

# **Institutional Identification and Organizational Citizenship Behavior of Uganda Hotels' Staff: The Mediation Role of Organizational Virtuousness**

**Joshua Gukiina**  
**Makerere University Business School**

**Joseph Mpeera Ntayi**  
**Makerere University Business School**

**Waswa Balunywa**  
**Makerere University Business School**

**Augustine Ahiauzu**  
**River State University of Science & Technology**

*The purpose of the present paper is to demonstrate that institutional identification and organizational virtuousness are constructs of the social exchange theory and can explain the engagement in organizational citizenship behaviour of the Uganda hotels' staff. In terms of methodology, contrary to current studies on organizational citizenship behaviour, this study adopted a mixed research design and its attendant characteristics so as to examine the extent to which institutional identification predicts organizational citizenship behaviour, taking organizational virtuousness as a mediator of the relationship. Regarding the study findings, institutional identification is a significant predictor of organizational citizenship behaviour of the Uganda hotels' staff and organizational virtuousness partially mediates the relationship between institutional identification and organizational citizenship behaviour. As far as the study limitations and Implications are concerned, admittedly, the instruments that measured the key variables of the study i.e. organization citizenship behaviour, institutional identification and organizational virtuousness, were adapted to suit the Uganda hotel environment. The study was entirely cross sectional yet; behaviour unfolds gradually. Above all, we adopted a positivistic approach to research yet it is highly structured and little attention was paid to qualitative responses because; we only needed explanations for the quantitative results. With regard to originality or value, the paper proudly domesticates institutional identification and organizational virtuousness within the social exchange theory and it directly tested for the predictive relationship between institutional identification and organizational citizenship behaviour.*

## **BACKGROUND**

The cardinal purpose of any organization such as a hotel is the need to enable members to survive based on their conscious behaviours. This implies that constructive human behaviours such as

Organizational Citizenship Behaviour, significantly contribute to individual and social functioning. As a concept, Organizational Citizenship Behaviour (OCB) was pioneered by Barnard (1938) when he coined that of willingness to cooperate. Against this background, (Katz, 1964; Katz and Kahn, 1966) later conceptualized three forms of employee behaviours necessary in fostering organizational efficiency and effectiveness to date. These are; the decision to join and stay in the organization, the undertaking of one's prescribed roles in a responsible manner and the performance of innovative and spontaneous activities beyond the mandatory job description. Subsequently, it was that of innovative and spontaneous behaviours that was reconceptualized as Organizational Citizenship Behaviour (OCB) by Organ, (1988). However, it is important to note that there is a dearth of empirical literature that suggests a linkage amongst the current study variables particularly in the hospitality industry and we are cognizant of the fact that most recent scholarship on innovative employee behaviours points to the need for enhanced attention on OCB (Weiping et al, 2017; Han et al., 2016; Ekowati et al., 2013). This is besides the fact that, current studies on OCB in the hospitality industry have concentrated on how it impacts on other variables (Yurcu & Akıncı, 2017), whether these behaviours exist or not (Erkiliç, & Güllüce, 2017) instead on the factors that could explain its growth since it is degenerating within certain hotels in Uganda as indicated in the following story.

Contextually, as we continue to celebrate the pervasion of OCB in organizational lives across the globe, on the basis of an in-depth interview that was conducted by the researchers, there is evidence that these behaviours are degenerating within certain hotels in Uganda. For instance, it was indicated that certain employees stick to only what each is assigned to do and as a result; do not want to help their colleagues who might have excess workload. They only work for specified schedules and as soon as their shifts are over, they sign out. There is rampant dodging of work, unnecessary absenteeism, and outright refusal to help colleagues.

It was reported that some do not mind about the errors that their colleagues make even when they are aware of these errors before they happen. This was demonstrated by certain employees who turn a blind eye about what their colleagues do. Some employees do not alert their colleagues about those mistakes that they have committed even when they know that their mistakes are to have a spiral effect on what their colleagues do. Some employees do not comply with the rules, regulations and procedures that govern their work. For instance, they relentlessly commit mistakes even when warned of dire consequences by management. Common amongst the mistakes were: late coming, abuse of friends that make mistakes instead of correcting them, disrespecting management and general carelessness in the dispensation of their work.

In addition, the interview revealed that certain employees complain a lot regardless of the minute nature of the problems that they encounter in the hotels examined. They are not tolerant to problems because they are impatient with certain conditions that happen to them. This form of weakness was illustrated by; reported perpetual dissatisfaction, grumbling, dodging work and not providing assistance to colleagues, failure to take initiatives, pretence to be so busy by walking around the hotels and engaging in unnecessary conversations about their supervisors and friends who engage in voluntary behaviours. Above all, certain employees were reported to have no regard for the hotels and what actually they stand for. Therefore, these employees segregate customers on the basis of who is likely to give them some money in return for the services that they offer to them.

They do not provide sufficient information to customers even when they know what they need. Some go to the extent of not respecting customers and simply ignore their requests. The reasons that were identified to account for these anomalies were: the absence of institutional identification and organizational virtues. By way of explanation, it was observed that staffs are not responsive to the procedures, values, behaviours, expectations of the hotels and do not have clear roles. As a result, they are not focused on the pursuit of the goals for which these hotels exist. Besides, there was marked absence of fundamental organizational virtues such as; trust, integrity, compassion, and that they did not care about their colleagues who had heavy work load, did not have a high regard for the hotels that they work for. These conditions are challengingly ironical.

Theoretically, OCB is largely rooted in the Social Exchange Theory (SET) that is proudly associated with Homans (1961) and Blau (1964). This theory posits that organizations function through mutually desirable relationships in which the parties involved reciprocate a variety of benefits, including those that are socio-emotional in nature. As such, individuals engage in Organizational Citizenship Behaviours as a gesture of reciprocation so as to maintain harmonious workplace interactions but without necessarily expecting to be paid (Homans, 1961). Therefore, it could be argued within the framework of the SET that the engagement in OCB is a function of the fact that employees heed to the values, norms and expectations of the organizations that engage them, a behaviour otherwise termed as institutional identification besides the recognition of the existent organizational virtues such as trust, optimism and compassion that thrill the organizational environment under which they as parties interact to the extent of demonstrating organizational citizenship behaviours.

However, quite thought provoking is the fact that the integration of institutional identification and organizational virtuousness in the explanation of organizational citizenship behaviours most importantly in the hospitality industry; has probably eluded contemporary scholarship. To this extent, the objective of this study is threefold: Firstly; to demonstrate that institutional identification and organizational virtuousness are constructs that comfortably originate from the Social exchange theory (Homan, 1961; Blau, 1964) and not elsewhere as could be proclaimed by earlier scholarship. Secondly, to argue that both institutional identification and organizational virtuousness can predict the engagement in OCBs and thirdly, that organizational virtuousness is a significant mediator of the relationship between institutional identification and organizational citizenship behaviours of Uganda hotel staff.

### **Literature Review and Hypothesis Development**

This section presents a review of the literature related to the study constructs. It attempts to display the inherent relationships that exist in them based on the theoretical body of knowledge and empirical studies so far performed on the themes here in stated.

### **Institutional Identification and Organizational Citizenship Behaviour**

Studies that link Institutional Identification to Organizational Citizenship behaviour are sparse, but a critical review of some scattered literature indicates that institutional identification and OCB are related although with marked deficiencies. For instance, it is believed that during the dispensation of organizational citizenship behaviours, members take the initiative to act for the organization to which they belong (Kyeong-Deok & Myung, 2014). This behaviour indicates an extent of identification with the institution during which staff equally behave as expected by the institution they work for. In this way, institutional identification is synonymous with organizational citizenship behaviour. However, the study by Kyeong-Deok & Myung, (2014) was intended to identify the relationship among professional self-concept, organizational commitment, and organizational citizenship behaviour as mediated by organizational commitment contrary to the current study that sought to establish the direct relationship between institutional identification and organizational citizenship behaviour of Uganda hotels' staff.

In addition, according to Sellers, (2013) centrality is a component of institutional identification. Work centrality is a measure of the extent to which employees value the work they are assigned and regard it to be of importance in their lives (Paullay et al., 1994). It has been noted that people with high work centrality believe that it is meaningful to identify very strongly with work roles (Ugwu & Igbende, 2017) and that these people can work even when they are eligible for retirement or when there is basically no tangible reward for working (Arvey et al, 2004). To this extent centrality is synonymous with organizational citizenship behaviours. However, this revelation did not consider the relationship of other subcomponents of institutional identification with organizational citizenship behaviours. This was undertaken by the current study.

Besides, it has been observed that people who regard “work to be so central in their lives may be more likely to engage in OCB, are more likely to value an organization because it offers them an opportunity to express an interest in working, and may be more likely to invest more time working” (Ugwu & Igbende, 2017: 2). This is again an opportunity to find a close relationship between institutional

identification and organizational citizenship behaviour but to the extent that only one dimension of institutional identification that is, centrality, is considered.

In a related argument, participation in democratic governance often presumes that those who vote and those who are voted, easily identify with the people and institutions constituting the state (Schwartz, 2011). This is a civic virtue when those individuals holding elected positions are bothered by the well-being of their constituents and of the state itself. This sense of identification with the state is often seen as a prerequisite for citizenship behaviour because, voters and representatives act selflessly and in a way aim to serve the interest of their community by voting for candidates that merit national choice (Schwartz, 2011). In this way, citizenship behaviours guarantee a certain protection for the state as an organization in the form of high level identification with it. However, as opposed to the current study, the study by Schwartz, (2011) was an extended examination of the Identity Theory and Research.

Organ, (1988); in Chang (2010: 120), indicates that the necessity for OCB, lies mainly in its application at an organizational level because any isolated occurrence of OCB usually has a limited impact and a number of studies have shown a positive relationship between collective OCB and organizational effectiveness (Organ et al., 2006); in Chang (2010: 120). Collective OCB is 'a perception of what is considered the standard mode of behaviour in the unit' (Ehrhart, 2004: 65). It is argued that employees who are managed under the same system of human resource practices may have a collective understanding of the exchange relationship with the organisation, and could form shared attitudinal and behavioural responses to it (Schneider, 1987; in Chang (2010: 120). This argument implies that perceptions of collective organizational citizenship behaviours in an institutional setting, may promote shared attitudinal and behavioural responses to it. In this way, organizational citizenship behaviour could be associated with institutional identification. However, the study by Chang (2010) was about High performance work system and collective OCB: a collective social exchange perspective which is different from the current study.

According to Savas and Karakus, (2012) identity is a component of organizational health and organizational health is related to organizational citizenship behaviours. This was determined when they clarified the relationship between school organizational health and teachers' in-role and extra-role behaviours. Therefore, since identity regardless of the context in which it was examined remains a constant, we could comfortably infer in some way that institutional identification is related to organizational citizenship behaviours in this case referred to as extra role behaviours. The irony with the study by Savas and Karakus, (2012), contrary to the need to establish the relationship between institutional identification and organizational citizenship behaviours as was mooted by the current study in the hotel industry. To this extent, it was hypothesized that:

## **H<sub>1</sub>. Institutional Identification is related to Organizational Citizenship Behaviour**

### **Institutional Identification and Organizational Virtuousness**

Existent literature is deficient of studies that have directly related institutional identification with organizational virtuousness. Nevertheless, a critical review of some scanty pieces has provided inferences against which to conclude that there is a possible relationship between institutional identification and organizational virtuousness but definitely with marked weaknesses. The analysis below lays bare the attendant arguments:

While attempting to establish the scale for measuring collaborative consumption, Pizzol et al., (2017) have argued that for collective action to occur, individuals need to be willing to collaborate and have mutual trust between them. This implies that for collective action to occur there is need for individuals to identify with the collective and have trust amongst one another so as to achieve the essence of collective action. This means that identification with group norms is related to trust as a virtue for such a collective to deliver tangible results. The unfortunate bit with this conclusion is that it is based on a mere inference and not a direct study of the relationship between institutional identification and organizational virtuousness most importantly in the hotel sector.



In some of the remarks by (Lilius et al., 2008), while submitting on compassionate responding, it is stated that the perceptions of organizational virtuousness, such as being valued and cared about by the organization, can make an employee develop a sense of identity with the institution. This is because, in management, treating people with beneficence encompasses actions taken in pursuit of others' welfare, growth, and wholeness (Caldwell et al., 2011) and is an affirmative behaviour which nurtures a culture of oneness within them (Fromm, 1956). In this way, it may be logical to infer that organizational virtuousness is related to institutional identification. However, even when this is so, there was need for a direct study that tested the relationship between institutional identification and organizational virtuousness within the hotel setting.

In addition, when there is creation of a mutually respectful environment with shared goals and identity, the result is an improvement in the quality of online interaction among learners (Nguyet et al., 2017). This observation means that an environment of respect (integrity) with shared goals and identity enhances the degree of interactions for whatever purposes. This observation relays the positive relationship between institutional identification and organizational virtuousness in the form of mutual respect. However, while this is true, the goal of the study by Nguyet et al., (2017) was to determine the role of sense of belonging and perceived learning benefits in fostering online interaction quality among adult learners. This is however, contrary to this objective which was to examine the extent to which institutional identification predicts organizational citizenship behaviours of hotel staff in Uganda.

According to Leiter & Bakker, (2010), employees who are engaged in their work, are fully connected with their work roles and are more likely to have positive perceptions of their work experience. Note that work engagement is within the perspective of positive organizational scholarship (Rothbard & Patil, 2011) just as organizational virtuousness. Therefore, since the degree to which employees are focused on and present in their role, is by extension the equivalent of work identity, institutional identification is related to organizational virtuousness. However, there was need for a study that tested the direct relationship between institutional identification and organizational virtuousness within the hotel setting.

According to Kim & Brymer (2011) and Jacqueline et al., (2007) executive's ethical leadership which is synonymous with organizational virtuousness, enhances employee adaptability and identification. This is because, when employees are satisfied with their jobs, their actions and decisions strengthen their role relationship and in turn foster their adaptability and identification (Jacqueline et al., 2007). To this extent, institutional identification is related to organizational virtuousness. However, this relationship is on the basis of an inference and as such, there was need for an independent study that examined the direct relationship inherent in these constructs most importantly within the hotel setting.

Relatedly, humility has been viewed as the most important virtue (Aquinas, 1920) which means keeping oneself within one's own bounds so that he or she does not reach out to things above one, but submits to his or her superior. This individual-level construct applied to a group is called Group humility (Owen et al, 2011) and it has been associated with such outcomes as encouraging participative leadership behaviours, solidifying collective efficacy, and could enhance employee identification as it permeates a consciousness about own bounds (Owen et al, 2011). This is its proposed indication of a close association with organizational virtuousness since it is in itself, a virtue (Aquinas, 1920). This is however, a far-fetched conclusion. This is why, there was need to ascertain the direct relationship between institutional identification and organizational virtuousness particularly within the hotel setting in Uganda where there is limited empirical evidence.

Furthermore, it has been argued that positive work related identity arising from the experience of compassion at work, has an effect on individual and organizational functioning and may positively affect perceptions among employees that they are taken care of by their colleagues, bosses, and organizations (Dutton, et al., 2010). However, Moon, (2015) has argued that positive employees' perceptions may help construct identities that are equally positive toward work-related groups or organizations. In other words, employees' positive identities shaped by virtuous and compassionate acts among co-workers can bring about members' cognitive and emotional connections to the organization (Dutton et al., 2010). Therefore, universal virtues and strengths such as courage could enhance emotional connections to ones' institution. In this way, organizational virtuousness is related to institutional identification. However, this is an

inference on the basis of a study other than one that tested a direct relationship between institutional identification and organizational virtuousness within the hotel setting.

Asad et al., (2017) have stated that when the employees experience compassion, love and forgiveness, they may have a stronger tendency to identify with the organization and that the satisfaction with their jobs increases. This innately means that when employees feel that the institution they work for is compassionate, loving and forgiving as values that are sustained across time, they finally identify with it. This is because, they realize that they are satisfied with what is happening in the organization and wish to live to its expectations. The same scholars look at optimism as the reliance of the employees on an organization which inspires them with a belief of overcoming the hurdles and become triumphant. All these point to the solid relationship between institutional identification and organizational virtuousness. The challenge with the study by Asad et al., (2017) is that it examined the relationship between Organizational Virtuousness and Job Satisfaction as mediated by ethical climate. Therefore, the relationship between institutional identification and organizational virtuousness is only mentioned in passing.

In a related development, servant leadership may also improve the ethical culture of modern companies (Hunter et al., 2013) and it has a moral component similar to ethical and authentic leadership (Brown, 2005; Neubert et al., 2008). However, more recently Walumbwa et al., (2010) has revealed that group-level servant leadership predicts self-efficacy, commitment to supervisor, procedural justice climate and service climate. Therefore, since servant leadership is virtuous and is related with commitment to supervisors among others, which is a role identity issue (Brown, 2005; Neubert et al., 2008), then, institutional identification is related to organizational virtuousness, although this is a conclusion based on an inference. Nevertheless, it was hypothesized that:

## **H<sub>2</sub> Institutional Identification is related to Organizational Virtuousness**

### **Organizational Virtuousness and Organizational Citizenship Behaviour**

The relationship between Organizational Virtuousness and Organizational Citizenship Behaviour has been considered before today by scholars such as Cameron et al., (2004); Fowers et al. (2006); and Ribeiro and Rego, 2009)among others. However, to date, these studies continue to remain deficient in a number of ways. Their lapses are relayed as follows:

Kanan et al., (2015) studied the determinants and impact of organizational citizenship behaviour. Among the determinants that they examined was optimism and the result of the regression equation model indicated that optimism significantly predicted OCB. This is supported by the findings of (Ugwu, 2012) which reveal that optimism is related to numerous positive job behaviours. While these results remain fascinating, the sample of the study by Kanan et al., (2015), consisted of 175 employees that were randomly obtained from the Nigerian Civil defence corps and a paramilitary outfit in Enugu metropolis in southeast Nigeria. Contrary to the study by Kanan et al., (2015), this study considered a sample of 303 Hotel staff in Uganda and a generalization based on such a sample is more reliable and valid.

In an effort to determine the relationship between forgiveness and benevolence, Monica (2014) indicated that when people are willing to forgive others, they have higher motivations to assist others to perform extra duties. This study among others confirms the positive relationship between forgiveness and organizational citizenship behaviour. This is because; the study established that forgiveness had significant relationships with OCB (Monica, 2014). What is interesting to note is that the sample against which these inferences were based was 239 respondents that were part-time students of the five evening classes in Hong Kong and not hotel staff. This is besides its consideration of forgiveness alone as an element of organizational virtuousness against OCB. However, as indicated, the current study examined the relationship between organizational virtuousness (Cameron et al, 2004) and OCB (Organ, 1988) against a sample of 303 hotel staff in Uganda.

Organizational citizenship behaviour is beneficial to organizations, especially those that regard customer satisfaction to be central in their operations. This is why, in a study by Shekari (2014), organizational virtuousness is an established antecedent of organizational citizenship behaviour. While

these results remain pertinent in signalling a relationship between organizational virtuousness and organizational citizenship behaviours, the study by Shekari (2014) examined a final sample of 135 usable questionnaires. This puts the established findings under contestation given its weak statistical power and above all, not in a hotel setting

A related weakness with the foregoing study by Shekari (2014) is that organizational citizenship behaviour was measured using the five dimension approach proposed by Chiang and Hsieh (2012), that is different from Organ (1988), yet Podsakoff et al.,(2009) as cited in Chun-Fang and Tsung-Sheng (2012:181), maintain that Organ's (1988) five dimensions remain popular. Organizational virtuousness was measured using five dimensions developed by Zamahani et al (2012), different from those by Cameron et al., (2004) that this study adopted because, they have remained stable measures of Organizational Virtuousness. All these observations cast doubt about the findings as relayed by Shekari (2014) because, the scales that were used for the two variables, remain debatable.

Studies have further indicated that employees who receive compassion are more likely to engage in prosocial behaviours toward others and their organization (Goetz et al., 2010; Grant et al., 2008). This is because, when employees feel supported by their organizations, they come to believe that their organizations care about their welfare and this in turn can make them support more their co-workers and the organizations that they work with. This is because; compassion is a touching experience that is based on a desire for the well-being of others (Goetz et al., 2010; Oveis et al., 2010). The challenge with these vibrant revelations is that this was an experiment that was based on varying sample sizes that ranged from 124 to 175 full-time employees of the University of Toronto. The current study utilized a cross sectional design that was based on a sample of 303 hotel staff in Uganda which guarantees more statistical power and contextualizes the findings within the hotel staff that has largely been ignored.

Relatedly, Caldwell et al., (2014) in their opening remark allude to the fact that there is need for extra-mile efforts of followers if an organization is to sustain a competitive advantage (Caldwell and Hansen, 2010; Karfestani et al., 2013). They further indicate that transformative and ethical leadership is pertinent to both employees and their organizations (Cameron and Spreitzer, 2012) in the quest for a desirable comparative advantage. This observation illustrates the relationship between extra-mile efforts (OCB) and ethical leadership (organizational virtuousness). However, while these observations remain outstanding, the study by Caldwell et al., (2014), has been criticized for remaining an extensive conceptual review of beneficence as it relates to leaders and managers. As a reminder, this is not an empirically based report whose conclusions remain contestable.

In their examination of the place of beneficence in generating a competitive advantage Caldwell et al., (2014) further reveal that beneficence is a greater form of commitment to the welfare of others and it illustrates the integrity to put into action a moral duty (Caldwell & Dixon, 2010). Note however, that beneficence as an ethical duty to work for the welfare and benefit of others is closely related to altruistic behaviours that are a dimension of organizational citizenship behaviours. This statement alludes to a close relationship between organizational virtuousness and organizational citizenship behaviours. It is because of this that Caldwell et al., (2014) conclude that beneficence is an advanced construct which has a clear relationship with virtuous leadership.

However, with all this revealing relationship between organizational virtuousness and organizational citizenship behaviours, the study by Caldwell et al., (2014) is still an extensive conceptual review of beneficence and how it can create competitive advantage. The current study objective is an empirical one in which the relationship between organizational virtuousness and organizational citizenship behaviours was determined quantitatively. Therefore, existing literature is inadequate in advancing a continuing relationship between organizational virtuousness and organizational citizenship behaviours. As such, on the basis of the preceding discussion, it is hereby hypothesized that:

### **H<sub>3</sub>. Organizational Virtuousness is related to organizational Citizenship Behaviour.**

### **Institutional Identification, Organizational Virtuousness and Organizational Citizenship Behaviour**

Existing literature is with limited evidence of studies that have attempted to examine the possible relationship among institutional identification, organizational virtuousness and organizational citizenship behaviours. Nevertheless, an attempt has been made to try and determine this relationship amidst scanty literature. This effort is denoted by the following arguments.

According to Savas & Karakus, (2012) organizational health can be categorized into the following dimensions: leadership, integrity, interaction, identity, and products. However, a healthy organization climate was found to be related to employees' OCBs (Raza, 2010). This revelation further suggests that in return, organizational health is related to organizational virtuousness through the element of integrity and subsequently to institutional identification because, of the component identity. Therefore, institutional identification is related to both organizational virtuousness and OCB. However, different from the current study, that by Savas & Karakus, (2012) aimed to clarify the relationship between school organizational health and teachers' in-role and extra-role behaviours and not the hotel staff. As such, it may not be prudent to rely on its findings to derive applicable inferences to this current study.

According to Eliyana & Ratmawati (2013), the value of transformational leadership lies greatly in building work groups and the integration of individual goals with those of the groups. It is true that a transformational leader possesses the ability to identify his future vision with that of his subordinates, which is an aspect of creating role identity, and enhances his subordinates' needs beyond what they actually need to pursue, a pointer to their engagement in OCBs (Caldwell & Hansen, 2010; Karfestani et al., 2013).

The challenge with the study by Eliyana & Ratmawati (2013), contrary to the current one, is that it determined the influence of transformational leadership and organization climate on the Work Satisfaction, organizational commitment and organizational citizenship behaviour of the educational personnel of Sebelas Maret University, Surakarta and not hotel staff of Uganda. Therefore, its findings cannot wholly be based on to arrive at meaningful conclusions with regard to the current study given that they are contextually limited to university lecturers and not hotel staff.

In a study by Shen & Benson (2014), after examining the relationship between socially responsible human resource management practices and OCB, it is indicated that such management practices are positively related to employee task performance as well as OCBs (Organ, 1988). This means that employees easily identify with employers whom they interpret as being responsible because, this is a gesture of respect to them and they will always be more engaged and willing to carry on the tasks assigned to them (Abd-Elmotalieb et al., 2015). This climate also favours those even beyond their job descriptions.

These submissions imply that a socially responsible institution fosters employee identification, because, they find its management integral and that it cannot take them for granted since they are equally engaged and as will offer their labour beyond what their job descriptions compel them to. This is the extent to which institutional identification, organizational virtuousness and organizational citizenship behaviours are likely to be inherently associated. Unfortunately, the study by (Abd-Elmotalieb et al., 2015), is more of a theoretical paper than an empirical one as stated there in, quite contrary to the methodological outlook of the current study and in particular as domesticated in the hotel setting.

In the case of professional commitment, there is a likely relationship among institutional identification, organizational virtuousness and organizational citizenship behaviours. This is because; it implies the demonstration of one's professional identity, in which a worker becomes committed to his or her professional objectives, values, norms and ethical principles (Özdem, 2012:51). In such a situation, there is prominence of employee identification with the objectives of the organization, values, norms and ethical principles to the extent that under such a virtuous organizational environment, organizational citizenship behaviour can flourish. It is due to this state of affairs that (Özdem, 2012) concluded that workers who developed professional commitment are more likely to perform OCB unlike those that did not. In light of the preceding arguments, it can be hypothesized that:

#### **H<sub>4</sub> Organizational virtuousness mediates the relationship between institutional identification and organizational citizenship behaviour**

##### **Methods**

The study adopted a mixed methods design strategy (Creswell, 2003). Following this strategy, both quantitative and qualitative data were collected using two data collection methods: a questionnaire and an interview guide. The purpose was to overcome any weaknesses associated with any one method which could have affected the awaited convergence on what constituted reality by the two designs (Saunders et al.; 2007) and as such for triangulation purposes.

**Sample and procedure:** According to the Hospitality report Uganda - Jumia Travel (2015), there are over 1,173,000. Based on the guidance by the Krejcie & Morgan (1970), since our population was greater than 1,000,000, the required sample size was 384 which was obtained from the 100 hotels of the 516 ([www.jovago.com/uganda-hotels](http://www.jovago.com/uganda-hotels)) in Uganda using simple random sampling and the lottery method where cases were selected after replacement. In order to select the sample elements, sampling frames were obtained from the human resource departments of the selected 100 (one hundred) hotels in Uganda. At least five respondents were targeted due to the busy schedule of the staff there in. Of the five respondents, one was a supervisor and the remaining four were subordinates. After selection of the five elements from each hotel that participated in the study, a self-report questionnaire was issued to each respondent in the 100 hotels that were located in sixteen districts in Uganda. This resulted into the distribution of 500 questionnaires in total. At the end, we were able to collect only 350 questionnaires from seventy (70) hotels. After data cleaning, 47 questionnaires were eliminated because of incomplete answers, and a remainder of 303 questionnaires was used for analysis. The questionnaire consisted of two parts. First part was about demographic characteristics regarding the respondents' duration in service, age group, sex, marital status and qualification. Second part was for measurements of institutional identification, organizational virtuousness and organizational citizenship behaviour.

The sample included 57.0 % (173) males and 43.0% (130) females; more than half of the sample were older than 31 years representing 54.0% (163). The majority of the sample was composed of graduates 47.0% (143) and diploma holders 32.0% (97) with the remaining consisting of certificate holders 19.0% (57), postgraduate holders 02% (0.6) and professors (15.0%). The years of service of the participants ranged from 5 years 32% (96) to between 6-10 years; 42% (127) to more than 10 years 26% (80). In terms of designation, supervisors were 22.0% (65) and subordinates were 78.0% (238).

**Measures:** The study variables were operationalized based on earlier scholarly scales. The three variables that were examined are: Institutional Identification, Organizational Virtuousness and Organizational Citizenship Behaviour. All the items were anchored on a five point likert scale which ranged from 1= strongly disagree to 5= Strongly Agree. This is because the distances of scores such as 1, 2, 3, 4, and 5 are equal and yield data which are approximately normally distributed (Likert (1932)). The description of the measurements for each variable is as follows:

**Institutional Identification:** Extant literature provides varying scales of institutional identification but this study adapted the Institutional Identity Scale (Sellers, 2013). This is a five dimension scale and these are: The centrality, private regard, and public regard dimensions which are adaptations of dimensions of the same name from the Multi-dimensional Inventory of Black Identity (Sellers, 2013). The additional two: belonging and bonding, are adapted from the Dominique et al., (2012). The items that finally appear in the questionnaire are as follows: For centrality, private and public regard dimensions, the study adapted those by Sellers, (2013). Belongingness, the study adapted the General Sense of Belongingness Glenn et al., (2012). This scale has two dimensions and these are: Acceptance (inclusion) and Rejection (exclusion) and each, has six (6) items. For bonding, the study adapted those for Institutional bonding as defined in the organizational commitment literature (Allen, 2003; Meyer & Allen, 1984, 1997). This scale was adopted by the study because; all its dimensions are familiar variables in human resource management.

**Organizational Virtuousness:** From the variety of scales that measure this variable, the study adapted that by Cameron et al., (2004) which has optimism, trust, integrity, compassion and forgiveness.

The measures by Cameron (2003) were used however, they were modified by including those measures of optimism by Scheier et al., (1994); those of trust by the GSS (1972-1994; Warr et al. 1979), for compassion by Shiota et al., (2006); for integrity- related items by Wong and Page (2003); Dobel, (1999), and for Forgiving-related items by Wade's (1989).

**Organizational Citizenship Behaviour:** Like its related variables aforementioned, OCB has numerous scales but this study adapted that by Organ (1988) which has altruism, courtesy, conscientiousness, sportsmanship and civic virtue. This is because, in face of all the various factor structures proposed by the diverse scholars examined, Podsakoff et al.,(2009) as cited in Chun-Fang and Tsung-Sheng (2012:181), maintain that Organ's (1988) five dimension remain popular.

### Data Management and Analysis

Data were entered and analysed using SPSS. We checked and managed data entry errors and missing values. A missing completely at random (MCAR) test was performed to determine the percentage of missing values in the data set. MCAR test results indicate that data was missing completely at random. Imputation of missing values was performed using the linear interpolation method. We tried to manage common methods bias using procedural methods as advocated for by Podsakoff et al., (2012). The study equally tested for the reliability of all the measurement scales using Cronbach alpha coefficient and none of the constructs had a cut-off point of less than 0.70 (Nunnally,1978) as summarized in the table below.

**TABLE 1**  
**RELIABILITY OF THE MEASUREMENT SCALES**

<b>Variable</b>	<b>Cronbach's alpha</b>
Institutional Identification	.706
Organizational Virtuousness	.751
Organizational Citizenship Behaviours	.750

The study equally determined the content validity of the measurement items. This was done by a team of experts. The experts were: three professors from the behavioural psychology and human resource management. The results indicate that none of the constructs had a content validity index of less than 0.70 as summarized in Table 2 below.

**TABLE 2**  
**CONTENT VALIDITY OF THE MEASUREMENT SCALES**

Variable	Dimensions	Partial CVI	Overall CVI
<b>Institutional Identification</b>	Centrality	0.78	0.89
	Private regard	0.90	
	Public regard	0.75	
	Belongingness	0.78	
	Bonding	0.76	
<b>Organizational Virtuousness</b>	Optimism,	0.88	0.98
	Trust	0.98	
	Compassion	0.87	
	Integrity	0.85	
	Forgiveness	0.76	
<b>Organizational Citizenship Behaviours</b>	Altruism	0.95	0.98
	Conscientiousness	0.99	
	Sportsmanship	0.99	
	Courtesy	0.88	
	Civic virtue	0.86	

Source: Experts' opinion

Factor analysis was performed to identify the patterns in data and to compress data to a controllable level (Field, 2005; Hair, Anderson, Tatham, & Black, 1998). Using principal component analysis, only those factors with an Eigen value greater than 1 were retained (Guttman-Kaiser rule). The Kaiser-Meyer-Olkin (KMO) and Bartlett's (1954) test of sampling adequacy was computed to ensure that factor analysis yielded distinct and reliable factors (Kaiser, 1974). The following criteria were used to determine the sampling adequacy (Kaiser, 1974): 0.90=Marvellous; 0.80=Meritorious; 0.70=Middling; 0.60=Mediocre; 0.50=Miserable and below 0.50, unacceptable. The KMO for these study variables ranged between 0.89 and 0.98 and as such, ranged between meritorious and marvellous. Equally, it is only items with communalities of 0.60 and above that were retained.

Results from the exploratory factor analysis yielded varying factors: For instance, institutional identification yielded five factors and these were: Centrality, Private Regard, Public regard, Belongingness and Bonding. These accounted for 75.30% of the variance. Organizational Virtuousness retained five factors and these are: Optimism, Trust, Integrity, Compassion and Forgiveness. These accounted for 70.21% of the variance. Organizational citizenship behaviours retained five factors and these are: Altruism, Conscientiousness, Courtesy, Sportsmanship and Civic Virtue. These accounted for 72.31% of the variance.

In order to determine the construct validity of the study variables, the following analyses were carried out: chi-square, GFI, RMSEA, CFI, NFI, RFI, IFI, and AGFI. Relatedly, to determine the relationship between the variables of the study: institutional identification, organizational virtuousness and organizational citizenship behaviours, the Pearson correlation analysis was run, and to further determine the influence of the variables on each other, linear regression analysis was used. In addition, structural equation modelling was used to test the fit of the research model. Below are the confirmatory factor analysis results for the variables of the study.

### **The Measurement Models (CFA) of the Study Constructs**

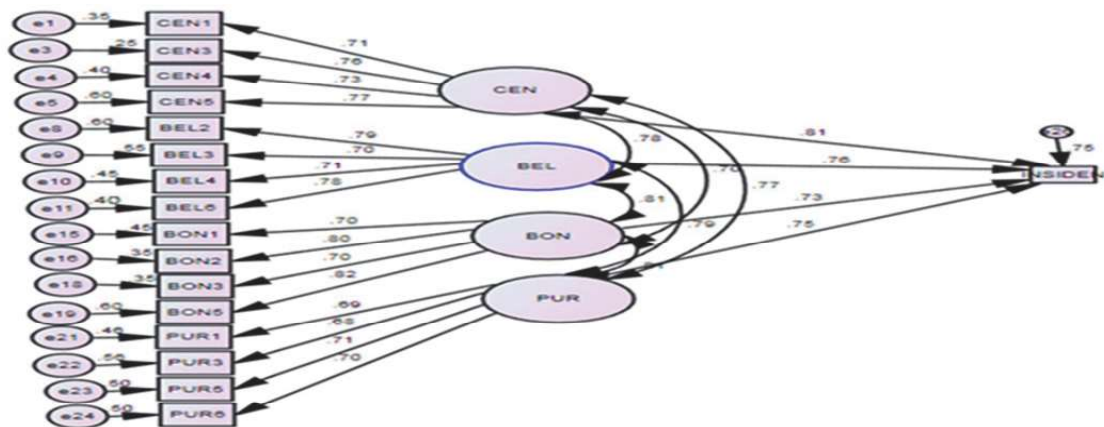
Since the constructs are not directly observed (James et al., 2006), there was need to specify a measurement model for each study variable. Below is a report of the confirmatory factor analyses of each study variable. The measurement model is essential as it provides thorough testing for the reliability and validity of the scales employed to measure the latent constructs and their manifest variables (Loehlin,

1998). For the measurement model to be reliable the Cronbach's alpha ( $\alpha > 0.7$ ) and Composite Reliability (CR > 0.70) Convergent validity is measured by Average Variance Extracted (AVE) which should be (AVE > 0.5). According to Hamdan et al., (2011), discriminant validity test shows how much variance in the indicators that are able to explain variance in the construct. Discriminant validity value obtained from the square root of AVE value. The square root of AVE should be greater than the values of correlation between the respective constructs (Fornell-Larcker, 1980). It is important to note that all the variables met this criterion.

### The Measurement Model of Institutional Identification

AMOS software was used to assess the relevance of the various indicator variables at explaining the latent variable called Institutional identification. The dimensions of Institutional identification are: Centrality (CEN), Belongingness (BEL), Bonding (BON) and Public Regard (PUR). The model results indicate that Centrality (CEN), retained four items which had outer model loadings above 0.700, and these ranged from 0.71 to 0.77. Belongingness (BEL) retained four items which had outer model loadings above 0.70 and these ranged from 0.70 to 0.78. Bonding (BON) retained four items that had acceptable loadings which were above 0.70 and these ranged from 0.70 to 0.82. Public Regard (PUR) retained four items whose loadings were above 0.60 and these ranged from 0.60 to 0.71. The detailed model is as follows:

**FIGURE 1**  
**THE MEASUREMENT MODEL OF INSTITUTIONAL IDENTIFICATION**



Chi-Square = 23.552; DF = 17; P.value = 0.132; CFI = 0.994, IFI = 0.994; NFI = 0.980, RFI = 0.966; TLI/NNFI = 0.990; RMSEA = 0.023.

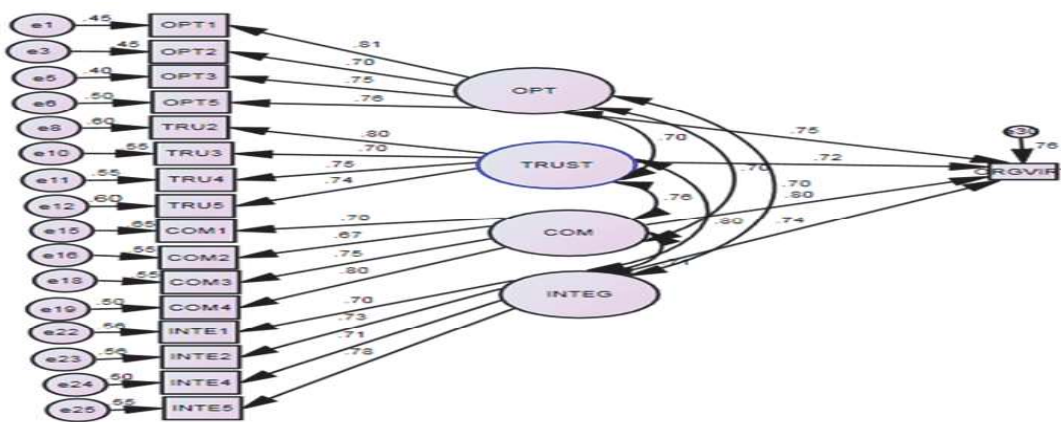
Based on the model fit indices in Fig: 01, it is evident that all of these indices met recommended guidelines and the model fit was considered acceptable (Byrne, 2010; Hair et al., 2010). Based on the CFA results in the above figure, the four separate factors of the hypothesized model were moderately correlated and they all indicate desirable internal consistency attributes for all of the subscales. Evaluation of the confirmatory factor analysis results further indicates that the four factor model produced a better fit in terms of the stated indices above. Confirmatory factor analysis was used to load each summated factor onto its respective latent factor and the intercorrelations among these latent factors were examined clearly and it is here in stated that each manifest (measured) factor is theoretically relevant.



### Measurement Model for Organizational Virtuousness

AMOS software was used to assess the relevance of the various indicator variables at explaining the latent variable called Organizational Citizenship behaviours. The dimensions of Organizational virtuousness are: Optimism (OPT), Trust (TRUST), Compassion (COM) and Integrity (INTEG). The model results indicate that Optimism (OPT), retained four items which had outer model loadings above 0.70, and these ranged from 0.70 to 0.81. Trust (TRUST) retained four items which had outer model loadings above 0.70 and these ranged from 0.70 to 0.80. Compassion (COM) retained four items that had acceptable loadings which were above 0.60 and these ranged from 0.67 to 0.80. Integrity (INTEG) retained four items whose loadings were above 0.70 and these ranged from 0.70 to 0.78. The detailed model is as follows:

**FIGURE 2**  
**THE MEASUREMENT MODEL OF ORGANIZATIONAL VIRTUOUSNESS**



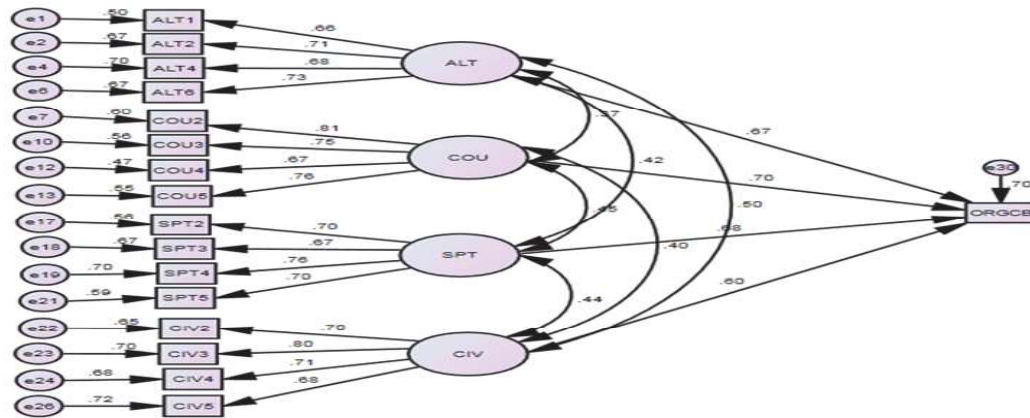
Chi-Square = 39.710; DF = 38; P = .394; CFI = 0.998, IFI = 0.998; NFI = 0.956, RFI = 0.936; TLI/ NNFI = 0.997; RMSEA = 0.012.

Based on the CFA results in the above Fig:02, the four separate factors of the hypothesized model were moderately correlated and they all indicate desirable internal consistency attributes for all of the subscales (Byrne, 2010; Hair et al., 2010). Evaluation of the confirmatory factor analysis results further indicates that the four factor model produced a better fit in terms of the stated indices above. Confirmatory factor analysis was used to load each summated factor onto its respective latent factor and the intercorrelations among these latent factors were examined clearly and it is here in stated that each manifest (measured) factor is theoretically relevant.

### Measurement Model of Organizational Citizenship Behaviour

AMOS software was used to assess the relevance of the various indicator variables at explaining the latent variable called Organizational Citizenship behaviour. The dimensions of Organizational Citizenship behaviours are: Altruism (ALT), Courtesy (COU), Sportsmanship (SPT) and Civic virtue (CIV). The model results indicate that Altruism (ALT), retained four items which had outer model loadings above 0.600, and these ranged from 0.66 to 0.73. Courtesy (COU) retained four items which had outer model loadings above 0.67 and these ranged from 0.67 to 0.81. Sportsmanship (SPT) retained four items that had acceptable loadings which were above 0.60 and these ranged from 0.67 to 0.76. Civic virtue (CIV) retained four items whose loadings were above 0.60 and these ranged from 0.67 to 0.80. The detailed model is as follows:

**FIGURE 3**  
**THE MEASUREMENT MODEL OF ORGANIZATIONAL CITIZENSHIP BEHAVIOUR**



**Chi-Square = 32.094; DF = 17; P = 0.015; CFI= 0.967, IFI = 0.968; NFI = 0.967, RFI = 0.956; TLI/ NNFI = 0.959; RMSEA =0.033.**

**RESULTS:** In this section, we present the correlation and regression results that were performed.

**Zero Order Correlations**

Table 03 below, Presents Means, Standard Deviations (SD) and Zero Order Correlations of the study constructs. The study established a significant positive relationship between Institutional Identification and Organizational Virtuousness ( $r = .261, p \leq 0.01$ ). This means that the more employees identify with their institution, that institution becomes more virtuous in nature. In other words, the more staffs of Uganda hotels have identified with these hotels, the more virtuous they have become. Institutional Identification and Organizational Citizenship Behaviours are significantly and positively correlated ( $r = .341, p \leq 0.01$ ). This means that the more employees identify with their institution, the more they engage in extra role behaviours. In other words, as staffs of Uganda hotels have become identified with them, the more they have engaged in extra role behaviours. By extension, the more staff of Uganda hotels regard them to be of greatest importance to them (centrality) and have formed close relationship with them (bonding), the more they have become altruistic, by demonstrating behaviours in the form of wanting to help colleagues so as to address work related problems and courteous, by not wanting to create work-related problems with their colleagues. They have further engaged in behaviours that exceed the requirements of their official tasks (conscientiousness) and those behaviours that indicate their tolerance of less than ideal circumstances without complaining (sportsmanship).

**TABLE 3**  
**SHOWING MEANS, STANDARD DEVIATIONS (SD) AND ZERO ORDER CORRELATIONS**

Variable	Means	SD	1	2	3
Institutional Identification (1)	4.12	0.75	1		
Organizational Virtuousness (2)	4.30	0.65	.261**	1	
Organizational Citizenship Behaviour (3)	4.02	0.54	.341**	.471**	1

\*\* . Correlation is significant at the 0.01 level (2-tailed); N=303

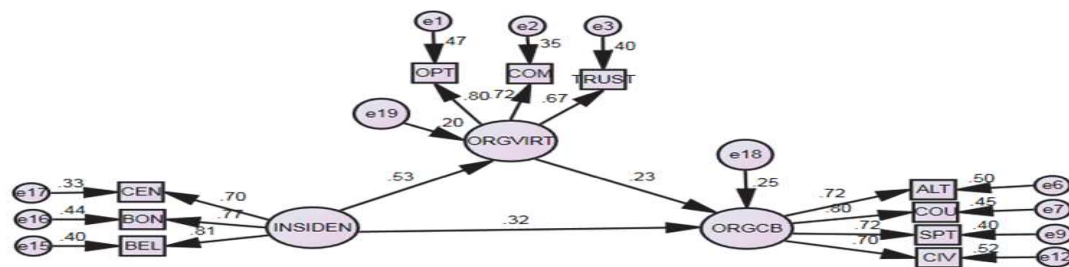
The study further indicates that there is a significant positive relationship between Organizational Virtuousness and Organizational Citizenship behaviours ( $r = .371, p \leq 0.01$ ). This means that the more an organization becomes virtuous, the more its employees engage in extra role behaviours (OCBs). In other words, the more Uganda hotels become virtuous in nature, the more their employees engage in behaviour of extra role nature. By way of an illustration, the more hotels in Uganda become optimistic and trustworthy, by way of being expectant of success regardless of current challenges (optimism) and have hope in the behaviour of their employees (trust), the more their staff become altruistic by wanting to help colleagues so as to address work related problems and courteous by in the form of not wishing to create work-related problems with their colleagues.

**Regression analysis:** The report below constitutes the findings obtained about the hypotheses generated from the study constructs. They are as follows:

**TABLE 4**  
**SHOWING STANDARDIZED REGRESSION WEIGHTS**

			Estimate	S.E.	C.R.	P	Label
			Standardized				
			$\beta$ coefficient				
Organizational Virtuousness	<---	Institutional Identification	.531	.120	5.183	** *	par_11
Organizational Citizenship Behaviour	<---	Institutional Identification	.316	.115	3.570	** *	par_4
Organizational Citizenship Behaviour	<---	Organizational Virtuousness	.229	.163	3.264	** *	par_5

**FIGURE 4**  
**THE STRUCTURAL EQUATION MODEL OF OCB**



$\chi^2 = 8.239, DF = 7, \chi^2/DF = 1.177, P \text{ value} = 0.232, RMSEA = 0.024, GFI = 0.978, CFI = 0.955, TLI = 0.987, R^2 = .308, \text{Adjusted } R^2 = .295$

**Institutional Identification and Organizational Citizenship Behaviour**

Consistent with  $H_1$ , results in table 6 and figure 4 above; the study established that Institutional Identification is a significant predictor of Organizational Citizenship Behaviours ( $\beta = 0.316, CR = 3.570, P \leq 0.001$ ). This implies that when Institutional Identification improves by 1 (one) standard deviation, organizational citizenship behaviours improve by 0.316 standard deviations. This means that the more employees of Uganda hotels develop a strong attachment to one another and the hotels that they serve; the more they offer help to one another in cases of excess workload so as to enhance the hotels' performance. It also means that the more employees of Uganda hotels feel at home in the service of these

hotels, the more they prevent problems from occurring in these hotels because, they would least wish to distort the status quo. These relationships are supported by the following qualitative findings.

*“.....as an employee of this hotel, i love my job..... offering assistance to my friends is ok and I do it because, they also help me every day and here you cannot work alone...of course some do not want to help, but it is not common (Resp. 10, an employee of a hotel in Jinja) Another respondent said that “ .....generally, the way employees work here shows that they need their jobs..... willingly assist one another to do the work that their supervisors give them....I rarely receive complaints except those that need my attention.....” (Resp. 9, a manager of a hotel in Jinja)*

### **Institutional Identification and Organizational Virtuosity**

Consistent with H<sub>2</sub>, Table 6 and figure 4 above reveal that, there is a significant positive relationship between Institutional Identification and Organizational Virtuosity ( $\beta = 0.531$ , CR= 5.183,  $P \leq 0.001$ ). This implies that when Institutional Identification improves by one standard deviation, Organizational Virtuosity also improves by 0.531 standard deviations. This means that the more employees of Uganda hotels develop a strong attachment to one another and the hotels that they serve; the more they become hopeful in dealing with each other and the hotels at large. It also means that the more employees of Uganda hotels feel at home in the service of these hotels, the more they become caring for one another and the hotels at large. These relationships are supported by the following qualitative findings.

*“ ....i usually tell my staff that they need to demonstrate that their jobs are important by being available at all times because, it is the only way we can convince our employer that we are trustworthy and that we can run the business even in his absence .....” (Resp. 7, a supervisor in one of the hotels in Jinja) In a related interview, another respondent remarked that “.... am now part of this hotel because I feel it has helped me to solve a number of my problems....there is no way I can lose hope in it because; I trust that management cannot fail to help me in case of any need.....” (Resp.8 employee of a hotel in Jinja) To this extent, institutional identification is a pointer to the organizational virtuosity of Uganda hotels.*

### **Organizational Virtuosity and Organizational Citizenship Behaviour**

Consistent with H<sub>3</sub>, results in table 6 and figure 4 above indicate that, Organizational virtuosity is a significant predictor of organizational citizenship behaviour ( $\beta = 0.229$ , CR= 3.264,  $P \leq 0.001$ ). This implies that when organizational virtuosity improves by 1 (one) standard deviation, organizational citizenship behaviours also significantly improve by 0.229 standard deviations.

This means that the more employees of Uganda hotels are hopeful when dealing not only with their colleagues but as well, the hotels that they serve, the more they offer help to one another whenever they sense the need. It also means that the more employees of Uganda hotels are able to receive the care they need not only from their colleagues but as well, the hotels that engage them, the more they are absorbed in the work they do and feel that they are part of these hotels that they serve to the extent that they can voluntarily talk about them everywhere they go. These relationships are supported by the following qualitative findings.

*“.....so far I can say that this has been a good hotel for me to work with because, the supervisors appreciate what we do and thank us for the work we do. ....we are asked by our supervisors to serve in various positions including that of a cashier which is not easy. This means that they trust us. Any time you can be told to serve in any capacity. This has helped us to understand whatever is done in the hotel to the extent that we are able to assist one another whether absent or present.....” (Resp.5, an employee in a hotel in Jinja) In addition, another respondent stated that “..... I have come up with an arrangement here in this hotel where everybody can be a supervisor of others atleast for a day. Through this method, I have appealed to them to be trustworthy and be willing to assist one another in case of need because, tomorrow it might be you, and I have only assured them that if they need any guidance, am available to be consulted....” (Resp. 6, a manager of a hotel in Jinja)*

### Organizational Virtuousness Mediates the Relationship between Institutional Identification and Organizational Citizenship Behaviour

Consistent with hypothesis H<sub>4</sub>, we proceeded to test for the extent to which organizational virtuousness mediates the relationship between institutional identification and organizational virtuousness. It is important to note that we followed the same guidelines above as recommended by Baron and Kenny (1986); Kline (1998) and Hair (2010). Results of the mediation test are contained in Table 7 below which summarizes the Total, Direct and Indirect effects while Table 8 below shows the Bootstrap mediation test results. These results reveal that: (a) There is a significant direct effect of institutional identification on OCB ( $\beta=.316$ , S.E = .115, CR = 3.570,  $P \leq 0.01$ ); (b) There is a significant direct effect of institutional identification on organizational virtuousness ( $\beta = .531$ , S.E = .120, CR=5.183,  $P \leq 0.001$ ); (c) There is a significant direct effect of Organizational virtuousness on OCB ( $\beta=.229$ , S.E = .163, CR = 3.264,  $\leq 0.001$ ). (d) When we controlled for organizational virtuousness, the direct effect of institutional identification on OCB significantly dropped from  $\beta=.421$  to  $\beta=.316$ .

These results show the existence of partial mediation. This implies that changes in institutional identification affect changes in organizational virtuousness which subsequently affects changes in OCB. In order to find out whether mediation was partial or full, we went to analysis properties and performed a bootstrap analysis. The number of bootstrap samples chosen was 2000. The bootstrap results in table 5.5.6.2 reveal a significant partial mediation effect of organizational virtuousness on the relationship between institutional identification and OCB. The index of mediation reveals that OCB receives 25% of the indirect effect from institutional identification, leaving 75% through the direct effect.

As an illustration, the results in part imply that it is important for employees of Uganda hotels to trust and care for one another if they are to belong to these hotels intimately and be able to assist one another in case of excess workload and manage their grievances amongst themselves without complaining to management. This quantitative finding is supported by the following qualitative view:

*“.....as a supervisor, I have asked my staffs to care for one another at all times if we are to be part of this hotel for some time and enjoy working with our colleagues minus unnecessary conflict amongst ourselves..... my brother, i have worked for some time in hotels but for someone to assist a colleague, there is need to care for one another because, those who are friendly and always talk to each other, surely assist each other because, I see that happen here when staff ask for excuses to go and check on their colleague who is sick (Resp. 9, a manager of a hotel in Jinja). This means that there is need for staffs to care for one another if they have to have a sense of attachment to one another and the hotels as well and subsequently offer assistance to one another during times of need.*

**TABLE 5  
THE STANDARDIZED TOTAL, DIRECT AND INDIRECT EFFECTS**

<b>The standardized Total, Direct and Indirect effects</b>		
<b>Standardized Total effects</b>	<b>Standardized Estimates</b>	<b>P-value</b>
Institutional identification<--- Organizational citizenship behaviours	0.531***	***
Institutional identification <--- Organizational virtuousness	0.229***	***
Organizational virtuousness <--- Organizational citizenship behaviours	0.421***	***
<b>Standardized Direct effect</b>	<b>Standardized Estimates</b>	<b>P-value</b>
Institutional identification<--- Organizational citizenship behaviours	0.316**	***
Institutional identification <--- Organizational virtuousness	0.531***	***
Organizational virtuousness <--- Organizational citizenship behaviours	0.229***	***
<b>Standardized indirect effect</b>	<b>Standardized Estimates</b>	<b>P-value</b>
Institutional identification<--- Organizational citizenship behaviours	0.105*	***

**TABLE 6**  
**BOOTSTRAP MEDIATION RESULTS**

Parameter	Point Estimate	SE	Lower bounds	Upper bounds	P value
OCB<--- IIDE	0.084	0.035	0.024	0.123	0.03

**Discussion and Recommendations**

This study investigated the role of institutional identification in fostering organizational citizenship behaviours, taking organizational virtuousness as a mediator. The following presentation focuses on the detailed discussion of the results for each study hypothesis.

**Institutional Identification and Organizational Citizenship Behaviour**

Quantitatively, the study established that institutional identification is a significant predictor of organizational citizenship behaviours. This means that when employees of Uganda hotels follow the rules, regulations and procedures of these hotels, their engagement in organizational citizenship behaviours significantly increases. This finding is further supported by the following qualitative views that were generated.

When they were engaged, respondents argued that as long as an institution matters to employees, they will live as colleagues and there and subsequently engage in organizational citizenship behaviours. This is because, their self-perception is enhanced because, they interpret it as being the result of the assistance they derive from their organization. This demonstrates that the staffs appreciate their identification with what defines these hotels they work for and as a result, they are usually available for one another in case of need. This mind set is supported by Schwartz, (2011) who argues that citizenship behaviours guarantee a certain protection for the entire organization in the form of high level of identification with it.

Employees further reported that when they love their institutions because, they are never left on their own; helping others who have been absent becomes a norm. This means that employees have come to a point where they feel that they stand for the same cause as a whole. Therefore, they cannot betray each other simply because, one of them is absent. Actually, in one of the encounters with the respondents, it was noted that they do not allow a customer to feel the absence of a colleague because; we assist one another so as to survive. This illustrates the extent to which being identified with these institutions has helped to entrench a culture of offering extra assistance to colleagues.

Relatedly, employees observed that they have a strong sense of belonging to their fellow employees and the hotel at large. This is why; they reported that they willingly give off their time to help others who have work related problems. In other words, they observed that they have come to a point where they feel that they are together as colleagues and as a result, they inevitably choose to help any one of their colleagues who evidently is seen to have a work related problem. This was indicated in one of the claims that they get out to a colleague who has a problem because, they view themselves as a family. In the literature, it is argued that employees who are managed under the same system of human resource practices may have a collective understanding of the exchange relationship with the organisation, and could form shared attitudinal and behavioural responses to it (Schneider, 1987; in Chang (2010: 120). This argument implies that perceptions of collective organizational citizenship behaviours in an institutional setting, may promote shared attitudinal and behavioural responses to it which in itself, is institutional identification.

Furthermore, because they believe that being employees of the respective hotels is an important reflection of who they are, helping to orient new ones even though it is not their official requirement is inevitable. This is because; they believe that new employees do not have the knowledge of what to do and as such, might affect the reputation of the hotels that explain their identity if they do not show them what to do. In fact one respondent observed that they rarely leave a new comer on his or her own because,



finally they are the ones to blame. Therefore, helping to orient a new staff is nearly a responsibility amongst hotel staff because; they cannot afford to lose their identity through poor service delivery in the name of a new comer whom they can afford to put right.

Additionally, employees expressed the fact that they feel they have an intimate relationship with the hotel and as a result, they are always punctual as a means to managing their time responsibly. To them, a customer has to meet them ready to serve him or her and there is no excuse about this. They reported that they now believe that when they do not attend to a customer, they definitely affect the corporate impression which defines the way they view themselves in society. Indeed, one respondent observed that customers feel grateful if they find them around the service tables ready to take their orders. This indicates how far their association with the hotels that they work for defines their punctuality and self-image. This is supported by the fact that a sense of civic identity is believed to influence people to volunteer, to help their neighbours and even risk their lives so as to protect national interests (Leydet, 2006). This means that there is a direct relationship between civic identity and altruism in which people take personal initiatives to assist those others to address their problems.

Relatedly, it was noted that employees have personal regard for the hotels and as a result they never take long lunches or breaks. This is because, this would directly affect the purpose for which they work when they let a customer to wait simply because they are a way for a long lunch or break. Indeed, to them, this would create an impression that they have betrayed their employer who stands for excellent customer service. One respondent remarked that they usually bite something every time they are free in order to be ready all the time to serve our distinguished customers. Therefore, because all of them know why they work, they are punctual so as to effectively serve. These arguments are in agreement with previous scholarship because; to Kyeong-Deok & Myung, (2014), employees that demonstrate organizational citizenship behaviours, equally take the initiative to act for the organization which they belong to.

These findings are in agreement with the social exchange theory (Homans, 1961; Blau, 1964) which argues that a collective understanding of the exchange relationship in a particular system in question, could lead to the formation of shared attitudinal and behavioural responses (Schneider, 1987; in Chang, 2010:120). In other words, when parties in an exchange relationship appreciate the essence of an exchange, this could lead to the formation and observation of shared beliefs (institutional identification) and behaviours that could be advantageous to it such as organizational citizenship behaviours.

### **Institutional Identification and Organizational Virtuosity**

Institutional identification was found to be a significant predictor of organizational virtuousness. This means that when employees of Uganda hotels try as much as possible to live according to the hotel values, norms and expectations, they in the process establish a hotel environment characterized by hope for the best at all times in the business of these hotels, they become more trustworthy amongst themselves and towards the hotels and become more respectful to each other and the hotels that they serve.

This positive and significant relationship between institutional identification and organizational virtuousness is supported by studies such as; Pizzol et al., (2017) who have argued that for collective behaviour in an organization, such as when employees chose to go by the norms, values and expectations of a hotel, individuals need to be willing to collaborate and have mutual trust between them. This means that if collective behaviour is to take place, there must be virtues such as trust amongst members who chose to come together for a purpose. It is also supported by (Moon, 2015), who maintains that positive employees' perceptions such as hope in the organization, trust, care among others, may help construct identities that are equally positive toward work-related groups or organizations. These findings are further supported by the following qualitative views that were generated.

Respondents observed that because they take the hotels to be of importance to them (centrality) they have been able to maintain their hope (optimism) in the hotels that they serve. This is because, these hotels have come a long way in ensuring that their welfare is continuously improved and in the process, these hotels have been able to demonstrate that they identify with problems whenever, they are challenged (compassionate). In the same way, because, the employees take the hotels to be of importance

to their livelihood, they in turn reported that they respect the management of these hotels and as well respect each other in an effort to keep the credibility of these hotels intact so as to secure their survival. It was equally indicated that because of the importance attached to these hotels by the employees, they have been able to trust the leadership of these hotels to the extent that they believe that it cannot take them for granted in its response to the problems that affect their welfare. It is equally of no wonder that employees argued that they forgive one another in case of work related conflicts and as well forgive the hotels once minor pain has been inflicted on them such as delayed salary.

It was also reported that employees personally value their membership with the hotels that employ them (private regard). As a result, they personally trust the hotels that employ them and this is why they are fond of doing all the work they are asked to do. They also argued that valuing personal relationship with the hotels has helped them to improve their hope in the hotels because these hotels have not had a history of frustrating them deliberately. Employees also reported that they have been able to care for the property of the hotels as well as each other since they value their membership with the hotels. They have also come to learn that they need each other as a collective. Therefore, they have to personally respect each other in return as well as forgive one another in case of the unavoidable minor offences amongst them.

It was also noted that employees of the hotels studied, consider the hotels to be valuable by the public (public regard). This has in turn led to a number of virtues in these hotels. For instance, this was associated with their continued respect for each other and the hotels that employ them (integrity) after all the members of the public value them. It was also linked to their trust in these hotels because, the public as customers believe that these hotels need to exist due to their relative importance. That this tendency has made them care (compassion) for not only one another's problems but as well those of the hotels because, they would not wish to let the hope of the public and their own lost as a result of the destruction of the property and credibility of these hotels that secure their future.

Furthermore, respondents reported that they feel that they are part of these hotels (belongingness) and because of this, a number of virtues have been established in these hotels. For instance, this has made them become more hopeful (optimistic) in dealing with not only with each other but as well, the hotels. This is because; they feel that if this does not happen, it could be interpreted as a betrayal on their part by these hotels. In addition, they have been able to respect one another as members that belong to the same family as well as care and forgive one another in cases of minor offences against each other.

Relatedly, employees reported that they enjoy close relationships (bonding) with these hotels and a result; the following virtues have been grown in these hotels. Firstly, they have been able to care for the hotels and the property that belong to these hotels because; they reported that it would be unfair not to care for the property that is of value to them. They also reported that they trust that these hotels cannot disappoint them in nearly all circumstances since these hotels equally value their relationship with them as close associates in what happens in these hotels. Besides, the respondents reported that because they are in a close relationship with the hotels, they inevitably forgive the hotels in case of minor faults and respect not only each other but as well the management of these hotels

These findings are in agreement with the social exchange theory (Homans, 1961; Blau, 1964) which argues that for collective action to occur, individuals need to be willing to collaborate and have mutual trust between or amongst themselves (Pizzol et al., 2017). This implies that for collective action to occur there is need for individuals to identify with the collective and have trust amongst one another so as to achieve the essence of collective action. This by extension means that identification with group norms is related to trust as a virtue for such a collective to deliver tangible results

### **Organizational Virtuousness and Organizational Citizenship Behaviour**

Results indicate that Organizational virtuousness is a significant predictor of organizational citizenship behaviour. In other words, the more Uganda hotels become virtuous in nature, the more their employees engage in extra role behaviours (OCBs). This observation was supported by the qualitative responses that were generated as follows:



Employees reported that because they are always hopeful even when faced with major challenges, they help colleagues who have heavy workloads so that, they do not frustrate their hope in the hotel they serve. To them, if they do not help one another, customers will complain because, they will not have been served well. In turn, they will lose them yet; these are the people who define their hope derived in the successful existence of their employer. This means that hope in the hotel can lead to assistance of colleagues which is a gesture of organizational citizenship behaviour. This finding is supported by Ugwu, (2012) who reveal that optimism is related to numerous positive job behaviours.

Relatedly, employees reported that they were dedicated to doing a good job, so they at all times help others who are absent. The purpose was revealed as being the need to keep their hotels competitive by not leaving any gaps in the service of their esteemed customers. This is because; it is the expectation of a good service by a customer regardless of the absence of a particular employee. This means that employees need to swing into action and fill a gap in service at all times. This finding is supported by Ugwu, (2012) who argue that optimism is related to numerous positive job behaviours. Therefore, customer service has to continue for the good of the rest regardless of the absence of a colleague.

Employees further argued that they understand the importance of what the hotels stand for and as a result, they willingly give off their time to help others who have work related problems. This means that because, employees believe that the hotels have an obligation to serve their customers with dignity, they do not wish to see any of their colleagues face work related problems minus helping him or her to address them.

To them, they are found of counselling one another, even pleading with management in case their colleague has encountered a work related problem. This is supported by findings of a study by Shekari (2014), who indicate that organizational virtuousness is an established antecedent of organizational citizenship behaviour and Mohammad et al, (2011) who note that organizational virtuousness significantly and positively creates a favourable behaviour within the organization in which Organizational citizenship behaviours become manifest. For instance, in an experience, an employee reported that they had to raise money for their colleague who lost it during a festive season. The reason was that once the money to carry on with the official business of the hotel is lost, they risk their salaries, customer service besides the loss of jobs by their colleague among others.

Employees further argued that even in uncertain times, they usually expect the best from their hotel so they help orient new staffs even though it is not a requirement on their part. This means that even when they are faced with uncertainties in the service of the hotels, they make sure that they orient new staff on their own so that they keep hopeful and focused. Therefore, uncertainty is not any threat to directing colleagues to do well.

Staff further reported that because they are optimistic in their respective hotels, they refresh and relieve colleagues that are over loaded and this is an indicator of being altruistic. This means that hope drives staff members to minimize mistakes because, when a colleague is tired, a number of mistakes can be committed and all of them can be blamed yet; they could have had the opportunity to manage this condition before it runs out of control. Therefore, it makes sense for a colleague to relax because; others are made productive by preventing a possible mistake that colleague who is tired could have made. In this regard, organizational virtuousness significantly and positively creates favourable behaviours within the organization in which organizational citizenship behaviours become manifest (Mohammad et al, 2011).

Employees further maintained that because they understand the importance of what the hotels stand for, they even share personal property such as money with others whenever it is deemed necessary so as to help them perform better. The ultimate purpose is to keep the hotel to the expected quality of service as interpreted by customers. Therefore, one needs a virtuous organization so as to facilitate the engagement in organizational citizenship behaviours.

Employees further reported that top management of their respective hotels was very capable of performing its job and were not surprised that their supervisors consult them because, they feel that they are affected by their actions or decisions taken. This means that because management is capable, it values the opinions of their staff and as such, they keep consulting them since their actions affect the staff of the hotels they supervise. In one report from a staff, he was recorded as having been grateful with the

meetings and personal contacts with her supervisor(s) in the hotel because, it was a gesture of the fact that they matter in the decision making processes of the hotel.

This is supported by Shekari (2014), who established that Organizational virtuousness is an established antecedent of organizational citizenship behaviour. The reason for this established predictive relationship is that when an organization is associated with virtuous characters, employees reciprocate by engaging in constructive behaviours that further their social system. This is because; they come to believe that the system stands for the right cause.

These findings are in agreement with the social exchange theory (Homans, 1961; Blau, 1964) which argues that within a framework of mutual exchange relationships and trust, when people are willing to forgive others that have wronged them, they have higher motivations to assist others or to perform extra duties (Monica, 2014).

### **Organizational Virtuousness Mediates the Relationship between Institutional Identification and Organizational Citizenship Behaviour**

Results indicate that organizational virtuousness partially mediates the relationship between Institutional Identification and Organizational Citizenship. In other words, while it is possible for institutional identification to lead to organizational citizenship, an improvement in Institutional Identification by hotel staff may not necessary lead to more Organizational Citizenship Behaviours by the same staff unless when these hotels are partly virtuous. This logical relationship can be demonstrated by the following qualitative arguments:

Staff argued that when the hotel cares about them when going through difficult times, this condition makes them feel that they are part of other employees, included in the hotel and could inevitably create a possibility of helping others who have heavy workloads. This means that the moment staffs feel that the hotel is available for them whenever they cannot take care of themselves, they cannot mistreat one another since they see themselves as members of the same family. As a result, they become compassionate and helping in case colleagues feel that they need help. This relationship among institutional identification, organizational identification and organizational citizenship behaviours is supported by Savas & Karakus, (2012) who based on organizational health components: leadership, integrity, interaction, identity, and products, links them all. Against which effort, organizational virtuousness can mediate the relationship between institutional identification and OCB.

It was also noted that when staff of the hotel comfort others who are feeling sad, they develop close bonds with fellow employees and can help each other in return. In addition, it was reported that employees do not make one another to pay after wronging each other and as a result, they feel accepted by other employees and willingly give off their time to help others who have work related problems. This further cements the close relationship that exists amongst institutional identification, organizational virtuousness and organizational citizenship behaviours.

Equally, employees reported that they do not keep as much distance between themselves as possible because they are one. As a result, it was reported that they feel a sense of trust of one another and this can in turn, help orient new people even though it is not a requirement by the hotel that they do so. It was equally reported that employees feel that being part of these hotels makes an important part of their self-image and in turn, they willingly give off their time to help others who have work related problems because, they cannot afford to lose the respect for each other. According to Hater & Bass (1988); in Eliyana and Ratmawati (2013:99), a transformational leader possesses the ability to identify his future vision with that of his subordinates, which is an aspect of creating role identity, and enhances his subordinates' needs beyond what they actually need to pursue, a pointer to their engagement in OCBs (Caldwell & Hansen, 2010; Karfestani et al., 2013).

It was noted that hotel service is every ones duty in the hotel, because, being an employee of the hotel has a lot to do with how each feels about him or herself. This is why; each consults with one another that might be affected by the actions or decisions taken independently which is virtuous and in turn they cannot afford to leave colleagues that need to be assisted to do better their jobs. They further argued that they do not consider applying to other service organizations, because, being employee of the hotels

examined, is important to their sense of what kind of people they are and in turn, they take steps to prevent problems with other workers in the same hotels.

Employees further maintained that they count on one another for all the good things that happen to them as individuals. This is a pointer to identification. As a result, they forgive one another in case of such circumstances that are unavoidable. This is why they reported that they take it as a responsibility to follow the rules and regulations of the hotel. They further reported that they feel that work is done right in the hotels and as a result, they trust their fellow employees and do not consume a lot of time complaining about trivial matters in these hotels.

On the basis of inferred literature, the observed relationship, is in agreement with findings by Shen & Benson (2014) who indicated that socially responsible management practices are positively related to employee task performance as well as OCBs (Organ, 1988). This means that employees easily identify with employers whom they interpret as being responsible because, this is a gesture of respect to them and they will always be more engaged and willing to carry on the tasks assigned to them (Abd-Elmotalieb et al., 2015).

These findings are in line with the social exchange theory (Homans, 1961; Blau, 1964) which argues that within a framework of mutual trust and quality relationships between employers and employees, there is prominence of employee identification with the objectives of the organization, values, norms and ethical principles to the extent that under such a virtuous organizational environment, organizational citizenship behaviour can flourish (Özer & Uyar, 2010; in Özdem, 2012:51).

## **CONCLUSION**

Institutional identification explains organizational citizenship behaviours. This means that the more staff of Uganda hotels identify with their hotels, the more they engage in Organizational citizenship behaviours. Organizational virtuousness explains organizational citizenship behaviours. This means that the more Uganda hotels become virtuous in nature, the more their employees engage in extra role behaviours (OCB). Organizational virtuousness is a partial mediator of the relationship between institutional identification and organizational citizenship behaviours. In other words, for institutional identification by hotel staff to leads to more organizational citizenship behaviours of the same staff, there is need for these hotels to partly be virtuous in nature.

### **Theoretical Implications**

Overall, the social exchange theory, can explain OCB. This is because; according to the findings of the study, as long as hotel staffs abide by the norms, values and norms of the social system in question and accept to display virtues such as trust, optimism among others within their hotel setting, this condition necessarily makes them engage in extra role behaviours.

### **Methodological Implications**

This study established that the administration of both the quantitative and qualitative research methodology provides an opportunity to strike a compromise on the same opinion so as to allow for trust to be reflected in the nature of findings. Therefore, there is need for the administration of a mixed study design to future studies on Organizational citizenship behaviours because; this is when a balanced opinion shall always be secured. Therefore, this study calls for a pragmatic research approach.

### **Policy Implications**

There is need for policy makers to appreciate the components of organization citizenship behaviours in the formulation of essential policies that govern the smooth functioning of Uganda hotels. For instance, human resource management policies need to tap into staff that are willing to be altruistic, courteous, and sportsmen among others. There is need for policies to consider the centrality of the values, norms and expectations of the hotels as fast growing institutions particularly if they are to achieve their missions and goals. It is equally pertinent for policies within the hotel sector to cultivate an environment in which such

virtues as; trust, optimism, integrity among others, could be nurtured so that they can lay a foundation for the engagement of organizational citizenship behaviours that undoubtedly have the capacity to propel the functioning of these hotels.

### **Managerial Implications**

Since organizational citizenship behaviours are relevant in fostering organizational efficiency and effectiveness, there is need for management of hotels to ensure that they are permeated throughout hotel establishments with a view to laying a foundation for their growth and development. There is need for management to ensure that hotel values, norms and expectations are laid bare for the members to appreciate so that once they are understood and adhered to, they shall go a long way in creating an environment that nurtures the staff engagement in organizational citizenship behaviours. Organizational virtues such as; optimism, trust, forgiveness among others need to be propagated within the hotel sector by the respect management structures because, they are now proven contributors to the creation of an enabling environment for staff to dispense citizenship behaviours that will inevitably condition the transformation of their hotels. Management of the respective hotels needs to ensure that the values, norms and expectations of these hotels are enshrined within their legal framework so that alongside the virtues so stated, there is a possibility for the establishment of an enabling environment for the engagement in organizational citizenship behaviours that are here to make a significant contribution to the needed change within the hotel sector and beyond.

### **Limitations and Suggestions for Future Research**

As is associated with any other study, this study was not exceptional because, it encountered weaknesses that did not affect the nature of the findings. These are as follows: The OCB instrument that the study used was simply adapted. This is because; it contains dimensions and items that were developed by scholars from the western world. This means that it does not entirely reflect the cultural orientations of organizations in developing countries like Uganda. Therefore, future studies need to focus on the evolution of OCB operationalization and measurement from the context of common cultural traits in the developing world. This will come a long way in aiding the derivation of realistic findings about this construct. This study was purely cross sectional in nature because; the data was collected at a particular point in time. However, since OCB is like any other behaviour, it has the capacity to evolve across a long period of time. Therefore, there is need for future scholars to undertake a longitudinal study so that they can be able to track progress in this behaviour. This is likely to generate more dependable results. The study used a positivistic research paradigm. This is a highly structured approach to research. Only a slight degree of qualitative views were obtained to seek for explanations of the quantitative findings since the study adopted an explanatory sequential research design strategy. This probably explains why certain direct relationships were not significant. Therefore, there is need for future studies to be entirely pragmatic. This should follow a concurrent design in which both quantitative and qualitative data shall be collected. This is because; OCB is a social construct that is not entirely an objective

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