Civic Virtue and Effectiveness of Faith Based Organizations of Faith-based Organisations in South-South, Nigeria

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Abstract

This study investigated the relationship between civic virtue and effectiveness of faith based organizations, South-South, Nigeria. Primary data was generated through structured and self- administered questionnaire. The population of the study was the 26 Diocese of the Anglican Communion spread in the South-South, Nigeria. The sample size of 205 was determined using the Krejcie and Morgan (1970) table for sample size determination. The reliability of the instrument was achieved by the use of the Cronbach Alpha coefficient with all the items scoring above 0.70. The hypotheses were tested using the Spearman's Rank Order Correlation Coefficient with the aid of Statistical Package for Social Sciences version 23.0. The tests were carried out at a 95% confidence interval and a 0.05 level of significance. Results from analysis of data showed that civic virtue behaviour of employees in faith-based organizations in South-South, Nigeria brought about capacity for growth, enhanced membership engagement and improved membership retention among the organizations. The study recommends that faith-based organizations should encourage and provide motivation for employees to develop a stronger connection with their place of employment so that they would see value in exhibiting civic vitreous behaviours, since this enhances organisational effectiveness.

Keywords: *Civic Virtue, Effectiveness, Engagement, Growth, Retention*

Introduction

Civic virtue refers to the responsibility of the employees to actively and willingly participate in the life of the firm such as attending meetings which are not required by the firm and keeping appraised with the changes in the Organisation (Organ, 1988). This dimension of organisational citizenship behaviour (OCB) is actually derived from Graham's findings which stated that employees should have the responsibility to be a good citizen of the Organisation (Graham, 1991). These behaviours reflect an employees' recognition of being part of Organisation and accept the responsibilities which entail as a result of being citizen of the organisation (Podsakoff, Mackenzie, Paine & Bachrach, 2000). Other researchers have found that civic virtue enhances the quantity of performance and help to reduce customer complaints (Walz & Niehoff, 1996).

Proactive behaviours such as civic virtue, which require initiative and active participation, are critical to Organisational effectiveness because informed involvement contributes to sustainable competitive advantage (Crant, 2000; Frese & Fay, 2001). Engaging in civic virtue at work, develops skills and habits that can benefit individuals and the larger society. Individuals who demonstrate civic skills such as information processing and persuasive communication may advance their career prospects. In addition, utilizing such skills in one arena may lead to people using them in other arenas as well. More responsible political participation at work could help to reverse the societal trend in some western democracies of decreased political involvement in local and national governance.

This paper provided answers to the following research questions:

i.   What is the relationship between civic virtue and growth of Faith-based Organisations in South-South, Nigeria?
ii. What is the relationship between civic virtue and engagement of Faith-based Organisations in South-South, Nigeria?
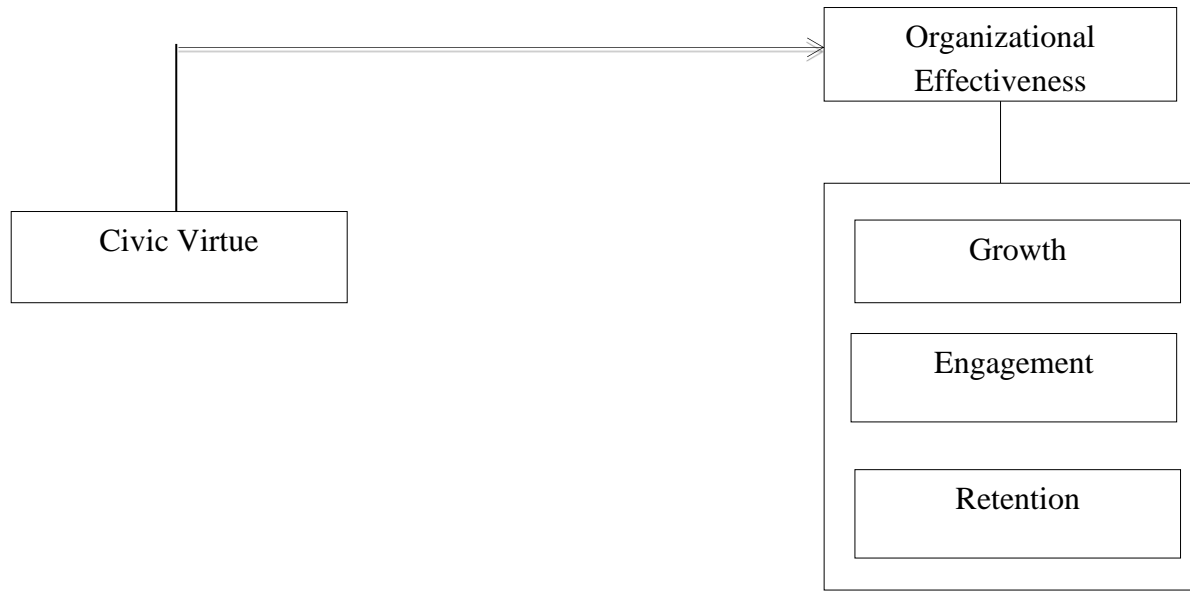iii. What is the relationship between civic virtue and retention in faith based organizations in South-South, Nigeria.

Fig.1: Conceptual framework for the relationship between civic virtue and organisation effectiveness
Source: Desk Research (2020)

Theoretical Foundation (Organisational Support Theory)

Organisational support theory (Eisenberger, Stinglhamber, Vandenberghe, Sucharski & Rhoades, 2002) holds that in order to meet socio-emotional needs and to assess the benefits of increased work effort, employees form a general perception concerning the extent to which the Organisation values their contributions and cares about their well-being. Such perceived Organisational support (POS) would increase employees' felt obligation to help the Organisation reach its objectives, their affective commitment to the Organisation, and their expectation that improved performance would be rewarded. Behavioural outcomes of POS would include increases in role and extra-role performance and decreases in stress and withdrawal behaviours such as absenteeism and turnover.

Civic Virtue

Civic virtue is defined as the behaviour which exhibits how well a person represents an Organisation with which they are associated, and how well that person supports their Organisation outside an official capacity. According to Borman, Penner, Allen and Motowidlo (2001) civic virtue is to involve oneself responsibly in and of being concerned about the life of the company. A behaviour or attitude that shows high moral standard could be referred to as civic virtue. It is a particular good habit or quality. It is often conceived as the dedication of citizens to the common welfare of the community even at the cost of the individual interest, for example, honesty, courage, compassion, generously, fidelity, integrity, fairness, self-control and prudence. Civic virtue is behaviour which exhibits how well a person represents an Organisation with which they are associated, and how well that person supports their Organisation outside an official capacity.

For example, how well someone represents their business and how they may support that business are all examples of someone's civic virtue. Civic virtue is characterized by behaviours that indicate an employee's deep concerns and active interest in the life of the Organisation (Law, Wong, & Chen, 2005). In general, this OCB dimension represents a macro-level interest in the Organisation as evidenced by positive involvement in the concerns of the Organisation. Civic virtue represents an employee's feeling of being part of the Organisational whole in the same way a citizen feels a part of his or her country. An employee displaying civic virtue behaviours embraces the responsibilities of being a 'citizen' of the Organisation (Podsakoff, MacKenzie, Paine & Bachrach, 2000).

Effectiveness

The concept of organizational effectiveness is an innovation in science of management. Organizational effectiveness is composed of two terminologies: organization and effectiveness. Organization is generally defined as a group of two or more people working in a structured manner to achieve some specific objectives. According to Scott, Simon, Nick and Karina (2008), "effectiveness is the likelihood of achieving the intended objectives of an activity, policy or other intervention". By combining above definitions it can be said that organizational effectiveness is the concept of how sufficiently an organization achieves its predefined goals and how appropriately it performed in the whole process of reaching its goals. Most people think that effectiveness and efficiency are synonyms and can be used interchangeably yet each of these terms have different meanings. Assuring the success of both of them is necessary as they have an influence on each other. Organizational effectiveness is generally considered as an abstract concept which may be easy to measure.

Measures of Effectiveness

Growth

This is increase in maturity, size, weight, height, or numerals Ikenye (2010) has described church as a living organism, because it is vitally connected with the head of the body and it receives its sustenance, guidance and direction from the head (Eph. 4:15-16). The Church is alive (Rev. 3:1, 1 Cor. 12:12), it grows (Matt. 13:31, Luke 13:19), and is a natural system (Acts 1:8). The Church mission is therefore the effective communication of Christ's message, in collaboration with God in the missions of the Holy Spirit and of the Word. When that message is proclaimed effectively in all cultures, church growth is an expected outcome. Christian leaders therefore need to seek and discover "facts and truths which lead to priorities, goals, and strategies that increase the overall growth of churches" (Smith, 1984: 15).

Church growth has been understood in different ways, but in any of the definitions, the multiple aspects on the ministry and mission of the Church have to be considered. McKenna and Eckard (2009) demonstrated in their study that membership growth can be a single measure of church performance. The North American society for Church Growth (as cited in Rainer, 1993) views church growth as that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all peoples" as found in Matthew 28:18-20. This definition includes what Rainer terms as basic tenets of church growth; including a discipline, interested in disciple making, founded on God's Word, and integrates social and behavioural sciences to help determine how churches grow.

Engagement

To be engaged is to be positively and actively involved in an organisation's vision and activities. Church member engagement is defined as the active participation of individuals in the activities of the church (including volunteer service, decision-making, vision creation, and caring for others within the group). However, a few other definitions exist in the literature. Winseman (2007) explained that engaged members are "those who feel a strong heart connection to their church, they tend to be more spiritually committed than those who are not engaged. They worship more frequently, invite others to worship, events or activities, serve more in their own unique and creative ways, and give selflessly of time and resources". Engagement is identified as a necessary and important outcome of healthy churches (Winseman, 2007). Churches have begun to recognize waning engagement and the ensuing need to direct efforts toward improving church

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member engagement. Gallup Consulting (2008) has developed a means for churches to measure the engagement of church members. They explained: "Engaged faith community members are nearly three times as likely to be extremely satisfied with their lives, are more than ten times as likely to invite friends to their faith community events, volunteer more than two hours per week in their communities, [and] give up to three times more money to their faith communities".

Retention
Webster (2002) simply sees retention as the act of retaining or a state of being retained. This is a state of continued possession, use or control of something; it is the action or absorbing and continuing to hold a substance. In business it may mean the ability of an Organisation or product to retain its customers over some specific period. Hornby (2015), posits that retention is the action of keeping something rather than losing it or stopping it. Studies suggest that key factors in congregational growth include the utilization of modern marketing technique, net-working with similar Faith Based Organisations (FBOs), and the delivery of messages that are culturally relevant to the community population (Watson & Scalen, 2008). Research suggests that satisfaction with how worship is conducted in the areas of pulpit ministry, music ministry, congregational participation, and church environment could have an impact on church attendance (Mehta & Mehta, 1995).

Although retaining members is a critical activity in solving membership decline (Webb, Joseph, Schimmel and Moberg, 1998), there also may be a need to understand an individual's desire to remain with an Organisation when exploring factors affecting the intention to leave (Bansel, Irving & Taylor, 2004). Some individuals may get comfort from being with people of similar demographics. The similarity may serve to reinforce self-identities. However, others may be open to diversity and new experiences. The desire for maintaining self-identities has to do with an individual's level of self-continuity (Goldberg, Riordan, & Zhang, 2008).

Civic Virtue and Organisational Effectiveness
Civic virtue is characterized by behaviours that indicate an employee's deep concerns and active interest in the life of the Organisation (Law, Wong, & Chen, 2005). In general, this OCB dimension represents a macro-level interest in the Organisation as evidenced by positive involvement in the concerns of the Organisation. Civic virtue represents an employee's feeling of being part of the Organisational whole in the same way a citizen feels a part of his or her country, as being patriotic. An employee displaying civic virtue behaviours embraces the responsibilities of being a 'citizen' of the Organisation (Podsakoff, MacKenzie, Paine & Bachrach, 2006).

Employees exhibiting civic virtue behaviours are responsible members of the Organisation who actively engage in constructive involvement in the policies and governance of the Organisation (Organ, Podsakoff & MacKenzie, 2006). It is a constructive involvement in the political process of the Organisation and contribution to this process by freely and frankly expressing opinions, attending meetings, discussing with colleagues the issues concerning the Organisation, and reading Organisational communications such as mails for the well-being of the organisation.

Civic virtue is behaviour on the part of an individual that indicates that employee dutifully participates in, is actively involved in, and is concerned about the life of the company (Podsakoff *et al,* 2000). Civic virtue represents a macro level interest in, or commitment to the Organisation. It shows willingness to participate actively in Organisation's events, monitor Organisation's environment for threats and opportunities, to work out the best alternative for the Organisation. These behaviours occur when employees reckon themselves with the Organisation and consider themselves to be part of the Organisation. (Podsakoff *et al,* 2000). Civic virtue is defined as subordinate participation in Organisation political life and supporting the administrative function of the Organisation (Deluga, 1998). Civic virtue refers to the responsibility of the employees to actively and willingly participate in the life of the firm such as attending meetings which are not required by the firm and keeping appraised with the changes in the Organisation (Organ, 1988). This dimension of OCB is actually derived from Graham's findings which stated that employees should have the responsibility to be a good citizen of the Organisation (Graham, 1991). These behaviours reflect an employees' recognition

of being part of Organisation and accept the responsibilities which entail as a result of being citizen of the organisation (Podsakoff *et al.,* 2000). Other researchers have found that civic virtue enhances the quantity of performance and help to reduce customer complaints (Walz & Niehoff, 1996).

Civic Virtue includes behaviours showing a strong sense of responsibility toward the organisation, for example, offering advice and suggestions or trying to solve problems thus improving efficiency. Civic virtue refers to the responsible participation in the Organisation. Podsakoff *et al* (2006) found that such behaviour reflects employee recognition of being part of the Organisation. Civic virtue' refers to behaviours that demonstrate a responsible concern for the image and wellbeing of the Organisation (Redman & Snape, 2005). Borman, Penner, Allen and Motowidlo (2001) explain civic virtue as responsibly involving oneself in and being concerned about the life of the company. Civic virtue is behaviour indicating that an employee responsibly participates in, and is concerned about the life of the company (represented by voluntary attendance at meetings) (Todd, 2004). Baker (2005), posits that Civic virtue is responsible, constructive involvement in the political processes of the Organisation.

Based on the foregoing, the following hypotheses were derived:

Ho₁: There is no significant relationship between civic virtue and growth in faith based organizations in South-South, Nigeria.

Ho₂: There is no significant relationship between civic virtue and engagement in faith based organizations in South-South, Nigeria.

Ho₃: There is no significant relationship between civic virtue and retention in faith based organizations in South-South, Nigeria.

METHODOLOGY

Primary data was generated through structured and self- administered questionnaire. The population of the macro study was the 26 Diocese of the Anglican Communion spread in the South-South, Nigeria. The 26 autonomous Dioceses were also used as the sample because of the smallness of the population in scientific parlance. The respondents of 205 were determined using determined using the Krejcie and Morgan (1970) table for sample size determination. The reliability of the instrument was achieved by the use of the Cronbach Alpha coefficient with all the items scoring above 0.70. The hypotheses were tested using the Spearman's Rank Order Correlation Coefficient with the aid of Statistical Package for Social Sciences version 23.0. The tests were carried out at a 95% confidence interval and a 0.05 level of significance.

DATA ANALYSIS AND RESULTS

Table 1: Correlation Matrix on the Association between Civic Virtue and   Organizational Effectiveness (Growth, Engagement, and Retention)
  Correlations

			Civic Virtue	Growth	Engagement	Retention
Spearman's rho	Civic Virtue	Correlation Coefficient	1.000	.958**	.943**	.973**
		Sig. (2-tailed)	.	.000	.000	.000
		N	188	188	188	188
	Growth	Correlation Coefficient	.958**	1.000	.939**	.955**
		Sig. (2-tailed)	.000	.	.000	.000
		N	188	188	188	188

Engagement	Correlation Coefficient	.943**	.939**	1.000	.954**
	Sig. (2-tailed)	.000	.000	.	.000
	N	188	188	188	188
Retention	Correlation Coefficient	.973**	.955**	.954**	1.000
	Sig. (2-tailed)	.000	.000	.000	.
	N	188	188	188	188

**. Correlation is significant at the 0.01 level (2-tailed).
Source: SPSS Results, (2020)

Table 1 showed the result of Spearman's Rank-order Correlation Coefficients between civic virtue and the measures of organizational effectiveness (growth, engagement, retention). The result showed that there is a positive and strong significant association between civic virtue and growth with (rho=0.958 and P-v=0.000<0.05). Similarly, the results found that there is a positive and strong significant association between civic virtue and engagement with (rho=0.943 and P-v=0.000<0.05). Finally, the result found that there is a strong positive and significant association between civic virtue and retention with (rho=973 and P-v=0.000<0.05) in the faith-based organizations under study in the South-South Region of Nigeria. The results demonstrate that civic virtue has a significant effect on organizational effectiveness and as such all related previous hypothetical statements are rejected based on the evidence generated and the following results are stated:
i.   There was a significant relationship between civic virtue and church growth in faith-based organizations in South-South, Nigeria.
ii.   There was a significant relationship between civic virtue and membership engagement in faith-based organizations in South-South, Nigeria.
iii.   There was a significant relationship between civic virtue and membership retention in faith-based organizations in South-South, Nigeria.

DISCUSSION OF FINDINGS
The findings linked to the relationship between civic virtue and organisational effectiveness of faith-based organisations showed that faith-based organisations use civic virtue to conduct their activities and that this impacts organisational effectiveness. A critical appraisal of the finding indicated that civic virtue has positive and significant relationship with growth; there was positive and significant relationship between civic virtue and membership engagement; there is positive and significant relationship between civic virtue and retention. In all, civic virtue has strong positive and significant relationship with organisational effectiveness of faith-based organizations in South-South, Nigeria. These findings corroborate the earlier finding of Podsakoff *et al* (2000) who found out that civic virtue was significantly related to performance evaluations in six out of the eight studies it was included in. These researchers also reported, in a summary of empirical evidence regarding both organizational performance and success in relationship to OCBs, that civic virtue was significantly related to quality of performance regarding sales samples and the reduction of customer complaints in a restaurant sample (Podsakoff *et al,* 2000).

Worthy of note is that organizational Citizenship Behaviour (OCB) has been identified by the researchers having considerable financial, nonfinancial, short-term, and long-term outcomes that lead to organizational efficiency and effectiveness. Todd (2003) maintained that, OCB have a particular impact on the overall effectiveness of organizations by adding to the social framework of the work environment. Ertürk, *et al*. (2004) opined that organizational citizenship behaviour has important effects on the effectiveness, efficiency and profitability of the organizations.

CONCLUSION

As employees of faith-based organizations exhibit civic virtue through employees' participation in organization political life and supporting the administrative function of the organization like attending meetings, which are not really required by the firm and thus keeping up with the changes in the organization that this significantly and positively improves their growth levels, enhances engagement and retention. This study thus concludes that civic virtue is a significant predictor of organizational effectiveness of faith-based organizations in South-South, Nigeria, especially the Christian faith-based organisations of the orthodox bloc.

RECOMMENDATIONS

Civic virtue encourages a sense of community within a business setting, which has been shown to be linked to job performance and job satisfaction in employees. Therefore, faith-based organizations should encourage and provide motivation for employees to develop a stronger connection with their place of employment so that they would see value in exhibiting civic vitreous behaviours.

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