

# FAITH MATURITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

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## **Abstract**

This study looks at some significant variables in Adventist schools in relation to organizational citizenship behavior (OCB). The study is designed to address the problem, “To what extent does faith maturity relate to the OCB of the teachers?” The study seeks to provide a better theoretical understanding of OCB in Adventist schools in Kenya. One of the elements that enhance the performance of an organization is the OCB of its workers. Although OCB is important, little is known about the factors contributing to willingness of teachers going an extra mile in their workplace. The respondents were 170 teachers from Adventist schools in Kenya. The teachers responded to 2 instruments along with demographic variables. These were the Thayer Long-Form Faith-Maturity and Organizational Citizenship Behavior Scale. The majority of teachers in the Central Kenya Conference of the Seventh-day Adventists are married, have no bachelor’s degree education, below 30 years of age, and have been teaching for less than 1 year in the school, however, they were not significantly related with faith maturity.

The greatest influence on teachers’ perception of OCB was faith maturity ( $\beta = .210$ ). The findings suggest that faith maturity is closely related to OCB. The model explained the 35.3% of the variance in OCB.

## **Key Words:**

Organizational Citizenship Behavior: Altruism, Conscientiousness, Civic virtue, Sportsmanship, Courtesy. Faith maturity.

## **1. Introduction**

One of the key elements that enhance the performance of an organization is the organizational citizenship behavior (OCB) of its workers (DiPaola & Hoy, 2005). OCB is integral to the performance and effectiveness of organizations (Luthans, 2008). It is a call to go beyond the need of duty (DuBrin, as cited in Kreitner & Kinicki, 2004) and willingness to put in extra effort on the job. In educational institutions it is helping students and colleagues, and engaging in other beneficial school activities (Bass, 1985). OCB has proved to be an element that has a great impact on the success of organizations (Bogler & Somech, 2005).

The willingness to go an extra mile for the achievement of organizational mission is one of the key aspects of OCB (DiPaola, Tarter, & Hoy, 2007). OCB could probably be one of the key factors attributing to success or lack of it in some Adventist schools in Kenya.

There is a high turnover of teachers in most of the schools; even the commitment of the teachers that remain in these institutions is in question (Kamundi, 2008). It is, therefore, important for the church to seek ways and means by which they can enable teachers to own their organization’s mission.

The individualistic trend in the world today tends to make the focus to be on what one can gain from associations, organizations and employment (Kreitner & Kinicki, 2004). Usually work is done only as commensurate to the reward. With this trend there is a need to enlist workers to share and own their

organization's mission. The ability of the workers to go beyond the call of duty is a need of many organizations (Luthans, 2008). This need is also in the field of education where willingness to go above and beyond the call of duty is necessary for the schools to attain their objectives and goals (Robbins, 2003).

The teaching profession requires commitment. Teacher commitment has been identified as one of the most critical factors in the success and failure of education institutions (Bass, 1990). Teacher commitment is under strain in Kenya. Teachers in Kenya find themselves in an educational environment where there is lack of incentives and motivation at the workplace, and at times they are overworked (Research Triangle Institute International and East African Development Consultants, 2008). The sense of commitment to the teaching task is lacking, thus the mentoring role in teaching that requires going a second mile is a missing ingredient. Adventist teachers in Kenya find themselves in such an environment.

The Seventh-day Adventist Church in Kenya has educational institutions from elementary to tertiary level (Kamundi, 2008). These institutions were established to enable the Adventist Church in the Central Kenya Conference (CKC) achieve its aim of providing Adventist young men and women with Christian education (White, 1903). Their contribution to the growth and development of the Adventist Church in this territory is significant. Nevertheless, there are areas in which these institutions still need to develop. Some of the areas are staff retention, commitment, and dedication. These could be enhanced if OCB is encouraged (Kreitner & Kinicki, 2004).

The performance and effectiveness of organizations is closely linked to the OCB of its employees (Luthans, 2008). The success of an organization depends largely on enlisting the employees to own the organization's mission and have willingness to go beyond the call of duty in the achievement of the mission. OCB involves a demonstration of a behavior that one freely chooses to engage in activities that promote the effective functioning of an organization that are not necessarily recognized by the formal reward system (Luthans, 2008). This makes OCB a much-needed element in educational institutions, where the role of a teacher is important. This could probably be a way to address the problem in Adventist schools in Kenya.

Generally organizations have made attempts to enhance workers' effectiveness (DiPaola & Hoy, 2005). Efforts on workers' motivation and enlisting commitments have been used. However, it has been observed that workers who exhibit OCB have enhanced performance. The willingness to go an extra mile and owning the organization's mission usually translate into success (Kreitner & Kinicki, 2004).

The call to go beyond the need of duty, one of the key aspects of OCB, has been underscored. White (1930) states that

those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be counted as faithful servants. There are many things not specified that wait to be done, that come directly under the notice of the one employed. (p. 228)

This study focuses on faith maturity. In Adventist schools faith maturity is considered as a holistic approach that should be revealed in dealing with students and other fellow beings (White, 1903). It has an important role in the decision making and behavior of teachers (Bairagee, 2008). It is through a faith experience that a person becomes mature in faith. Thayer (1993) indicates that faith development is an ongoing process, beginning in early childhood, in which an individual trusts, believes in, and has a personal relationship with God. This relationship grows and develops throughout the life of an individual.

It has been observed that faith maturity plays a very important role for Christian teachers. Faith maturity helps teachers perform better when dealing with colleagues and students, demonstrated through their faithfulness, prayerfulness, and dedication (Stephens, 1999). A study by Bairagee (2008) discovered that workers whose faith maturity is high perform better in dimensions of humility, honesty, and service to others, which are important traits for teachers in enhancing OCB.

It is, therefore, important to see how certain aspects of school life result in progress or lack of OCB. It has been suggested that OCB is critical to performance of organizations (Luthans, 2008). How then can these qualities be achieved in Adventist schools in Kenya? It is likely that one of the factor in a school setting that contribute to OCB is faith maturity.

Though several research studies have explored factors related to OCB, there seems to be a gap in theoretical considerations of whether faith maturity of teachers working for a religious organization is related to their OCB towards that organization.

### **1.1. Statement of the Problem**

This study looks at some potential significant variables in Adventist schools in relation to OCB. The study is designed to address the problem, "To what extent is the teachers' perception of teacher faith maturity in church related schools relate to the OCB of the teachers?"

### **1.2. Purpose of the Study**

This study is undertaken in order to reveal the possible linkages between the teachers' perception of faith maturity in church-related schools and their OCB. Thus, the study seeks out a better theoretical understanding of the OCB of teachers in Adventist schools in Kenya.

### **1.3. Significance of the Study**

This study will have the following significant goals:

1. To describe the concepts of teacher faith maturity, and OCB from the review of literature.
2. To provide reliable and valuable data on teacher faith maturity, and OCB from Adventist schools in Kenya that will assist educators and school personnel to improve quality of teaching that will support the educational program and enhance commitment.
3. To provide information so that a positive attitude may be developed among educators, administrators, and other stakeholders towards teacher faith maturity, and OCB of Adventist teachers in the Kenyan educational system.

This study is intended to provide further significant information and benefits for the following groups of people:

1. Teachers in developing self-awareness about their OCB, and enhance their understanding of the level of faith maturity.
2. School administrators and principals/headmasters in understanding the teacher faith maturity, and OCB to facilitate better supervision and effective school practices.
3. Students in acquiring better learning environment through quality education and high achievement as teachers will develop self-awareness about their OCB and faith maturity in the school.

### **1.4. Research Questions**

To have a wider understanding on the extent of the problem, the study explores the following questions:

1. What is the demographic profile of the teachers in Adventist schools of CKC, Kenya?
2. What is the level of OCB and teacher faith maturity?
3. What are the respondents' perceptions on OCB, and teacher faith maturity by demographic variables?
4. Can faith maturity predict OCB?

### **1.5. Research Hypotheses**

1. There is a significant difference between the respondents' grouping of demographic variables such as age, gender, marital status, educational degree, and years of teaching experience in terms of teacher faith maturity and OCB.
2. Perceived faith maturity cannot be used to predict OCB.

### **1.6. Basic Assumptions**

The following basic assumptions are considered in this study:

1. It is the wish of any organization to have teachers who demonstrate a high level of OCB, since educational institutions are organizations meant for service to mankind.
2. The Thayer Long-Form Faith Maturity Scales (TLFMS) and Organizational Citizenship Behavior Scale (OCBS) which were developed in a western culture will also be appropriate in the Kenyan culture. These questionnaires have been tested on the Kenyan students in the Philippines who have recently taught in Kenya, and it was revealed that they could be used in the Kenyan context.
3. The respondents will answer the questionnaires honestly and sincerely with the assurance that confidentiality will be maintained and the findings will be used for teacher and school improvement purposes.

### **1.7. Delimitations of the Study**

The study has the following delimitations:

1. There are many factors that can influence OCB but this study focuses mainly on one factor: teacher faith maturity.
2. Teacher demographic variables are delimited to age, gender, marital status, educational degree completed, and years of teaching in the school.
3. The perceptions come from teachers. The students are not included in this study.
4. The data is gathered from full-time and part-time teachers of the Adventist schools of CKC in Kenya, who met the requirements.
5. Two main variables are utilized in this study: teacher faith maturity and OCB. These four variables will be measured using the respective questionnaires as follows: TLFMS and OCBS.
6. The data for this study comes from the teachers' survey answers pertaining to their, teacher faith maturity and OCB.

### **1.8. Limitations of the Study**

Since the data is collected only from Adventist teachers in CKC, Kenya, the findings may not be representative of the whole population in Adventist or non-Adventist settings in Kenya or other countries. Therefore, care should be taken in generalizability of the findings beyond teachers employed at Adventist schools in CKC.

## **2. Literature Review**

OCB was introduced into academic literature through the works of Denis Organ (Luthans, 2008). It has grown in the last three decades to become a large field of research. Studies have mainly focused on the corporate sector and studies on the relevance of OCB in schools are recent (DiPaola & Hoy, 2005). The studies on OCB in educational institutions have helped to show the relevance of OCB in schools. This study examines OCB among teachers in Adventist schools in Kenya.

Leaders in the educational sector should be cognizant of the value of OCB. Teachers play a significant role in the success of a school. Thus, the incidence of OCB in a school setting largely depends on their involvement. This section covers definition and elements of OCB that relate to teachers.

Any successful organization has workers who go an extra mile in their formal work responsibilities and give their energy and time for it to succeed (DiPaola et al., 2007). Organ (as cited in Luthans, 2008) states that OCB is an "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" (p. 150).

Later OCB was redefined as an influence that enhances performance (Organ, as cited in Luthans, 2008). It is a demonstration of a behavior that is out of free will, without any force. The employees go over their required duties in order to help their colleagues to achieve the goal of the organization. In essence, this is what OCB entails (Bass, 1990).

One of the key elements of OCB is the ability to do more than what is required for the interest of the organization. When employees perform beyond their normal duties they "develop a stronger conscientiousness about what they can do" (McShane & Von Glinow, 2008, p. 38). Consequently, the

employees engage in healthy interpersonal relationships within the organization, do more than required, and forbear difficulties.

OCB is an extra role where an employee does not get any reward. DiPaola et al. (2007) summarize the components of OCB as follows:

1. Altruism is when an employee demonstrates concern for the good of others without selfish motives. If a fellow worker is absent from work due to sickness or any reason, one can help him/her with the workload, and volunteer to teach their lessons.
2. Conscientiousness is true commitment when one stays up to late hours without taking extra breaks to finish what he/she has started. An employee obeys rules without being watched.
3. Civic virtue is when one meets all the organization appointments without being forced. A worker becomes aware of the changes in the organization and supports them. The teacher becomes responsibly involved in the political life of the school.
4. Sportsmanship is when an employee focuses on the positive aspects of an organization rather than the negative and wrong aspect of the organization. The employees listen to the advice of other members and share the joy of accomplishing a project together.
5. Courtesy is the act of showing empathy and understanding toward other workers without abusing their rights. They treat others with respect.

DiPaola and Hoy (2005) describe the traits that indicate an employee who practices OCB is being cooperative, helpful, and caring. Workers must have job satisfaction and commitment before they engage in OCB. They must perceive that the organization in which they are working is supporting them and treating them with fairness.

Several studies concerning OCB have been done in the area of business, industries, and educational institutions. However, in the scope of this study, only the current relevant research on OCB is explored.

Luthans (2008) observes that previous research on OCB found that organizational aspects such as commitment, satisfaction, and motivation mediated the employee OCB. The employees reciprocated the way the organization treated employees. A high level of OCB is valuable to organizations. Tsai and Wu (2010) opine that OCB makes the workers to willingly engage in activities that enhance the performance of an organization. The study was conducted to find the reason for the high turnover of nurses in the health sector in Taiwan. This research aimed at finding ways of reducing employee turnover by enhancing OCB and job satisfaction. The findings showed that job satisfaction has a positive correlation with OCB.

Snape and Redman (2010) examined the link between management practices, workers mind-set, and behavior in England. The results indicated that human resource management practices positively impacted OCB as mediated by perceived job influence. A study on values commitment and OCB by Liu and Cohen (2010) found that continuous commitment was impacted by values and related positively with OCB.

Rego, Ribeiro, and Cunha (2010) researched on the role of virtuousness in organizational settings. The results revealed that the way organizational virtuousness is perceived is a predictor of OCB. This is directly and indirectly through the mediating role of affective well-being at work. In line with these findings, Khan, Afzal and Zia's (2010) study on the link between the antecedents of OCB and performance in organizations found a positive relationship between OCB and organizational performance. This study shows that workers performing their tasks unselfishly and with commitment carry out a teamwork concept. Another research on OCB and team performance as mediated by group cohesion and collective efficacy found that organizational performance is positively influenced by OCB (Lin & Peng, 2010).

Gong, Chang, and Cheung (2010) examined work performance and OCB by applying collective social exchange. The results revealed a positive correlation between high performance work system and OCB through collective affective commitment. In another study, Spector and Fox (2010) examined counterproductive work behavior and OCB. In this study it was found that OCB negatively related to counterproductive work behavior. This is because those who manifest one tend not to do the other.

A study by Sevi (2010) on how OCB affects group performance found that OCB improves group performance. High performance is achieved when OCB is appreciated. Indridason and Wang (2008) examined whether performance in public and private partnerships was enhanced when there was

commitment or when workers were on contract. These researchers worked on the premise that outsourcing business activities is widespread. Thus, the study sought to show how the outsourcing process influences OCB and employee commitment. The findings indicated that OCB and job performance were predictors of employee commitment.

A study by Peddie (2007) sought to find out how trust and mistrust influenced efficient and inefficient retention of employees. Respondents who indicated that they would stay within the organization for the next 3 to 5 years participated in the study. The findings revealed that trust was basic in advancing the efficient retention and OCB.

On the other hand, OCB related negatively with inefficient retention. Distrust significantly predicted psychological withdrawal. The findings underscored the necessity of building and maintaining trust in organizations in order to prevent the development of distrust, and help in retention of workers thus enhancing the performance of the organization.

Jasovsky (2001) examined the relationship between OCB, job satisfaction, and organizational commitment as mediated by occupational image. The findings indicated that there was a positive correlation between job satisfaction and OCB, and also organizational commitment and OCB. Lam, Chen, and Takeuchi (2009) conducted research on the relationship between perceived human resource practices and OCB in China. The results revealed that there was a positive relationship between human resource management practices and OCB. On the other hand, these human resource practices related negatively with retention-oriented compensation. Formalized training related positively with the engagement of OCB.

A study conducted by Wright (2009) explored the relationship between OCB and perceptions of leadership effectiveness. Results found out that the higher the level of OCB the better the perception of the leaders as being effective. The findings point out that leadership does influence OCB in the organization. Clausen (2009) researched on the reasons why workers stay in their careers. The results found out that leadership style is the most important reason that encourages commitment.

In relation to gender factor and OCB, NicDomhnaill (2006) found that sex, gender, and OCB had a significant relationship. Notably, the male had a positive effect towards OCB more than the female. A study by Chahal and Mehta (2011) found a major difference between genders. A positive correlation between OCB and organizational effectiveness was higher for the male workers than the females. In contrast, Farrell and Finkelstein (2007) found that a higher number of women are likely to be involved in participating in the helping dimension of OCB whereas men are more likely to participate in the civic virtue aspect of OCB. The perception of OCB also differs by age group.

Stamper and Dyne (2003) researched on whether there was any difference between permanent and temporary workers and their OCB. The study included other variables like worker's status and the culture of the organization and how it affects performance. The results showed that OCB and workers who had permanent employment are positively related.

Ng (2010) conducted a meta-analysis study. He found that young female college educated workers with more years of work experience had influence on performance and citizenship performance. The study of Chahal and Mehta (2011) found flexibility was more on younger workers than the older ones in adapting to the needs of the organization. Therefore, the younger and older employees differ in their attitudes towards work. In contrast, some studies have shown that there is no effect on teachers' OCB when considering gender and age. A study by Jahad (1995) showed that the perception of leadership and OCB in regard to age has no difference.

A study by Schrum (2002) on OCB and organizational commitment explored how relationships are mentored in public school settings in Kansas City in the United States. The study comprised variables such as organizational commitment, workplace sense of community, and OCB. The outcome showed that there was a positive influence on the workplace sense of community and organizational commitment. Further, mentoring had a significant correlation with OCB.

There are different perspectives of faith maturity based on religious beliefs and philosophical orientation. This study focuses on teacher faith maturity in Adventist schools in Kenya. This section discusses faith maturity and OCB. The limits of the study are within the confines of a Christian perspective of faith, based on biblical principles. This is because teachers in Adventist schools are the respondents in this study.

The study aims at analyzing faith maturity of teachers in Adventist schools in Kenya. In this section the study discusses how faith maturity is related to OCB. Faith is an aspect of many religions; but here the usage is on the Christian perspective.

It is difficult to define faith due to the wide range of its usage. However, some scholars define it as the increasing awareness of God (Dowling & Scarlett, 2006). This view sees faith as inherent in human beings. Nevertheless, the biblical emphasis is that faith is a gift from God and it is an unending process to attain the goals set for mankind (Phil 3:12-14). Another definition for faith maturity, which is appropriate for the study, is “a vibrant, life-transforming experience marked by both a deep personal relationship to a loving God and a consistent devotion to serving others” (Dudley, 1992, p. 59). Faith maturity in a Christian’s life is revealed through his/her character, conduct and personal relationship with God and human beings. It is demonstrated in dealing with profession, people in the workplace and in the society by showing concern for others’ well-being, encouraging unity, brotherhood, living in peace through unselfish love and conviction of religious beliefs (Bairagee, 2008, p. 11).

The matured person in faith will manifest certain qualities which are explained in Gal 5:25, “Since we live by faith let us keep in step with the spirit.” Those who are under the guidance of the spirit will have their lives reflecting the life of Jesus (White, 1955).

Religion has been a “central driving force behind the activities of individuals” (Paloutzian & Kirkpatrick, 1995, p. 10). A person’s spiritual experience contributes to one’s life and how one relates to the others (Dudley, 1992). Christian experiences have contributed to shaping effective teachers who can go beyond their normal duties and help the students and others.

A study by So (1998) concerning teachers’ behavior and quality performance in education emphasizes that faith maturity of educators can be revealed in their actions. Teachers who demonstrated a higher faith maturity level indicated positive relationship in honesty, humility, and service to others. Another study (Bairagee, 2008) indicates faith maturity of the workers has an effect towards their performance in the workplace.

Very little direct research has shown that a person can definitely expect a strong relationship between faith maturity and OCB. Here are some research indicators:

Camkin (2008) measuring the effect spirituality in Texas, found a positive relationship on spiritual well-being and engagement of the workers. Another study assessed the outcome of management by virtues used in a Christian organization. Results showed that religious beliefs had an effect on workers’ commitment, job satisfaction, and indicated a higher level of OCB (Nur, 2003).

A study found older people had a stronger need for faith maturity (Fabien, 2006). In contrast, another study conducted in the Philippines on the predictors of faith maturity (So, 1998) indicated no significant difference between faith maturity and age group.

Fabien (2006) found a relationship between spiritual maturity, emotional intelligence, marital needs, and marital satisfaction. The results indicated a significant difference between males and females. Men had a higher score considering their faith maturity compared to the women. In contrast, other studies (Baroi, 2005; So, 1998) found no significant difference between gender and faith maturity

An earlier research on teachers in the Adventist tertiary educational institutions in the Philippines (Oberholster, 1998) found a positive relationship between faith maturity and commitment to the Adventist education system. The teachers who had served for more than 10 years had a significantly stronger relationship compared to those who had served less.

Nur and Organ (2006) examined how a management style that involves virtues drawn from religious beliefs impacts commitment, satisfaction, and OCB of employees. A comparison between firms that practiced management by virtue and those that did not practice OCB reveal that workers in the former firms are more committed, satisfied, have strong OCB compared to the latter. Management style therefore mediates OCB.

A high level of faith is valuable to the organization. Walker (2005) observes that allowing employees to put across and discover their spirituality in the place of work increases employee job outcomes like OCB, organizational commitment, and job satisfaction. In contrast, Liu’s (2008) study found no significant outcome on the three constructs, namely transcendental leadership, spirituality, and OCB in the workplace.

Several studies have established the influence of faith maturity on leadership and workers’ performance in an organization (Bairagee, 2008; So, 1998). The attainment of OCB has been linked to spirituality. According to

Giacalone and Jurkiewicz (2003) the incidence of OCB is higher in employees when there is motivation, meaning and purpose in their existence. These researchers observe that spirituality results into a caring attitude towards the needs of others and patience in the face of injustice. Spirituality leads to finding meaning in the things that happen in life, things that others may regard as commonplace. Employees who are spiritual are more sensitive to the needs of others, thus mediating the relationship between spirituality and OCB with greater frequency.

Baroi (2005) and So (1998) found that faith maturity had an influence in administrators' leadership and performance in Adventist institutions in the Philippines. The studies demonstrated a strong positive relationship between maturity and people performance in work environment.

### **3. Research Methodology**

This research is a study of the relationships between teachers' perception of teacher faith maturity and OCB. It presents the design of the study and the variables, population and sample, and the research instruments. It also presents data collection procedures, ethical principles, and statistical treatment of data.

#### **3.1. Design of the Study**

This study is cross-sectional survey design using descriptive and correlational statistics. The study is descriptive because it seeks to determine the teacher faith maturity and OCB in the schools of CKC. The nature of descriptive design is to describe the respondents' perception by calculating frequency distributions, means, and standard deviations of their perceptions while considering demographic variables, such as age, gender, marital status, highest education completed, and number of years teaching in the school for defining relationship of difference and association. The descriptive methods investigate and gather information about this study and explore and analyze the data (Fraenkel & Wallen, 2006).

This study is correlational because it seeks to determine the perceptions of teachers about the level of teacher faith maturity and the frequency with which a teacher demonstrates effective OCB in Adventist schools in Kenya. Correlational procedures allow researchers to make inferences about relationships between two or more variables (Creswell, 2005). It further analyzes data to determine the predictors of OCB.

#### **3.2. Sample**

The target sample of this study includes all teachers in Adventist schools that are under the Education Department of CKC. All the teachers in the CKC who met the following requirements may participate:

1. They are full-time and part-time employees of the current school.
2. They provide consent to participate in the study.
3. They are available during data collection time, since the study includes the total population, sampling procedures is not necessary. All the teachers qualify to take part as long as they meet the set criteria above.

#### **3.3. Instrumentation**

Thayer Long-Form Faith Maturity Scale (TLFMS) was developed by Thayer (1993). The scale is viewed as the most appropriate instrument to measure faith maturity (Bairagee, 2008). The validity of the TLFMS correlated with three other faith maturity scales developed by Donahue, Erickson, and the original version from Search Institute (Thayer, 1993). The correlations between the faith maturity scale of Donahue and Thayer's original version ranged from .90 to .98 (Thayer, 1993). The instrument is considered to be suitable to measure faith maturity among SDA members. Therefore, the validity of TLFMS for measuring faith maturity in this study is supported.

The TLFMS has good psychometric properties; reliability ranges from .48 to .76 with only two items below .54 (Thayer, 1993). The TLFMS has proved to be reliable in measuring spiritual experiences of faculty Members in Adventist colleges and universities in the Philippines. In a study by Oberholster (1998) reliability coefficient was .90. A similar study used by So (1998) to determine predictors of faith maturity of



students in the Philippines found a high reliability coefficient at .91 in a sample of students and .92 in a sample of teachers.

The instrument is a 15-item attitudinal scale. It has seven choices for rating from 1 (*strongly disagree*), 2 (*moderately disagree*), 3 (*disagree*), 4 (*neither agree or disagree*), 5 (*agree*), 6 (*moderately agree*), and 7 (*strongly agree*). The scoring of the scale was done by finding the mean of the items of the scale. The higher scores indicate higher levels of faith maturity.

Organizational Citizenship Behavior Scale (OCBS) measures the degree to which the teaching faculty of schools engages in OCB. The OCBS was refined by DiPaola. The construct validity has also been supported in three separate factor analyses. The reliability of the instruments ranges from .86 to .93 (Tarter & Hoy, 2005). The OCI instrument has been used in several studies in schools and proved to be reliable and useful (Jahad, 1995; Jurewicz, 2004).

OCBS is a 12-item likert-type scale that measures the degree rating from strongly disagree to strongly agree. A 6-point scale ranging from 1 (*strongly disagree*), 2 (*disagree*), 3 (*somewhat disagree*), 4 (*sometimes agree*), 5 (*agree*), and 6 (*strongly agree*) was used to determine the level of OCB. The scoring of the scale was done by finding the mean of the items of the scale. The higher scores indicate higher levels of OCB. In this study OCB was loaded on one factor similar to the original questionnaire (Hoy, n.d.).

### **3.4. Confidence in the Instrument**

Since the population for this study comes from Kenya, which uses British system of education, and the four instruments-MLQ, OCI, TLFMS, and OCBS are designed in an American setting, an improvement of the confidence of instruments was conducted. Some Kenyan students who have been in the Philippines for not less than a year and had been teaching back in Kenya were requested to read and fill out the instruments then make suggestions for their legibility in Kenya. The suggestions were implemented on the recommendations of the research advisor and the instruments were considered valid to the Kenyan teachers.

### **3.5. Data Collection Procedures**

After the proposal approval by my dissertation committee, permission to gather data was obtained from CKC. The CKC education director assisted in collecting data. He has a wide experience on conducting research.

Systematic data collection consists of a number of steps. These steps include (1) establishing ethical process, (2) administering the instruments, and (3) collecting the instruments. The process is described below.

### **3.6. Establishing Ethical Process**

The study used the following ethical and professional procedures in maintaining the protocol in the process of data collection:

1. *Approval for the study.* The proposal was first approved by the Research Committee of the Graduate School at Adventist International Institute of Advanced Studies.
2. *Official endorsement.* Approval was sought from the CKC, through the education director.
3. *Permission for data collection.* Permission was obtained for data collection from the principals of the schools participating in the study with the attachment of an endorsement letter of the CKC education director. They were also informed of the schedule for collecting data in the schools.
4. *Avoidance of harm.* The survey was administered ensuring to obtain informed consent. No coercion was exercised to persuade respondents to participate. There were no costs involved, only the time they spent in completing the questionnaire.
5. *Protection of privacy.* Participants were assured of anonymity and confidentiality. The teachers were not required to write their names on the paper. Participants were required to place their completed questionnaire in an envelope and seal it. They dropped the completed questionnaire in a box which was placed in a central place. The reporting of results was by grouped data.

6. *Voluntary participation.* The respondents were informed of the voluntary participation to complete the instrument. Any kind of coercion to participate was avoided.

7. *Consent.* Written information to the participants about the instrument provided the procedure and the purpose of the instruments. Returning the completed instrument indicated consent.

### 3.7. Administration and Return of the Instruments

After receiving permission from the concerned people and institutions, an appointment with the principal was arranged and a schedule was arranged for the right time to administer the questionnaire. The CKC education director facilitated the data collection. The data was collected one school at a time since they are located in different parts of the country and are distant apart. The participants were invited in a room where they answered the questionnaire at the same time. Participation was voluntary and in order to ensure confidentiality and anonymity the respondents dropped the completed questionnaire in a box that was kept in the room.

### 3.8. Null Hypotheses

To answer the research question of the study, the following null hypotheses were tested:

1. There is no significant difference between the respondents' groupings of demographic variables such as age, gender, marital status, educational degree, and years of teaching experience in terms of teacher faith maturity and OCB.

2. There is no significant relationship between teacher faith maturity and OCB under this study.

There is no best predictive model of teacher OCB considering perceived faith maturity.

### 3.9. Data Analysis

The data gathered from the teachers was coded and analyzed using the Statistical Package for Social Sciences (SPSS) computer software. The data was subjected to pre-screening to ensure the accuracy of the data, missing data, and extreme values or the outliers of the data. Descriptive analysis of responses by frequency, percentage, mean, and standard deviation was conducted.

Descriptive statistics was used to describe faith maturity and OCB. Since this study has three independent variables and one dependent variable, one-way Analysis of Variance (ANOVA) and Pearson product-moment correlation of regression analysis were carried out (Coakes & Steed, 2001).

## 4. Findings

The discussion in this section involves descriptive statistics in which the relationship between faith maturity and OCB in the CKC schools in Kenya is explored.

The respondents of this study were 170 teachers in CKC schools. They participated by responding to the TFLMS, OCBS, and the demographic form. The surveys were given to obtain their perception of the faith maturity, and OCB. The following is the discussion on the answers to the research questions.

### 4.1. Demographic Profile of the Teachers

*Profile by age.* Most of the respondents' age was between 30-49 years old. This was followed by the respondents who are below 30 years. It is quite evident that the teachers in CKC schools are in their middle age since the first two categories ranging from below 49 years comprises the majority of the teachers. The middle aged teachers are more flexible compared to older workers (Chahal & Mehta, 2011; Ng, 2010).

*Profile by gender.* Out of 150 respondents, there were 83 (55.3%) male teachers and 67 (44.7%) female teachers. There were 11% more male teachers than female teachers in the study (see Table 4). It seems that more males are attracted to the teaching profession than female. Related findings indicate the same result that male teachers are attracted to the teaching career due to a positive approach to work, which increases their effectiveness (Chahal & Mehta, 2011; Gude, 2009).

*Profile by marital status.* In this study 91 of the respondents were married teachers, while only 59 were single. Majority of the teachers are married and this is culturally expected because only few remain single for life. Table 1 presents the frequency and percentage distribution for marital status of the participants.

Profile by number of years of teaching in the school. The length of teaching experience of the respondents was categorized into four groups. The data indicates that 29.3% of the respondents had taught for 1-3 years and the same percentage for those with more than 5 years. A greater number of teachers were in these categories.

Profile by highest education completed. The educational degree was categorized into four groups. The highest number of respondents (51.3%) was below bachelor's degree, followed by bachelor's degree holders (45.3%). This implies that most teachers in Adventist schools in CKC have attained a diploma and a bachelor's degree. The Kenyan government requires primary school teachers to have a minimum diploma of 2 years from the teachers' training college. High school teachers are expected to attain as a minimum a bachelor's degree.

#### **4.2. Differences in faith maturity by demographic.**

The demographic variables are age, gender, marital status, education degree, and years of teaching experience. One way-ANOVA was performed to test for the difference. The results showed there was no significant difference in the teachers' perception on their faith maturity for all categories of demographic variables.

Faith maturity and gender. The independent samples *t* test was conducted to determine if there is a difference in teacher faith maturity when grouped by gender. Results show that there is no significant difference,  $F(1, 148) = .085, p = .770$ , between male ( $M = 6.20, SD = .59$ ) and female ( $M = 6.17, SD = .64$ ), on teacher faith maturity.

Faith maturity and age. One-way ANOVA was used to test if there is a difference in teacher faith maturity when grouped by age of the respondents. Age was categorized into three groups as follows: below 30 years, 30-49 years, and 50 years and over. Result indicated that there was no significant difference,  $F(2, 147) = .493, p = .612$ , between age groups below 30 ( $M = 6.24, SD = .59$ ), 30-49 years ( $M = 6.16, SD = .60$ ), and above 50 years ( $M = 6.09, SD = .73$ ), on teacher faith maturity.

Faith maturity and marital status. The one-way ANOVA was used to determine if there is difference in teacher faith maturity when grouped by marital status (single and married). Results indicated that there was no significant difference,  $F(1, 148) = .352, p = .554$ , between married ( $M = 6.16, SD = .63$ ) and single ( $M = 6.22, SD = .58$ ), on teacher faith maturity.

Faith maturity and number of years of teaching in the school. One-way ANOVA was used to determine if there is a difference in teacher faith maturity when grouped by years of teaching experience. The teaching experience was categorized into four groups: less than a year, between 1 and 3 years, between 3 and 5 years, and more than 5 years. Results indicated that there was no statistically significant difference,  $F(3, 146) = 1.470, p = .225$ , between less than a year ( $M = 6.20, SD = .55$ ), 1-3 years ( $M = 6.28, SD = .50$ ), 3-5 years ( $M = 6.26, SD = .60$ ) and more than 5 years ( $M = 6.03, SD = .72$ ), on teacher faith maturity.

Faith maturity and highest education completed. One-way ANOVA was conducted to test if there is a difference in teacher faith maturity when grouped by educational degree of the respondents. The educational degree was categorized into four groups: below bachelor's, bachelor's, master's, and doctoral degree. Results indicated that there was no significant difference,  $F(2, 147) = 1.879, p = .156$ , between below bachelor's degree ( $M = 6.21, SD = .62$ ), bachelor's degree ( $M = 6.12, SD = .59$ ) and master's degree ( $M = 6.65, SD = .40$ ), on teacher faith maturity.

#### **4.3. Differences in organizational citizenship behavior by demographic.**

A one way-ANOVA test was performed. The ANOVA result showed that only groups formed on age and highest degree had significant differences. Further, post hoc test was performed for age, and highest degree and it identified the categories that are significantly different (see Table 3).

Organizational citizenship behavior and gender. The ANOVA was conducted to determine if there is a difference in OCB when grouped by gender. Results showed that there is no significant difference in perception between male and female teachers on OCB.

Organizational citizenship behavior and marital status. ANOVA test was performed to determine if there is a difference in OCB when grouped by marital status. Results indicated that there was no significant difference in perception between married and single teachers on OCB.

Organizational citizenship behavior and age. One-way ANOVA was used to test null hypothesis that stated, “There is no significant difference of teachers’ perception on OCB between the age categories of the respondents.” Age was categorized into three groups as follows: below 30 years, 30–49 years, and 50 years and over. The null hypothesis was rejected. The results showed that there was significant difference,  $F(2, 147) = 3.533, p = .032$ , between below 30 years ( $M = 4.26, SD = .64$ ), 30-49 years ( $M = 4.01, SD = .57$ ) and above 50 years ( $M = 4.31, SD = .59$ ), in perception on OCB. Further, using the post hoc analysis significant difference,  $F(2, 147) = 3.533, p = .040$ , below 30 years ( $M = 4.26, SD = .64$ ), and 30-49 years ( $M = 4.01, SD = .57$ ), in perception on OCB. Harris and Muijs (2005) had the similar finding that young teachers demonstrate higher levels of OCB more than the older colleagues.

Organizational citizenship behavior and number of years teaching in the school. One-way ANOVA was performed to determine if there is a difference in OCB when grouped by years of teaching experience. The teaching experience was categorized into four groups: less than a year, between 1 and 3 years, between 3 and 5 years, and more than 5 years. Results indicated that there was no statistically significant difference in perception of teachers between years of teaching experience and OCB.

Organizational citizenship behavior and highest educational completed. One-way ANOVA was used to test if there is a difference in OCB when grouped by educational degree of the respondents. The educational degree was categorized into three groups: below bachelor’s degree, master’s degree, and doctorate degree. Results indicated that there was a significant difference,  $F(2, 147) = 5.388, p = .006$ , between below bachelor’s ( $M = 4.27, SD = .63$ ), bachelor’s ( $M = 3.97, SD = .55$ ), and master’s ( $M = 4.50, SD = .67$ ), in perception on OCB. Further, post hoc result indicated a significant difference,  $F(2, 147) = 5.388, p = .009$ , below bachelor’s ( $M = 4.27, SD = .63$ ) and bachelor’s ( $M = 3.97, SD = .55$ ), in perception on OCB. The mean is higher for teachers without bachelor’s degree compared to those with bachelor’s degree. Research suggests that teachers are more satisfied if their job provides opportunities for personal and professional advancement, has an enormous system of teacher in-service training, and there are many opportunities for teachers to continue their education (DiPaola & Hoy, 2005). Such opportunities can increase the morale of teachers who have a diploma and strive hard to achieve and be willing to go an extra mile (Sargent & Hannum, 2003). Diploma teachers are still growing in their career. They work hard to strive for the best since they want to succeed in their careers (Jackson, 2009). Other studies have indicated that educational level have no significant effect on OCB at the school level (Lourens, 2002).

**4.4. Predictive Model**

To determine the best predictive model of teacher OCB a multiple regression was used to test teacher OCB as a dependent variable while faith maturity indicate a predictive model for teacher OCB.

*Regression Analysis: Best Predictive Model for Organizational Citizenship Behavior*

Model	Unstandardized coefficients					Standardized coefficients			Correlations order
	B	SE	Beta	t	Sig.	Zero-	Partial	Part	
1(Constant)	.882	.424		2.079	.039				
Faith maturity	.213	.076	.210	2.819	.005	.433	.227	.186	

Note.  $p < .05$ .

Table 1

First, all variables in the form of whole scale variables were entered into analysis respectively. Secondly, the predictive model was established, after leaving out all non-significant variables. In this model one significant predictor was identified. Faith maturity was the best predictor ( $\beta = .210$ ). This model significantly predicts OCB,  $F(3, 146) = 28,148, p < .000$ , adjusted  $R^2 = 35.3\%$ . The result indicates that faith maturity is a good predictor of OCB. This explains 35.3% of the variance in teacher OCB (see Figure 1).

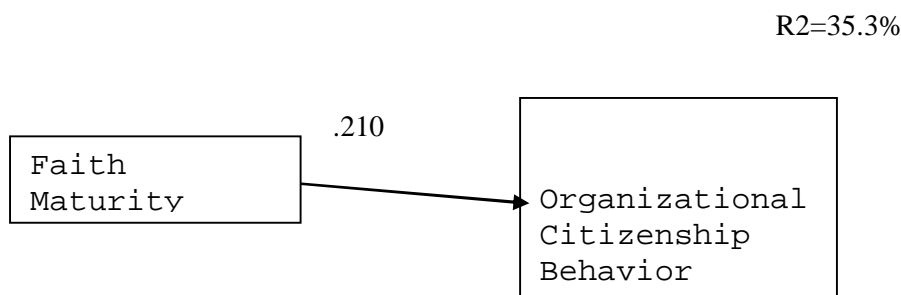


Figure 1. Best predictive model for organizational citizenship behavior.

An aspect that positively affects OCB is faith maturity of the teachers. Faith maturity is “a vibrant, life-transforming experience marked by both a deep, personal relationship to a loving God and a consistent devotion to serving others” (Dudley, 1992, p. 59).

The faith maturity of a person is revealed through his/her character, conduct and personal relationship with God and human beings. Further, Bairagee (2008) says it is demonstrated at work in dealing with individuals in the workplace and in the society by showing concern for others’ well-being. Walker (2005) believes that allowing employees to put across and discover their faith in the place of work increases employee job outcomes like OCB and organizational commitment and job satisfaction.

A study by So (1998) found that faith maturity of teachers could be demonstrated in the behaviors of the employees. Teachers who demonstrated a higher faith maturity level indicated positive relationship in honesty, humility, and service to others. Bairagee (2008) found a strong positive correlation between the performance of organizational administrators and employees and their faith maturity.

On teacher faith maturity, teachers indicated a high level of maturity with their faith. This result strongly suggests that teachers have agreeable growth in faith maturity, indicating that the teachers have highly positive religious attitude. Other studies indicated that teacher faith maturity was strong in Adventist schools (Bairagee, 2008; Baroi, 2005; So, 1998). But in this study there were no significant differences in faith maturity by demographic variables.

Teachers indicated OCB as being practiced at CKC schools. Teachers who are below 30 years and do not have bachelor’s degree tend to have a positive view on OCB (see Table 11). In a school setting where young teachers collaborate and get support from other teachers, they are more satisfied and willing to go beyond their duties. They are also willing to accommodate new ideas and mentoring programs which help them to adjust easily (Sargent & Hannum, 2003). Garg and Rastogi (2006) showed that teachers exhibit higher levels of OCB, since they want to make their institution succeed. On the contrary, other studies found a negative effect between age and highest education completed and OCB (Denholm, 2002; Kuskova, 2010; Owens, 2009).

This finding seems to indicate that schools faith maturity is extensively practiced may be ideal for promoting teachers’ OCB. A high level of faith is not only valuable to an individual but also to the organization. Nur and Organ (2006) examined the potential relationships between spirituality and OCB. They found a positive impact on spirituality and OCB in the organization. Workers become more dedicated, more satisfied and willing to go an extra mile in the workplace, through serving others. Walker (2005) found that allowing employees to put across and discover their spirituality of faith in the place of work increases worker’s OCB. This study found a positive relationship between faith maturity eventually increases teachers’ OCB.

## 5. Conclusions

The following conclusions are drawn on the basis of the result of the study concerning the constructs of teacher faith maturity and their organizational citizenship behavior:

1. Majority of CKC teachers are married and have no bachelor's degree and are males.
2. Teachers with lower than bachelor's degree education, below 30 years of age, and have been teaching for less than one year in the school were significantly different than other categories, on OCB. However, they were not significantly different on faith maturity.
3. The instruments utilized in the study (OCB and TLFMS) were adequate for utilization in Adventist schools in Kenya.
4. In the theoretical consideration this study has found that faith maturity of teachers working for a religious organization are related to their OCB.
5. This study will help teachers to develop self-awareness about their OCB, which will increase commitment that will show in the character of the students through Christlike behavior.
6. This study will equip the school administrators in understanding their teacher faith maturity and OCB, and further they help teachers to get more involved in OCB activities.
7. Faith maturity is also a significant predictor. Hence, it can be concluded that faith maturity, introduced in this study does have influence on OCB. This is consistent with Bible teaching. Christian principles advocate going an extra mile, which is part of OCB. Matthew 5:41 mentions that whosoever shall compel thee to go a mile, go with him two miles. Therefore, with faith maturity one is expected to have a higher OCB.

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