The Measurement of Christian Workers' Citizenship Behaviour in Contemporary Workplace in Kumasi, Ghana

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Abstract

The purpose of this study is to demonstrate an adaptation of organisational citizenship behaviour scale for measuring Christian workers' behaviour. This study used self-reported questionnaire from 530 valid respondents for analysis. This technique is intended to improve organisational citizenship behaviour measurement and its extended practice among Christians whose faith requires them to do same. Two dimensions of organisational citizenship behaviour are important in the context of Christian workers in Kumasi. The Christian workers are found to exhibit citizenship behaviour in line with their faith. The research implication to this finding is that, other organisational citizenship behaviour scales should be applied on Christian workers to compare results. Also, same measurement method should be used on other faith workers and compare the results with this modified organisational citizenship behaviour measurement. Further research should be tested on other faith workers in abroad for in depth understanding of the construct. The practical implication of this study shows that, management of organisations can have better understanding of Christian workers' behaviour at the work place, thereby improving the usefulness of the Christian faith at the work place. The current findings have provided valuable insights into organisational citizenship measurement in Ghana as given by Christian workers.

Keywords: organisational citizenship behaviour, Christian workers, altruism, commitment, faith-work practice, measurement.

1. Introduction

Most organisations in developing countries are noted of low productivity, cynicism, corruption, unqualified condition of service, employment insecurity, unfair treatment and inconsiderate employees. These situations have made the practice of faith at the workplace more challenging for many Christians. However, Christian workers ability to demonstrate their faith at workplace can have significant effect on workplace harmony, increased productivity, human well-being and the reversal of some of the worst scourges in organisations. There was also a great curiosity among other researchers regarding why employees should undertake organisational citizenship behaviour. John W. Newstrom (2009) has talked about three reasons for 'good soldiers' to engage in citizenship behaviour: (i) their personality disposes them to do so; (ii) they hope to receive special recognition or rewards; (iii) and they are to build image enhancement.

It is important to clarify the need for Christians to practice their faith in the work they do in organisations. From the economic and management point of view, employees are fundamental to the economic progress of organisations (Drucker, 2002; Say, 1845; Smith [1776] 1937; Schumpeter, 1934; Stevenson & Jarillo, 1990) and both intrinsic and extrinsic motivations should be promoted to achieve higher productivity. In addition, the values and beliefs of employees positively impact on organisational culture, work performance and sustainable competitiveness of organisations (Barney, 1986; Leonard-Barton, 1992; Chewning, Eby & Roels, 1990; Goossen & Stevens, 2013; Howard & Welbourn, 2005; Malloch, 2008; Miller, 2007; Mitroff & Denton, 1999; Nash, 1994; Nash & McLennan, 2001; Pruzan & Pruzan Mikkelsen, 2007). There is also extensive ignorance of the contribution of Christian workers to co-workers' well-being, and the fight to workplace cynicism, suspicion, and antagonism (Gorringe, 1999; Duchrow & Hinkelammert, 2004, 2012; Ramadan, 2003). There is also theoretical motivation for research into Christian workers' faith-work practice. It is generally recognised that workplace environment in developing and emerging economies differs considerably from that in developed ones. For example, whilst corruption is a global phenomenon, it is widely acknowledged to be of greater concern in developing countries as it impacts on productivity and organisational performance (Acemoglu & Robinson, 2013; North, 1990; and Robinson, 1998). The practice of faith at workplace is relevant as those faiths place specific expectations on Christian workers adherents regarding issues of helping one another, selflessness, loyalty, truth and honesty.

For Christians, the book of Proverbs teaches wholesome attitude of patience, self control, humility, contentment, fidelity, love for one another and diligence which are important requirement to healthy work environment. On the contrary, the same book despises anger, pride, envy, hatred and laziness which are also counterproductive (Proverbs 10:1-32). The Apostle Paul encouraged Christians to persevere in the cause of Jesus Christ and to endure hardship. He encouraged Christians to work hard so that they can present themselves to God and receive His approval (2 Timothy 2:15). There is also biblical instruction to Christian employees to obey their employers in the things they do. Christians are required to please employers all the time but not just when employers are watching them. Christians are mandated to serve employers sincerely because of their reverent

fear of the Lord and to work willingly at whatever they do as though they are working for the Lord rather than for people. There is biblical reminder that, Christians shall be given eternal inheritance as reward for serving Master Christ (Colossians 3: 18-24). These standpoints are endorsed unreservedly by Christian workers and managers of organisations.

None of the above reasons is to suggest that Christian workers have the monopoly on righteous behaviour at workplace. Employees of different faiths do have valuable contributions to make in workplace harmony. Hopefully, this article seeks to inspire deeper understanding of employees' organisational citizenship behaviour practice in the context of different organisational types, gender, years of work and church denomination by using Sharma and Jain's (2014) Organisational Citizenship Behaviour scale. Though, research in this field has begun in a couple of decades back, most of such researches are not focused on Christian workers in developed economies. The shortage of such research from emerging and developing countries is a third important motivation for some researchers. There is also an emerging theoretical consensus that both leaders and followers who have an inner life are more likely to exhibit such life at the workplace.

1.1 Review of Historical Development of Faith-Work Practice
Some writers including St. Benedict (c. 480–543) has indicated that, faith and work complement each other to ensure good work performance and spiritual development. Author's from this school have espoused that hours of work is as holy as hours of prayers as both provide discipline for the body and soul to serve good end. These writers tend to influence monastic and the lay to understand the holiness of labour. In the days of the Reformation, Martin Luther reiterated the holiness of work done by lay people, which he thought had been underestimated by the Church's gradual elevation of monastic life over the life of the laity through the medieval period. Luther claimed that all people, whatever their calling, should "seek perfection" in their works, attaining holiness through the discipline of working faithfully.

In the era of the Industrial Revolution, Protestants also developed work ethics that aimed to spiritualize the workplace. Through the concept of "calling," the Protestant Work Ethics task Christian workers to be responsible for doing their best in their places of work rather than disconnecting from their work schedules in the quest for perfection (Buchholz & Rosenthal, 2003). Although such ethics gave meaning to work and the workplace, it carried a cynical view of humankind (Mobley, 1971 as cited by Fry & Geigle, 2014). In the Protestant Work Ethics view, humans are fundamentally sinful and must deny themselves earthly pleasures to avoid God's displeasure and to reach heaven. This development during the Industrial Revolution strengthened the Protestant views by proclaiming objectivity and displacing the focus on free will (Mason, 2003). This worldview considers humanity as unwavering and materialistic in nature (Mobley, 1971 as cited by Fry & Geigle, 2014).

This faith-work practice influences thoughts about organisational management. The conventional scientific concept of "cause and effect" has shown that the past predicts the future, and that the supreme controlling agent must be in authority. Therefore, classical management theory, rooted in the Protestant Work Ethic, is emphatic on the need to exercise domineering rule and power to minimise employee conflict and resistance to work. The problem is that humans do not conform to this kind of universe. Human beings are unpredictable, endowed with free willpower, possess imagination, hope, faith, ambitions, creativity, and the capacity for growth.

The antecedents of faith-work practice can also be dated back to the late 19th century in Europe and the United States. The development was in response to the perceived lack of interest on the part of the Church toward lay people's experiences in the secular workplace. David Miller (2007) has organized faith-work practice into three periods. The first part was the Social Gospel era (1890s - 1945) where Walter Rauschenbusch (Protestant clergyman) and Bruce Barton (Protestant advertising executive) each rediscovered the relevance of the gospel to issues of work and society (Rauschenbusch, 1912). Rauschenbusch promoted Social Gospel and tasked Christians to address both personal and societal transformation by entering into business activities and transform it from the inside. Barton (1924) also focused on Jesus as a role model for business leaders. In 1891, Pope Leo XIII also published his social encyclical to support the need for Catholics to work. The second period started during the economic depression after the Second World War (1946 – 1985). In this period, most authors including Miller (2007) focused on the laity and their work in the world. The works of these authors were complemented by special-purpose groups such as International Christian Leadership, Full Gospel Businessmen's Fellowship International, the Audenshaw Foundation, and the Coalition for Ministry in Daily Life. Among Catholics, the Second Vatican Council (1962–1965) acknowledged the laity's work in the world as equally important as the clergy's work in the Church. The third era witnessed integration of faith and work practice which started since mid 1980s. In this period, Christians are tasked not to park their souls at the door but to bring their whole selves (body, mind, heart, and soul) to work. It is in the spirit of this third era that this research has been conducted.

The faith-work practice emphases the importance of religion, its potential value for sustainable

competitiveness, workplace harmony, and compelling new influence for the deepness and span of holiness at work. The integration of faith and work has had positive implications at the personal level, as well as for organisational ethic behaviours for value creation. The study of religion has often investigated beliefs, rituals, and practices, and how they have manifested in various spheres of life. For many, faith is what shapes and informs value systems, ethics, character, leadership, and attitude towards work. Research has shown that most students, workers, marketplace professionals, and leaders want to live a holistic life by integrating, faith and work, but have few resources to help them do that (Miller & Ewest, 2013). At the same time, increasing expressions of religion and spiritual practices at work have presented a threat of divisiveness and discrimination. Miller (2007) documented the surprising abdication of this field by the Church and theological academy. Ironically, this field of study has been embraced by management scholars. Since 1990, there is a steady publication of books and articles on spirituality in the workplace and growing academic interest in Christian workers behaviour at the workplace (Fry & Geigle, 2014; Fagley & Adler, 2012; Carroll, 2013; Hill, Jurkiewicz, Giacalone & Fry, 2013; Bolman & Deal, 1995; Jaworski, 1996; Marc Gunther, 2001).

Mitroff and Denton (1999), have offered the first large-scale empirical study of the Spirituality and Religion in the Workplace phenomenon. They concluded that most organizations suffer from spiritual impoverishment. The authors have offered models that can be used to promote spirituality in organizations to reduce acrimony, conflict, controversy, and division over fundamental beliefs and values. As the concept of faith-work practice continue to gain strength and interest in management lessons, many authors have worked to legitimise the study of faith-work practice while simultaneously paving the way to integrate this emerging concept into the leadership study and practice.

Faith-work practice has also incorporated the dimension of the spiritual wellbeing construct, in which employees feel a sense of purpose and direction (Paloutzian, Emmons, & Keortge, 2003). Other scholars have indicated that faith-work practice can be cultured to increase organizational performance. Reder (1982) has found that spirituality-based organizational cultures are most productive, and have capacities to dominate their markets (Duchon & Plowman, 2005; Elm, 2003; Fry et al., 2011; Garcia-Zamor, 2003). Hicks (2003) has analysed writings and issues on faith-work practice and have concluded that employees should not be encouraged to leave their souls at the door. Any attempt to separate faith from work turn to end in inexperience and ineffective work practice. Hicks contented that, organisational leadership should promote work environment for employees to express their faith and respect other people's faith at the workplace.

1. Literature Review on Employees Citizenship Behaviour Measurements and Related Outcomes

A good number of researchers have concluded that organisational citizenship behaviour can be measured by altruism, compliance, courtesy, sportsmanship, loyalty and civic virtue. Different measures have been designed and developed by researchers and have been successfully applied in diverse culture settings.

The first scale was designed by Bateman and Organ (1983) which was used to measure organizational citizenship behaviour. Their measurement was a 30 item scale made up of items like cooperation, altruism, compliance, punctuality, housecleaning, protecting company property, conscientiously following company rules and dependability. In the works of Van Dyne et al (1994), organisational citizenship behaviour can be measured by employee's obedience, loyalty and participation. Van Dyne et al (1994) also suggested two determinants of Organisational Citizenship Behaviour. The first determinant was attitudinal with items such as job satisfaction, fairness, commitment, and leader supportiveness. The second determinant was dispositional with items like conscientiousness, agreeableness, positive affectivity and negative affectivity. Fred Luthans (2011) found three dimensions of organisational citizenship behaviour namely loyalty, service delivering, and participation, and concluded that all the dimensions lead to high performance and increase work effectiveness.

Smith, Organ and Near (1983) have also developed 16-item measurement scale to organisational citizenship behaviour. According to them, citizenship behaviours comprise dimensions that affect individual and group functioning. The group functioning was regarded as a function of the formal organization and the logic of facts. The dimensions identified were altruism and generalized compliance. Podsakoff, Mackenzie, Moorman, and fetter (1990) also identified five factors of organizational citizenship behaviour, namely altruism, conscientiousness, sportsmanship, courtesy and civic virtue. Williams and Anderson (1991) classified organizational citizenship behaviour into two broad categories with 14-item scale made up of 7 items on OCBO and 7 items on OCBI. The first category was OCBO which are behaviours that benefit the organization in general like given advance notice when unable to come to work and adheres to informal rules devised to maintain order. The second category was OCBI which are behaviours that immediately benefit specific individuals and indirectly through this means contribute to the organization such as helping others who have been absent, take personal interest in other employees' welfare.

Podsakoff and MacKenzie (1994) came with a 14 item scale which identified two new forms of organisational citizenship behaviours namely peacekeeping and cheerleading along with the other conventional forms like Altruism, Courtesy, Civic Virtues and sportsmanship. Another organisational citizenship behaviour

measurement scale was developed by Van Dyne, Graham and Dienesch (1994) to serve the need for Political Science literature. The authors explain the fundamental categories as organizational obedience which reflects acceptance of the necessity and desirability of national rules and regulations governing organizational structure, job description and personnel policies. These authors had 34-item scale comprising items such as obedience, loyalty, social participation, advocacy participation and functional participation. The Van Dyne et al (1994) measurement scale acted as theoretical foundation for Moorman and Blakely (1995) when they came out with another scale on organisational citizenship behaviour. Moorman and Blakely (1995) developed 19-item scale that comprised of items on Interpersonal Helping, Individual initiative, Personal industry and Loyal Boosterism dimensions.

A review of the literature on organisational citizenship behaviour measurement again shown that, a number of the research findings and measures were influenced by western culture. In this regard, some researchers began work on organisational citizenship behaviour that has culture specification and global appeal. Farh, Earley and Lin (1997) came out with a global scale measurement on organisational citizenship behaviour. These authors developed 20-item organisational citizenship behaviour scale that has China work culture appeal. The dimensions identified comprised of items on identification with the company, altruism towards colleague, conscientiousness, interpersonal harmony and protecting company resources dimensions. Bakhshi Arti and Kumar Kuldeep (2009) developed 30-item measurement scale for Indian organisations on conscientiousness, courtesy, sportsmanship, helping co-workers and civic virtue dimensions. Sharma Vivek and Jain Sangeeta (2014) also developed 36-item measurement scale for Indian manufacturing sector. The dimensions for their scale were altruism, Organizational compliance, Sportsmanship and Loyalty. The literature on organisational citizenship behaviour can be summarised in the table 1 below.

Table 1: Summary of Prior Research

Author(s)	Organisational Citizenship Behaviour Dimensions used	Number of items in Organisational Citizenship Behaviour Dimensions	Target Population
Singh and Kolekar (2015)	Conscientiousness, courtesy, helping behaviour and sportsmanship.	10	Non-Teaching staff in College
Sharma and Jain (2014)	Altruism, organisational compliance, sportsmanship and loyalty	36	Manufacturing sector
Fred Luthans (2011)	Loyalty, service delivery and participation	Not clearly stated	Not clearly stated
Bakhshi Arti and Kuma Kuldeep (2009)	Conscientiousness, courtesy, helping behaviour, sportsmanship, and civi virtue.	30	Not clearly stated
Deborah L. Kidder (2002)	Altruism and civic virtue		Not clearly stated
Farh, Earley and Lin (1997)	Identification with company, altruism, Conscientiousness, interpersonal harmony and protecting company resources	20	Not clearly stated
Moorman and Blakely (1995)	Interpersonal helping, individual initiative, personal industry and loyal boosterism	19	Not clearly stated
Van Dyre, Graham, and Dienesch (1994)	Obedience, loyalty, social participation, advocacy participation and functional participation.	34	Not clearly stated
Padsakoff and Mackenzie (1994)	Peacekeeping and cheerleading	14	Not clearly stated
Williams and Anderson (1991)	OCBO and OCBI	14	Not clearly stated
Padsakoff, Mackenzie, Moormand and Fetter (1990)	Altruism, conscientiousness, sportsmanship, courtesy and civic virtue	Not clearly stated	Not clearly stated
Smith, Organ and Near (1983)	Altruism and generalised compliance	16	Not clearly stated

Source: Banahene, S. (2017)

This study used Sharma and Jain (2014) organisational citizenship behaviour measurement scale which is fairly new and has a number of the dimensions and items found in the other measurement scales.

3. Method
3.1 Introduction
This study used self administered questionnaires which were distributed to Christian workers in Kumasi to collect individual data on their self assessment using Sharma and Jain (2014) Organisational Citizenship Behaviour measurement scale. The survey lasted for approximately two and half months. The valid responses

used were from 530 Christian workers out of the 590 questionnaires distributed. The mode of time spent by respondents at their current work positions is between 6 and 10 years. The gender distribution in the study were 300 females (60%) and 230 (40%) male.

3.2 Measures

The instruments were designed for individual level unit of analysis. Each respondent in the study was required to complete a modified four dimension measures on Organisational Citizenship Behaviour as designed by Sharma and Jain (2014). All the four dimensions were measured on 7-point Likert Scale ranging from 1 as strongly agree to 7 as strongly disagree to the statements. The dimensions from Sharma and Jain's (2014) measurement scale used were altruism, organisational compliance, sportsmanship and loyalty.

To assess the reliability of the measurement items of all the variables, an internal consistency check was carried out. The Cronbach's alpha from the test yielded a record of 0.905 for altruism with 22 items, 0.806 for organisational compliance with 5 items, 0.656 for sportsmanship with 6 items, 0.603 for loyalty with 3 items. These are good cut-off line of reliability as recommended by Hair, Black, Babin, Anderson, and Tatham (2006). Content validity that was used to assess the measurement instruments was done in the pre-tested stage by soliciting the expert opinions of three faculty members who are research specialists in quantitative methodology and organizational behaviour disciplines. The scale was then pre-tested on 25 respondents who were Christian workers from different Church denominations as suggested by Sekaran and Bougie (2010). Factor analysis (FA) was also performed on the construct under study. Factor extraction was executed and any Eigenvalue that was greater than one (1) was adopted. To further simplify the interpretation and seek a simpler structure, the Orthogonal technique and the Varimax rotation was then performed. The Varimax rotated principal components factor revealed four structure factors. The factor loading recorded loading of between 0.505 and 0.681. Given all the items extracted with records above 0.5, three (3) items were deleted. With varimax rotation and factor loading of minimum 0.5 as suggested by Heir et al. (2006) the results of construct validity testing were practically significant. In this regard, 27 items fell in factor 1 which was named as altruism, 4 items in factor 2 which is also named as commitment, and 1 item each in factors 3 and 4. The factors 1 and 2 were those used in this study. Further Cronbach's alpha test yielded 0.934 for factor 1, 0.732 for factor 2. This two factor structure is similar to Smith et al (1983) two facets of organisational citizenship behaviour called altruism and general compliance with 0.91 and 0.81 Coefficient alpha reliability respectively. Organ and Konovsky (1989) had similar two factor structure with coefficient alpha reliability for altruism of 0.89 and compliance of 0.91.

4. Result

This research used questionnaire that was an adopted version of Sharma and Jain (2014) organisational citizenship behaviour scale. Factor analysis was carried out to test construct validity. Then, varimax rotation and factor loading with a minimum of 0.5 as suggested by Hair et al. (2006) was used to achieve the construct validity test which is practically significant. The items that have the construct validity with the use of factor analysis were tested for their reliability. The means and standard deviation are provided in table 2 below.

Table 2: Summary of Mean and Standard Deviation Scores

Bio-data	Particulars	Total Number	Altruism		Commitment	
			Mean	Stand Dev	Mean	Stand Dev
Gender	Male	297	2.42	0.87	3.12	1.24
	Female	233	2.41	0.80	3.08	1.29
	Total	530	2.42	0.84	3.10	1.26
Work Sector	Public Sector	274	2.51	0.86	3.14	1.18
	Private Sector	256	2.32	0.82	3.06	1.35
	Total	530	2.42	0.84	3.10	1.26
Years worked	Up to 5 years	362	2.40	0.85	3.07	1.27
	5 to 10 years	117	2.48	0.82	3.17	1.24
	Above 10 years	51	2.41	0.81	3.23	1.28
	Total	530	2.42	0.84	3.10	1.26

The mean statistics in table 2 shows that, Christian workers exhibit good organisational citizenship behaviour based on the scale used in the study. As regards the dimensions used in the study, Christian workers show altruism behaviour better that commitment at workplace. In terms of specifics, female Christian workers show altruism and commitment behaviour than their male counterpart. The work sector mean statistics indicates that, Christian workers in the private sector also show more altruism and commitment behaviour than those in the public sector. In terms of the years worked Christian workers who have worked in their present organisations for 5 years show more altruism and commitment behaviours than the rest. However, those who have work for

more than 10 years show more altruism behaviour than those who have worked between 5 and 10 years. On the contrary, those who have worked for their organisation for more than 10 years show more commitment than those with 5 to 10 years.

The output from the data analysis using stata (13) shows the relationships among variables used in the study. Output 1 shows the regression analysis of Christian workers altruism behaviour on work sector, gender, years worked, and denomination. The output 2 also shows the regression analysis of commitment on work sector, gender, years worked, and denomination.

Output 1: Regressions Analysis of Altruism on Work, Gender, Years and Denomination

Source	SS	df	MS		Number of obs	=	530
					$F(4, 525)$	=	1.89
Model	5.33143564	4	1.33285891		Prob > F	=	0.1102
Residual	369.533903	525	.703874101		R-squared	=	0.0142
					Adj R-squared	=	0.0067
Total	374.865339	529	.70863013		Root MSE	=	.83897

ALTRUISM	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
WORK	-.1974386	.0733239	-2.69	0.007	-.341483	-.0533943
GENDER	-.0224555	.0735449	-0.31	0.760	-.1669338	.1220229
YEARS	.0139415	.055568	0.25	0.802	-.0952215	.1231044
DENOMIN	.0052635	.0243243	0.22	0.829	-.0425214	.0530483
_cons	2.70331	.208832	12.94	0.000	2.293061	3.113559

The regression results indicates that, work, gender, years worked and denomination affects altruism behaviour by 1.42% as indicated by the R-squared. Given the population of the study, work sector has significant effect on altruism given ($F 4, 525=1.89$; $p<0.05$). The binary nature of work sector used in the study (public sector coded as 1, and private sector coded as 2), the coefficient result of -0.1974386 shows that the Christian workers in the private sector exhibit more altruism behaviour than the public sector.

Gender showed no significant relationship on altruism. This concludes that, the gender status of Christian workers has no effect on their altruism behaviour. The years worked also has no significant effect on altruism. This also means that, years worked by Christian workers have no significant effect on their altruism behaviour but a change outside the year brackets (up to 5 years; 6 to 10 years; and above 10 years) used in the study can affect altruism behaviour positively by 1.39%. The Denomination of Christian workers also showed no significant relation to altruism behaviour. This means that, denominations of Christian workers has no significant effect on their altruism behaviour.

Output 2: Regressions Analysis of Commitment on Work, Gender, Years and Denomination

Source	SS	df	MS			
Model	3.4340176	4	.8585044			
Residual	839.62919	525	1.5992937			
Total	843.063208	529	1.59369226			

Number of obs = 530
F(4, 525) = 0.54
Prob > F = 0.7088
R-squared = 0.0041
Adj R-squared = -0.0035
Root MSE = 1.2646

COMMIT	Coef.	Std. Err.	t	P>|t|	95% Conf. Interval]	
WORK	-.0799939	.1105255	-0.72	0.470	-.2971204	.1371325
GENDER	-.0458996	1108585	-0.41	0.679	-.2636803	.1718811
YEARS	.0799845	.0837609	0.95	0.340	-.0845632	.2445323
DENOM	-.0229723	.0366654	-0.63	0.531	-.0950013	.0490566
_cons	3.264641	.3147848	10.37	0.000	2.646249	3.883034

The regression results indicates that, work, gender, years worked and denomination affects commitment behaviour by 0.41% as indicated by the R-squared. Given the population of the study, work sector, gender, years worked and denomination has no significant effect on commitment given ($F_{(4, 525)}=0.54$; $p<0.05$). The binary nature of work sector used in the study (public sector coded as 1, and private sector coded as 2), the coefficient result of -0.0799939 shows that the Christian workers in the private sector exhibit more commitment behaviour than the public sector.

Gender showed no significant relationship on commitment. This concludes that, the gender status of Christian workers has no effect on their commitment behaviour. The years worked also has no significant effect on commitment. This also means that, years worked by Christian workers have no significant effect on their commitment behaviour but a change outside the year brackets (up to 5 years; 6 to 10 years; and above 10 years) used in the study can affect commitment behaviour positively by 8%. The Denomination of Christian workers also showed no significant relation to altruism behaviour. This means that, denominations of Christian workers has no significant effect on their commitment behaviour.

The study also tested the relationship between altruism and commitment of Christian workers. It was found that, there is positive relationship between the two variables. The output 3 below shows the relationship.

Output 3: Regression Analysis of Altruism on Commitment

Source	SS	df	MS			
Model	82.5303387	1	82.5303387			
Residual	292.335	528	.553664773			
Total	374.865339	529	.70863013			

Number of obs = 530
F(1, 528) = 149.06
Prob > F = 0.0000
R-squared = 0.2202
Adj R-squared = 0.2187
Root MSE = .74409

ALTRUISM	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
COMMITMENT	.3128792	.0256267	12.21	0.000	.2625363	.3632221
_cons	1.446698	.0858781	16.85	0.000	1.277993	1.615402

The regression results shows that, there is significant relationship between altruism and commitment at 95% confidence level ($F_{(1, 528)}=149.06$; p-value < 0.05). The relation is also positive and a unit change in

commitment will cause altruism behaviour to change by 31.29%.

5. Conclusion

The organisational citizenship behaviour scale developed by Sharma and Jain (2014) has provided useful way to measure employees' citizenship behaviour. However, its application to the Ghanaian Christian workers context has showed new insight. It is evident that, two dimensions were useful to the measure as against the four dimensions the authors have suggested. Researchers should explore into Sharma and Jain's organisational citizenship behaviour scale in an attempt to develop measurement scale that is useful to the Ghanaian working environment in particular and global organisational citizenship behaviour scale in general.

The study concludes that, Christian workers exhibit good citizenship behaviour at their workplace. As regards altruism behaviour, Christian workers showed no significant difference across denominations, gender, number of years worked but not work sector. The significant difference between public and private sectors as suggested by the coefficient shows that, private sector workers exhibit more altruism behaviour than the public sector workers. On commitment behaviour, Christian workers showed no significant difference across all the bio-data used. This means that, Christian workers exhibit commitment behaviour in all situations. The study has showed that, employee's commitment has positive relationship with altruism behaviour.

The study suggest that, managers of organisations should promote faith-work practice to achieve higher performance as established by Reder (1982) that spiritually oriented organisations perform well in the market place. Again Christian workers faith-work practice can be model to affect 'inconsiderate employees' willingness to take on jobs that do not belong to any particular person. As this study has discussed and in addition to past research, on organisational citizenship behaviour and faith-work practice, it has become clear that Christian workers exhibit their faith in the work they do and inquiry about this faith can be ascertain during interviews process.

Limitation of the study

This research may partly be influenced by common method variance because self-report questionnaires were used to measure employee organisational citizenship behaviour. Therefore, it is likely that method variance inflated the relationships among these variables. In addition, the respondents of this study came from a variety of organizations as opposed to a sample drawn from a single organization.

Further Research

The authors recommend that further research should be conducted in other faiths by using Sharma and Jain's (2014) organisational citizenship behaviour scale. On the other hand, different organisational citizenship behaviour scales can also be used to measure Christian workers for purposes of more insight into organisational citizenship behaviour construct.

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