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The interaction between paternalistic leadership style, organizational justice and organizational citizenship behavior: A study from Turkey

Sezer Cihan Çalışkan

(Faculty of Business Administration, Haliç University, Istanbul 34420, Turkey)

Abstract: The aim of this study is to investigate the impact of paternalistic leadership style on justice perceptions of the employees. Even though the impact of organizational justice's affect on employee attitudes and behaviors is a huge area of interest, the antecedents of organizational justice perceptions is a topic that needs to be further developed and leadership is one of them. In the previous studies, the impact of transformational and transactional leadership on justice was searched, but the impact of a culturally specific model namely paternalistic leadership hasn't been clearly investigated. This study was conducted in Turkey which respects paternalistic culture with 329 employees working in various sectors in Istanbul. The regression analyses proved that paternalistic leadership has an impact on organizational justice perceptions and organizational citizenship behaviors of the employees. And the mediating affect of organizational justice between paternalistic leadership styles and OCB was also questioned. Research models for the next studies and managerial implications were suggested.

Key words: paternalistic leadership style; organizational justice; organizational citizenship behavior

1. Introduction

1.1 Organizational justice and perception of justice

In recent years, increasing attention has been given to justice constructs and their antecedents and consequences, resulting in a literature that is flourishing (Colquitt & Greenberg, 2003) and it is currently one of the most researched topics in industrial organizational psychology with over 300 studies having been published in the last 25 years (Nowakowski & Conion, 2005). Research into organizational justice has involved both laboratory and fieldwork. Organizational fairness is a topic of philosophical interest actually extends as far back as Plato and Socrates (Colquitt, et al., 2001). Clearly, fairness is important to individuals in everyday life and, particularly, in the workplace (Ambrose, 2002). Researchers have examined organizational fairness in various contexts not only to explain workplace phenomena, but also to understand employees' perceptions and their reactions to workplace events.

Organizational justice refers to staff perceptions of fairness of treatment received from an organization and their behavioral reaction to such perceptions (James, 1993). In organizational justice theory, perceptions of fairness in organizations are explained by categorizing employees' views and feelings about their treatment and that of others within the organization (Greenberg, 1987). Five highly correlated factors were identified for fairness at work: unbiased and respectful treatment of employees, receptivity to employee voice, recognition of employee efforts, willingness to help with problems/special circumstances and concern about employee well-being. A six

Sezer Cihan Çalışkan, Ph.D., assistant professor, Faculty of Business Administration, Haliç University; research fields: organizational behavior, leadership and culture.

factor, fairness perception about wages, was also identified.

The methods used to make the perceptions and the treatment of those affected through three related theories. The first relates to employee perceptions of outcome fairness, which Homans (1961) labeled distributive justice. Distributive justice perceptions refer to the fairness and equality of outcomes relative to one's contribution (Colquitt, et al., 2001). Distributive justice is about the perception of employees about their outcome fairness. Employees put their effort and performance to their jobs, they bring their experience and education to their jobs and they are burdened by stress level while performing their jobs. While these are the inputs of the employees, the outputs are the rewards and compensations that company offers to the individual (i.e., salary, insurance, promotion etc.). So according to distributive justice theory which is based on Adam's Equity Theory, this input and output ratio has to be in balance. If the employees perceive that their outputs are smaller than their inputs than they are going to be in a perception of distributional inequity. Employees also compare their input/output ratios together with the peers in the organization. If there is an imbalance for the same positions in terms of distribution of rewards and compensation outcomes than employees' level of distributional justice will also be destroyed. The second theory is procedural justice (Thibaut & Walker, 1975), which focuses on employee perceptions about the fairness of procedures used to make decisions (Greenberg, 1987; Folger & Cropanzano, 1998). Procedural justice perceptions consider the process fairness or the ability to voice one's opinions during the decision process (Lind & Tyler, 1988) On the other hand the third is interactional justice (Bies & Moag, 1986), which focuses on perceptions about the fairness of the interpersonal treatment that employee receive during implementation. Interpersonal (interactional) justice refers to whether individuals are treated with dignity and respect, while informational justice considers the completeness of processes and outcomes explanations (Colquitt, et al., 2001).

Previous studies in the area of organizational justice have suggested to be consistently related to employee work attitudes and behaviors (e.g., Alexander & Ruderman, 1987; Folger & Konovsky, 1989; Greenberg, 1990; Lam, et al., 2002; Lind & Tyler, 1988; McFarlin & Sweeney, 1992; Sweeney & McFarlin, 1993). That is, if employees perceive the outcomes of their evaluations to be fair or perceive the process by which outcome allocation decisions are made to be fair, they will be likely to achieve higher performance, will display more extra role behaviors (i.e., organizational citizenship behavior), will be more committed to their organizations and their supervisors, will have higher levels of trust and will display less counterproductive work behavior and harmful political behaviors.

In the research models, organizational justice and its sub-components have been used as both independent or moderating and mediating variables between various employee attitudes and behaviors. However, the impact of leadership style on the employee's perceptions of justice is an issue further needed to be investigated. In previous research models, the relationships between transformational and transactional leadership and leader-member exchange quality and organizational justice is questioned. But as the impact of culture as the most important contingent variable influencing organizational dynamics, the impact of paternalistic leadership style on employee perceptions of justice is still an important research question? In other words, how paternalistic culture and paternalistic leadership style affect organizational justice perceptions of employees? So the main objective of this study is to investigate the relationship between leadership styles and employees justice perception from a cultural perspective, namely paternalism.

1.2 A culturally specific leadership model: Paternalistic leadership

The effect of the socio-cultural environment upon the leadership and human resources management implementations has become a subject of many organizational and empirical studies after the important study of Hofstede, which was issued in 1980's (Aycan, 2001). The universality of the western based managerial theories and implications started to be questioned and emic cultural values created different applications related to the specific cultures (Triandis, 1995; Triandis, 1998; Trompneears, 1993; Turner & Trompeneears, 1993).

The success of the managerial implications is dependent on the culture. For example, Hui, Au and Fock (2004) specify that power distance moderates the effect of the empowerment upon the satisfaction level of the employees; empowerment implication have more effect upon the job satisfaction in the countries such as Canada, which is a low power distance country and decreases the effect of the positive relation between the two variables in the countries such as China, in which the power distance is high. The impact of cultural assumptions (i.e., individualism/collectivism, masculinity/feminity, power distance, uncertainty avoidance) was searched as moderator between managerial implications and organizational performance, efficiency and effectiveness in various research models. Clearly culture is an important contingent variable which influence organizational dynamics and managerial implications (Hartog, House, Ruiz-Quintanilla & Dorfman, 1999). Paternalism is another important cultural dimension which is seen together mostly with high power distance and collectivist cultures. So the impact of paternalistic culture and its specific emic characteristics like paternalistic leadership style has needed to be searched and its impact on human resources applications and managerial practices has further needed to be investigated.

In fact, the principles of the paternalism are based on the feudal and patriarchal family and state structure. The government is obliged to protect the society and to take care of them. It has been observed that these relations between the family and state have reflected to the business places in the length of time. Paternalism is the important characteristic of the Pasific-Asia cultures such as China, Japan, Korea and India (Kim, 1994). Chao, O'Leary-Kelly, Wolf, Klein and Gardner (1994) explain that basic principles of paternalism have been based upon the disciplines of Confucius, who advised loyalty to the ruler because of their unquestionable authority and since they are guiding figures. Although paternalism is an important and demanded cultural managerial feature in the traditional Eastern Societies, it includes extremely negative meaning in Western Societies. Northouse (1997) has defined paternalism as "a dictatorship". As Aycan (2001) states that family metaphor has been transferred to organization at the paternalism case, therefore it should be proper to search the roots of this issue at the family relations. Parents have undertaken a double role in the family such as "control" and "care". These roles are considered as they are opposite to each other in western culture. Control has been equalized with the authoritarianism and refused for this reason. However, Kağıtçıbaşı (1970, 1996) displayed that that father-mother love and control/discipline are the findings separate from each other and both of them can be existed together within the child growing process. At the same time, based on the researches related to the organizations in India, Sinha (1980) has proposed that task and human concerns should be together even at the relations where power hierarchy has been existed. Sinha has defined this leadership style as nurturant-task leadership. In addition to goodwill, protection, support and care, which have been existed in paternalism, in fact, discipline and control issues are existed as well. Therefore, paternalistic leadership style combines both relational and task oriented leadership styles that are clearly separated in western cultures.

In paternalistic cultures the employees voluntarily accept the authority of their managers and leaders. Managers are like "father figures", who give help, assistance and support to their employees in return for an unquestioned commitment and loyalty to the leader and his objectives. Paternalist leaders take decisions in the name of their employees because they have an assumption that "I know better than you" against their employees. Within that theoretical explanation we can assume that paternalistic leadership can reduce the employee's uncertainty perceptions, in such a relationship followers believe that the leader will protect him against the uncertainties that the change brings and he will take the right decisions in the name of themselves. A "family culture" can prevail in paternalistic leadership environments. So, as a culturally specific model, paternalistic leadership can facilitate change and reduce the negative reactions of the followers to change especially in a paternalist culture like Turkey.

Paternalistic leadership consists of 3 elements: authoritarian leadership, benevolent leadership and moral leadership. Authoritarian leaders stress their unquestionable and absolute authority and they will take rigorous control over their subordinates and demand complete obedience from them. The concrete behaviors that characterize authoritarian leadership are control and domination underestimating the ability of subordinates, building a lofty image of the leader and instructing subordinates in a didactic style (Cheng, 1995). As distinct from the supervisory power coming from the position in the wSSest, the power of authoritarian leadership reflects familism, paternalistic control and submission to the authority. Benevolent leader is a leader who displays personal, overall and long term concern for the well being of subordinates. It differs from leader consideration (Stodgill, 1974) and supportive leadership. Benevolent leadership goes beyond the work domain and it is also applied to personal issues, is long term oriented, involves the granting of grace and protection to subordinates, and is exercised in the context of strong authority so that the subordinate don't forget who is the boss. Moral leadership is characterized of a high degree of personal integrity, self-cultivation and selflessness. A moral leader should demonstrate behavior that their authority isn't only for personal benefit but also for the public good. The actual behavior includes unselfishness, being upright and responsible, leading by example, and not mixing with business interests with personal interests (Cheng, Chou & Fang, 2000).

Turkey from the view of cultural values and paternalism:

If we would like to state the place of Turkey within the concept of paternalism, Turkey scored very high on paternalistic values in a cross-cultural study of 10 nations (Aycan, 2001). As Hofstede's study mentioned, Turkey has been located within the high power distance countries classification. In traditional Turkish companies organizational charts exhibits a hierarchical view which in the pyramid shape (Sargut, 2001). In this culture, uncertainty is tolerated by wide power distance and acceptation of the unquestionable authority of the ruler without any exception. When we look at the political history of the country, when uncertainty circumstances could not be removed, individuals either asked forgiveness of the God or expected military intervention from the army (Sargut, 2001). As a result, it has been seen that stratification has been existed among the individuals in the organizations and they have given importance to statue, prestige, richness and authority. Except for the close friend and colleagues, individuals call each other with their titles. Mess halls, parking places and offices in the organizations usually are separated and determined according to the statutes of the persons. In addition private health insurance can be determined in accordance with the statues of the persons (for example families of the managers are included in the coverage of the insurance policy but families of the employees are not included

(Pelegrini & Scandura, 2006). Individuals which are in low levels of the hierarchy are called with their first names, titles or some private statute names are added in front of the names of the employees in higher statutes (for example a blue-collar worker calls the assistant of the General Manager as "Mrs X", this assistant can call this blue-collar worker with his/her name). Socio-economic statue is more important power of source than gender in Turkish culture. For instance individuals, who have high socio-economic statue, can be assigned at the positions in higher statue, even they are women (such as board of directors etc) (Kabasakal & Bodur, 1998).

Even though it has been observed that managers who are successful in Turkish business life have already adopted the values, which are existed in western norms such as "to be open for innovations", "reconciliation", "responsibility", "risk-lover", "competition", "flexibility", "cooperation", "rationalism", "rights and freedoms of individuals", "sharing of information", "giving importance to details" etc. Paternalistic elements still dominates the superior and subordinate relationships and Turkish business patterns.

According to Pellegrini and Scandura (2006), the main reason why paternalistic leadership style is accepted and adopted in the business culture of Turkey is having high power distance values and the perception of inequality is perceived as natural. Power relations that start between the parents and child in the family and norms of inequality are reflected to the business life and they are accepted. Scandura, Von Glinow and Lowe (1999) touch on the effect of the army in Middle East upon the leadership systems and development of their styles and state that leadership has been constructed over the traditional military leadership. At the same time when it is considered from the point of historical perspective, Dorfman and House (2004) state that a bureaucracy that was existed in the management philosophy of Ottoman Empire, and that was settled and structured in high level keeps its efficiency in all area of life and over all organizations of the society, and as a result of this, it implies authoritarian implementations as well. Pelligrini and Scandura emphasize unstable economical structure and developing economy cause improvement of paternalistic relationship patterns in Turkey that accepts authority and base on volunteer obedience. Employees, who are employed in economically unstable country, would like to feel themselves in safe, to be protected and would like to be considered important. In such uncertainty environment, safety and protection needs of the employees are at the high levels therefore when leader gives decisions on behalf of them, they feel comfortable and in safe and obey the leader voluntarily.

Even though paternalistic values and paternalistic leadership style prevails in the traditional business environment in Turkey, it is clear that cultural values can change and Turkey has been living such a radical change since 1980's with the effect of globalization. For instance, Aycan and Fikret Paşa (2003) examined the effects of the cultural assumptions upon the career selection criteria and leadership and management style expectations of 1,213 university students from 17 universities in six regions of the country. They introduced that there were some cultural value changes in the dynamic young population in Turkey. Although charismatic leadership is the most preferred leadership style by the young population, participative, paternalistic and bureaucratic styles follow this leadership style. In other words, paternalistic leadership style becomes the last preferred leadership style by the young people where power inequality has been accepted. Regarding career selections, young people give importance internal factors such as personal desires and expectations rather communal expectations such as expected from them by the others. All these findings indicate that cultural values in Turkey have been changing. When findings of the research have been taken in to consideration regarding that there is a transformation from collectivism to individualism and importance has been given to individual success rather than collective success in

Turkey. Due to the cultural changes which were existed after 1980's, the values regarding everyone could be rich and powerful came to foreground and young people has started to believe that they can change the statue that have been provided to them. Therefore, "gaining power and authority" and "having the right of choice and voice (participation to the decisions)" prevails within young Turkish population.

1.3 The linkage between paternalist leadership style and organizational justice perceptions

As stated in the first pages, perceptions of fairness in organizations are explained by five highly correlated factors, fairness at work: unbiased and respectful treatment of employees, receptivity to employee voice, recognition of employee efforts, willingness to help with problems/special circumstances and concern about employee well-being.

A paternalist leader treats his/her employees as that of a family with the leader as the head of family. He works to help, guide, protect and keep his followers happily working together as members of a family. As paternalist leader has a close relationship with his/her followers, the followers will trust their leader's decision making and will never question his resource and information allocation as fathers are always fair to his each child and his decisions are not questionable in paternalist cultures. Therefore, it can be hypnotized that:

H1: Paternalist leadership style will affect employees' justice perceptions positively in a paternalist culture.

The second main research question that is investigated in the research model the impact of paternalistic leadership style on extra-role performance of the employees namely organizational citizenship behaviors. Now a brief operational definition about OCBs is going to be given and the theoretical linkage between paternalistic leadership style and OCBs is going to be explained.

1.4 Organizational citizenship behavior (OCBs) and the linkage between paternalistic leadership and OCBs

Organizational citizenship behavior is also a huge area of interest within organizational behavior literature. Organizational commitment, job satisfaction, transformational and transactional leadership styles, leader-member exchange quality, organizational justice and other variables were searched as the antecedents of OCBs and empirical linkages were proven. Developing extra role performance and organizational citizenship behavior is important for the organizations since it has a positive impact on organizational performance, efficiency and effectiveness.

Basically, organizational citizenship behavior (OCB) is referred as set of discretionary workplace behaviors that exceed one's basic job requirements (Bateman & Organ, 1983). The OCB was originally 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, p. 4). They are often described as behaviors that go beyond the call of duty. Other examples of OCB are willingness to take steps to prevent problems with other employees, and obeying organization rules, regulations and procedures even when no one is watching.

In the literature several dimensions of OCBs are stated such as:

- "Altruism" behaviors by employees (e.g., supportive actions to assist others and going beyond the requirements of the job or refers to discretionary behaviors aimed at helping other individuals with an organizationally relevant task or problem);
- "Sportsmanship" (tolerating the work environment without excessive complaining or refers to tolerating the

inconveniences and annoyances of organizational life without complaining and filing grievances);

- "Civic virtue" (constructive involvement in the processes of the organization beyond the requirement of the job; it is the responsible participation in the political process of the organization);
- "Conscientiousness" (involves employees' behaviors that go beyond minimal requirements in carrying out their tasks);
- "Courtesy" (is about being mindful of how one's action affects other people).

Smith, Organ and Near (1983) identified 2 dimensions of OCB: altruism and compliance. Altruism refers to behaviors aimed at helping another person such as assisting the supervisor with his/her work, helping others who have been absent, orienting new people. Compliance refers to impersonal behaviors such as not taking undeserved breaks or time off, being punctual, giving advance notice if unable to come to work. Williams and Anderson (1991) summed these components of OCB under two major components: OCBO (citizenship behaviors benefiting the organization) and OCBI (Citizenship behaviors benefiting the individuals). OCBI component mostly match with altruism and helping behaviors and OCBO mostly match with conscientiousness and compliance (Organ & Konovsky, 1989; Smith, Organ & Near, 1983; Wayne & Green, 1993). But within this study, a holistic approach of OCB is going to be taken.

In literature, it was well established that leadership affects employees' organizational citizenship behavior. For example: transformational leaders motivate and inspire their followers to go beyond the call of duty so that they are willing to put in extra effort on the job, help their co-workers, and engage in other organizationally beneficial activities (Bass, 1998). When we look at the picture from the side of paternalistic leadership behaviors, they mostly humanize and remoralize the workplace in paternalistic cultures. As previous studies it has been proven that benevolent paternalistic leadership had a moderate effect on affective commitment but a strong effect on continuance commitment. The individualized care of the benevolent leader fosters the identification of the employee with the organization and encourages the employee to emotional attachment as well as employees' evaluation about the costs associated with leaving the organization (Erben & Guneser, 2008). A similar logic can be done for the relationship between paternalistic leadership style and OCBs. OCB is not required or part of the formal reward system that an employee who engages in OCB isn't formally rewarded. It seems that an employee who engages in OCB would be contributing to the department's efficiency and effectiveness and thus helping the supervisor. Thus, OCB may be used as a way of reciprocating for support from the supervisor (Liden & Graen, 1980). Subordinates may engage in OCB and perform at a high level to reciprocate for rewards and support provided by the supervisor, thus maintaining a balanced or equitable social exchange with the supervisor. Especially benevolent and moral leadership styles which are the important elements of paternalistic leadership may have a positive impact on the extra-role behaviors of the employees. Therefore the second hypothesis is that:

H2: Paternalist leadership style will affect employees' OCB (organizational citizenship behavior) level in paternalist culture.

Lastly in our research model the mediating role of organizational justice within the relationship between paternalistic leadership style and OCBs were also investigated as a research question which means that paternalistic leadership style have an impact on organizational citizenship behavior via perceptions of justice of the employees.

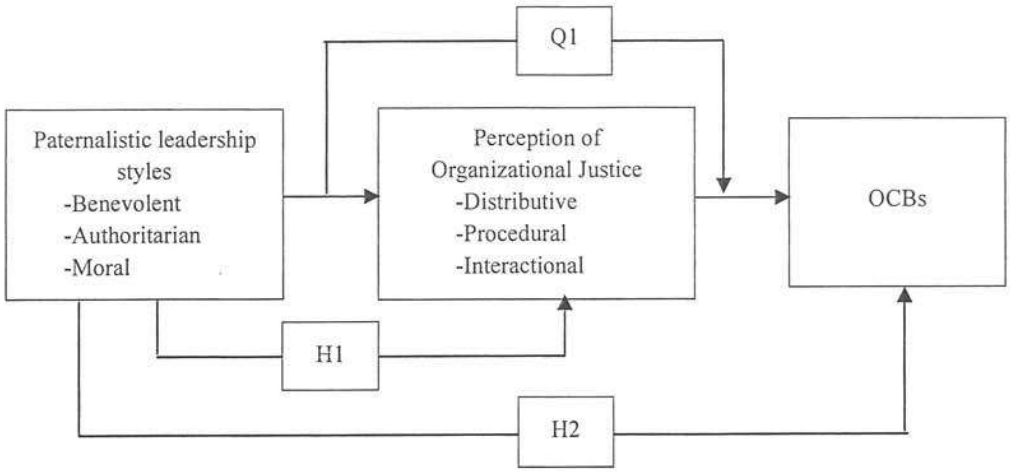

Fig. 1 Independent and dependent variables and mediating affect

Q1: Organizational justice can mediate the relationship between PL and OCBs?

So the research model (independent and dependent variables and mediating affect) is summarized in Fig. 1.

2. Method

2.1 Sampling and procedure

The sample of this study will include white color employees working full time in private organizations in wide range of industry sectors (manufacturing, education, including, computer services, accounting and, customer relations) in Istanbul, Turkey. The questionnaire was 4 pages long including cover page (explaining the purpose, the nature of the study and assuring confidentiality of the subject); 71 items measuring the variables within the model (organizational justice, paternalist leadership and organizational citizenship behavior) and 8 items for demographics.

All the participants for this will be asked to complete the study's instruments on a voluntary basis. Questionnaires are distributed to those volunteered to participate in this study by visiting the companies. The surveys were also accompanied by a letter explaining the focus of the study. It was reminded the participants that their responses were completely confidential. 329 questionnaires returned among 450 distributed. The return rate is 73%. According to frequency analyses conducted with demographic questions, 41% of the sample are female (N=134) and 58.7% are male (N=192). 46.8% of the sample were married (N=153), 49.8% single (N=163) and 1.8% Widow (N=6). Most of the sample were graduated from the university and they have bachelor's degree (49.5%). 50.5% of the participants has been working between 0-5 years (N=165) within their organizations and 20.2% of them have a tenure between 5-10 years (N=66). The mean average of the age is 31 so it is a quite young population.

2.2 Measures

(1) Organizational justice scale developed by Moorman (1992) was used. There are 6 items measuring distributive justice and 12 items measuring procedural justice (including interactional and informational justice).

(2) Paternalist leadership scale developed by Cheng, Chou and Fang (2000) consisting of 34 item, including moral, authoritarian and benevolent components.

(3) Organizational citizenship behavior scale developed by Ertenü (2008) in her doctoral dissertation. The

scale consists of 19 items. Researcher tried to combine various items in different OCB scales like Podsakoff and MacKanzie (1989) and they added new questions by regarding Turkish business context.

3. Findings and results

3.1 Factor and reliability analysis

To be able to test the impacts of model variables, factors are computed and the reliability analysis were done to all of the factors by SPSS 17.0 version factor analysis were done for all of the scales within the research model. Factor structure of the scales and their reliability scores are exhibited in Table 1. SPSS computed 4 factors for paternalistic leadership scale. Since in the original scale there are 3 factors (authoritarian, benevolent, moral leadership factors), with this sample, paternalistic leadership scale are composed of 4 factors: authoritarian leadership, normative authoritarian leadership, benevolent leadership and family-like leadership which creates a family environment within the workplace. Organizational citizenship behavior scale composed of 3 factors: conscientiousness (responsibility), altruism (helping behaviors) and sportsmanship. The questions about civic virtue and courtesy were eliminated due to low reliability scores. Organizational justice scale protected its original factor structure developed by Moorman (1992) and none of the items were eliminated from the questionnaire. Two factors of the organizational justice scale is "distributive justice" and "procedural and interactional justice". Even though in some resources procedural and interactional justice were taken as separate components, interactional justice can be considered within the scope of procedural justice according to Moorman.

Table 1 Factor and reliability analyses

Scale	No. of factor	Cronbach alpha	
Paternalist leadership	4 factors	Authoritarian leader	0.864
		Normative leader	0.756
		Benevolent leader	0.746
		Family-like leader	0.670
Organizational citizenship behavior	3 factors	Conscientiousness	0.772
		Altruism	0.776
		Sportsmanship	0.672
Organizational justice	2 factors	Distributive justice	0.951
		Procedural and interactional justice	0.952

3.2 Hypothesis testing/regression analyses

3.2.1 Multiple regression analysis

To test the H1, all of the paternalistic leadership dimensions were regressed on distributive and procedural/interactional justice components separately and a total scored analysis were also done. To test the impact of independent variables on dependent variables stepwise multiple regression analysis were conducted. As it is shown in Table 2 and Table 3, normative, benevolent and family-like leadership styles have a significant impact on distributive justice and normative authoritarian and family-like leadership style have a significant impact on procedural and interactional justice which means that H1 is accepted. In the regression models, SPSS eliminated authoritarian leadership from the model. As it is explained in the literature part of the study the impact of benevolent and family-like leadership on both dimensions of organizational justice is accepted. A paternalist

leader treats his/her employees as that of a family with the leader as the head of family. He works to help, guide, protect and keep his followers happily working together as members of a family. As paternalist leader has a close relationship with his/her followers, the followers will trust their leader's decision making and will never question his resource and information allocation as fathers are always fair to his each child and his decisions are not questionable in paternalist cultures. So benevolent and family-like leadership styles were preferred by Turkish population and their level of organizational justice perception increases with these leadership styles.

To test H2, all of the dimensions in paternalistic leadership scale were regressed on OCB total score firstly and the three different dimensions of OCB were taken as dependent variables later on. The results were exhibited in Table 5. As it is expected benevolent leadership, family-like leadership and normative leadership styles have a significant explanatory power on total OCB score. H2 is also accepted. This result is convenient with the previous results within the literature (Bass, 1998; Erben & Guneser, 2008; Liden & Graen, 1980).

Table 2 The impact of paternalist leadership dimensions on employees' distributive justice perception

Variables	Adjusted R square	F	P	Beta	T	P
Normative leader	0.10	11,195	0.000	0.226	4,142	0.000
Benevolent leader				0.160	2,938	0.004
Family-like leader				0.149	2,702	0.007

Notes: Independent variables: authoritarian leader, normative leader, benevolent leader, family-like leader; Dependent variable: Distributive justice.

Table 3 The impact of paternalist leadership dimensions on employees' procedural and interactional justice perceptions

Variables	Adjusted R square	F	P	Beta	T	P
Normative Leader	0.11	18,184	0.000	0.258	4,776	0.000
Family-Like Leader				0.138	2,563	0.011

Notes: Independent variables: authoritarian leader, normative leader, benevolent leader, family-like leader; Dependent variable: procedural and interactional justice.

Table 4 The impact of paternalist leadership on employees' organizational justice perception (total score)

Variables	Adjusted R square	F	P	Beta	T	P
Paternalistic leadership style	0.05	10,649	0.001	0.178	3,263	0.001

Notes: Independent variables: paternalistic leadership style; Dependent variable: organizational justice perception.

Table 5 The impact of paternalist leadership dimensions on OCB's

Variables	Adjusted R square	F	P	Beta	T	P
Benevolent leader	0.11	13,304	0.000	0.196	3,646	0.000
Family-like leader				0.153	2,797	0.005
Normative leader				0.140	2,587	0.001

Notes: Independent variables: authoritarian leader, normative leader, benevolent leader, family-like leader; Dependent variable: OCBs.

3.2.2 Mediating affect analysis

Baron and Kenny (1986) states that to be able to test the mediating affect statistically 3 step hierarchical regression analysis has to be conducted. In the first step the impact of independent variable on mediating variable are tested. The independent variable has to have an impact on mediating variable. Secondly, the impacts of

independent variable on the dependent variable are tested. And as a last step independent variables and mediating variable were entered into the regression analysis together. The Beta co-efficient of the mediating variable has to be bigger than the independent variable.

Table 6 The impact of organizational justice dimensions on OCB's (Baron & Kenny, 1986; Mediating analysis, step 2)

Variables	Adjusted R square	F	P	Beta	T	P
Procedural and interactional justice	0.05	12,485	0.000	0.192	3,533	0.000

Notes: Independent variable: OJ dimensions (procedural and interactional justice and distributive justice); Dependent variable: OCBs.

Table 7 The impact of paternalist leadership and organizational justice interaction on employees' OCB's (Baron & Kenny, 1986; Mediating analysis, step 3)

Variables	Adjusted R square	F	P	Beta	T	P
Benevolent leader	0.12	14,178	0.000	0.213	3,978	0.000
Procedural and interactional justice				0.161	3,013	0.003
Family like leader				0.149	2,727	0.007

Notes: Independent variable: PL dimensions + OJ dimensions; Dependent variable: OCBs.

As accordance with Baron and Kenny (1986)'s suggestions, the impact of paternalistic leadership components on organizational citizenship behavior were already tested as it is stated in Table 5. The paternalistic leadership has an impact on OCBs. In the second step, the mediating variable organizational justice perceptions were regressed on organizational citizenship behavior. As it is seen in Table 6, procedural and interactional justice has an impact on OCB but the explanatory power of the model is lower than the impact of paternalistic leadership. In the last step, paternalistic leadership components and dimensions of organizational justice were regressed on OCB. The most important contribution to the model comes from benevolent leadership and family-like leadership even though procedural and interactional justice enters to the equation. This means that organizational justice doesn't totally exclude paternalistic leadership styles from the model, and it isn't a full mediator.

4. Conclusion and discussion

Even though the impact of transformational and transactional leadership styles on organizational justice were investigated in previous studies in the literature, the impact of a culturally specific leadership style namely paternalistic leadership hasn't been analyzed as an antecedent of justice yet. So, this study proves that paternalistic leadership style has an explanatory power on justice perceptions of employees in paternalistic cultures. Even though perceived justice can be affected from various independent variables including personality of the employees and other individual and contextual dimensions, benevolent, family-like and normative leadership styles strengthen the justice perceptions of the employees. A paternalist leader treats his/her employees as that of a family with the leader as the head of family. He works to help, guide, protect and keep his followers happily working together as members of a family. As paternalist leader has a close relationship with his/her followers, the followers will trust their leader's decision making and will never question his resource and information allocation as fathers are always fair to his each child and his decisions are not questionable in paternalist cultures. Especially, benevolent leadership and family-like leadership styles will influence the interactional justice perceptions of

employees, these leadership dimensions have similar quotations with "individualized consideration" dimension of the transformational leadership style.

However, the authoritarian side of paternalism doesn't have any significant contribution on justice perceptions of the employees. This result matches with Kuo (2004)'s study which searches the impact of paternalistic leadership styles on team performance. He has suggested in his study that Paternalistic leadership has an important explanatory power over the team efficiency, however authority dimensions of the paternalistic leadership shall be in negative efficiency with team efficiency, while bestowed rights and favor dimensions shall be in positive efficiency. Paternalist leaders take decisions in the name of their employees, because they have an assumption that "I know better than you" against them. This tendency may decreases the affect of paternalistic leadership has a whole (including authoritarian, benevolent and moral elements) on justice perceptions of employees even in paternalistic cultures. Because the basic theme in procedural, informational and interactional justice is participation in decision making and having the "right of choice" and "right of voice", then an authoritarian style can damage these perceptions.

According to study results, paternalistic leadership has also influence on organizational citizenship behavior of the employees. OCB is not required or part of the formal reward system that an employee who engages in OCB isn't formally rewarded. It seems that an employee who engages in OCB would be contributing to the department's efficiency and effectiveness and thus helping the supervisor. Thus, OCB may be used as a way of reciprocating for support from the supervisor (Liden & Graen, 1980). Subordinates may engage in OCB and perform at a high level to reciprocate for rewards and support provided by the supervisor, thus maintaining a balanced or equitable social exchange with the supervisor. Especially, benevolent and family-like leadership styles which are the important elements of paternalistic leadership have a positive impact on the extra-role behaviors of the employees. Helping, caring and supporting leadership styles contribute to the development of altruism, sportsmanship and conscientiousness behaviors of the employees.

The most important limitation of the study that is made by convenience sampling methodology and it is self-report. At the same time, data were collected just from employees and the view of managers weren't taken. So in the next studies, multiple data collection methods can be used (i.e., both managers and employees). All of these limitations can explain the low explanatory power of regression models in some analysis, as it is exhibited in findings and results part. And it necessitates the inclusion of new leadership dimensions into the model. In this study, only paternalistic leadership's effects were tested on justice perceptions of employees since this study aimed to show the independent impact of paternalism on justice perceptions of employees. But in the previous research models, transformational, transactional, servant and authentic leadership styles can also be included into the model, and a comparison of the various leadership styles can be made upon the justice perceptions of employees.

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