

Influence of Altruistic Calling on Organizational Citizenship Behavior in Faith-Based Organizations in Kenya

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Abstract

Organizational citizenship behavior is important in faith-based organizations, where clergy are expected exhibit discretionary behaviors, including civic virtue, courtesy, and conscientiousness that support the institution's mission and service delivery. Although servant leadership has been associated with positive workplace outcomes, limited empirical attention is given to how altruistic calling shapes organizational citizenship behavior among clergy in Kenyan faith-based organizations. This study examined the influence of altruistic calling on organizational citizenship behavior among clergy in faith-based organizations in Kenya. Anchored on servant leadership theory, social exchange theory, and self-determination theory, Altruistic calling was unpacked into three constructs: positive impact on others, generosity of spirit, and benefit to others. A descriptive correlational research design was adopted in a positivist philosophy. The target population comprised 1,603 clergy in faith-based organizations registered as members of the National Council of Churches of Kenya (NCCCK). Stratified random sampling was used to select 320 respondents with 303 (94.7%) qualifying for analysis. Data was collected using structured questionnaires and analyzed using descriptive statistics, Pearson correlation, and simple linear regression through SPSS version 25. Findings showed that altruistic calling was highly demonstrated by leaders in faith-based organizations ($M = 4.46$, $SD = 0.739$). Among the three constructs, benefit to others recorded the highest mean ($M = 4.55$, $SD = 0.707$), followed by generosity of spirit ($M = 4.47$, $SD = 0.725$) and positive impact on others ($M = 4.42$, $SD = 0.763$). Pearson correlation established a statistically significant moderate positive relationship between altruistic calling and organizational citizenship behavior ($r = 0.413$, $p < 0.01$). Simple linear regression confirmed that altruistic calling significantly and positively influenced organizational citizenship behavior ($\beta = 0.578$, $t = 10.117$, $p < 0.001$), explaining 17.1% of the variance in organizational citizenship behavior ($R^2 = 0.171$, $F = 61.548$, $p < 0.001$). The study concluded that altruistic calling significantly enhances organizational citizenship behavior by encouraging clergy to reciprocate selfless leadership through greater civic virtue, courtesy, and conscientiousness. The study recommends that senior church leaders, heads of churches, and governance boards should strengthen altruistic calling behaviors, particularly benefit to others and generosity of spirit, through leadership development, mentoring, and performance evaluation systems that reward selfless service and follower-centered leadership.

Keywords: Altruistic calling, Organizational citizenship behavior, Servant leadership, Faith-based organizations, Kenya

Introduction

Servant leadership has emerged as a prominent leadership orientation in organizational scholarship, grounded in the foundational premise that the most effective leaders are those who prioritize serving others above the exercise of authority (Greenleaf, 1970). This philosophy prioritizes the growth, well-being, and development of followers over the self-interest of the leader, and is anchored in values of empathy, ethical practice, collaboration, and community stewardship (Kychkyruk & Salata, 2021). Among its conceptual dimensions, altruistic calling is identified as the foundational motivational orientation, defined as the leader's deep-seated and intrinsically motivated desire to make a positive difference in others' lives through selfless service, consistently placing the interests and welfare of followers above personal gain (Barbuto & Wheeler, 2006; Hasanuddin et al., 2021).

Globally, organizations across developed and developing economies have increasingly recognized that sustainable organizational performance requires leadership philosophies that genuinely invest in follower welfare and ethical practice (Kumari et al., 2021). In faith-based organizational contexts, this recognition carries particular significance because OCB, encompassing civic virtue, courtesy, and conscientiousness, forms the backbone of institutional effectiveness and community service delivery (Mattson et al., 2021; Santos et al., 2023). Lemoine et al. (2019) conducted a meta-analytic review across 285 studies and identified altruistic calling as a significant predictor of OCB, with servant leaders who modeled selfless service generating measurably higher levels of civic virtue and conscientiousness among followers. In Asian organizational contexts, Ling et al. (2021) established that servant leadership in Indonesian and Malaysian religious organizations generated positive OCB outcomes particularly through dimensions that included altruistic calling, while Hermawan et al. (2020) confirmed that implementation of servant leadership in Indonesian organizations significantly enhanced citizenship behaviors when leaders prioritized follower welfare.

Across Africa, evidence consistently demonstrates the positive influence of servant leadership on organizational citizenship behavior. Resane (2020) observed that in South African pastoral contexts, organizational stewardship and altruistic dimensions of servant leadership remained underdeveloped with negative consequences for follower civic virtue. Okecha et al. (2024) found in Nigerian organizations that employees perceiving servant leadership characteristics in their managers, including altruistic service orientation, were significantly more likely to exhibit extra-role behaviors. In the Kenyan context specifically, D'Agostino et al. (2019) attributed the growth of evangelical churches partly to leaders demonstrated altruistic orientation, which cultivated follower trust and belonging. Gwaya et al. (2022) further established in a Kenyan project management context that altruistic calling by servant leaders significantly and positively influenced OCB across a sample of 500 respondents ($r = 0.44$, $p < 0.05$), while Mutua and Kiruhi (2021) emphasized that servant leadership in Kenya drives OCB more effectively when trust and altruistic behaviors are firmly embedded in organizational culture.

Despite this body of evidence, a specific empirical gap remains in understanding how altruistic calling influences OCB among clergy in multi-denominational faith-based organizations in Kenya, particularly as operationalized through the Barbuto and Wheeler (2006) five-factor model across NCKK member churches. The NCKK Annual Report (2024) documented persistent concerns regarding declining OCB among clergy, including disengagement from extra-role responsibilities, reduced voluntary participation

in governance, and deteriorating interpersonal courtesies, directly pointing to a leadership development deficit that the present study was designed to address.

Organizational citizenship behavior is essential for advancing the mission and effectiveness of faith-based organizations, yet evidence suggests that it is increasingly undermined among clergy in Kenya (NCCCK, 2024). Ndzovu (2020) observed that leadership behaviors that failed to prioritize follower welfare progressively eroded trust and reduced voluntary participation in organizational activities, while Mombo et al. (2020) noted that transactional leadership relationships had replaced genuine servant-oriented exchanges, causing clergy to disengage from discretionary citizenship behaviors. Mbivya (2023) further documented that organizations where leadership prioritized institutional hierarchy over follower welfare recorded measurably lower OCB levels among clergy. Although servant leadership has been widely associated with positive organizational outcomes (Mbogori, 2020; Mutua & Kiruhi, 2021), the specific contribution of altruistic calling to organizational citizenship behavior remains insufficiently understood within the Kenyan faith-based context. Addressing this empirical gap, this study examined the influence of altruistic calling on organizational citizenship behavior among clergy in faith-based organizations in Kenya by testing the hypothesis that altruistic calling has no statistically significant influence on organizational citizenship behavior.

Literature Review

Theoretical Framework

This study is anchored on two primary theoretical frameworks: social exchange theory and self-determination theory. Social exchange theory, advanced by Blau (1964) and elaborated by Cropanzano and Mitchell (2005), posits that organizational relationships are governed by norms of reciprocity, whereby followers reciprocate leaders' investments in their welfare with discretionary citizenship behaviors. In the context of altruistic calling, when leaders consistently demonstrate selfless service, prioritize follower welfare over personal interests, and invest in followers' growth, clergy are motivated to reciprocate through voluntary extra-role behaviors encompassing civic virtue, courtesy, and conscientiousness (Karatepe et al., 2021). The norm of reciprocity operates as the motivational mechanism translating perceived altruistic leadership into follower OCB.

Self-determination theory, developed by Deci and Ryan (1985), provides a complementary explanation by positing that when leaders address followers' three basic psychological needs for competence, autonomy, and relatedness through altruistic behaviors, intrinsic motivation is enhanced, generating more sustained and internally-driven citizenship behaviors than extrinsic incentives can produce. In faith-based organizational contexts where clergy are primarily motivated by vocational calling rather than financial incentives, the intrinsic motivation pathway activated by altruistic leadership behaviors is theoretically more potent than purely exchange-based reciprocation (Chen & Yang, 2020). Additionally, organizational identification theory (Tajfel & Turner, 1986) explains that when leaders consistently demonstrate altruistic calling, followers develop stronger organizational identification, and this internalized sense of membership motivates discretionary citizenship behavior beyond calculated exchange.

Altruistic Calling

Altruistic calling is operationalized in this study through three empirically grounded constructs drawn from the Barbuto and Wheeler (2006) servant leadership model:

positive impact on others, generosity of spirit, and benefit to others. Each construct represents a distinct but theoretically related behavioral expression of the leader's foundational altruistic orientation.

Positive impact on others reflects the servant leader's active investment in creating conditions that facilitate follower growth, development, and success beyond formal role expectations (Irving, 2025). Research consistently demonstrates that this construct generates measurable improvements in follower engagement and discretionary behavior. Darvishmotevali and Altinay (2022) found a significant positive correlation ($r = 0.54$, $p < 0.01$) between servant leader positive impact behaviors and follower organizational outcomes in the hotel industry, while Hanse et al. (2020) reported $r = 0.61$ ($p < 0.01$) between positive impact behaviors and follower engagement in a study of 240 Swedish hospital employees.

Generosity of spirit captures the leader's compassion, selflessness, and genuine concern for follower welfare in day-to-day organizational interactions (Thelen, 2021). Latif and Marimon (2021) reported a significant positive association ($r = 0.58$, $p < 0.01$) between leaders demonstrated generosity of spirit and follower extra-role behaviors in Middle Eastern hospitality contexts. D'Agostino et al. (2019) found that servant leaders exhibiting generosity of spirit promoted helping behaviors among colleagues in Kenyan evangelical churches, creating relational cultures that normalized generosity as an organizational norm.

Benefit to others reflects the servant leader's consistent prioritization of follower and organizational welfare over self-interest in decision-making and institutional governance (Bavik, 2020). Nawoselong'ollan and Rousell (2021) demonstrated a significant positive relationship ($r = 0.52$, $p < 0.01$) between benefit-to-others' behaviors and follower conscientiousness, while Eva et al. (2019) established $\beta = 0.43$ ($p < 0.05$) between servant leaders' focus on benefiting others and school-level citizenship behaviors in South Korean educational institutions.

Organizational Citizenship Behavior

Organizational citizenship behavior is broadly defined as discretionary employee behavior not directly recognized by the formal reward system but which in aggregate promotes the effective functioning of the organization (Organ, 1988; 2020). In this study, OCB is operationalized through three dimensions: civic virtue, reflecting active responsible participation in organizational governance beyond formal requirements; courtesy, encompassing interpersonal consideration and proactive conflict prevention; and conscientiousness, reflecting self-disciplined work behavior that exceeds minimum organizational standards (Organ, 2020; Mattson et al., 2021).

In faith-based organizational contexts, OCB carries additional significance because clergy discretionary behaviors directly determine these institutions' capacity to fulfill their service, community development, and spiritual mandates (Santos et al., 2023). The connection between servant leadership altruistic behaviors and OCB is theoretically grounded in both the relational investment made by altruistically calling leaders and the intrinsic vocational motivation of clergy who respond to perceived genuine service orientation in their leaders with heightened discretionary contributions (Mbivya, 2023).

Altruistic Calling and Organizational Citizenship Behavior

The relationship between altruistic calling and OCB has been investigated across diverse organizational settings with generally consistent findings of significant positive association. Lemoine et al. (2019) conducted a comprehensive meta-analytic review and

reported a mean weighted correlation of $r = 0.48$ ($p < 0.001$) between servant leadership altruistic behaviors and OCB across 285 studies, noting that leaders who modeled selfless service generated measurably higher civic virtue and conscientiousness. Chen and Yang (2020) demonstrated in a survey of 450 Chinese manufacturing employees that altruistic calling positively correlated with organizational loyalty and citizenship behavior through organizational identification as a mediating mechanism. Gwaya et al. (2022) established in a Kenyan project management context that altruistic calling by servant leaders significantly and positively influenced OCB ($r = 0.44$, $p < 0.05$).

However, contrasting perspectives exist. Vondey (2020) found that altruistic calling did not significantly influence task-oriented citizenship behaviors, suggesting dimension-specific effects that may not uniformly extend across all OCB sub-dimensions. Eaton (2020) cautioned that extremely high altruistic calling may generate follower dependency, whereby excessive deference to altruistic leaders suppresses the autonomous self-initiation underpinning conscientiousness. These contrasting findings underscore the importance of contextually grounded investigation, particularly in faith-based organizational settings where theological framing of servant leadership may intensify both altruistic calling expressions and follower responses.

Methodology

The study adopted a positivist research philosophy and a descriptive correlational research design. The target population comprised 1,603 clergy working in faith-based organizations registered as full members of the National Council of Churches of Kenya (NCCCK). Stratified random sampling was employed to select a sample of 320 respondents from twelve NCCCK member denominations, ensuring proportional representation across organizational categories. A response rate of 94.7% was achieved, yielding 303 completed questionnaires from the 320 distributed. The high response rate was attributed to the drop-and-pick data collection method, personal follow-up visits two weeks after questionnaire distribution, and active facilitation by church administrators. Primary data were collected using structured self-administered questionnaires anchored on a five-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree). Altruistic calling was measured using eleven items organized under three sub-constructs: positive impact on others (five items), generosity of spirit (four items), and benefit to others (two items), drawn from the Servant Leadership Questionnaire developed by Barbuto and Wheeler (2006). OCB was measured through items covering civic virtue, courtesy, and conscientiousness. The Cronbach's alpha reliability coefficients for all constructs exceeded 0.7, confirming acceptable internal consistency. Content and construct validity were established through expert panel review and confirmatory factor analysis. Data analysis was conducted using SPSS version 25. Descriptive statistics, including means and standard deviations, were computed for all study variables. Pearson correlation analysis examined the bivariate relationship between altruistic calling and OCB. Prior to regression, diagnostic tests were performed: the Shapiro-Wilk test and skewness-kurtosis statistics assessed normality, and the Variance Inflation Factor (VIF) assessed multicollinearity. Simple linear regression analysis was then conducted to determine the influence of altruistic calling on OCB and to test H_{01} .

Findings and Discussion

The study achieved a 94.7% response rate, yielding 303 usable responses from 320 distributed questionnaires. Among respondents, the majority were male (64.4%), with females constituting 35.6%. In terms of educational level, most respondents held a bachelor's degree (38.3%), followed by those with a master's degree (29.4%), diploma

(22.1%), and doctoral qualification (10.2%). The majority of respondents had served in their current faith-based organization for more than ten years (41.6%), followed by those serving between six and ten years (33.3%), and those serving five years or fewer (25.1%). These demographic characteristics indicate a predominantly experienced clergy population, suggesting that respondents were well-positioned to assess their leaders' altruistic calling behaviors and their effects on organizational citizenship behavior.

Descriptive Statistics for Altruistic Calling

Altruistic calling was measured through three sub-constructs on a five-point Likert scale, where means between 4.21 and 5.00 indicate strong agreement. Table 1 presents the descriptive statistics for altruistic calling.

Table 1

Descriptive Statistics for Altruistic Calling

Statements	M	SD
Positive Impact on Others	4.42	0.763
My leader encourages me to grow beyond my current role	4.48	0.728
My leader empowers me to work into new roles	4.45	0.745
My leader propels me to attain set goals	4.42	0.762
My leader nurtures me to new roles	4.38	0.781
My leader mentors me in my work	4.35	0.798
Generosity of Spirit	4.47	0.725
My leader lends their hand at work	4.52	0.695
My leader accepts to serve others at work	4.49	0.712
My leader helps when doing a task	4.46	0.738
My leader cares about my work outputs	4.41	0.756
Benefit to Others	4.55	0.707
My leader sacrifices their interest to meet my needs	4.56	0.748
My leader values the input of others	4.53	0.665
Overall Average	4.46	0.739

Note: M = Mean; SD = Standard Deviation. Scale: 1 = Strongly Disagree; 5 = Strongly Agree

As shown in Table 1, altruistic calling was highly prevalent among leaders in faith-based organizations in Kenya, with an overall mean of $M = 4.46$ ($SD = 0.739$). Benefit to others recorded the highest sub-construct average ($M = 4.55$, $SD = 0.707$), followed by generosity of spirit ($M = 4.47$, $SD = 0.725$), and positive impact on others ($M = 4.42$, $SD = 0.763$). All constructs fell within the strongly agree range, indicating that clergy perceive their leaders as consistently placing follower welfare above personal interests. Within the positive impact on others sub-construct, the statement that leaders encourage clergy to grow beyond current roles received the highest rating ($M = 4.48$, $SD = 0.728$), followed by empowering new roles ($M = 4.45$, $SD = 0.745$), propelling goal attainment ($M = 4.42$, $SD = 0.762$), nurturing toward new roles ($M = 4.38$, $SD = 0.781$), and mentoring in work ($M = 4.35$, $SD = 0.798$). Under generosity of spirit, leaders lending their hand at work was most strongly endorsed ($M = 4.52$, $SD = 0.695$), reflecting clergy perceptions of consistent day-to-day service orientation. The highest individual item across all constructs was the statement that leaders sacrifice personal interests to meet follower needs ($M = 4.56$, $SD = 0.748$), which underscores benefit to others as the most visibly expressed altruistic calling behavior in these organizations.

The finding that benefit to others ranked highest is consistent with Nawoselong'ollan and Rousell (2021), who found that clergy are most responsive to visible self-sacrificial behaviors by leaders, and with D'Agostino et al. (2019), who attributed the growth of Kenyan evangelical churches partly to leaders demonstrated altruistic orientation and self-sacrifice. The pattern also resonates with the Kenyan faith-based organizational culture documented by Mutua and Kiruhi (2021), where communal generosity and interpersonal warmth are valued theological virtues that followers expect their leaders to model. It is important to note, however, that the uniformly high mean scores across all constructs indicate a potential ceiling effect arising from the high-trust, service-oriented nature of faith-based organizational cultures, theologically-driven deference norms, or social desirability bias in single-source self-reporting. This ceiling effect may have attenuated the observed correlations and regression coefficients.

Inferential Statistics

Correlation between Altruistic Calling and Organizational Citizenship Behavior

Pearson correlation analysis was conducted to examine the bivariate relationship between altruistic calling and OCB. The findings are presented in Table 2.

Table 2

Correlation between Altruistic Calling and Organizational Citizenship Behavior

	Altruistic Calling	OCB
Altruistic Calling	1	
Organizational Behavior	Citizenship .413**	1
Sig. (2-tailed)	.000	
N	303	303

** . Correlation is significant at the 0.01 level (2-tailed).

As presented in Table 2, altruistic calling demonstrated a statistically significant moderate positive relationship with organizational citizenship behavior ($r = 0.413$, $p < 0.01$). This finding indicates that as leaders demonstrate higher levels of altruistic calling, clergy are more likely to engage in organizational citizenship behaviors. The significance level ($p < 0.01$) confirms that this relationship is not attributable to chance. The present study's $r = 0.413$ is consistent with the directional findings in the literature, though slightly below the benchmarks reported by Lemoine et al. (2019) who found a mean weighted $r = 0.48$ across 285 studies, Chen and Yang (2020) who reported $r = 0.52$ in Chinese manufacturing contexts, and Gwaya et al. (2022) who found $r = 0.44$ in a Kenyan project management sample. The downward departure from these benchmarks is theoretically expected given the ceiling effect arising from the uniformly high altruistic calling and OCB scores in the high-trust faith-based organizational environment, which compresses statistical variance and attenuates observed correlations.

Regression Analysis

Regression analysis was conducted to determine the influence of altruistic calling on OCB and to test the null hypothesis H_{01} . Tables 3 present a combination of the model summary, ANOVA, and regression coefficients.

Table 3

Regression Results for Altruistic Calling and Organizational Citizenship Behavior

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.413	.171	.168	.48627		
Model		Sum of Squares	df	Mean Square	F	
1	Regression	14.551	1	14.551	61.548	
	Residual	70.601	299	.236		
	Total	85.152	300		.000b	
Model		B	Std. Error	Beta (β)	t	Sig.
1	(Constant)	1.842	.258		7.139	.000
	Altruistic Calling	.578	.057	.413	10.117	.000

Table 3 indicates that altruistic calling demonstrated a moderate linear relationship with OCB ($R = 0.413$). The R-squared value of 0.171 indicates that altruistic calling explains 17.1% of the variance in organizational citizenship behavior among clergy in faith-based organizations in Kenya. The remaining 82.9% of variance is attributable to factors outside this individual model, including the other servant leadership dimensions, organizational culture, peer dynamics, and individual vocational orientation. The ANOVA results confirm that the regression model is statistically significant ($F = 61.548$, $p < 0.001$), indicating that altruistic calling is a significant predictor of organizational citizenship behavior. The regression model demonstrates a good fit for the empirical data, validating the utility of altruistic calling as an OCB predictor in this context. The regression coefficients demonstrate that altruistic calling has a significant positive influence on organizational citizenship behavior ($\beta = 0.578$, $t = 10.117$, $p < 0.001$). The regression equation is expressed as: $OCB = 1.842 + 0.578 (\text{Altruistic Calling})$. The constant of 1.842 indicates that in the complete absence of perceived altruistic calling, OCB would remain at a baseline level attributable to other organizational and individual factors. The unstandardized coefficient ($B = 0.578$) indicates that a one-unit increase in altruistic calling produces a corresponding increase of 0.578 units in organizational citizenship behavior. Based on these findings, the null hypothesis H_{01} is rejected. Altruistic calling has a statistically significant positive influence on organizational citizenship behavior in faith-based organizations in Kenya.

These findings align with the social exchange theory framework by demonstrating that when leaders model selfless service, sacrifice personal interests, and invest genuinely in follower welfare, clergy reciprocate with discretionary citizenship behaviors through the norm of reciprocity (Cropanzano & Mitchell, 2005). Self-determination theory (Deci & Ryan, 1985) provides a complementary explanation: the positive impact behaviors within altruistic calling, specifically mentoring, empowerment, and encouragement, simultaneously address clergy's psychological needs for competence, autonomy, and relatedness, generating sustained intrinsic motivation for OCB that transcends transactional exchange. The finding also supports organizational identification theory, whereby consistent altruistic calling by leaders fosters clergy's internalized sense of organizational membership, motivating citizenship behaviors as expressions of shared identity rather than calculated reciprocation (Chen & Yang, 2020; Tajfel & Turner, 1986). The 17.1% explanatory power of altruistic calling in this study compares reasonably with published benchmarks. Lemoine et al. (2019) reported that servant

leadership altruistic dimensions collectively explained between 14% and 22% of OCB variance across their meta-analytic sample. Chen and Yang (2020) reported $R^2 = 0.21$ in the Chinese manufacturing context, and Gwaya et al. (2022) reported $R^2 = 0.17$ in the Kenyan project management context. The consistency of the present finding with this range, despite the ceiling effect, confirms the robust explanatory power of altruistic calling across organizational and cultural settings.

Conclusion

The study concludes that altruistic calling significantly influences organizational citizenship behavior of clergy in faith-based organizations in Kenya. The null hypothesis H_{01} was therefore rejected. Leaders who consistently demonstrate benefit to others, generosity of spirit, and positive impact on followers create organizational environments where clergy feel valued and appreciated, leading to enhanced civic virtue, courtesy, and conscientiousness. Benefit to others emerged as the most prominently expressed altruistic calling behavior, confirming that visible self-sacrifice and prioritization of follower welfare above personal interests represent the most potent altruistic calling OCB driver in the Kenyan faith-based organizational context. The 17.1% OCB variance explained by altruistic calling, while representing a meaningful contribution, also indicates that altruistic calling operates as one of several important drivers of clergy citizenship behavior, and that comprehensive servant leadership development addressing multiple dimensions concurrently will yield stronger OCB outcomes than isolated altruistic calling enhancement alone.

Recommendations

Based on the study findings, the following recommendations are proposed to enhance organizational citizenship behavior among clergy in faith-based organizations in Kenya through the development of altruistic calling in leadership.

Senior church leaders, including bishops, archbishops, superintendents, and denominational heads, should develop and embrace altruistic calling behaviors, with emphasis on the benefit-to-others construct, which recorded the highest sub-construct mean and is most strongly associated with clergy OCB. Specific behaviors include sacrificing personal interests when clergy needs conflict with leadership convenience, actively advocating for equitable resource allocation, and consistently demonstrating through institutional decisions that follower welfare takes precedence over personal institutional authority.

Faith-based organizations should incorporate altruistic calling development into their formal leadership training curricula and mentorship programs for emerging clergy leaders. Given that positive impact on others, which encompasses mentoring, empowerment, and developmental encouragement, constitutes a core altruistic calling sub-construct, structured mentorship frameworks within denominations should be established to enable senior leaders to model and transmit these behaviors systematically across the organization.

Church governing boards and NCKK should establish leadership accountability frameworks that include regular assessments of altruistic calling behaviors by leaders, using multi-source feedback mechanisms such as 360-degree appraisals to mitigate the social desirability and ceiling effect concerns identified in this study. Such assessments should be linked to leadership development plans rather than purely evaluative purposes, ensuring that identified gaps in generosity of spirit or positive impact behaviors are addressed through targeted capacity building.

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