Influence of Religiosity and Organizational Commitment on Organizational Citizenship Behaviours: A Critical Review of Literature

Elizabeth Ibukunoluwa Olowookere

Department of Psychology, Covenant University Ota, Ogun State, Nigeria
elizabeth.olowookere@gmail.com

ABSTRACT

In an attempt to cultivate and promote organizational citizenship behaviours, many scholars have sought to identify factors that engender these highly coveted behaviours. Some of the identified factors include organizational characteristics (such as working conditions, organizational policies and procedures, leadership style and work environment), employee characteristics (such as personal attributes, beliefs, attitude and dispositions) and work characteristics (such as job content and design). This paper reviewed literature on the influence of religiosity and organizational commitment on organizational citizenship behaviours, and further accentuated the connection among these variables. It was observed that religiosity and organizational commitment are important variables that have been linked with organizational citizenship behaviours. Religiosity was associated with enhanced team work, greater kindness, fairness, honesty, trust, concern for others and organizational citizenship behaviours. Also, most studies claimed that organizational commitment enhances the performance of organizational citizenship behaviours. However, organizational commitment and organizational citizenship behaviours are very similar constructs, with one viewed as a behavioural demonstration of the other. This paper concluded that organizational commitment and organizational citizenship behaviours share similar antecedents such that any construct or variable related to one is ultimately related to the other. Therefore, religiosity is related to both organizational commitment and organizational citizenship behaviours, and does exert influence on each of them. Finally, since most of the reviewed literatures were foreign, it was recommended that an empirical research be conducted to further validate this claim especially in the Nigerian work context.

Keywords: Religiosity, Organizational Commitment, Organizational Citizenship Behaviours

INTRODUCTION

The competitive nature of the global market has placed a demand on organizations to retain relevance in their respective industries. Organizations have to constantly improve on their people, products, processes and productivity for them to remain in business. All the other components of the organization (products, processes and productivity) depend on the people component for their effectiveness; therefore the human resource of an organization may be referred to as its most important asset in its fight for survival. In support of this claim, Coetzee (2005) affirmed that the rapid changes in the world market have compelled organizations to continuously strive for survival and global relevance through the effective use of human resources.

Owolabi (2012) associated employees' feeling, thinking, attitude and behaviour with the achievement of organizational goals and objectives. This implies that successful organizations require employees who constantly display positive attitudes and work behaviours. Organizational citizenship behaviour (OCB) is the term used to describe employees' positive

attitude towards job roles and the organization. Jahangir, Akbar and Haq (2004) posited that organizations' success and survival depend on the positive behaviours of their employees; these behaviours were considered as characteristic of good organizational citizens. Therefore, many researchers have sought to identify factors that engender these set of behaviours among categories of employees. The factors that influence the occurrence of organizational citizenship behaviours are referred to as its antecedents (Jahangir *et al,* 2004; Khalid, Jusoff, Hassan, Ismail, Kassim & Rahman, 2009; Davoudi, 2012; Alizadeh Darvishi, Nazari & Emami, 2012). Zhang (2011) noted that the antecedents of organizational citizenship behaviours explain the factors that affect the engagement in organizational citizenship behaviours in the workplace. Newland (2012) also referred to the antecedents of organizational citizenship behaviours as the factors that cause or increase the occurrence of organizational citizenship behaviours.

Alizadeh *et al* (2012) opined that the commonly studied antecedents of organizational citizenship behaviours are job satisfaction, perceptions of organizational justice, organizational commitment, personality characteristics, task characteristics, and leadership behaviour. These antecedents of organizational citizenship behaviours may be grouped into three broad categories which include: organizational characteristics (such as working conditions, organizational policies and procedures, leadership style and work environment), employee characteristics (such as personal attributes, beliefs, attitude and dispositions) and work characteristics (such as job content and design). Organizational citizenship behaviours have been posited to be a response to organizational environment (Jacqueline, Shapiro, Kessler & Purcell, 2004). However, researchers have found that these positive behaviours (OCB) are also influenced by certain employee characteristics such as personal attributes, beliefs, attitude and dispositions (Neale & Griffin, 2006; Roundy, 2009). Consequently, the present paper aims to examine the influence of religiosity and organizational commitment on organizational citizenship behaviours and also to accentuate the connection among these variables.

LITERATURE REVIEW

The literature review included the theoretical explanation of organizational citizenship behaviours; conceptual definitions and empirical studies on the influence of religiosity, organizational commitment and organizational citizenship behaviours.

Social Exchange Theory (SET)

The social exchange theory was considered as the theoretical foundation for organizational citizenship behaviours (Blau, 1964). Researchers (Gouldner, 1960; Blau, 1964; Cropanzano & Mitchell, 2005) have attempted to explain work behaviours as an exchange relationship founded on trust. The social exchange theory posits that employees engage in positive workplace behaviours as a reaction to goodwill extended to them in their work relationships. Gouldner (1960) described this exchange relationship as one based on the norm of reciprocity. Employees tend to reciprocate positive experiences in the organizational environment by behaving in ways consistent with organizational goals and processes. Social exchange theory is marked by mutual exchange of benefits by relational partners on the basis of trust; there is no agreement on what, when, where and how the exchanges will take place. This type of exchange is initiated by one party spontaneously offering something of value to another party who in turn feels obligated to reciprocate or return the gesture.

In the employment relationship, desired employee behaviours are products of enabling organizational environment. The social exchange theory explains organizational citizenship behaviours as a response to positive organizational environment in terms of equitable rewards, supportive leadership, favourable organizational policies etc. Like organizational citizenship behaviours, organizational commitment is another way employees reciprocate

favours extended to them by the organization. Employees often have a positive perception of organizations that encourage workplace spirituality and respond to such gestures through their commitment and citizenship behaviours. By implication, workplace spirituality is often perceived by employees as goodwill from the organization and employees usually feel obligated to reciprocate such gestures through positive attitudes (organizational commitment) and behaviours (organizational citizenship behaviours).

Definition of Concepts
The definition of concepts involved a description of organizational citizenship behaviours, religiosity, organizational commitment and the relationship among them.

Organizational Citizenship Behaviours (OCB)
The word "citizenship" in this regard may be described as employees' identification with their organization through behaviours that are compatible with set organizational goals, rules and procedures. Kılıç (2013) noted that the term organizational citizenship behaviour (OCB) can be traced to the work of Barnard in the 1930s when he proposed the concept of extra role behaviours. Extra-role behaviours were conceived as employees' selfless actions towards the achievement of organizational goals. Katz and Kahn (1977) as cited in Kılıç (2013) highlighted examples of such behaviours to include: employees assisting their colleagues, employees' acceptance of new members of staff without any objection and employees' attempts to reduce conflicts within the organization.

Organ (1988) defined organizational citizenship behaviour as "behaviours that are discretionary, not directly or explicitly recognized by a formal reward system and that in aggregate promotes the effective functioning of the organization". Farooqui (2012) referred to organizational citizenship behaviours as extra-role behaviours marked by innovative and spontaneous actions exhibited by employees. On the other hand, he described in-role behaviours as the formal roles and responsibilities of the employees. Different contexts and cultures define work behaviours as in-role and extra role based on their value systems. According to Organ and Lingl (1995), in-role and extra-role behaviours are inspired by different factors. While in-role may be a consequence of organizational compliance based on transactional and contractual employment relationship, extra role reflects organizational commitment as a consequence of organizational environment. Definitively, organizational citizenship behaviours refer to all forms of discretionary behaviours performed by the employees which culminate in organizational effectiveness. Behaviours must be exhibited willingly and also lead to organizational effectiveness to qualify as OCB. Therefore, the key words in organizational citizenship behaviours are discretionary (voluntary) behaviours and organizational effectiveness.

Researchers have postulated several dimensions or types of organizational citizenship behaviours (Smith, Organ & Near, 1983; Organ, 1988; Williams & Anderson, 1991). Smith *et al.* (1983) originally proposed organizational citizenship behaviours to include two types of employee behaviours labelled as generalized compliance (voluntarily behaving in ways expected of a good employee) and altruism (helping and showing kindness to co-workers and relevant others). Dipaola and Tschannen-Moran (2001) considered the generalized compliance dimension of OCB as a form of conscientiousness marked by the judicious use time, consistency in attendance and complying with organizational rules to a degree that surpassed enforceable minimum standards.

Organ (1988) played down the generalized compliance dimension, replaced it with conscientiousness and added other new dimensions. He reconceptualised OCB to consist of five types of behaviours namely: Altruism (benevolent and helping behaviours towards persons in the organization), Conscientiousness (surpassing expected standards of performance), Sportsmanship (accepting the inevitable inconveniences of work with a positive attitude), Courtesy (selfless behaviours that involves considering the welfare of others before taking actions) and Civic Virtue (behaviours that suggests the employees as ambassadors of the organization). These are the most widely accepted dimensions of OCB that may be considered as the benchmark for others. For instance, Williams and Anderson (1991) classified courtesy and altruism as behaviours directed at specific individuals in the organization (OCBI) and conscientiousness, sportsmanship and civic virtue as behaviours concerned with benefiting the organization as a whole (OCBO).

Podsakoff, MacKenzie, Paine and Bachrach (2000) highlighted the benefits of OCB to the organization to include: increased performance at employee and organizational levels; effective co-ordination of human efforts; optimal use of resources; increased ability to attract and retain competent and resourceful employees; and increased organizational ability to adapt more effectively to environmental changes. These explain the inevitability of OCB for organizations' competitiveness in the constantly changing global market. Murphy, Athanasau and Neville (2002) further noted that the growth, success, effectiveness and productivity of any organization depend on the behaviours of its employees. Likewise, several other researchers have supported the impact of OCB on organizational effectiveness and outcomes (Organ & Konovsky, 1989; MacKenzie, Podsakoff & Fetter, 1993; Podsakoff & MacKenzie, 1994; Walz & Niehoff, 1996; Podsakoff & MacKenzie, 1997; Podsakoff, MacKenzie & Bommer, 1997; Koys, 2001) culminating in several attempts to identify the antecedents of these highly coveted employee behaviours.

The quest for organizational effectiveness goes beyond ensuring good organizational climate and work content, it also involve having a good person-organization (P-O) fit. Similarly, Branson (2008) as cited in Rust and Gabriels (2011) observed that in a bid to harmonize efforts in the pursuit of organizational success, companies now instil their culture, vision and goals in their employees. Rust and Gabriels (2011) also noted that the behaviours of employees can be influenced in an intended direction through institutionalized organizational values. Employee characteristics such as personality dispositions, beliefs and value system must be in agreement with organizational values and goals if these goals are to be achieved. Roe and Ester (1999) suggested that individuals have different values and belief systems which exert considerable influence on their work behaviours. Similarly, McGhee and Grant, (2008) observed a link between personal values and behaviours. Religiosity and organizational commitment are important employee characteristics that have been linked with values, beliefs and attitudes which have corresponding influence on workplace behaviours such as organizational citizenship behaviours (Roundy, 2009; Allameh, Amiri & Asadi, 2011).

Religiosity

Man is a triune being, possessing a spirit, a soul and a body; these three combine to influence human behaviour in and outside the work context. In support, Khanifar, Jandaghi and Shojaie (2010) observed that "in the past people were expected to put their spiritual existence behind the door before entering the workplace, but nowadays, separating work life from spiritual life reduces employees morale and these two cannot be separated because people like being with their whole (physical, mental and spiritual) at their workplace". Similarly, Morgan (2005) as cited in Roundy (2009) noted that religion is no longer treated as a clothing to be removed before entering into the workplace because the barricade separating faith from work is fast

diminishing.

Sanoubar and Moghadam (2013) emphasized the indisputable effects of religion on human behaviour. Religion was further implicated in the values and behaviours of humans. In corroboration, Allameh *et al* (2011) suggested that people's behaviours are products of their beliefs, expectations, values and other mental perceptions. Similarly, Ueda (n.d) observed that employees sometimes interpret and execute their job roles in accordance to their religious affiliations and beliefs. Consequently, Fernando and Jackson (2006) observed the effectiveness of the world's major religions in organizing and coordinating human behaviours, and suggested that the values inherent in those religions may be relevant to the management of modern organizations. Further, Rust and Gabriels (2011) opined that man is a triune being; therefore companies should encourage people to bring their "whole being" to work. Gyekye and Haybatollahi (n.d) affirmed the impact of religion on social behaviour has resulted in several researches to further validate the relationship between these two constructs.

Roundy (2009) observed that religion regulate human behaviour through institutionalized norms and principles. Likewise, Othman and Hariri (2012) also claimed that specific religions like Christianity, Islam and Judaism have divine rules for their followers to which they adhere. This has implication for employees' demonstration of OCB. For instance, Christians may exhibit organizational citizenship behaviour based on the biblical injunction in the book of Colossians 3 verses 22–25 which states "*Servants, obey in everything those who are your earthly masters, not with eye service, as men pleasers, but in singleness of heart, fearing the LORD. Whatever your task, work heartily as serving the LORD and not men, knowing that from the LORD you will receive the inheritance as your reward; you are serving the LORD Christ. For the wrongdoer will be paid back for the wrong he has done, and there is no partiality*". Similarly, Obaid (2005) as cited in Salam and Agil (2012) claimed that "Islam provides principles which constitute both the law and ethics connected with work, and that Muslims are required to work and conduct business in accordance with these principles". Thus, religious employees believe that God is their ultimate employer; and that He will reward whatever they (employees) do within their organizations. Empirical evidence posits that the interpretation of work roles and OCB is unique to individual role-holders (Neale & Griffin, 2006) based on their beliefs and/or judgment of another's job role (Roundy, 2009).

Religiosity may be defined as a set of behaviours and practices powered by certain institutionalized beliefs and conviction which serve to give meaning to human life. It symbolizes individuals' identification with and commitment to the values and principles of a religion. According to Park and Smith (2000), religiosity refers to a set of behaviours that show the worth of one's religion or faith. Lewis (1978) as cited in Holdcroft (2006) asserted that religiosity was found in Roget's Thesaurus to be synonymous with such terms as religiousness, spirituality, orthodoxy, faith, belief, piousness, devotion, and holiness. Allport and Ross (1967) conceptualized religiosity as a two dimensional construct; these dimensions are extrinsic religiosity and intrinsic religiosity. They opined that individuals are either extrinsically religious or intrinsically religious and are thus motivated in their behaviours. Extrinsically religious individuals are motivated to get involved in religious activities simply because of what religion offers them. This category of people have a utilitarian approach to religion and maintain their membership of religious groups just to gain approval, promote their well-being and enhance their social status. Conversely, intrinsically religious individuals truly believe in their religious values, internalize them, and use the doctrines as a guide in all other aspects of their lives. This set of people engage in religious activities mainly as an expression of personal conviction and beliefs.

The term spirituality by definition refers to intrinsic religiosity, the selfless acceptance and commitment to the tenets of one's religion. Spirituality, like intrinsic religiosity connotes "living" one's religion, which means making religion a lifestyle. In corroboration, Neck and Milliman (1994) described spirituality as a process of living out one's set of deeply held personal values stimulated by the desire to find meaning and purpose in life. McCormick (1994) as cited in Bhunia and Mukhuti (2011) defined spirituality a behavioural demonstration of individuals' subjective inner experiences. Moore and Casper (2006) also noted that spirituality is relates to intrinsic characteristics that underlie human behaviour.

Marschke, Preziosi and Harrington (2008) observed that spirituality involves being fully commitment to established values. They further noted that engaging the hearts and minds of employees in the workplace has implication for organizational success; and that far above pay checks and performance reviews, religious employees need enabling work context that will continuously energize their inner man. Incidentally, Rust and Gabriels (2011) found that employees incorporate their values and beliefs into their work life; and that these values were compatible with those of their organization. Mitroff and Denton (1999) posited that "workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency or alignment between one's core beliefs and values of their organization".

Organizational Commitment

Organizational commitment is a term that explains employees' positive disposition and devotion to their organization. It refers to the extent to which individuals identify with and are involved in a particular organization (Steer, 1977). Roberts, Coulson and Chonko (1999) opined that "organizational commitment include employees' attachment to the organization as a result of compliance caused by reward and punishment; affiliation with the referent organization; and internalization of the organization's goals and values as one's own". Further, Bateman and Strasser (1984) described organizational commitment as involving employees' loyalty to their organization; employees' willingness to exert effort on behalf of the organization; the compatibility of employees' and organization's interests; and employees' desire to remain with the organization.

Meyer and Allen (1991) posited that organizational commitment comprises of: affective commitment, continuance commitment and normative commitment. The affective commitment refers to employees' emotional attachment and involvement and identification their organizations (Meyer, Paunonen, Gellatly, Goffin & Jackson, 1989). Ueda (n.d) considered affective commitment to be the most important form of organizational commitment which has an impact on employees' behaviour within their organizations. According to him, employees tend to accomplish more for their organizations when they have a strong emotional attachment to them. The continuance commitment is related to the tendency to remain with the organization based on the cost of exiting or benefits of staying (Meyer & Allen, 1997). Employees who display continuance commitment remain with their organizations because they could not afford to leave based on limited choices. Allameh *et al* (2011) noted that continuance commitment is the kind of loyalty that employees' demonstrate when they need the job.

Normative commitment may be described as a type of commitment in which employees voluntarily decide to remain in an organization as the reasonable way of reciprocating the goodwill enjoyed in the organization. This type of commitment is caused by the fact that employee has the feeling that the organization treats him well and therefore he has an

obligation to reciprocate such gestures (Herscovitch & Meyer, 2002). Employees who display normative commitment see their attitude towards the organization as a rational reaction to a good organization, and so they show a sense of responsibility as members of the organization. The most productive components of organizational commitment in terms of positive workplace behaviours and outcomes is the affective commitment followed by the normative commitment and lastly the continuance commitment (Murphy, 2009).

Affective commitment is regarded as the most advantageous commitment component for organizational success (Sinclair, Robert, Tucker & Cullen, 2006; Murphy, 2009); and a significant predictor of organizational citizenship behaviours (Rifai, 2005, Feather & Rauter, 2004). Similarly, many studies have found a positive correlation between affective organizational commitment and organizational citizenship behaviours (Van Dyne & Ang 1998; Kuehn & Al-Busaidi, 2002; Kwantes 2003; Chen & Francesco, 2003; Cohen, 2006; Chughtai, 2008). Bakhshi, Sharma and Kumar (2011) asserted that raising the affective commitment of employees will help in raising their extra role behaviour within the work context. According to Karim and Rehman (2012), employees who are affectively committed devote their time and energy to the organization; those with continuance commitment remain with their organization because they have no better option, and those with normative commitment remain with their organization because they feel obligated to do so.

The relationship among Religiosity, Organizational Citizenship Behaviours and Organizational Commitment

Religiosity and organizational commitment are established antecedents of organizational citizenship behaviours related to employees' beliefs and value system. Since employees' beliefs have been woven into their work lives, it serves as the standard for interpreting and reacting to many organizational experiences including the perception of justice and leadership style. Therefore, religiosity has been found to be foundational to many workplace behaviours including organizational commitment and organizational citizenship behaviours. For instance, Veechio (1980) reported that religious beliefs and values predicted organizational commitment and job satisfaction.

Similarly, Allen and Meyer (1996) found that religiosity exerts influence on employees' perception of organizational goals and their desire to retain membership in such organizations; therefore religiosity has been implicated in employees' affective commitment to their organizations. Studies have found that employees' job attitudes have been influenced by their religiosity (Sikorsa-Simmons 2005; Kutcher, Bragger, Srednicki, & Masco, 2010). Similarly, Ntalianis and Raja (2002) associated intrinsic religiosity with positive work attitudes such as co-operation and loyalty, obedience, commitment and dedication to their organizations. Also, scholars have linked religiosity with positive workplace behaviours and limited counterproductive work behaviours (Ntalianis & Raja, 2002; Gyekye & Salminen, 2008; Kutcher *et al*, 2010).

Organizational citizenship behaviours may be considered as an outgrowth of organizational commitment; it is the behavioural demonstration of organizational commitment. Employees who are committed to their organization usually express their commitment with some form of citizenship behaviours. Similarly, Meyer and Allen (1997) opined that organizational commitment can totally affect the employees' behaviours. Foote, Seipel, Johnson & Duffy (2005) asserted that extra-role behaviours are the consequences of organizational commitment. Consequent upon this relationship between organizational commitment and organizational citizenship behaviours, both variables share common antecedents or causes.

This implies that all variables related to OCB are naturally related to organizational commitment. Therefore, religiosity is both an antecedent of organizational commitment and organizational citizenship behaviours. This relationship is depicted in the fig.1 on next page:
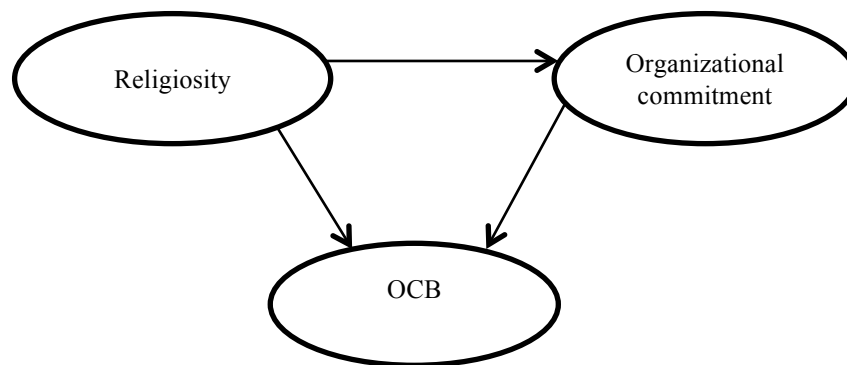

Figure 1: Relationship between Religiosity, OC and OCB

Empirical Studies
Several studies had been conducted to ascertain the influence of religiosity and organizational commitment on organizational citizenship behaviours. A sizable number of these studies were reviewed in the current paper.

Religiosity and Organizational Citizenship Behaviours
A review of literature by McGhee and Grant (2008) indicated that spiritual individuals in the workplace are more likely to demonstrate enhanced teamwork, greater kindness & fairness, increased awareness of other employees' needs, increased honesty and trust within their organizations, higher incidences of organizational citizenship behaviour, express more servant leader behaviour, perceive the ethical nature of business issues more clearly and are more sensitive to corporate social performance. Khanifar *et al* (2010) highlighted the dimension of workplace spirituality to include team sense of community, alignment between organizational and individual values, sense of contribution to the community, sense of enjoyment at work, opportunities of inner life and a sense of God supervision. Likewise, Rastgar, Zarei, Davoudi and Fartash (2012) suggested that the most important agents that described workplace spirituality include: benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust. These agents form the values and basic principles to which religious individuals adhere. They are consistent with the dimensions of OCB, and can therefore be theorized to influence its occurrence. Religious persons are more likely to exhibit these citizenship-like behaviours in any context they find themselves. Rastgar *et al* (2012) noted that work place spirituality impacts employees positively to work hard and engage in extra-role behaviours.

Khalid, Rahman, Madar and Ismail (2013) examined the role of religiosity on organizational citizenship behaviours among 237 undergraduates from an institution of higher learning located in the north of Peninsular, Malaysia and found that intrinsic religiosity ($\beta= 0.24$, $P<0.01$) was a significant predictor of OCBO, while extrinsic religiosity ($\beta= 0.29$, $P<0.01$) was a significant predictor of OCBI. Affeldt and MacDonald (2010) studied the relationship between spirituality to work, organizational attitudes and behaviours in a sample of 446 employees from multi-site religiously affiliated health care system. They opined that the influence of spirituality on employee and organizational performance can best be assessed in healthcare settings. Further, they found significant relationship among spirituality, job satisfaction, work ethic, organizational commitment and organizational citizenship behaviours.

Previous studies have implicated workplace spirituality in employee positive emotional state and improved performance (Rego & Cunha, 2007; Giacolone & Jurkiewicz, 2003; Moore & Casper, 2006). Marschke *et al* (2008) reported the findings of Harvard Business School on the comparison of companies based on the strength of their spiritual culture. A significant relationship was reported between an organization's spiritual culture and its profitability; companies that encourage workplace spirituality were found to enjoy increased employee retention and organizational profitability. Further, Mitroff and Denton (1999) cited in Marschke *et al* (2008) indicated that "organizations which identify themselves as spiritual have employees who: are less fearful of their organizations; are less likely to compromise their basic beliefs and values in the workplace; perceive their organizations as being significantly more profitable; and, report that they can bring significantly more of their complete selves to work, especially their creativity and intelligence". McCullough and Willoughby (2009) noted that studies (e.g., Bergin, Masters & Richards, 1987; French, Eisenberg, Vaughan, Purwono & Suryanti, 2008) have associated general religiousness and intrinsic religious motivation with higher self-control.

Organizational Commitment and Organizational Citizenship Behaviours
Organizational commitment and organizational citizenship behaviours are two inseparable constructs closely related to employee and organizational performance. Therefore, attempts at improving employee performance have culminated in several researches on organizational commitment and organizational citizenship behaviours (O'Reilly & Chatman, 1986; Organ & Ryan, 1995; Williams, Pitre & Zanuba, 2002). Organizational commitment has been found to be an important antecedent of organizational citizenship behaviours (Rehan & Islam, 2013). It may be posited that organizational commitment precedes organizational citizenship behaviours because the voluntary positive employee behaviours are borne out of employee loyalty and identification with the organization.

Chen and Francesco (2003) found that affective commitment related positively to in-role performance and OCB, while continuance commitment was not associated with in-role performance but negatively correlated with OCB. In addition, normative commitment moderated the relationship between affective commitment and in-role performance as well as OCB. The linear relationship between affective commitment and in-role performance/OCB was stronger for those with lower normative commitment. Also, Gautam, Dick, Wagner, Upadhyay and Davis (2001) reported a positive relation between affective and normative commitment on the one hand and both citizenship factors altruism and compliance on the other. Continuance commitment was negatively related to compliance and unrelated to altruism.

Literature indicated that highly committed employees enjoy greater levels of job satisfaction, productivity, motivation and job involvement (Boyle, 1997; Caldwell, Chatman & O'Reilly, 1990; Eisenberger, Fasolo & Davis-LaMastro, 1990). Balci (2003) cited in Karim and Rehman, (2012) reported that "employees with greater level of organizational commitment are more productive, compatible, have more loyalty towards his work, possesses more responsibility and satisfaction resultantly cost lesser to the organization". Similarly, O'Reilly and Chatman (1986), LePine, Erez and Johnson (2002) and have associated organizational commitment with increased organizational citizenship behaviour.

Chang, Tsai and Tsai (2011) examined the influence of organizational citizenship behaviours and organizational commitments on the effects of organizational learning in 12 companies in

the north, central and south of Taiwan and came up with three findings: 1) organizational citizenship behaviours positively influence the effects of organizational learning 2) organizational commitment positively influenced the effect of organizational learning and 3) organizational commitment positively influenced organizational citizenship behaviours. They also asserted that these findings supported the three hypotheses stated in the study and are in line with previous findings. Similarly, Yilmaz and Bokeoglu (2008) conducted a study on organizational citizenship behaviours and organizational commitment among 225 teachers in public primary schools in Ankara, Turkey. They reported a general moderate level positive and significant relationship between teachers' perception of organizational citizenship behaviours and organizational commitment (r = 0.33, p<0.01). Further, they reported a general moderate level positive and significant relationship between teachers' perception of organizational citizenship behaviours and continuance commitment(r = 0.36, p<0.01) and a general moderate level positive and significant relationship between teachers' perception of organizational citizenship behaviours and affective commitment(r = 0.27, p<0.01).

Kilic (2013) investigated the relationship between organizational commitment and organizational citizenship behaviour involving 251 call center employees in İstanbul. The findings revealed a positive relationship between affective commitment and organizational citizenship behaviours (r = 0.447, p<0.01), a positive but weak relationship between continuance commitment and organizational citizenship behaviours (r = 0.238, p<0.01) and a positive but weak relationship between normative commitment and organizational citizenship behaviours (r = 0.384, p<0.01). In another study, Kashif, Khan and Rafi (2011) examined the determinants of OCB in the telecommunication sectors of Pakistan and found a significant positive correlation between job satisfaction and organizational commitment of employees with organizational citizenship behaviours in the telecoms sector of Pakistan (r = 0.232, p<0.01).

Al-Sharafi and Rajiani (2013) examined the role of leadership practices in promoting organizational citizenship behaviours among 160 non-managerial employees from main branches of 16 commercial banks. They found that organizational commitment partially mediated the relationship between leadership practices and organizational citizenship behaviours (β = 0.797, p<0.01), leadership practices were significantly related to organizational citizenship behaviours (β = 0.981, p<0.01). Also, they reported a significant positive relationship between leadership practices and organizational commitment (β =0.893, p<0.01). It was observed that when organizational citizenship behaviours was regressed onto both organizational commitment and leadership style respectively, the beta weight associated with organizational citizenship behaviours showed a decrease from (0.981, p<0.01) to (0.797, p<0.01). In a previous study, Noor (2009) examined organizational citizenship behaviours as the outcome of organizational commitment among 134 university teachers in Pakistan. She found a significant positive correlation between organizational citizenship behaviours and organizational commitment (r = 0.800, p<0.01).

Ueda (n.d) investigated the effects of job involvement, affective organizational commitment and collectivism on organizational citizenship behaviours using data collected from 131 Professors and clerical workers in a private University. The result revealed that job involvement had significant positive relationship on civic virtue (β = 0.540, p<0.01) and helping behaviours (β =0.217, p< 0.05). Similarly, affective commitment had significant positive effect on helping behaviour (β =0.382, p<0.01) and sportsmanship (β =0.353, p<0.01). Finally, collectivism was reported to positively influence civic virtue (β =0.146, p<0.01) and helping behaviours (β =0.258, p<0.01). Interestingly, the effect of affective commitment on civic virtue was moderated by collectivism such that affective commitment had a stronger

effect when collectivism was weak than when collectivism was strong.

Contrary to the findings of most researches on the relationship between organizational commitment and organizational citizenship behaviours, Allameh *et al* (2011) conducted a study to examine the relationship between organizational commitment and organizational citizenship behaviours using 300 employees of Mazandaran Regional Water organizational. They found that there is no significant correlation between organizational commitment and organizational citizenship behaviours (r = 0.207, p >0.05). Further, they found no significant relationship between affective commitment and organizational citizenship behaviours (r =0.28, p>0.05), between continuance commitment and organizational citizenship behaviours (r =0.16, p>0.05) and between normative commitment and organizational citizenship behaviours (r = 0.05, p>0.05). However, they concluded that these findings are beyond expectation, contrary to others and require further investigation.

CONCLUSION AND RECOMMENDATION

Organizational citizenship behaviour is an important key for organizational competitiveness, profitability and survival in the rapidly changing global market. In a bid to cultivate these highly coveted behaviours, scholars have found its antecedents to include organizational, employee/personal and work variables. Religiosity and organizational commitment are important variables that have been linked with organizational citizenship behaviours. However, both organizational commitment and organizational citizenship behaviours are related to employee and organizational performance, with organizational citizenship behaviours viewed as a behavioural demonstration of organizational commitment.

The emotional state of employees has been implicated in their work attitudes, behaviours and performance. Employees who have emotional attachment to their organizations have been found to behave in ways consistent with organizational goals and strategies. Affective commitment was found to be the most significant predictor of employees' OCB because it involves employees' emotional attachment to their organization rather than some form constraints in their choice to leave the organization. This is evident in continuance and normative commitments. For instance, the fear of the unknown, the cost of living the organization and benefits that accrues to long serving employees often force some employees to remain in the organization, resulting in continuance commitment to such an organization. Similarly, pressure from others to stay in an organization and reciprocating actions on the part of the employee for organization's investment in his/her career development may also force such employees to remain in the organization, leading to normative commitment to such an organization. Both normative and continuance commitments emanates from employees' obligations and needs, these are marked by forced compliance to organizational rules, procedures and processes and at most results in average performance.

Khalid *et al* (2013) found intrinsic religiosity to be a significant predictor of OCBO and extrinsic religiosity to be a significant predictor of OCBI. This may be linked with the fact that extrinsically religious employees use religiosity for personal gains and so they engage in OCBI because of the hope that persons to whom OCBI was directed would reciprocate such gestures in the near future. On the other hand, intrinsically religious employees perform OCBO because of their personal values, conviction and commitment to the organization. Such employees seem determined to ensure the achievement of organizational goals and success.

It can therefore be inferred that intrinsically religious employees are more likely to develop affective commitment to their organization because religion for them is a lifestyle and they

remain with their organization as a result of their beliefs and conviction, whereas extrinsically religious employees are more likely to develop continuance and normative commitments to their organizations because religion for them is a means to an end and so they remain with their organizations because of what they stand to gain.

Finally, it has been observed that organizational commitment and OCB share similar antecedents such that any construct or variable related to one is automatically related to the other. Since most of the reviewed literatures are foreign, it is recommended that an empirical research be conducted to further validate this claim especially in the Nigerian work context.

References

Affeldt, D. L., & MacDonald, D. A. (2010). The relationship of spirituality to work and organizational attitudes and behaviours in a sample of employees from a health care system. *The Journal of Transpersonal Psychology,* 42(2),192-208.

Alizadeh, Z., Darvishi, S., Nazari, K. & Emami, M. (2012). Antecedents and consequences of organisational citizenship behaviour (OCB). *Interdisciplinary Journal of Contemporary Research in Business*, 3(9), 494- 505.

Allameh, S. M., Amiri, S., & Asadi, A. (2011). A survey of relationship between organizational commitments and organizational citizenship behaviour. Case study: Regional Water Organization of Mazandaran Province. *Interdisciplinary Journal of Contemporary Research in Business,* 3(5), 360-368.

Allen, N.J., & Meyer, J.P. (1996). "Affective, continuance, and normative commitment to the organization: An Examination of Construct Validity". *Journal of Vocational Behaviour,* 49, 252-276.

Allport, G., & Ross, J.M. (1967). 'Personal religious orientation and prejudice', *Journal of Personality and Social Psychology*, 5, 432 - 443.

Al-sharafi, H., & Rajiani, I. (2013). Promoting Organizational Citizenship Behaviour among Employees: The Role of Leadership Practices. *International Journal of Business and Management,* 8 (6), 47-54.

Bakhshi, A., Sharma, A.D., & Kumar, K. (2011). Organizational commitment as a predictor of organizational citizenship behaviour. *European Journal of Business Management,* 3(4), 78-87.

Bhunia, A., & Mukhuti, S. S. (2011). Workplace spirituality on motivations for earnings management: An empirical analysis. *Business Management Dynamics,* 1(4),73-78.

Blau, P. (1964). *Exchange and power in social life.* New York: Wiley

Boyle, B.A. (1997). A multi-dimensional perspective on salesperson commitment. *Journal of Business and Industrial Marketing*, 12, 354 – 367.

Caldwell, D.F., Chatman, J.A., & O'Reilly, C.A. (1990). Building organizational commitment: A multiform study. *Journal of Occupational Psychology,* 63, 245-261.

Carver, C. S., & Scheier, M. F. (1998). *On the self-regulation of behaviour.* New York: Cambridge University Press.

Chang, C-C., Tsai, M.-C., & Tsai, M.-S. (2011). The organizational citizenship behaviors and organizational commitments of organizational members influences the effects of organizational learning. *International Journal of Trade, Economics and Finance,* 2(1), 61-66.

Chen, Z. X., & Francesco, A.M. (2003). The relationship between the three components of commitment and employee performance in China. *Journal of Vocational Behaviour*, 62, 490-510.

Chughtai, A.A. (2008). Impact of job involvement on in-role job performance and organizational citizenship behaviour", *Behavioural and Applied Management,* 9(2), 169-182.

Cohen, A. (2006). The relationship between multiple commitments and organizational citizenship behaviour in Arab and Jewish culture. *Journal of Vocational Behaviour,* 69(1), 105-118.

Coetzee, M. (2005). Employee Commitment. Retrieved from http://upetd.up.ac.za/thesis/available/etd-04132005- 130646/unrestricted/05chapter5.pdf

Cropanzano, R., & Mitchell, M. S. (2005). Social exchange theory: An interdisciplinary review. *Journal of*

Management, 31, 874-902.

Davoudi, S.M. (2012). A comprehensive study of Organizational Citizenship Behaviour (OCB): introducing the term, clarifying its consequences and identifying its antecedents. *Arth Prabhand: A Journal of Economics and Management, 1 (2), 73 – 85.*

DiPaola, M.F., & Tschannen-Moran, M. (2001). Organizational citizenship behaviour in schools and its relationship to school climate. *Journal of School Leadership,* 11, 424-447.

Eisenberger, R., Fasolo, P., & Davis-LaMastro, V. (1990). Perceived organizational support and employee diligence, commitment, and innovation. *Journal of Applied Psychology,* 75, 51-59.

Farooqui, M.R. (2012). Measuring Organizational Citizenship Behaviour (OCB) as a Consequence of Organizational Climate (OC). *Asian Journal of Business Management,* 4(3), 294-302.

Feather, N.T., & Rauter, K.A. (2004). Organizational citizenship behaviours in relation to job status, job insecurity, organizational commitment and identification, job satisfaction and work values. *Journal of Occupational and Organizational Psychology,* 77, 81-94.

Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study', *Journal of Management and Organization,* 12 (1), 23-39.

Gautam, T., Dick, R., Wagner, U., Upadhyay, N., & Davis, A. (2001). Organizational citizenship behaviour and Organizational commitment in Nepal. *Asian Journal of Social Psychology,* 4, 239 – 248.

Giacolone, R., & Jurkiewicz, C. (2003). Handbook of Workplace Spirituality and Organizational Performance. New York: Spring Books.

Gouldner, A.W. (1960). The norm of reciprocity. *American Sociological Review,* 25, 165-167.

Gyekye, S. A., & Haybatollahi, M. (n.d). Workers' religious affiliations and organizational behaviour: An exploratory study. *International Journal of Organisational Behaviour,* 17 (4), 1-18.

Gyekye, A.S., & Salminen, S. (2008). Are good citizens religious? Exploring the link between organizational citizenship behaviours (OCB) and religious beliefs. *Journal for the Study of Religion,* 21, 2, 85-95.

Herscovitch, L., Meyer, J.P. (2002). Commitment to organizational change: Extension of a Three-component Model. *Journal of Applied Psychology,* 87, 474-487.

Holdcroft, B.B.(2006). What is Religiosity? *Catholic Education: A Journal of Inquiry and Practice*, 10(1), 88-103.

Jacqueline, A.M., Shapiro, C., Kessler, I., & Purcell, J. (2004). Exploring Organizationally Directed Citizenship Behaviour: Reciprocity or 'It's my job'? *Journal of Management Studies*, 41, 85–106.

Jahangir, N., Akbar, M.M., & Haq, M. (2004). Organizational citizenship behaviour: Its nature and antecedents. *BRAC University Journal,* I (2), 75-85.

Karim, F. & Rehman, O. (2012). Impact of Job Satisfaction, Perceived Organizational Justice and Employee Empowerment on Organizational Commitment in Semi-Government Organizations of Pakistan. *Journal of Business Studies Quarterly,* 3(4), 92-104.

Kashif, M., Khan, Y., & Rafi, M. (2011). An Exploration of the determinants of OCB in the telecommunication sector of Pakistan. *Asian Journal of Business Management*, 3(2), 91-97.

Khalid, S.A., Rahman, N.A., Madar, A. R.S., & Ismail, M. (2013). Undergraduates' organizational citizenship behaviour: The role of religiosity. *International Journal of Academic Research in Business and Social Sciences, 3*(7), 572-584.

Khalid, S.A., Jusoff, H.K., Hassan, A., Ismail, M., Kassim, K. M., & Rahman, N.A. (2009). Gender as a moderator of the relationship between OCB and Turnover Intention. *Asian Social Science*, 5(6), 108-117.

Khanifar, H., Jandaghi, G., & Shojaie, S. (2010). Organizational consideration between spirituality and professional commitment. *European Journal of Social Sciences,* 12(4), 558-571.

Kiliç, E. (2013). The relationship among organizational commitment and organizational citizenship behaviour : A research study on call center employees. *"IS, GUC" Industrial Relations and Human Resources Journal,* 15(3), 83-93.

Koys, D.J. (2001). The effects of employee satisfaction, organizational citizenship behaviour, and turnover on organizational effectiveness: A unit-level, longitudinal study. *Personnel Psychology,* 54(1), 101–114.

Kuehn, K.W., & Al-Busaidi, Y. (2002). Citizenship behaviour in a non-western context: an examination of the role of satisfaction, commitment and job characteristics on self-reported OCB. *International Journal of Commerce & Management,* 12(2), 107-125.

Kutcher, J.E., Bragger, J.D., Srednicki, R.O., & Masco, L.L. (2010). The role of religiosity in stress, job attitudes, and organizational citizenship behaviour. *Journal of Business Ethics,* 95, 319-337.

Kwantes, C.T. (2003). Organizational citizenship and withdrawal behaviours in the USA and India: Does commitment make a difference? *International Journal of Cross Cultural Management*, 3(1), 5-26.

LePine, J.A., Erez, A. & Johnson, D. E. (2002). The nature and dimensionality of organizational citizenship behaviour: A critical review and meta-analysis. *Journal of Applied Psychology,* 87, 52-65.

MacKenzie, S. B., Podsakoff, P. M., & Fetter, R. (1993). The impact of organizational citizenship behaviour on evaluations of sales performance. *Journal of Marketing,* 57: 70 – 80.

Marschke, E., Preziosi, R., & Harrington, W.J. (2008). Professionals and executives support a relationship between organizational commitment and spirituality in the workplace. A paper submitted to the International Business & Economics Research (IBER) Conference Las Vagas, September 29 – October 2.

McCullough, M.E., & Willoughby, B.L.B.(2009). Religion, self-regulation and self-control: Association, explanations and implications. *Psychological Bulletin,* 135(1), 69-93.

McGhee, P., & Grant, P. (2008). Spirituality and ethical behaviour in the workplace: Wishful thinking or authentic reality. *Electronic Journal of Business Ethics and Organization Studies,* 13(2), 61-69.

Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review,* 1(1), 61-89.

Meyer, J. P., & Allen, N. J. (1997). *Commitment in the workplace: Theory, research and application.* Thousand Oaks: Sage.

Meyer, J.P., Paunonen, S.V., Gellatly, I.R., Goffin, R.D., & Jackson, D.N. (1989). Organizational commitment and job performance: it's nature of the commitment that counts. *Journal of Applied Psychology, 74*(1), 152-15.

Mitroff, I. I., & Denton, E. A. (1999). A study of spirituality in the workplace. *Sloan Management Review,* 40(4), 85–92.

Moore, T. W. & Casper, W. J. (2006). An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership & Organizational Studies,* 12(4), 109-118.

Murphy, G., Athanasau, J., & Neville, K. (2002). Job satisfaction and organizational citizenship behaviour. *Journal of Managerial Psychology,* 17, 287-297.

Murphy, M. (2009). *What Impacts their organizational commitment*? A dissertation submitted to the Graduate Faculty of North Carolina State University.

Natlianis, F., & Raja U. (2002). Influence of religion on citizenship behaviour and whistle-blowing. In A.H. Rahin, R. Golembieski & K Mackenzie (eds.), *Current Topics in Management*, London: Transaction, pp. 79-98.

Neale, M., & Griffin, M. A. (2006). A model of self-held work roles and role transitions. *Human Performance,* 19 (1), 23 -41.

Neck, C. P., & Milliman, J. F. (1994). Thought Self-leadership: Finding Spiritual Fulfillment in Organizational Life. *Journal of Managerial Psychology,* 9(6), 9-16.

Newland, S. J. (2012). Organizational Citizenship Behaviour- Individual or Organizational Citizenship Behaviour-Organization: Does the Underlying Motive Matter?" *Masters Theses & Specialist Projects.* Paper 1159. Retrieved from http://digitalcommons.wku.edu/theses/1159.

Organ, D.W. (1988). *Organizational Citizenship Behaviour*: The good soldier syndrome. Lexington, MA: Lexington.

Organ, D.W., & Ryan, K. (1995). A meta-analytic review of attitudinal and dispositional predictors of organizational citizenship behaviour, *Personnel Psychology,* 48(4), 775-802.

Organ, D.W., & Konovsky, M. (1989). Cognitive versus affective determinants of organizational citizenship

behaviour. *Journal of Applied Psychology*, 74, 157–164

Organ, D.W., & Lingl, A. (1995). Personality, satisfaction and organizational citizenship behaviour. *Journal of Social Psychology,* 135(3), 339-350.

O'Reilly, C., & Chatman, J. (1986). Organizational commitment and psychological attachment: the effects of compliance, identification, and internalization on pro-social behaviour. *Journal of Applied Psychology,* 7, 492-499.

Othman, R., & Hariri, H. (2012). Conceptualizing religiosity influence on whistle-blowing intentions. *British Journal of Economics, Finance and Management Sciences,* 6 (1), 62-92.

Owolabi, A.B. (2012). Effect of organizational justice and organizational environment on turn-over intention of health workers in Ekiti state, Nigeria. *Research in World Economy*, 3(1), 28-34.

Park J. Z., & Smith, C. (2000). To whom much has been given…: Religious capital and community voluntarism among churchgoing protestants. *Journal for the Scientific Study of Religion,* 39, 272-286.

Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D.G. (2000). Organizational citizenship behaviours: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management,* 26, 513-563.

Podsakoff, P. M., & MacKenzie, S. B. (1997). The Impact of Organizational Citizenship in

Organizational Performance: Review and Suggestion for Future Research. *Human Performance,* 10, 133–151.

Podsakoff, P.M., & MacKenzie, S.B. (1994). Organizational citizenship behaviours and sales unit effectiveness. *Journal of Marketing Research,* 31, 351 – 366.

Podsakoff, P.M., MacKenzie, S.B., & Bommer, W.H. (1997). Transformational leader behaviours and substitutes for leadership as determinants of employee satisfaction, commitment, trust, and organizational citizenship behaviours. *Journal of Management,* 22, 259-298.

Rastgar, A. A., Zarei, A., Davoudi, S. M. M., & Fartash, K. (2012). The link between workplace spirituality, organizational citizenship behavior and job performance in Iran. Arth Prabhand: *A Journal of Economics and Management,* 1(6), 51-67.

Rego, A & Cunha, M.P. (2007). Workplace spirituality and organizational commitment: An empirical study. *Journal of Organizational Change Management,* 21(1), 53-75.

Rehan, M.F., & Islam, T. (2013). Relationship between organizational commitment and citizenship behaviours. *World Journal of Management and Behavioral Studies*, 1 (1), 24-32.

Rifai, H.A. (2005). A test of the relationships among perceptions of justice, job satisfaction, affective commitment and organizational citizenship behaviour. *Gadjah Mada International Journal of Business,* 7, 131-154.

Roberts, J.A., Coulson, K.R., & Chonko, L.B. (1999). Salesperson perceptions of equity and justice and their impact on organizational commitment and intent to turnover. *Journal of Marketing Theory and Practice,* 7, 1-16.

Roe, R. A., & Ester, P. (1999). Values & work: Empirical findings and theoretical perspectives. *Applied Psychology: An International Review,* 48(1), 1-21.

Roundy, P.T. (2009). Work and Religion: Artificial Dichotomy or Competing Interests? *International Journal of Human and Social Sciences,* 4(5), 311-317.

Rust, A. A. B., & Gabriels, C. E. C. (2011). Spirituality in the workplace: Awareness of the human resources function. *African Journal of Business Management,* 5(4), 1353-1364.

Salem, Z.O., & Agil, S.O.S.(2012). The Effects of Islamic Individuals' Ethics on Organizational Commitment of Employees in Libyan Public Banks. *British Journal of Arts and Social Sciences*, 9(I), 64-78.

Sanoubar, N., & Moghadam, S. A.(2013). Investigating the effects of religiosity on organizational citizenship. *Public Administration,* 4(4), 35-52.

Sikorska-Simmons, E. (2005). Predictors of organizational commitment among staff in assisted living. *The Gerontologist,* 45(2), 196-205.

Sinclair, R.R., Tucker, J.S., & Cullen, J.C. (2006). Performance differences among four organizational commitment profiles. *Journal of Applied Psychology,* 90(6), 1280-1287.

Smith, C.A., Organ, D.W., & Near, J.P. (1983). "Organizational citizenship behaviour: Its nature and antecedents". *Journal of Applied Psychology,* 68, 653–663.

Steers, R.M. (1977). Antecedents and outcomes of organizational commitment. *Administrative Science Quarterly,* 22, 46-56.

Ueda,Y. (n.d). Organizational citizenship behaviour in a Japanese organization: The effects of job involvement, organizational commitment, and collectivism. *Journal of behavioural Studies in Business,* 1-14.

Van Dyne, L., & Ang, S. (1998). Organizational citizenship behaviour of contingent workers in Singapore, *Academy of Management Journal,* 41(6), 692-703.

Vecchio, R.P. (1980). A test of a moderator of job satisfaction-job quality relationships: The case of religious affiliation. *Journal of Applied Psychology,* 65, 195-201.

Walz, S. M., & Niehoff, B. P. (1996). Organizational Citizenship Behaviours and Their Effect on Organizational Effectiveness In Limited-Menu Restaurants. In J. B. Keys & L. N. Dosier (Eds.), *Academy of Management Best Papers Proceedings,* 307–311.

William, L.J., & Anderson, S.E. (1991). Job satisfaction and organizational commitment as predictors of organizational citizenship and in-role behaviours. *Journal of Management,* 17(3), 601-617.

Williams, S., Pitre, R., & Zanuba, M. (2002). Justice and organizational citizenship behaviour intentions: Fair rewards versus fair treatment. *The journal of social psychology,* 142 (1), 33-44.

Yilmaz, K., & Bokeoglu, O.C. (2008). Organizational citizenship and organizational commitment in Turkish primary schools. *World Applied Sciences Journal,* 3, 775-780.

Zhang, D. (2011). Organizational Citizenship Behaviour. PSYCH761White Paper (OCB). Pp.1-14. Retrieved from https://cdn.auckland.ac.nz/assets/psych/about/our-people/documents/Deww%20Zhang%20-%20Organisational%20Citizenship%20Behaviour%20-%20White%20Paper.pdf.