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The Effects of Religion on Organizational Citizenship Behavior

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The Effects of Religion on Organizational Citizenship Behavior

by

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Abstract

Research shows that religion has numerous effects on how people behave and act, so the goal of this study is to expand the body of knowledge about religion and see if it affects workplace behavior, specifically organizational citizenship behavior. Organizational citizenship behavior (OCB) is discretionary individual behavior that is not directly or explicitly recognized by the formal reward system and promotes the effective functioning of the organization. This study seeks to understand if religion, broken down further into internal and external religiosity, has any effects on how people behave at work. Further, if religion does have an effect on workplace behavior, this study seeks to understand what kind of effects, whether positive or negative, it is having and which of the various dimensions of OCB it is specifically affecting. Surveying over 150 employees, our findings indicate that internal religiosity have mostly positive effects on OCB while external religiosity mainly displayed negative effects. Further research is needed to understand why internal and external religiosity had, in general, opposite effects. Nevertheless, the results of this study seem to show that religion does have an effect on workplace behavior.

Key Words: religion, organizational citizenship behavior, workplace behavior, intrinsic religiosity, extrinsic religiosity, dimensions

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Chapter 1: Introduction

Numerous researchers have identified religious belief as a powerful force in society (e.g., Abdel-Khalek, 2010; McCullough & Willoughboy, 2009). For example, researchers have found that religious belief influences self control (McCullough & Willoughboy, 2009), subjective well-being (Abdel-Khalek, 2010), job satisfaction (Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010), economic output (Steiner, Leinert, & Frey, 2010), and happiness (French & Joseph, 1999; Steiner, Leinert, & Frey, 2010).

Researchers also have found that religious belief influences giving patterns. Internal Revenue Service records indicate that people who live in deeply religious parts of the country are more generous than those living in less-religious areas. For example, households in religious states, such as Mississippi and Utah, give an average of 7 percent of their income to charities, while the average household in less-religious states, like Massachusetts and other New England states, give less than 3 percent of their income to charitable causes (Gipple & Gose, 2012). Two of the top nine states, Utah and Idaho, have large numbers of Mormons, who traditionally tithe at least 10 percent to the church. The remaining seven states in the top nine were all in the Bible Belt.

Because people bring their religious beliefs with them when they go to work (Kutcher, et al., 2010), their generosity is likely to extend to the workplace as well. That is, people who are more giving with their money are likely to be more giving with their time and effort at work, too. This is particularly likely to be the case with regard to specific types of workplace behavior known as organizational citizenship behavior

(OCB). These behaviors extend above and beyond the minimum job requirements, and employees who engage in them are often referred to as "good soldiers."

Therefore, the purpose of this study is to investigate the relationship between religious belief and OCB. As I explain in the following chapters, there are good reasons to expect the relationship between religious belief and OCB to be positive.

Chapter 2: The Literature Review

Organizational Citizenship Behavior

Organizational Citizenship Behavior (OCB) is "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" (Podsakoff, MacKenzie, Paine, & Bachrach, 2000, p. 513). In other words, OCBs are behaviors that are exhibited by employees who go above and beyond the minimum requirement of their job description.

OCB dimensions	Descriptions of the dimensions
Altruism	"Discretionary behaviors that have the effect of helping a specific other with an organizationally relevant task or problem."
Conscientiousness	"Discretionary behaviors on the part of the employee that go well beyond the minimum role requirements of the organization, in the areas of attendance, obeying rules and regulations, taking breaks, and so forth."
Sportsmanship	"Willingness of the employee to tolerate less than ideal circumstances without complaining – to 'avoid complaining, petty grievances, railing against real or imagined slights, and making federal cases out of small potatoes.'"
Courtesy	"Discretionary behavior on the part of an individual aimed at preventing work-related problems with others from occurring."
Civic Virtue	"Behavior on the part of an individual that indicates that he/she responsibly participates in, as involved in, or is concerned about the life of the company."

Table 1: Dimensions of OCB (Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H. & Fetter, R., 1990, p. 115)

Research into OCB began in the early 1980s (Alizadeh, Darvishi, Kamran, & Emami, 2012), and the term was coined by Dennis Organ and his colleagues. This term

drew from Chester Barnard's concept of the "willingness to cooperate" and Daniel Katz's distinction between dependable role performance and "innovative and spontaneous behaviors" (P. Podsakoff, et al., 2000, p. 513). A review of the OCB literature reveals that almost 30 different behaviors have been identified as forms of Citizenship Behavior (P. Podsakoff, et al., 2000). However, because many of these behaviors are conceptually similar, they can be grouped into five main themes, or dimensions. These five main dimensions are: (1) Altruism, (2) Conscientiousness, (3) Sportsmanship, (4) Courtesy, and (5) Civic Virtue (P. Podsakoff, et al., 1990). See Table 1 for additional details about each of these dimensions.

The Courtesy and Sportsmanship dimensions involve behaviors generally directed toward other individuals (aka "OCB-I") (Williams & Anderson, 1991), whereas the other dimensions tend to be directed toward the organization as a whole. Although some OCB research focuses on one or the other of these behaviors, the lack of previous research dealing with the relationship between religious belief and OCB suggests that it is appropriate to examine that relationship for each dimension of OCB. Taking this approach will increase our understanding of the effects of religious belief on individual workplace interactions among employees as well as on the behaviors of the employees toward the organization in general.

Consequences of Organizational Citizenship Behavior

Because the consequences of OCB span from reward allocation decisions, withdrawal behaviors, job performance, customer satisfaction, and unit-level turnovers (Podsakoff, Whiting, Podsakoff, & Blume, 2009), "managers should give adequate importance to OCB because it is accepted as an indispensible condition for increased

organizational performance and effectiveness" (Dash & Pradhan, 2014, p. 24).

Furthermore, prior research has identified and grouped these consequences into two main categories: managerial evaluations of performance, and organizational performance and success (N. Podsakoff, et al., 2009; P. Podsakoff et al., 2000).

Managers may consider OCB when evaluating subordinates' performance because these behaviors make their own jobs easier and they believe it enhances organizational effectiveness (Organ, Podsakoff, & MacKenzie, 2006; N. Podsakoff et al., 2009). OCB ultimately enhances organizational effectiveness because it affects interpersonal relationships of employees. These behaviors that are directed at individuals (OCBI) "contributes to the organization indirectly by benefiting peers and co-workers" (Dash & Pradhan, 2014, p. 19). Therefore, managers may respond by more favorably evaluating subordinates' performance. Managers may also interpret OCBs to be indicators of how motivated subordinates are to make the organization effective and successful, which in turn serve as social cues of an employee's commitment to the success of the organization. Again, this may influence managers' appraisals of their subordinates' job performance. Therefore, employees who exhibit OCB should receive more favorable performance evaluations from their managers (N. Podsakoff, et al., 2009).

OCB may also contribute to the overall success of the organization, which is comprised of organizational effectiveness, customer satisfaction, and group turnover. Research shows several reasons why OCB enhances organizational effectiveness. First experienced employees who exhibit OCBs enhance the productivity of their less experienced peers by teaching them the best practices. The second reason is similar: employees who engage in Civic Virtue may offer their managers useful suggestions that

improve unit effectiveness, reduce costs, or free up the managers so they can spend their time on more productive tasks. Finally, OCBs enhance team spirit, morale, and cohesiveness, which thereby reduces the amount of time and energy spent on team maintenance functions and enhances the organization's ability to attract and retain the best people (N. Podsakoff, et al., 2009).

The second part of why OCB improves the performance and success of the organization is customer satisfaction. Researchers argue that employees who exhibit altruism (aka Helping Behavior) encourage teamwork among coworkers, and this enhanced cooperation allows the group to deliver their goods or services more effectively (N. Podsakoff, et al., 2009). As a result, customer satisfaction is increased. Additionally, they note that more conscientious and courteous employees will increase customer satisfaction because employees stay more informed and up-to-date on the products and services the company offers. Finally, employees who exhibit Civic Virtue by providing ideas on how to improve customer service increase customer satisfaction (N. Podsakoff, et al., 2009).

The third and final reason why OCB improves the performance and success of the organization is group turnover. Many of the OCBs that occur in organizations are directed at helping or providing support to coworkers. Employees who come to aid a coworker who is having difficulty with his or her job, for example, are providing support. Furthermore, employees who help alleviate disagreements and conflicts between coworkers are helping the organization by dealing with the conflict in a more effective manner. This behavior then builds stronger relationships among the group members and

subsequently reduces the likelihood of workers leaving the organization (N. Podsakoff, et al., 2009).

Antecedents of Organizational Citizenship Behavior

Because OCBs affect individual-level interactions, outcomes important to individuals, and perhaps even firm-level performance, it is beneficial to understand how these behaviors come about. Early research on the antecedents of OCB focused primarily on employee attitudes, dispositions, and leader supportiveness (Alizadeh, et al., 2012; P. Podsakoff, et al., 2000). The literature also shows that, over time, research focused on four major categories of antecedents: individual (or employee) characteristics, task characteristics, organizational characteristics, and leadership characteristics (P. Podsakoff, et al., 2000).

Individual characteristics. Individual characteristics include employee attitudes, dispositional variables, employee role satisfaction, and demographic variables. Employee attitudes include employee satisfaction, perceptions of fairness, organizational commitment (including both affective and continuance), and trust in the leader. These variables are the most investigated antecedents of OCB and have significant relationships with citizenship behaviors.

Dispositional variables include conscientiousness, agreeableness, positive affectivity, and negative affectivity. Even though conscientiousness and agreeableness are related significantly to both Helping Behavior and Organizational Compliance respectively, and positive affectivity is also positively related to altruism, evidence suggests that a substantial proportion of these relationships are due to common method variance, which is the "amount of spurious correlation between variables that is created

by using the same method—often a survey—to measure each variable" (Craighead, Ketchen, Dunn, & Hult, 2011, p. 578). However, the relationship between conscientiousness and generalized compliance is still significant even when controlling for common method variance.

Employee's role perceptions such as role ambiguity and role conflict, which are a "lack of specificity and predictability for an employee's job or role functions and responsibility" (Tang & Chang, 2010, p. 870) and "role conflict result[ing] from two or more sets of incompatible demands involving work-related issues" (Tang & Chang, 2010, p. 871) respectively, also have significant relationships with at least one of the dimensions of OCB. These variables have negative relationships with altruism, courtesy, and sportsmanship.

Demographic variables, too, have been studied in order to determine what influence they might have on employees' tendencies to engage in OCBs. However, these variables (employee tenure, gender, ability, professional orientation, need for independence, and indifference to rewards) are largely unrelated to OCB. The exception is indifference to rewards, which was negatively related to all dimensions of OCB.

Task characteristics. The second major category of antecedents and one that has been commonly studied is task characteristics. This category shows consistent relationships with citizenship behaviors. All forms of this category, task feedback, task routinization, and intrinsically satisfying tasks, are significantly related to altruism, courtesy, conscientiousness, sportsmanship, and civic virtue. There were positive relationships found between both task feedback and intrinsic satisfaction and OCB, while

tasks routinization was negatively related to OCBs (Alizadeh, et al., 2012; P. Podsakoff, et al., 2000).

Organizational characteristics. The third major category of antecedents is organizational characteristics this antecedent includes organizational formalization and inflexibility, advisory/staff support, cohesive group, rewards outside of the leader's control, spatial distance from the leader, and perceived organizational support. The variables of this category are somewhat mixed. Organizational formalization, organizational inflexibility, advisory/staff support, and spatial distance do not have consistent relationships with OCB. On the other hand, the variable group cohesiveness was found to be significantly and positively related to the dimensions of altruism, courtesy, conscientiousness, sportsmanship, and civic virtue. Perceived organizational support was also found to be significantly related to altruism, but rewards outside of the leader's control were negatively related to altruism, courtesy, and conscientiousness (P. Podsakoff, et al., 2000).

Leadership behaviors. The last major category of antecedents is leadership behaviors. This antecedent has been found to be an important predictor of OCB and can be divided into four groups: 1) transformational leadership behaviors, such as articulating a vision, 2) transactional leadership behavior, which includes contingent reward behavior, 3) the path-goal theory of leadership, which includes role clarification, and 4) the leader-member exchange theory of leadership. In general, the transformational leadership behaviors have consistent and significant positive relationships with altruism, courtesy, conscientiousness, sportsmanship and civic virtue.

The transactional leadership behavior has two forms, contingent reward behavior and non-contingent punishment behavior, and these are also significantly related to altruism, courtesy, conscientiousness, sportsmanship, and civic virtue. The contingent reward behavior is positively related to the dimensions of OCB while the non-contingent punishment behavior is negatively associated to OCB.

The last two categories are the path-goal theory of leadership and the leader-member exchange theory of leadership. Of the path-goal dimension, supportive leader behavior and leader role clarification were both found to be positively associated with OCB, while the leader-member exchange theory of leadership was also found to be positively related to the overall composite measure of OCB (Alizadeh, et al., 2012; P. Podsakoff, et al., 2000).

In summary, research shows that job attitudes, task variables, and various types of leadership appear to be the most strongly related antecedents of OCB (Alizadeh, et al., 2012; P. Podsakoff, et al., 2000). Among the personality characteristics, conscientiousness, agreeableness, and positive and negative affectivity have the most support as antecedents of OCB (Alizadeh, et al., 2012). Dispositional variables, which fall under individual characteristics, however, are less strongly related or unrelated to OCB.

Religion and Religious Belief

"Religion" is a broad concept with many varying definitions. In this paper, the working definition of religion "high levels of traditional religious belief; frequent involvement in religious institutions such as churches, synagogues, mosques, and temples; and engagement in religious practices such as reading scripture, worship, and

prayer" (McCullough & Willoughby, 2009, p. 69). Thus "religion" encapsulates both religious belief and religious behavior. Religious belief, also referred to as internal religiosity, or faith, is defined as "belief in God and a trusting acceptance of God's will" (Steiner, et al., 2010, p. 16). Religious behavior, or external religiosity, on the other hand, includes "all observable activities, which are undertaken in a religious context, in particular going to church" (Steiner, et al., 2010, p. 16).

Furthermore, people differ in their religious motivation (see Table 2). Some people hold religious beliefs and engage in religious practices because they find their primary motivation in religion; their religious belief is driven by intrinsic factors. Others, however, see religious belief as a means to their own ends, such as a satisfying social, a sense of security, and status (Allport & Ross, 1967); their religious belief is driven by extrinsic factors.

Dimensions of Religious Belief	Description of the dimensions
Intrinsic	"Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions."
Extrinsic	"Persons with this orientation are disposed to use their religion for their own ends…this orientation my find religion useful in a variety of ways – to provide security and solace, sociability and distraction, status and self-justification."

Table 2: Dimensions of Religious Belief (Allport & Ross, 1967)

With almost 95% of Americans expressing belief that there is a God, 81% of adults in America indicating religious affiliation (Kutcher, et al., 2010), and 86% saying

religion is important, or very important, to them (Abdel-Khalek, 2010), "religion is not something employers can realistically expect employees to 'leave at the door' when they come to work" (Kutcher, et al., 2010, p. 319). Because religious belief is such an important part of many people's lives, many studies have examined how it affects people. Consequently, "There is a wealth of information that suggests a positive relationship between religiosity and subjective well-being" (Abdel-Khalek, 2010, p. 68). Because of the positive consequences that studies show accompany religious belief and practices, Americans increasingly want their religion integrated into all the areas of their lives (Kutcher, et al., 2010). Correlations, for example, have been discovered between religiosity and physical and mental health, job attitudes, and ethical decision making (Kutcher, et al., 2010). Other research indicates that "believing in God has a positive impact on global happiness [and] life satisfaction . . ." (Steiner, et al., 2010, p. 16), and "studies in which personality was measured with informant reports (e.g., parents and teachers) or expert ratings have shown that conscientiousness and agreeableness are positively associated with religiousness" (McCullough & Willoughby, 2009, p. 73).

Furthermore, it was "found that even when controlling for a variety of potential confounds, people who were highly agreeable in early childhood went on to have high levels of religiousness (based on expert ratings) through early adulthood" (McCullough & Willoughby, 2009, p. 73). Conscientiousness, agreeableness, and satisfaction were all found to be positively associated with religion (Kutcher, et al., 2010; McCullough & Willoughby, 2009), and these, as mentioned earlier, are also individual-level antecedents of OCB. Studies also found that Christian university students and adults indicated that during their important religious experience, they perceived themselves as high in

agreeableness and conscientiousness (McCullough & Willoughby, 2009), and because religious belief has also been found to have positive relationships with physical and mental health and ethical decision making, some organizations support and encourage expressions of religion and faith in the workplace (Kutcher, et al., 2010).

Hypotheses about Religion and OCB

The pervasiveness of religious belief among members of the U.S. population and the desire to act in accordance with those beliefs in the various roles that individuals play – including "employee" – suggest that there is a possible positive relationship between religious belief and OCB in the workplace.

Because this paper is primarily concerned with the relationship between religious beliefs and OCB, the main category that this study will be focusing on is Individual (employee) characteristics. The reason for this is because job satisfaction, conscientiousness, and agreeableness are individual attitudes and characteristics that, in addition to being significantly related to OCB (P. Podsakoff, et al., 2000), are also positively associated with religious belief (Kutcher, et al., 2010; McCullough & Willoughby, 2009). Moreover, conscientiousness and agreeableness were related significantly to altruism, or helping behavior, and generalized compliance (organizational compliance). The correlation between conscientiousness and altruism was shown to be non-significant when self-rated OCBs were excluded from the analysis, but the relationship between conscientiousness and generalized compliance, even though weaker, is still significant when the common method variance is controlled (P. Podsakoff et al., 2000).

With the given information about religion and OCB, I hypothesize the following:

Hypothesis 1: Religious belief is positively related to Altruism and will explain incremental variance above what is explained by job satisfaction or organizational commitment.

Hypothesis 2: Religious belief is positively related to Conscientiousness and will explain incremental variance above what is explained by job satisfaction or organizational commitment.

Hypothesis 3: Religious belief is positively related to Sportsmanship and will explain incremental variance above what is explained by job satisfaction or organizational commitment.

Hypothesis 4: Religious belief is positively related to Courtesy and will explain incremental variance above what is explained by job satisfaction or organizational commitment.

Hypothesis 5: Religious belief is positively related to Civic Virtue and will explain incremental variance above what is explained by job satisfaction or organizational commitment.

Chapter 3: Methodology

Procedure

I collected the data required to analyze my hypotheses by administering a survey. The survey was presented electronically via an e-mail message inviting potential participants to take part by completing a web-based survey instrument. Participants should have been able to complete the survey in 15-20 minutes. The survey included the following measures.

Measures

Religion scale

The scale I used to measure the degree of religiousness consisted of two sections (see Appendix A), extrinsic and intrinsic. The extrinsic subscale consisted of 12 questions and seeks to measure how a person uses his or her religion. The intrinsic subscale consisted of 9 questions and aims to measure how the person lives his religion. The scale comes from Allport and Ross (1967), and the answers range from "strongly agree" to "strongly disagree," with a midpoint of "neutral."

OCB scale

I measured OCB with the Altruism, Conscientiousness, Sportsmanship, Courtesy, and Civic Virtue subscale items created by Podsakoff, MacKenzie, Moorman, and Fetter (1990). Each subscale consisted of five items that utilize a 7-point Likert-type scale with values ranging from "strongly disagree" through "strongly agree," with a midpoint of "neither agree nor disagree."

Control Variables

Based on prior research (Alizadeh, et al., 2012; Dash & Pradhan, 2014; P. Podsakoff, et al., 2000), I have included job satisfaction and organizational commitment as my control variables. With previous research showing these variables as antecedents and having positive relationships with OCB, it is important to control for these variables so I know if religiosity explains any variance beyond what is explained by these variables.

Chapter 4: Results

All hypotheses were tested using multiple regression analyses in which job satisfaction and organizational commitment were included as control variables. Table 3 contains detailed results for each hypothesized relationship.

Dependent Variables	Altruism	Conscienti o-usness	Sportsmanshi p	Courtes y	Civic Virtue
Hypotheses	H1	H2	H3	H4	H5
Control Variables					
Job Satisfaction	.19	.14	.24	.17**	.12
Org. Commitment	.22*	.08	-.17	.08	.31*
Independent Variables					
Extrinsic Religiosity	-.09	.06	-.14	-.07	.07
Intrinsic Religiosity	.29**	.30**	-.08	.33***	.24
Model F	13.14	6.34	1.25	12.15	7.68
R Squared	.30	.17	.04	.28	.20
Adjusted R Squared	.28	.14	.01	.26	.17

Table 3: Results of Survey

Hypothesis 1 predicted a positive relationship between religious belief and the helping dimension of OCB and received partial support. The predicted relationship held for intrinsic religiosity ($\beta = .29$, $p < .01$) but not for external religiosity ($\beta = -.09$).

Hypothesis 2 predicted a positive relationship between religious belief and the dimension of conscientiousness and also received partial support. The predicted relationship held for intrinsic religiosity ($\beta = .30$, $p < .01$) but not as much for external religiosity ($\beta = .06$).

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Hypothesis 3 predicted a positive relationship between religious belief and the sportsmanship dimension of OCB and did not receive support. The predicted relationship was not supported for either intrinsic religiosity ($\beta = -.08$) or external religiosity ($\beta = -.14$).

Hypothesis 4 predicted a positive relationship between religious belief and the courtesy dimension of OCB and received partial support. The predicted relationship held for intrinsic religiosity ($\beta = .33$, $p < .001$) more than any other dimension that was tested but it did not hold for external religiosity ($\beta = -.07$).

The last hypothesis predicted a positive relationship between religious belief and the dimension of civic virtue and received partial support. The predicted relationship held true for intrinsic religiosity ($\beta = .24$) and yielded minimal support for extrinsic religiosity ($\beta = .07$).

In summary, the results of this study show that, with the exception of sportsmanship, intrinsic religiosity generally had a positive relationship with the dimensions of OCB. Extrinsic religiosity, however, tended to have a negative relationship with OCB, with three of the five dimensions tested (altruism, sportsmanship, and courtesy) showing a negative relationship.

Chapter 5: Discussion

After reviewing the literature on OCB and religion, I believed religiosity would have a positive relationship with the dimensions of OCB. This assumption was partially supported by the statistical results presented in chapter 4, but there were some interesting findings that did not support my assumption.

The results of this study show that intrinsic religiosity has a positive relationship with all of the dimensions of OCB, with the dimension of sportsmanship being the exception. However, extrinsic religiosity appeared to have the opposite effect on OCB. The results show extrinsic religiosity having a negative effect on three of the five dimensions of OCB. Even though the negative effects on these three dimensions, altruism, sportsmanship, and courtesy, were minimal, the relationships were negative nevertheless.

Interestingly, the results show that the dimension of sportsmanship was the one dimension that did not have a positive relationship with intrinsic religiosity and the only dimension that has a negative relationship with both intrinsic and extrinsic religiosity. With sportsmanship being a "willingness of the employee to tolerate less than ideal circumstances without complaining" (P. Podsakoff, et al., 1990, p. 115), and extrinsic religiosity being a "sort of religion that gives religion a bad name" (Donahue, M. J., 1985, p. 416), it is not overly surprising to see extrinsic religiosity having negative relationships with various dimensions of OCB, even though it has been shown to have a positive relationship with OCBO (a particular facet of OCB which, unlike OCBI which was briefly mentioned in chapter 2, is a type of OCB that has the organization as the target of the behavior and not the individual) (Khalid, Rahman, Madar, & Ismail, 2013).

However, with research showing numerous positive effects (Laher, 2007), intrinsic religiosity having a negative relationship with sportsmanship is more of a puzzle to figure out. Perhaps an explanation of this result could be rooted in the fact that even though research has identified various positive effects of intrinsic religiosity, some research has shown that, even though a minority of religious people was actually less prejudiced, on average most religious people are more prejudiced (Allport & Ross, 1967). Furthermore, even though people with extrinsic religious orientation displayed more prejudices than people with intrinsic religious orientation, intrinsic religiosity was still found to have a connection to prejudices. So if someone is prejudiced and looks down on someone, perhaps this arrogance could hinder one's ability to tolerate less than ideal circumstances and is a possible reason for such results. However, this is pure speculation, and future research is needed in order to gain more knowledge and understanding about this area.

Directions for Future Research

The findings of this study suggest some directions for future research. Additional work is needed to better understand why extrinsic and intrinsic religiosity affects the dimensions of OCB the way they do. For example, it is not clear why extrinsic religiosity has mostly negative relationships with the dimensions of OCB, or why sportsmanship is the only dimension that intrinsic religiosity is negatively related to while all the other dimensions of OCB showed positive relationships to intrinsic religiosity. Exploring these findings further could provide a better understanding of how and why extrinsic and intrinsic religiosity effects organizations and the implications of such effects.

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Appendices

Appendix A: Informed Consent

Today I would like to invite you to participate in my honors thesis research project, which seeks to examine employee workplace behavior. If you decide to participate in this project, you will complete a simple questionnaire that includes questions about you and your religious beliefs. It should take no more than 15-20 minutes for you to complete the questionnaire and it is completely anonymous. All of the questions asked will be multiple choice questions. Your participation in this project is completely voluntary, and you may withdraw from this study at any time without penalty, prejudice, or loss of benefits. All personal information is strictly confidential, and no names will be disclosed. Your decision whether or not to participate in this study will not jeopardize your future relations with your employer. My honors thesis advisor and I will be the only people who will have access to the password protected responses. If you are willing to participate in this study, please follow this link (link added later) to complete the survey.

Questions concerning the research, at any time during or after the project, should be directed to Joel Ivy at 601-692-4237 or Joel.Ivy@eagles.usm.edu, or Dr. Bruce Gilstrap at 601-266-6278 or Bruce.Gilstrap@usm.edu. This project and this consent form have been reviewed by the Institutional Review Board, which ensures that research projects involving human subjects follow federal regulations. Any questions or concerns about rights as a research participant should be directed to the Chair of the Institutional Review Board, The University of Southern Mississippi, 118 College Drive #5147, Hattiesburg, MS 39406-0001, (601) 266-5997.

Thank you in advance for your participation.

Joel Ivy

Appendix B: Religious Belief Scale Items

Respondents were asked to indicate their agreement or disagreement with each of the items listed below, using a 5-point scale ranging from "strongly disagree" through "strongly agree," with a midpoint of "neutral."

Extrinsic subscale

1. Although I believe in my religion, I feel there are many more important things in my life.

2. It doesn't matter so much what I believe so long as I lead a moral life.

3. The primary purpose of prayer is to gain relief and protection.

4. The church is most important as a place to formulate good social relationships.

5. What religion offers me most is comfort when sorrows and misfortune strike.

6. I pray chiefly because I have been taught to pray.

7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.

8. A primary reason for my interest in religion is that my church is a congenial social activity.

9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.

10. One reason for me being a church member is that such membership helps to establish a person in the community.

11. The purpose of prayer is to secure a happy and peaceful life.

12. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do.

Intrinsic subscale

1. It is important for me to spend periods of time in private religious thought and meditation.

2. If not prevented by unavoidable circumstances, I attend church.

3. I try hard to carry my religion over into all my other dealings in life.

4. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.

5. Quite often I have been keenly aware of the presence of God or the Divine Being.

6. I read literature about my faith (or church).

7. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.

8. My religious beliefs are really what lie behind my whole approach to life.

9. Religion is especially important because it answers many questions about the meaning of life.

Appendix C: OCB Scale Items

Respondents were asked to indicate their agreement or disagreement with each of the items listed below, using a 7-point scale ranging from "strongly disagree" through "strongly agree," with a midpoint labeled "neither agree nor disagree." Reverse coded items are indicated by (R).

Altruism

Helps others who have been absent.

Helps others who have heavy work loads.

Helps orient new people even though it is not required.

Willingly helps others who have work related problems.

Is always ready to lend a helping hand to those around him/her.

Conscientiousness

Attendance at work is above the norm.

Does not take extra breaks.

Obeys company rules and regulations even when no one is watching.

Is one of my most conscientious employees.

Believes in giving an honest day's work for an honest day's pay.

Sportsmanship

Consumes a lot of time complaining about trivial matters. (R)

Always focuses on what is wrong rather than the positive side. (R)

Tends to make "mountains out of molehills." (R)

Always finds fault with what the organization is doing. (R)

Is the classic "squeaky wheel" that always needs greasing. (R)

Courtesy

Takes steps to try to prevent problems with other workers.

Is mindful of how his/her behavior affects other people's jobs.

Does not abuse the rights of others.

Tries to avoid creating problems for coworkers.

Considers the impact of his/her actions on coworkers.

Civic Virtue

Attends meetings that are not mandatory, but are considered important.

Attends functions that are not required, but help the company image.

Keeps abreast of changes in the organization.

Reads and keeps up with organization announcements, memos, and so on.

Appendix D: IRB Approval Letter

THE UNIVERSITY OF
SOUTHERN MISSISSIPPI.

INSTITUTIONAL REVIEW BOARD
118 College Drive #5147 | Hattiesburg, MS 39406-0001
Phone: 601.266.5997 | Fax: 601.266.4377 | www.usm.edu/research/institutional-review-board

NOTICE OF COMMITTEE ACTION

The project has been reviewed by The University of Southern Mississippi Institutional Review Board in accordance with Federal Drug Administration regulations (21 CFR 26, 111), Department of Health and Human Services (45 CFR Part 46), and university guidelines to ensure adherence to the following criteria:

- The risks to subjects are minimized.
- The risks to subjects are reasonable in relation to the anticipated benefits.
- The selection of subjects is equitable.
- Informed consent is adequate and appropriately documented.
- Where appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of the subjects.
- Where appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of all data.
- Appropriate additional safeguards have been included to protect vulnerable subjects.
- Any unanticipated, serious, or continuing problems encountered regarding risks to subjects must be reported immediately, but not later than 10 days following the event. This should be reported to the IRB Office via the "Adverse Effect Report Form".
- If approved, the maximum period of approval is limited to twelve months.
  Projects that exceed this period must submit an application for renewal or continuation.

PROTOCOL NUMBER: **14021102**
PROJECT TITLE: **The Effects of Religion on Organizational Citizenship Behavior**
PROJECT TYPE: **New Project**
RESEARCHER(S): **Joel Ivy**
COLLEGE/DIVISION: **College of Business**
DEPARTMENT: **Management and International Business**
FUNDING AGENCY/SPONSOR: **N/A**
IRB COMMITTEE ACTION: **Expedited Review Approval**
PERIOD OF APPROVAL: **02/27/2014 to 02/26/2015**

Lawrence A. Hosman, Ph.D.
Institutional Review Board