism deeply. From our point of view, this was the first contribution to the literature. Secondly, we examine the underlying processes through which collective dynamics affect this relationship in the workplace. By proposing collective emotion and organizational collectivism as moderators in our model, we highlight the mechanism between citizenship behaviors and workplace ostracism in organizations.

2. Theoretical Framework

2.1 Organizational Citizenship Behaviors and Workplace Ostracism

Workplace ostracism has been defined as “being ignored or excluded by individuals or groups, being treated as invisible or denying one’s existence” (Williams, 2007). Ferris et al. (2008) presented the concept of workplace ostracism and stated that “people were suffering ostracism when employees in the workplace perceived exclusion, ignorance and disrespected treatment by others.” Not receiving eye contact, hiding important information, failing to be heard, not being invited to lunch/meetings, and not receiving answers are some well-known examples of ostracism behaviors observed in the workplace. According to these kinds of behavior’s frequency and impact, ostracism has been reported as painful as physical pain (Eisenberger et al., 2003; Legate et al., 2013), and employees who experienced ostracism at the workplace were suffered from a series of physiological reactions, such as feeling physically colder (Howard et al., 2019). Researchers in the field of psychology has been studied ostracism as a part of broader constructs, such as aggression (Neuman and Baron, 1998), undermining (Duffy et al., 2002), misbehavior (Vardi and Wiener, 1996), deviant behavior (Robinson and Bennett, 1995), workplace incivility (Andersson and Pearson, 1999), workplace bullying (Fox and Stallworth, 2005) and counterproductive work behavior (Fox et al., 2001). However, some studies stressed that ostracism has a separate construct (theoretically and empirically) from the other mistreatment behaviors existing in the organizations. It may be perceived as relatively less intense deviant behaviors (“more acceptable” and “passive-aggressive”) in the workplace (Hitlan et al., 2006a; Williams and Nida, 2009; O’Reilly et al., 2015; Robinson and Schabram, 2017), but it is quite obvious that inappropriate use of social behaviors would reveal negative workplace relationships which led to strong aversion reactions such as emotional exhaustion, anxiety, cynicism, depressing thoughts and high tension in work (Ferris et al., 2008; Hitlan et al., 2006b; Liu and Xia, 2016). For sure, it is important to note that although ignoring an employee within a workgroup may be used as an efficient method for the work group’s harmony or conflict resolutions in some circumstances (Sommer et al., 2001), it cannot be labeled as “functional” for an employee in all situations. Being expelled from a group membership threatens an individual’s self-esteem (Gerber and Wheeler, 2009) and generates negative emotions such as helplessness, worthlessness, hopelessness, loneliness, sadness, and anger (Richman and Leary, 2009; Yaakobi and Williams, 2016).

Managers should consider workplace ostracism more carefully because it has some important signs that will indicate to them whether they have undesirable relationships in the organization. First, an employee may be ostracized by supervisors, subordinates, coworkers, or both, so it is crucial to determine the victim and perpetrator(s) more clearly while eliminating the undesirable situation among employees. Williams (2001) stated that the majority of ostracism targets were considered to be of “equal status” and the perpetrators avoid directly confronting the victim (e.g., avoiding eye contact, not responding to greetings, using the silent treatment), in the sense that the perpetrators do not even recognize the victims. Second, an employee’s feeling about whether being ignored or not depends on their considerations but ostracizing behaviors may not always be intentional to be harmful, or punitive. For example, one of the group members may forget to include a colleague in their lunch plans because of her/his scattered brain, so it is not regarded as “bad intentions” or “purposeful” in this form of ostracism (Williams, 2007). Third, when an employee is ostracized in the workplace, she/he may describe all social interactions as painful and graceless, which can put them under a burden to establish positive social bonds at work (Zhao et al., 2016). In line with Hitlan et al.’s (2006a) study, workplace ostracism negatively impacts employees’ psychological well-being. To maintain their psychological well-being, employees try to share their feelings and search for solid support from their organizations. If not, it becomes more laborious to engage in social interactions with other people in the short term.

Moreover, ostracism threatens people’s basic needs: self-esteem, belonging, control, and meaningful existence (Williams, 1997; Eck et al., 2017), which underlie the understanding of social behavior. Williams and Nida (2009) also found that when employees are ostracized in the workplace, their self-esteem will be damaged more than any bullying behavior; that is, bullying behavior makes victims to be “the object” of their predator’s interest in case of seeing themselves through the eyes of others. Finally, long-term ostracism makes employees feel “social death” (Sommer et al., 2001) which threatens their existence (Ferris et al., 2008) and sense of control over their lives (Renn et al., 2013). In fact, ostracism does not only harm the composition of relationships, but also the working climate. Ostracized workers are more likely to harbor negative attitudes & behaviors towards their workplace, including less job satisfaction & job commitment (Hitlan et al., 2006b; O’Reilly et al., 2015), maladaptive behaviors (Twenge et al., 2001), decreased work performance & prosocial behaviors (Leung et al., 2011; Scott and Thau, 2013) and deviant behaviors (Ferris et al., 2008; Hitlan and Noel, 2009).

Although the vast majority of the studies have focused on the consequences of workplace ostracism, it is essential to note that both individual and organizational factors are thought to play important roles in workplace ostracism (Robinson et al., 2013; Robinson and Schabram, 2017). Robinson et al. (2013) stated that flat organizational structure, formal policies and competitive culture, high-stress environment, group ostracism, and workplace diversity had been linked to workplace ostracism. In organizations – especially in competitive ones – employees primarily focus on their performance and avoid sharing their resources with others. At this point, the ostracism mechanism can be used as a practical way of eliminating “unwanted employees” from the system and even approved by the majority of the organization. In group-level aspects, engaging in ostracism with group members

rather than on one's own can give a chance to perpetrators to share responsibility with others and avoid carrying all emotional burdens.

Moreover, employees who do not have alternative mechanisms for solving interpersonal tensions in working environments may find more passive and covert ways, such as ostracism and exclusion, to achieve the same ends. Lastly, creating a collaborative culture can be challenging for diverse workplaces with different perspectives and communication skills. These differences may be defined as "power attacks" by other employees who form a basis for hostile behaviors regarding gaining power back in the relationships (Robinson and Schabram, 2017).

Organizational citizenship behaviors are employees' discretionary actions that go beyond their formal job requirements and descriptions. In 1988, Organ defined OCB as an "individual behavior that is discretionary, not explicitly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization" (p.4). The most common examples of OCB include helping new coworkers in the office, supporting a colleague to meet goals and deadlines, or freely giving their extra effort for others' additional tasks and often internally motivated. Significantly, OCB is also related to organizational acts such as working long hours without reward expectancy or volunteering to organize social responsibility projects arising from an individual's feeling of belonging or need for achievement and affiliation (Jahangir et al., 2004). Organ's (1988) major work on OCB highlighted five dimensions of organizational citizenship behavior such as Altruism (discretionary behaviors that are directed toward specific individuals without expecting anything in return; e.g., helping newcomers in organizational problems & project), Conscientiousness (discretionary behaviors that go beyond minimum role requirements in terms of obeying rules and procedures; e.g., coming into work early for a set of tasks & protection of resources and assets), Sportsmanship (willingness of the employee to be more tolerant to inevitable inconveniences and hardships; e.g., avoid whining & complaining about negative work environment), Courtesy (discretionary behaviors that aim to be polite and considerate for eliminate potential workplace problems, e.g., watch their noise levels when they are on the phone, trying to avoid arguments at work) and Civic virtue (discretionary behaviors that encourage a strong sense of community and build strong ties between individuals and the organizations; e.g., offering suggestions for work-related problems, participating in charity activities & speaking favorably about the organization in social life).

In general, OCB was linked with positive consequences in organizations and thought to be beneficial for the employees and the workplace environment. However, some studies (Bolino et al., 2004; Bolino and Turnley, 2005; Bolino et al., 2013; Rauf, 2016) state that OCB can lead to some negative consequences such as work overload, interpersonal tension, reduced sense of job security & satisfaction, role ambiguity, job stress, work-leisure conflict, burnout, and turnover intentions. According to reactance theory, Van Dyne and Ellis (2004) argued that extra-role behaviors might lead to a negative emotional state on coworkers linked with negative self-evaluation and self-esteem. In line with this theory, Fisher et al. (1982) have stated that OCB makes individuals compare themselves negatively with OCB Performers and judge their competence, leading to a strong resentment towards them. Although organizational citizenship behaviors were generally considered beneficial for the employees and the workplace environment, some researchers

(Bolino, 1999; Bolino et al., 2006) emphasized that employees can engage in impressive management tactics to be perceived as “good soldiers” and be rewarded in many ways. Bolino (1999) also states that when employees use citizenship behavior as a “strategic weapon,” their performance will finally get worse as they notice their resources and energy levels are insufficient. In a word, if an employee performs extra-role behaviors with the aim of a positive self-image, it may finally hinder organizational effectiveness and group cohesion (Podsakoff et al., 1997; Snell and Wong, 2007; Walz and Niehoff, 2000) and emerge negative social outcomes such as conflict, feelings of inequity, frustration, envy, lower promotion prospects, poor interpersonal relationship, resentment, or low trust (Bolino, 1999; Bolino et al., 2004; Fox and Freeman, 2011; Rauf, 2016; Somech and Drach-Zahavy, 2013).

In line with these findings, we predict that self-image-motivated citizenship behaviors may affect workplace ostracism. The norm of reciprocity (Gouldner, 1960) leads employees to reward helpful gestures that are perceived as kind and respond to others in the same way. However, there are two aspects that people evaluate whether helping behavior is generous or self-serving namely, (a) the outcome of the behavior (b) the underlying intentions. Previous research has stated that employees who perform citizenship behaviors get higher performance evaluations than those who exhibit lower levels of OCB (Podsakoff et al., 2009). If the outcome of the citizenship behavior serves personal benefits or valuable rewards for the employees, it would be an option for them to perform such behaviors based on self-serving intentions rather than the motives of altruism and helping behavior (Rioux and Penner, 2001). Although citizenship behaviors are commonly accepted as favorable interpersonal interactions in a workplace, in some cases, coworkers may question the underlying motivation for those behaviors and get them as a powerful tool for personal gains, as above-mentioned. As Rabin (1998:22) stated, “people determine their dispositions toward others according to motives attributed to these others, not solely according to actions taken.” More specifically, organizational citizenship behaviors will be viewed by coworkers as dysfunctional to the extent that it leads to personal gain (e.g., self-promotion, recognition, high peer-supervisor ratings, and pay raise) rather than social gain (cooperation, group effectiveness, and altruism). As coworkers realize the background of helping behavior is self-serving or insincere, they will feel that their emotions are used selfishly as a means to shape public image by the one who performed extra-role behaviors. Eventually, this perception will be expected to form a basis for negative reciprocity beliefs (equal negative effect) in which coworkers respond with the “similar” unfavorable treatment (e.g., ostracism) in turn.

Hales et al. (2016) also suggested that “double-minded” people have a significant risk of being rejected by others who are highly concerned with moral values such as honesty, trust, and respect. This is because people tend to exclude socially unattractive employees and aggravate favorable interpersonal interactions (Baumeister and Leary, 1995). In essence, group members may use ostracism as a value-protection method for self-serving employees who generate potential threats for group unity. It is also accepted as a warning system for those who prioritize personal gains over social gains.

Thus, it is not hard to imagine that self-serving helping behaviors may significantly increase ostracism behaviors in the working environment. Taken together, we suggest the following hypothesis:

Hypothesis₁: Organizational citizenship behaviors contribute positively to workplace ostracism.

2.2 Moderation Effect of Collective Emotion and Organizational Collectivism

During social interactions, people transfer their feelings to other people in the group and shift their opinions to be consistent with the group member's attitudes and norms. Collective emotions are affective experiences that can be defined as "agreement with the notion that group membership affects people's emotions" (Reysen and Branscombe, 2008: 172). It entails the automatic synchronization with other people's emotional states and responds simultaneously to the social events. Mackie et al. (2000) developed intergroup emotion theory to understand group-based emotions, which play a significant role in transforming a social occasion into a collective emotion. The basic assumption of the theory is that "when an individual identifies with a group, that in-group becomes part of the self, thus acquiring social and emotional significance" (Smith et al., 2007: 431), and it finally draws attention to the emotions that arise from group identification and membership. In general, the theory predicts that people who are strongly identified with the group members are expected to experience the same emotions which lead to group attitudes and collective behaviors (Salmela, 2014). In such cases, negative feelings, such as anxiety (when the group-wellbeing is threatened), anger (when the group is treated unfairly), and disappointment (when the group is not treated with respect and dignity) tend to be more effective in influencing group members than positive feelings (Doherty et al., 1995; Smith, 2016). Ashforth and Humphrey (1995) also proposed the possible effects of negative group emotions such as decreased performance, aggression, and resistance to change which form a basis for an emotional climate that links to negative employee behaviors.

According to the psychological mechanism of workplace ostracism, people may choose not to interact with a group member for the sake of protecting their group's well-being and avoid from unpleasant emotions (Wesselmann et al., 2013). For example, if one of the group members may repeatedly engage in citizenship behaviors to build a positive self-image, others would notice that association will have detrimental effects on group harmony and efficacy. Similarly, people may interpret certain behaviors as "deviant" rather than beneficial and believe that association will hurt them (Robinson et al., 2013).

Considering the effects of self-serving behaviors on interpersonal tension among employees (Bolino et al., 2004; Fisher et al., 1982), lower performance (Podsakoff et al., 1997), and feelings of inequity & frustration (Fox and Freeman, 2011), it is expected that group members will have unpleasant feelings against a self-serving OCB performer. Moreover, group members will be less likely to take responsibility for ostracized behavior when these behaviors are done collectively rather than alone (Latané and Nida, 1981). At this point, a fear of potential harm will be expected to spread among group members via collective emotion mechanism, which may trigger ostracism behaviors to the OCB performer.

Thus, when group members have a high level of belief in collective emotion, the relationship between organizational citizenship behavior and workplace ostracism will be strengthened and cause a significant result.

Taken together, we claim that:

Hypothesis₂: Collective emotion moderates the relationship between organizational citizenship behaviors and workplace ostracism, such that the relationship will be more strongly positive when collective emotion is high.

The term collectivism has been widely used in behavioral and cross-cultural studies (Dyne et al., 2000; Gelfand and Realo, 1999; Hofstede, 1993) and is mainly accepted as a cultural pattern in Eastern cultures. According to Hofstede (2001: 225), in collectivist cultures, “people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” and described as a “psychological phenomenon” (Triandis, 2015: 206). Collectivistic values have also been linked with a high priority within-groups, valuing group cohesiveness, and maintaining relationships (Triandis, 1990). Moreover, Barsade and Gibson (2007) have claimed that collectivism has an important effect on transforming group-level emotions which is often posited as “collective effect”. Within a collectivistic perspective, people are encouraged to express themselves in terms of their connections with others and tend to behave accordingly with group members in order to maintain group harmony which is mostly guided by common goals and values (Triandis, 1995). Moreover, employees with collectivist orientations might be more likely to be affected by their group members, and their behavioral intentions tend to be organized by organizational interests rather than personal interests (Jiang and Zheng, 2002; Oyserman et al., 2002). According to Doherty et al. (1995), people who are attentive to collective emotion processes pay close attention to group members’ emotional expressions, report themselves as more interpersonal than independent, and define themselves as collectivistic rather than individualistic. The three core elements of this relationship are identified as “common fate,” “common goal,” and “common values” (Triandis, 1995), and it is assumed that collective emotion beliefs would be more significant in more cohesive groups. In line with these findings, Kim and Markus (1999) also claimed that the uniqueness of a group member in collectivist cultures could be perceived as a deviant behavior against social connectedness by others who emphasize harmony, selflessness, and the importance of unity in a group setting (Fiske et al., 1998). According to the social cognitive theory (Bandura, 2001), people can acquire new attitudes and thoughts by observing others, and group members could readily determine their behaviors

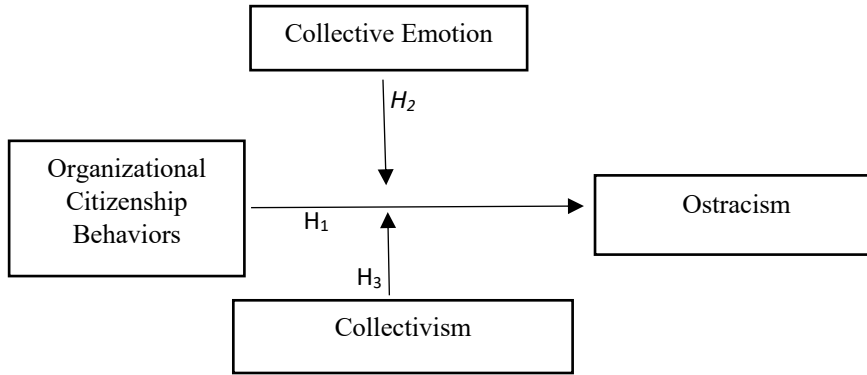
Thus, collectivism might play a crucial role between citizenship behaviors and workplace ostracism. Similarly, collectivistic employees are more likely to emphasize interpersonal information (Hofman and Newman, 2014) and knowledge sharing (Ma et al., 2014) that will also make them feel deeply connected with their group members. Experiencing self-serving citizenship behaviors in cohesive groups, people might exhibit more intense behavioral responses, such as ostracism and social isolation. As the belongingness theory (Baumeister and Leary, 1995) stated, collectivistic employees would not want to lose their social connectedness with their group members and behave consistently with the majority’s final decisions.

In other words, if an employee displays citizenship behaviors for receiving better rewards (power, status, in-group membership, etc.) with self-serving motives, this behavior will potentially conflict with the group’s moral norms and values, and then ostracism may arise as an instrument for preserving

group cohesiveness. For this reason, we expect that collectivism will build stronger bonds between colleagues against self-serving employees, and the relationship between organizational citizenship behavior and ostracism will be strengthened. Taken together, we claim that:

Hypothesis₃: Collectivism moderates the relationship between organizational citizenship behaviors and workplace ostracism, such that the relationship will be more strongly positive when collectivism is high.

Figure 1: Research Model



3. Method

3.1 Sample

Since the COVID-19 pandemic prevented mobility and face-to-face interviews, all participants were reached through the internet with convenient sampling method. 309 participants out of 500 responded to the forms. Participants were randomly included from different sectors in Turkey through social media accounts of specific professions' associations and business e-mail addresses. Demographic information of the sample was summarized in Table 1.

Table 1: Demographic Information

Variables	Mean	SD	Frequency	Percent
Age	37,21	9,199		
Gender	Female		143	46,3
	Male		166	53,7
Marital Status	Single		122	39,5
	Married		187	60,5
Professions	Academic		137	44,3
	Health professional		30	9,7
	White/Blue collars		106	34,3
	Other specialists		36	11,7

Sectors	Education	162	52,4
	Service	53	17,2
	Manufacture	46	14,9
	Others	48	15,5
Experience in the current organization	0-1 year	66	21,4
	2-5 years	97	31,4
	6-10 years	77	24,9
	over 10 years	69	22,3
Total job experience	0-1 year	19	6,1
	2-5 years	47	15,2
	6-10 years	83	26,9
	over 10 years	160	51,8
Number of employees in the organization	0-100	64	20,7
	101-500	61	19,7
	501-1000	57	18,4
	over 1000	127	41,1
Presence of managerial status	No	186	60,2
	Yes	123	39,8
Salary	0-2500TL	17	5,5
	2501-5000TL	91	29,4
	5001-7500TL	97	31,4
	7501-10000TL	51	16,5
	over 10000TL	53	17,2
TOTAL	N	309	100,0

3.2 Measures

Organizational Citizenship Behavior

In the study, Organizational Citizenship Behavior Scale adapted into Turkish by Basım & Şeşen (2006) was used. 'I give my time to help others with work problems willingly' is a sample item. The scale includes 19 items with five dimensions (altruism, conscientiousness, sportsmanship, courtesy, and civic virtue) compatible with Organ's (1988) definition of OCB. Since these dimensions in the scale has not been included in the research model, factor analysis has not been carried out in this study. The scale's reliability was calculated as Cronbach $\alpha = .85$ for this study.

Workplace Ostracism

Workplace Ostracism Scale with 10 items and a single dimension developed by Ferris et al. (2008) was translated into Turkish by the researchers of this study with translation-back translation method. The factor analysis for the scale items in Turkish revealed a single-factor structure as in the original scale (KMO=.86, χ^2 : 1111, 87, $p < .001$) (See Table 2). The reliability test of the scale in Turkish was calculated as Cronbach $\alpha = .84$ in this study. 'Others at work treated you as if you were not there' is a sample item of the scale.

Table 2: Factor Analysis Results for Ostracism Scale

	Factor loadings	Explained Variance
Item7	.814	
Item9	.799	
Item10	.740	
Item8	.719	
Item6	.713	43.79%
Item5	.656	
Item4	.572	
Item1	.523	
Item2	.520	
Item3	.449	
KMO=.86, χ^2 : 1111, 87, p <.001		
Cronbach's Alpha: .84		

Organizational Collectivism

To test the participants' perceptions about organizations' cultural structure, Organizational Collectivism Scale developed by Robert and Wasti (2002) was used. A sample item is such as "Management and supervisors are protective of and generous to loyal workers." Since the scale is developed by Robert and Wasti (2002) on a Turkish sample, the original form was used in this study and any other factor analysis has no longer been carried out in this study again. The scale's reliability was calculated as Cronbach α = .90 in this study.

Belief in Collective Emotion

Belief in Collective Emotion Scale developed by Reysen and Branscombe (2008) and a sample item is 'People can feel emotions based on their group's actions'. It was translated into Turkish by the researchers of this study with the translation-back translation method. The scale in Turkish was tested through factor analysis and revealed a single factor structure as in the original (KMO=.76, χ^2 : 420.13, p <.001) (See Table 3). The scale in Turkish has also revealed a reliable Cronbach value as α = .78.

Table 3: Factor Analysis Results for Belief in Collective Emotions

	Factor loadings	Explained Variance
Item4	.788	
Item3	.782	
Item5	.752	53.26%
Item2	.692	
Item1	.621	
KMO=.76, χ^2 : 420.13, p<.001		
Cronbach's Alpha: .78		

3.3 Procedure

All the questionnaires were prepared on an online platform, and participants were selected both on purpose and randomly through the internet. Specific social media accounts were searched using

the keywords “white-collar workers” and “blue-collar workers;” and the two biggest groups in each search were selected. The link to the online questionnaires was sent to these groups with detailed instructions informing them about the study. Also, education institutions including elementary, middle, and high schools and universities were randomly selected. Online questionnaires were sent to these employees via their business e-mail addresses. To avoid any participants’ hesitation and to take genuine responses, assurance of anonymity was provided through a detailed instruction page at the beginning of the form, which explains that all data will be collected without asking for any personal information.

3.4 Analysis

Filled questionnaires were collected through the Internet platform, and the data was coded into SPSS 25 program. After the normality testing on the sample, the skewness and kurtosis values were found appropriate (within +/-2) to run the parametric analyses to test the hypotheses (Tabachnick and Fidell, 2001). To determine the relationships between the variables, Pearson correlation analysis and to test the hypotheses, multiple regression analyses were performed.

4. Results

4.1 Descriptive Statistics and Correlations

Before testing the hypotheses, the correlations between the variables were calculated (see Table 4). According to the analysis, OCB has a positive and significant relationship with belief in collective emotion and organizational collectivism (respectively, $r=.173$, $p<.01$, Cohen’s $d=0.35$; $r=.404$, $p<.01$, Cohen’s $d=0.88$), whereas it is negatively related with workplace ostracism ($r=-.254$, $p<.01$, Cohen’s $d=0.53$).

Table 4: Pearson Correlation Coefficients Between Variables

	Belief in Collective Emotion	Organizational Collectivism	Organizational Citizenship Behavior	Workplace Ostracism
Belief in Collective Emotion	1			
Organizational Collectivism	0.046	1		
Organizational Citizenship Behavior	.173**	.404**	1	
Workplace Ostracism	.116*	-.193**	-.254**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

In order to find out if the dependent variable, workplace ostracism scores, differentiate according to the demographic information which the subjects report (gender, marital status, professions, sectors they work in and etc.); independent sample t tests and variance analyses were conducted. However, there were no significant differences in ostracism scores according to the demographic characteristics of the participants.

4.2 Hypotheses Test Results

Multiple regression analyses were conducted to test the hypotheses. OCB has a negative effect on workplace ostracism, unlike the expected positive contribution ($\beta = -.254, p < .01$) (see Table 5). So, the first hypothesis was not supported.

Table 5: Contribution of OCB on Workplace Ostracism

Dependent Variable	Organizational Citizenship Behavior		
	B	R ²	F
Workplace Ostracism	-.254**	.07	21.172

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

Although belief in collective emotion has a direct effect on workplace ostracism ($\beta = .161, p < .01$), its interaction with OCB has no effect on ostracism ($\beta = .047, p = .39$) (see Table 6), therefore, the second hypothesis – claiming the moderation effect of belief in collective emotions on the relationship between OCB and workplace ostracism – was not supported either.

Table 6: Combined Contribution of OCB and Belief in Collective Emotion on Workplace Ostracism

	Dependent Variable: Workplace Ostracism		
	B	R ²	F
OCB	-.283**		
Belief in Collective Emotion	.161**	.093	10.452
OCB x Belief in Collective Emotion	.047		

**Correlation is significant at the 0.01 level (2-tailed)

*Correlation is significant at the 0.05 level (2-tailed)

Similarly, organizational collectivism has a weak direct effect on workplace ostracism ($\beta = -.122, p < .05$), but its interaction with OCB has no effect on ostracism ($\beta = .101, p = .07$) (see Table 7). So, organizational collectivism does not moderate the relationship between OCB and workplace ostracism, which means the third hypothesis was not supported.

Table 7: Combined Contribution of OCB and Organizational Collectivism on Workplace Ostracism

	Dependent Variable: Workplace Ostracism		
	β	R ²	F
OCB	-.205**		
Organizational Collectivism	-.122*	.084	9.359
OCB x Organizational Collectivism	.101		

**Correlation is significant at the 0.01 level (2-tailed)

*Correlation is significant at the 0.05 level (2-tailed)

5. Discussion

This study proposes a model that explores the relationships between organizational citizenship behaviors, workplace ostracism, collectivism, and collective emotions. Specifically, we investigated whether collectivism and collective emotions in a group buffer the effect of citizenship behaviors on workplace ostracism. Contrary to our expectations and conceptual framework, the results show that organizational citizenship behaviors have no significant influence on workplace ostracism (H_1). We attribute the results to the characteristics of our respondents, who are mainly middle-aged people (M:37,21) at age above 30. In line with Harper et al.'s (2006) and Singh and Singh's (2010) studies, aging employees are more cooperative with their colleagues and have better socializing skills than younger employees. Considering the mean age of our participants, they are more likely to hold positive attitudes towards their peers and engage in fewer deviant behaviors in the workplace.

Furthermore, because of their positive psychological senses of the community (Singh and Singh, 2010), they may interpret citizenship behaviors as altruism instead of self-serving motivations. Thus, in harmony with attribution theory (Weiner, 1986), perceptions of citizenship behaviors lead our participants to behave more positively and avoid the negative outcomes associated with ostracism in the workplace. On the other hand, because of our cultural identity, helping behaviors are more likely to be understood as reinforcing a social manner involving generosity, altruism, and openhandedness. As Fiske et al. (1998) noted, interdependence-based societies which value social obligations, reciprocity, and cooperation often interpret an individual's interpersonal relationships as formalized with collective needs. As previously mentioned, ostracism may be used as a value-protection method by group members for self-serving employees who generate potential threats for the group unity. But in this case, our respondents might have interpreted citizenship behaviors as a part of their cultural responsibility and generally attributed them to prosocial behaviors instead of personal gains.

As mentioned earlier, our study does not support the moderating effect of collective emotion (H_2) and collectivism (H_3) on the association between organizational citizenship behavior and workplace ostracism. Another reason for this finding is that our respondents might have been affected by the structural characteristics of their organizations (e.g., high power distance, fear of the unknown, leadership style), so their behaviors had to be aligned with the value system shaped by the dominant culture. For example, in organizations with high power distance, employees might be unwilling to participate in ostracism behaviors because their acts might be perceived as disobedience to the organization's standards of acceptable behavior and will be regarded as cause for disciplinary action. In other words, employees who fear punishment become reluctant to engage in deviant behaviors and avoid being perceived as troublemakers in organizations with rigid and tight procedures/policies. Another explanation for this finding is that such a leadership style might send strong signals to employees that solidify the importance of group cohesiveness and ignore the ongoing problems amongst them for the collective interest of the organization. Even if employees want to involve in ostracism behavior against their colleagues who use altruistic behaviors for the sake of themselves, they may hesitate because of the potential for unintended consequences of their acts.

5.1 Theoretical Implications

This study significantly contributes to deep thinking about the antecedents of workplace ostracism in organizations. First, our study aims to highlight the nature of citizenship behaviors in terms of their impact on ostracized behaviors and address more profound research on the group level mechanisms such as collective emotions and collectivism, which may affect the relationship. By this time, researchers mainly focused on the positive consequences of citizenship behaviors rather than harmful alternatives and overlooked the group-level mechanism between OCB and workplace ostracism. In the present study, we have shown a need for researchers to focus on the reverse mechanism that may lead to different topics and turn their attention to the antecedents of ostracism beyond the individual level. As all know, norms and behavioral patterns are created by the collective dimension of the working environment (DeBono et al., 2011). Although some research has revealed that citizenship behaviors may be considered as impressive enhancing and self-serving rather than altruistic (Bolino, 1999; DuBrin, 2010; Hui et al., 2000), our model tried to extend these researches by focusing on the collectivistic effect into the relation. Although we did not get the result we anticipated, we are sure that this perspective will help us develop a new mindset to understand the cultural impact on altruistic behaviors, which are especially important in collectivist societies such as Turkey. In any case, the findings of this study may warrant further investigation on the topic, even though they did not support our hypotheses.

Contrary to Organ's (1988) definition of OCB, this study may support the notion that OCBs are considered as a part of employees' roles rather than discretionary. When OCB is perceived as a role prescribed in the workplace environment, coworkers will not question the underlying motivation for those behaviors. As coworkers realize the background of helping behavior is not self-serving or insincere, they will not feel that their emotions are used selfishly to shape public image by the one who performed extra-role behaviors. Eventually, this perception will not be expected to form a basis for negative reciprocity beliefs (equal negative effect) in which coworkers respond with the "similar" unfavorable treatment (e.g., ostracism) in turn. From this viewpoint, this study may encourage other researchers to avoid defining OCB just as a discretionary behavior in their studies.

5.2 Practical/Managerial Implications

Because of the toxic nature of workplace ostracism, HR managers need to implement training programs based on the frequency and impact of ostracism in their working organizations. We highly suggest that training programs should not focus only on preventing ostracism in the workplace; they should also consider the interactions on group-level behaviors. For example, in a workgroup, conflict resolution tools may avoid group members from conflict situations and promote group harmony in the workplace (O'Reilly and Banki, 2016). Furthermore, organizations should design specific HR practices that enhance employee collaboration and teamwork, such as employee engagement, positive interactions, and information sharing (Jiang et al., 2012). Our model indicates that employees may feel more excluded when they encounter social ostracism in a group where members share negative collective emotions such as anger and disgust. Schimmack et al. (2002) have also pointed out a more

frequent concurrence of positive and negative emotional experiences among individuals in East Asian cultures relative to Western cultures. To reduce feelings of isolation connected with ostracism, prevention programs and valuable relationships need to be provided to conquer collective ostracism, such as developing social networks and tolerance for diversity.

Secondly, this study showed that the dark side of the coin does not work for Turkish employees, although the collectivist features. Obviously, transforming businesses in the changing world makes the collectivist organizations' strict norms and rules more flexible and make the employees' collectivist beliefs loosen. Regardless of the cultural characteristics, this study also underlines workplace ostracism should be prevented with appropriate management strategies like encouraging employees to be engaged in citizenship behaviors.

5.3 Limitations and Future Research

A few limitations in the present study should be noted and considered in future studies. First, although we sampled many employees from different organizations in Turkey, the data was collected via the internet because of the pandemic situation, so it is possible to have some doubts about security and confidentiality issues in participants' minds. Still, a broader sampling of participants from different countries and face-to-face methodologies should be considered in future research. Second, there are limitations as to the generalizability of the results. Because the participants mostly live in urban areas, it is unclear whether similar reactions to altruistic behaviors will be found in less educated and rural regions. However, previous research has shown that "rural populations tend to be more helpful than urban populations" (Yablo and Field, 2007: 248); it is still ambiguous for us to know why people react differently in some situations when intentions and motives are hidden. Lastly, future research on workplace ostracism might extend the explanations of group emotions on the relationship. Qualitative studies may also be beneficial for understanding the other socio-cultural factors that influence the relationship between organizational citizenship behaviors and ostracism in the workplace.

Moreover, testing our hypotheses requires collecting data from employees working in individualistic cultures to test the moderating effect of group-based emotions on the relationship between citizenship behaviors and workplace ostracism. This will contribute to the existing literature in understanding the role of organizational culture on workplace ostracism.

In conclusion, drawing on a group perspective, we offer a new aspect to explain how altruistic behaviors can influence ostracism in organizations. By doing so, we call attention to cultural factors on psychological mechanisms behind the link between citizenship behavior and workplace ostracism and understand the multifaceted nature of organizational citizenship behaviors.

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