

**GENDER AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR:  
THE PERFORMANCE AND EVALUATION OF GENDER-TYPED  
ORGANIZATIONAL CITIZENSHIP BEHAVIORS**

by

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## **Abstract**

A series of three studies examined the role of gender in predicting OCB performance as well as its impact on the appraisal and reward of OCB performance. Study 1 examined gender ideology as both a predictor of gender-congruent OCBs (i.e. helping for women and civic virtue for men) and a moderator of the relationships between attitudinal and dispositional antecedents and gender-congruent OCBs. Survey data from participants across a wide range of jobs and organizations revealed that men with a traditional gender ideology reported more civic virtue performance than women and men with an egalitarian ideology. Contrary to the predicted relationship, traditional women did not report more helping than egalitarian women or men. Consistent with previous research, job satisfaction, organizational justice, and conscientiousness were significantly correlated with OCBs. However, when modeled together, only conscientiousness explained additional variance in both helping and civic virtue. Contrary to predictions, a traditional gender ideology did not moderate the relationship between job attitudes and personality predictors and OCBs.

Studies 2 and 3 examined the impact of gender-congruent OCBs on perceptions of competence, overall performance ratings and reward allocation decisions. In Study 2, students viewed a video of a male or female university instructor that included a brief lecture as well as additional statements, which in the experimental conditions, manipulated OCB performance. It was predicted that the performance of gender-incongruent OCBs (i.e. helping for men and civic virtue for women) would, because it is unexpected, be more likely to be noticed by raters than the performance of gender-congruent OCBs, and therefore cause inflation in competence and overall performance ratings. The hypotheses were not supported.

Study 3 employed a modified design based upon Study 2 and results indicated that the highest competence and overall performance ratings were received when the instructor was female and performed civic virtue. OCB also explained unique variance in overall performance ratings over and above that accounted for by in-role performance. The results of the three studies are discussed along with their theoretical and applied implications, limitations of the studies, and recommendations for future research.

*Keywords:* organizational citizenship behavior, gender, gender stereotypes, gender ideology, performance appraisal

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*If the puzzles of gender are to be solved, the integration of male-female comparisons must be coordinated with effective theory. In its absence, variation in the direction and magnitude of these differences and similarities can appear to be random and can even give the impression that gender has little or no effect on behavior (Eagly, 2009, p. 644).*

## **Introduction**

### **Thesis Overview**

Organizational Citizenship Behavior (OCB) is “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization” (Organ, 1988, p. 4). Organizational citizenship behavior (OCB) is essential to organizational effectiveness (Podsakoff, MacKenzie, Paine, & Bachrach, 2000) and especially crucial in our new knowledge economy (Dekas, Bauer, Welle, Kurkosi, & Sullivan, 2013). A sizeable volume of research has demonstrated that OCB has significant benefits for employees (e.g. higher performance evaluations) and organizations (e.g. increased productivity) (Podsakoff, Whiting, Podsakoff, & Blume, 2009).

Gender differences in the performance of OCB have been theorized (Kidder, 2002) but empirical studies have provided evidence for both a presence (Lovell et al., 1999) and an absence (Bolino, Turnley, Gilstrap, & Suazo, 2010) of gender effects. Given the benefits of OCB for organizations and its impact on performance evaluations and the distribution of rewards, a better understanding of gender’s role in the OCB phenomenon is valuable for the prediction of OCB enactment as well as the identification of a possible source of systemic discrimination.

Because women are stereotyped as being communal (i.e. compassionate, kind, and helpful; Eagly, 1987; Heilman, 1983), researchers have predicted that women, more frequently than men, will engage in OCB related to helping others. Men, on the other hand, are stereotyped as being agentic: strong, ambitious, and independent (Eagly, 1987; Heilman, 1983). It has

therefore been suggested that men are more likely to engage in OCB's related to civic virtue - active involvement in the political or governance process of the organization (Organ, Podsakoff, & MacKenzie, 2006). Despite the pervasiveness of such stereotypes, gender differences in OCB have not always been found (Allen, 2006; Beauregard, 2012; Bolino et al., 2010; Kidder, 2002; Morrison, 1994; Ng, Lam, & Feldman, 2016). In Study 1 I examine the proposition that not every individual will perceive an expectation to perform gender-congruent behaviors; that an individual's gender ideology will determine whether gender stereotypes are salient and whether there is perceived pressure to conform to them.

As noted above OCBs are extra-role behavior, not required under one's formal job description, and have therefore traditionally been presumed to be discretionary (e.g. Organ, 1988). However research demonstrates that individuals perceive pressure to engage in OCBs (Vigoda-Gadot, 2006, 2007). That is, rather than being entirely discretionary, people exhibit OCBs because they feel they are expected to do so. There are different possible sources of this perceived expectation. For instance, researchers have examined supervisors and coworkers as sources of pressure to engage in OCB (e.g. Vigoda-Gadot, 2006, 2007). In Study 1 I examined gender ideology as a source of perceived expectation to perform gender-congruent citizenship behaviors.

Gender ideology concerns the extent to which individuals endorse gender stereotypes (Brown & Gladstone, 2012; Kerr & Holden, 1996). Individuals with a traditional gender ideology view gender roles, such as woman as caregiver and man as provider, as inherent sex differences. Those possessing a non-traditional, or egalitarian, ideology, however, view these roles as socially constructed and not true differences (e.g. Kalin & Tilby, 1978). Therefore, individuals with a traditional gender ideology will be more likely to perceive that they are

expected to engage in gender-congruent OCBs (i.e. helping for women; civic virtue for men), and therefore more likely to perform those OCBs, than individuals with a non-traditional gender ideology.

Recent empirical work further suggests not only that the perceived expectation to engage in OCBs will result in greater performance of those OCBs (e.g. Bolino et al., 2010), but also that perceived expectation attenuates the predictability of job attitudes in predicting citizenship performance (Sulsky, Clarke, & MacDonald, 2016). It has been posited that this is because perceived expectation creates a strong situation, a situation in which there are strong cues as to what behavior is expected or appropriate; limiting the influence of individual differences (Sulsky et al., 2016). In Study 1 I proposed that a traditional gender ideology, in making gender stereotypes salient and creating the pressure to conform to those stereotypes, creates a strong situation that attenuates the predictability of attitudinal and dispositional antecedents of OCB. I examined whether, for individuals with a traditional gender ideology, job satisfaction, organizational justice and conscientiousness, significant antecedents of OCB (e.g. Hoffman, Blair, Meriac, & Woehr, 2007), would be weaker predictors of the performance of gender-congruent OCBs than for individuals with a non-traditional gender ideology.

The role of gender in understanding OCB also extends to the possible effect of OCB on ratings of job performance. Research demonstrates that OCBs are taken into account during the performance appraisal process (e.g. Rotundo & Sackett, 2002). A number of studies have demonstrated OCBs contribute to variance not only in overall performance evaluations but also in the distribution of rewards (e.g. Allen, 2006). Other research, however, suggests that because gender-congruent OCBs are expected behavior they are less likely to be identified as

discretionary and less likely to have a positive impact on performance appraisals (e.g. Heilman & Chen, 2005).

The social-cognitive orientation to performance appraisal suggests that not all information bears equal weight when a rater is recalling and evaluating performance. To reduce uncertainty raters will seek out examples of extreme performance to inform their appraisals (DeNisi, Cafferty, & Meglino, 1984; Fiske, 1980). Exemplars of unexpected behaviors will be more likely to be attended to, recalled, and impact ratings than expected behaviors (Feldman, 1981). With Studies 2 and 3, I experimentally examined whether the performance of gender-incongruent OCBs (i.e. helping for men and civic virtue for women) would have a greater impact on perceptions of competence, overall performance ratings, and decisions regarding reward allocations than the performance of gender-congruent OCBs. I further investigated whether the relationships between gender-incongruent OCBs and these outcome variables would be stronger when the rater possessed a traditional gender ideology.

Taken together I designed the studies reported in this thesis to help clarify the relationship between gender and both (a) performance of OCB, and (b) the predictability of established antecedents of OCB. Additionally, I sought to demonstrate the possible impact that the type of OCB (i.e., whether it is gender-role consistent or inconsistent) has on performance appraisal evaluations, thus bringing attention to the possible role of gender stereotypes and gender ideology in perpetuating systemic workplace discrimination.

I begin with an overview of OCB before summarizing the literature on perceived expectation to perform OCBs. Turning to Study 1, I explicate how gender stereotypes and ideology create the perceived expectation for individuals to engage in gender-congruent OCBs, which predicts performance. Next, I discuss some dispositional and attitudinal antecedents of

OCB and, based on the strong situation hypothesis, I examine how the perceived expectation to engage in OCBs attenuates the influence of these antecedents on OCB performance. The results and a discussion of Study 1 results are presented. Then, I consider the effects of gender stereotypes on expectations regarding OCB and the presumed effects on competence and performance ratings, and present Study 2 method and results. Following this, I propose the effects of gender-typed OCBs on promotion recommendations and delineate Study 3 method and results before discussing the findings. This doctoral thesis concludes with a general discussion where I consider the overall research and applied implications of the findings presented herein and I explore potential avenues for future research.

### **Organizational Citizenship Behavior**

As defined earlier OCB is presumed to be discretionary behavior that is not formally recognized by any organizational reward system (Organ, 1988). What distinguishes OCB from in-role job performance is that it is discretionary, not enforceable pursuant to one's job description, and, therefore, its omission is not punishable.

Originally, OCB comprised two factors: altruism (now usually called helping to distinguish the behavior from its motive) and compliance (Smith, Organ, & Near, 1983). Helping refers to "helping others with, or preventing the occurrence of, work-related problems" (Podsakoff et al., 2000, p. 516). As such, helping behavior is directed at a person, such as helping a co-worker that is overloaded (Organ et al., 2006). Compliance is directed at the workgroup or organization and involves acceptance of and adherence to organizational rules and policies, such as always arriving at work on time (Organ et al., 2006; Podsakoff et al., 2000). Helping and compliance have consistently emerged as separate factors in numerous studies

(Organ et al., 2006) and have been demonstrated to be distinct from in-role job performance (e.g. Williams & Anderson, 1991).

Although numerous other forms of OCB appear in the literature, such as cheerleading, courtesy, peacemaking, and protecting the organization, analysis suggests seven factors encompass the various types of OCB: helping, compliance, sportsmanship, civic virtue, organizational loyalty, self-development, and individual initiative (Organ et al., 2006; Podsakoff et al., 2000). Sportsmanship involves accepting changes or unanticipated problems at work without complaining while civic virtue is active, constructive political involvement in the organization (e.g. Hanson & Borman, 2006). Loyalty is promoting and protecting the organization to members and non-members (e.g. George & Brief, 1992). Self-development refers to voluntarily taking measures to further one's work-related skills and knowledge (e.g., Katz, 1964). Finally, individual initiative involves carrying out task-related behaviors in a manner that is above and beyond what is generally expected (e.g. Podsakoff et al., 2000). Table 1 lists the definitions and examples of each of the seven types of OCB behaviors,

Notwithstanding evidence supporting the seven-factor model of OCB, other categorizations of citizenship behavior have emerged. For instance, one classification divides all OCB into two categories: organizational citizenship behavior directed at individuals (OCB-I; e.g. helping) and organizational citizenship behavior directed at the organization (OCB-O; e.g. civic virtue) (Williams & Anderson, 1991). Another example is Coleman and Borman's (2000) tripartite classification of OCB: interpersonal, organizational, and job/task. Interpersonal citizenship includes helping and being conscientious toward others. Organizational citizenship involves behaviors that demonstrate loyalty to, and assist, the organization. Job/task citizenship comprises a high level of dedication to the job and maximizing performance.

**Table 1** *Types of organizational citizenship behavior*

<b>Types</b>	<b>Definition</b>	<b>Example Behaviors</b>
Helping	“Helping others with, or preventing the occurrence of, work-related problems” (Podsakoff et al., 2000, p. 516).	Helps coworkers who are overloaded (Organ et al., 2006). Helps orient new workers (Podsakoff, MacKenzie, Moorman, & Fetter, 1990).
Compliance	“[I]nternalization and acceptance of the organization’s rules, regulations, and procedures, which results in a scrupulous adherence to them, even when no one observes or monitors compliance” (Organ et al., 2006, p. 309).	Attendance at work is above the norm. Does not spend time in idle conversation (Smith et al., 1983).
Sportsmanship	“[A] willingness to tolerate the inevitable inconveniences and impositions of work without complaining” (Organ, 1990, p.96).	Avoids complaining about trivial matters. Focuses on the positive rather than the negative (Podsakoff et al., 1990).
Civic Virtue	“Responsible, constructive involvement in the political or governance process of the organization” (Organ et al., 2006, p. 24).	Offering suggestions for improvements at work. Voicing one’s opinions about work-related matters (Podsakoff et al., 2000).
Loyalty	“[A]llegiance to an organization and promotion of its interests” (Van Dyne, Graham, & Dienesch, 1994, p. 780).	Defending the organization against criticism. Actively promoting the organization (Van Dyne et al., 1994).
Self-development	Engaging in behaviors to improve one’s knowledge, skills, and abilities (Organ et al., 2006).	Participating in non-required training courses. Staying up to date on developments in one’s field (George & Jones, 1997).
Individual Initiative	“[E]ngaging in task-related behaviors at a level that is far beyond minimally required or generally expected levels” (Organ et al., 2006, p. 309).	Always meets or beats deadlines for completing work. Encourages others to express their ideas and opinions (Moorman & Blakely, 1995).

OCB can be distinguished from prosocial behavior. OCB and prosocial behavior are similar in that they are constructive behaviors that have positive outcomes, and neither are limited to altruistic motives but can also be motivated by self-interest. What appears to distinguish the two is who benefits as a result of the behavior. OCB is behavior that in the aggregate benefits the organization (Organ, 1988) whereas prosocial behavior benefits the direct

target of the behavior whether that is an individual, a group, or the organization. Prosocial behavior includes such behaviors as helping, sharing, comforting, guiding, rescuing, and defending (Batson, 1998; Dovidio, Piliavin, Schroeder, & Penner, 2006). Helping one's coworker is prosocial and it will also be citizenship if it helps the organization as well. Not all prosocial behavior will be OCB as it is possible to help one's coworker in a manner that is unhelpful, or even detrimental, to the organization. Further, prosocial behavior can be either in-role or extra-role while OCB refers solely to extra-role behaviors (Borman & Motowidlo, 1997).

OCB and prosocial behavior have been conceptualized as together comprising contextual performance, or activities that "contribute to organizational effectiveness in ways that shape the organizational, social, and psychological context that serves as the catalyst for task activities and processes" (Borman & Motowidlo, 1997, p. 100).

OCB is believed to have many benefits for both individuals and organizations. For instance, Podsakoff et al.'s (2009) meta-analysis of consequences of OCB indicated that OCBs are related to a number of individual-level outcomes, including managerial ratings of employee performance, reward allocation decisions, and work and job withdrawal (i.e. turnover intentions, actual turnover, and absenteeism). OCBs were also found to be related to several organizational-level outcomes, including productivity, efficiency, reduced costs, customer satisfaction, and unit-level turnover. Despite possible negative outcomes such as work-family conflict (e.g. Bolino & Turnley, 2005; Halbesleben, Harvey, & Bolino, 2009), and role overload and job stress (e.g. Bolino & Turnley, 2005), extant research suggests that overall citizenship behavior is positive for the performer, other organizational members, and the organization itself.

The most commonly cited antecedents of OCB are job attitudes, with job satisfaction and organizational justice being the most prominent. In fact, job attitudes have been found to be

more strongly related to OCB than to task performance (Hoffman et al., 2007). Generally job attitudes are assumed to have a direct effect on OCB but some research suggests that their effect is mediated by psychological states, such as trust or organizational support (e.g., Konovsky & Pugh, 1994; Moorman, Blakely, & Niehoff, 1998).

Several of the Big Five personality traits (McCrae & Costa, 1987) are also assumed to predict citizenship behavior. Research suggests, that of the personality traits, conscientiousness is most strongly related to OCBs, followed by agreeableness and positive affectivity (e.g. Organ & Ryan, 1995; Podsakoff et al., 2000). Although Organ and Ryan's (1995) meta-analysis found personality traits to be weaker predictors than job attitudes, correlations between conscientiousness and citizenship behavior have generally been found to be significant and moderate (Hanson & Borman, 2006).

Despite the fact that job attitudes and personality traits have received the most research attention, other factors have been identified as possible antecedents of OCB, including role stressors, which have a negative relationship with OCB (Eatough, Chang, Miloslavic, & Johnson, 2011) and task and organizational characteristics (Organ et al., 2006). Leadership, especially transformational leadership, has also been found to play a significant role in increasing citizenship behaviors (e.g. Podsakoff et al., 2000). Such research aside, investigation of the antecedents of citizenship has primarily focused on job attitudes and personality traits as predictors. Further, traits and attitudes have been examined with the underlying assumption that the OCBs being predicted are discretionary. As discussed in Study 1, there is substantial evidence that this is not always the case.

## **Study 1: Performance of Gender-typed OCBs**

In Study 1 I examine gender ideology as a source of perceived expectation to perform gender-congruent OCBs that precipitates the enactment of those OCBs and attenuates the effects of attitudinal and dispositional OCB predictors.

### **Perceived Expectation to Perform OCBs**

Notwithstanding that one of the defining characteristics of citizenship behavior has traditionally been that it is volitional and not required under one's job description, research has examined the idea that OCBs are not always perceived to be discretionary or voluntary (e.g., Vigoda-Gadot, 2006, 2007). That is, in some situations, employees perceive pressure or expectations to engage in behaviors typically considered to be OCBs. This perceived expectation, then, is what precipitates the OCB performance rather than a voluntary decision.

It may be helpful to distinguish between motive and volition here. Motive is the reason why the individual performs the OCB. For instance, an individual's motive may have prosocial, impression management, or social exchange origins. OCB is not defined by its motive, but by its presumed beneficial effects (Organ, 1988).

Volition, on the other hand, concerns whether the individual had the freedom to choose to engage in the behavior. I am concerned with the effect that perceived expectation or pressure has on the volitional nature of OCB rather than on the motives underlying it. This is not to suggest that motives are not relevant. Certainly if an employee perceives little or no choice but to engage in a behavior normatively considered as OCB, there will still be a motive underpinning the enactment of that behavior. Nonetheless, it is the volitional aspect of the behaviors that is of concern in this research.

In an early investigation of nondiscretionary OCBs, Morrison (1994) provided clerical workers with a list of behaviors and asked them to indicate whether they considered each behavior to be ‘an expected part of their job’ (in-role) or ‘above and beyond what was expected for their job’ (extra-role). She demonstrated that employees differed in whether they defined the same OCBs to be in-role or extra-role behavior. Vey and Campbell (2004) later demonstrated that the discretionary nature of OCBs may vary depending on the type of OCB. They asked undergraduate students to indicate which OCB behaviors they felt were expected as part of the job of a cashier. The results demonstrated that items reflective of the conscientiousness and courtesy dimensions were considered in-role more frequently than other items. Items representing helping and civic virtue, on the other hand, were considered extra-role more frequently than other items.

Vigoda-Gadot (2006) proposed the concept of compulsory OCB (CCB) to describe citizenship behavior that is enacted in response to pressure from management or coworkers to engage in this behavior. A subsequent exploratory study of CCB revealed that 75% of a sample of Israeli school teachers reported feeling pressure to engage in OCB (Vigoda-Gadot, 2007).

Research on citizenship pressure or OCBs as in-role performance suggests that individuals are more likely to perform OCBs when they believe they are expected to do so. For example, Morrison (1994) found that employees were more likely to display OCBs if they defined the behavior as in-role rather than extra-role. More recently, Bolino et al. (2010) found that citizenship pressure at time 1 was positively related to OCB performance at time 2. Sulsky et al. (2016) similarly demonstrated that both perceived supervisory pressure to engage in OCBs, and perceived negative consequences for failing to perform OCBs, were independently and positively related to actual citizenship behavior.

The research on perceived expectation, citizenship pressure, and compulsory OCBs indicates that even where OCBs are perceived to be extra-role, there is variation in the extent to which individuals believe they are voluntary or expected. This suggests that OCB performance may not be strictly discretionary but may be elicited in response to perceived pressure or expectations. Studies in this area have either focused on supervisors and co-workers as the source of the pressure (e.g. Sulsky et al., 2016; Vigoda-Gadot, 2007), or have not sought to identify the source (e.g., Morrison, 1994; Vey & Campbell, 2004).

Researchers acknowledge that there are situations where employees engage in OCBs not because they *want* to but because they *ought* to (see, e.g., Organ et al., 2006). Several possible explanations have been suggested for employees' felt obligation to engage in OCB including "the fact that they feel it is their personal responsibility to exhibit OCB, they believe they owe it to others (their leader or coworkers), they believe they owe it to the organization, they feel they have a moral obligation, and/or they believe it is expected of them based on social norms" (Organ et al., 2006, p. 94). One pervasive and influential source of social norms is gender stereotypes. As I describe below, gender stereotypes may exert an influence on the exhibition of OCB; however, gender ideology may determine the extent to which we actually observe gender differences in OCB.

### **Gender Stereotypes, Ideology and OCB Performance**

Research on gender stereotypes or gender roles demonstrates how certain behaviors are expected of men while others are expected of women. Gender stereotypes are "categorical beliefs regarding the traits and behavioral characteristics ascribed to individuals on the basis of their gender" (Duehr & Bono, 2006, p. 816). One's gender is comprised of several components

including physical attributes, traits, behaviors, and interests (Biernat, 1991; Spence, 1993).

When we have information about one component of an individual's gender we tend to assume that the other components are congruent (see, e.g., Deaux & Lewis, 1984). For example, seeing that a person has feminine physical attributes, will lead us to assume that person possesses feminine personality traits, engages in feminine role behaviors, and has feminine interests. That is, once assigned to the category of male or female, a number of characteristics are automatically ascribed to an individual simply based on membership in that category. Because of the structure of beliefs about masculinity and femininity, an automatic assumption also arises that the individual lacks the characteristics ascribed to the other category (i.e. a woman is assumed to lack masculine characteristics<sup>1</sup>; e.g. Biernat, 1991).

Research suggests that there are two prevailing models of femininity and masculinity: an orthogonal model and a bipolar model (Biernat, 1991). Under the orthogonal model, masculinity and femininity are viewed as separate constructs and an individual can be high or low in both (Bem, 1974; Spence, Helmreich, & Stapp, 1974). Individuals tend to employ the orthogonal model in self-descriptions. This means that a person's gender identity or gender schema may be composed of both masculine and feminine characteristics.

Gender stereotypes arise partly because individuals tend to adopt a bipolar lens when making judgments about others (Biernat, 1991; Foushee, Helmreich, & Spence, 1979). The bipolar model places masculinity and femininity at opposite ends of the same continuum, implying an inverse relationship, where, for instance, being high in masculinity necessarily implies being low in femininity. Therefore, one assumes men possess masculine personality

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<sup>1</sup> Note, however, that once information is provided that the target is a gay male or lesbian, these gender stereotypes tend to be inverted (i.e. gay men are presumed to be feminine and lesbians are presumed to be masculine; Blashill & Powlishta, 2009).

traits and engage in masculine role behaviors while women possess feminine personality traits and engage in feminine role behaviors.

Women are stereotyped as possessing ‘feminine’ traits, such as being compassionate, kind, helpful, sensitive to needs of others, sympathetic, understanding, and warm (e.g. Bem, 1974; Eagly, 1987; Heilman, 1983). These traits have been coined communal traits, referring to communion, or connection with others (Eagly, 2009). Because it is expected that women have communal traits it is expected that women will engage in feminine, communal, helping behavior. Traits like kind and concerned for others, that women are assumed to have (Diekmann & Goodfriend, 2006), are the types of traits that someone who willingly helps others would be likely to have (Podsakoff et al., 1990). Because women are believed to be relationally oriented, preferring close, dyadic relationships, it is assumed that they will engage in more interpersonal helping (Eagly, 2009). There is some research suggesting that women place greater importance on helping others as an occupational value than men (e.g. Bridges, 1989; Lyson, 1984). For women, then, helping behavior is a gender stereotype-congruent OCB (Kidder & McLean-Parks, 2001).

Gender stereotypes also lead to the assumption that men possess ‘masculine’ agentic traits, including being strong, ambitious, and independent (Eagly, 1987; Heilman, 1983). Agency is self-assertion (Eagly, 2009) or the ability to make and implement decisions (Dávila, Finkelstein, & Castien, 2011). Traits that are associated with masculinity are acting like a leader and having leadership skills, being ambitious and assertive, and making decisions easily (Bem, 1974). These are the types of characteristics one would expect of someone who engages in behaviors representative of civic virtue, or “responsible, constructive involvement in the political or governance process of the organization” (Organ et al., 2006, p. 24). Examples of civic virtue

include offering suggestions for improvements at work and voicing one's opinions about work-related matters (Podsakoff et al., 2000). Such behaviors are congruent with the male stereotype. Because men are collectively oriented and aim to attain status (Gardner & Gabriel, 2004), it is assumed they will engage in more civic virtue (Eagly, 2009; Kidder & McLean Parks, 2001).

As discussed, gender stereotypes explain how expectations arise regarding the behavior of men and women, including their citizenship behavior. Heilman and Chen's (2005) experimental study demonstrated that work-related helping is thought to be less optional for women than for men. Participants read a description of a job, a jobholder, and an organization and indicated the extent to which they thought that each of a list of work behaviors was required or optional for "this individual working in this job" (p. 438). Gender of the jobholder was manipulated through the name and photograph provided. Results indicated that helping was considered to be expected of women more than men while both civic virtue and individual initiative were considered to be expected of men more than women. Ehrhart and Godfrey (2003) similarly found that helping was expected of women while civic virtue was expected of men.

There is some empirical evidence demonstrating gender differences in actual citizenship performance. Beauregard (2012) found that women were more likely to perform OCBs than men, and proposed that this was due to social and organizational norms that prescribe communal, helping behaviors from women. This explanation, however, does not account for all types of citizenship as currently conceptualized. Similarly, Dávila and colleagues (2011) found that women reported engaging in citizenship directed at individuals (including helping) with greater frequency than men, though the difference was very small. Kidder (2002) demonstrated that being male was positively associated with civic virtue performance.

Yet Kidder (2002) failed to find a significant correlation between being female and engaging in helping. Similarly, Allen (2006) found no correlation between gender and OCB directed at individuals (OCB-I) or directed at the organization (OCB-O), and Bolino et al. (2010) found no association between gender and global OCB. Further, a recent meta-analysis found no gender differences in OCB performance (Ng et al., 2016).

A perusal of this research leaves the relationship between gender and OCB performance unclear, due perhaps to unidentified boundary conditions. I posit that two of these conditions are the gender-type of the OCB and the gender ideology of the performer. Gender stereotypes create gendered expectations regarding which OCBs we expect women and men to perform but gender ideology will influence what behavior men and women *perceive* they are expected to exhibit. That is, gender stereotypes explain why men are expected to perform civic virtue and women are expected to engage helping, but gender ideology must also be considered to predict whether individual men and women in fact perceive that they are expected to engage in those OCBs.

Gender ideology concerns the extent to which individuals endorse or believe in gender stereotypes (see, e.g., Kerr & Holden, 1996). Believing that gender differences exist is not the same as believing that these differences should exist (Brown & Gladstone, 2012). A person who possesses a traditional gender ideology views gender roles, such as woman as caregiver and man as provider, as inherent sex differences. An individual with a non-traditional or egalitarian ideology views these roles as socially constructed rather than as true differences (e.g. Kalin & Tilby, 1978). Possessing a non-traditional ideology has been found to be significantly correlated with lower levels of religiosity, positive attitudes toward gay men and lesbians, and liberal political beliefs (e.g. Brown & Gladstone, 2012).

Although research suggests that women tend to be more egalitarian than men, there is also within-gender variation (e.g. Kalin & Tilby, 1978; Spence & Hahn, 1997). An individual's gender ideology will likely impact the extent to which gender stereotypes are salient to that individual. That is, an individual who possesses a traditional gender ideology will believe, not only that women are helpful, but also that women should be helpful. Therefore a woman with a traditional gender ideology is more likely than a woman with an egalitarian gender ideology to perceive that she is expected to engage in helping behavior. Similarly, a man with a traditional gender ideology will be more likely than a man with an egalitarian gender ideology to perceive that he is expected to engage in civic virtue behaviors. Gender stereotypes, as social norms, will be more salient to, and are more likely to influence, individuals who hold a traditional gender ideology.

According to social role theory we internalize expectations about our gender (i.e. gender stereotypes) because of social pressure to behave in the prescribed manner (Eagly, Karau, & Makhijani, 1995). We are rewarded when we engage in behavior that is expected of us and punished when we do not. We will conform to social norms "to gain social approval or bolster [our] own esteem" (Eagly, 2009, p. 645). I posit that there is variation in the extent to which individuals internalize these expectations and this variation will be due to gender ideology.

The predictability of gender stereotypes and gender ideology on OCB performance is consistent with the theory of planned behavior, or reasoned action approach (Ajzen, 1991; Fishbein & Ajzen, 2010). According to the theory, an individual's attitude toward performing a behavior, subjective norm regarding the behavior, and perceived behavioral control over the behavior influence the intention to carry out the behavior. Intentions are in turn strong predictors of actual behavior (e.g. Ajzen, 1991; Fishbein & Ajzen, 2010). Subjective norm, or perceived

social pressure, derives from two types of normative beliefs: descriptive and injunctive (Fishbein & Ajzen, 2010). Descriptive normative beliefs are perceptions of whether referent others engage in the behavior. Injunctive normative beliefs are perceptions of whether others expect us to perform or not to perform the behavior. How strong a source of social pressure a normative belief will be depends on the individual's motivation to comply with the norm (Ajzen, 1991; Fishbein & Ajzen, 1975).

Descriptive and prescriptive gender stereotypes are equivalent to descriptive and injunctive normative beliefs. Descriptive gender stereotypes are descriptive normative beliefs about what kinds of behaviors women and men actually perform (i.e. helping for women and civic virtue for men). Prescriptive gender stereotypes are our injunctive normative beliefs about what behaviors, as men or women, others expect us to engage in. These stereotypes create social pressure to behave in certain ways. However, how much social pressure we experience from these stereotypes will depend on our motivation to comply with them. Our motivation to comply with gender stereotypes will be determined by our gender ideology. Individuals with a traditional gender ideology, who endorse gender stereotypes, will likely have greater motivation to comply with these social norms than individuals with an egalitarian gender ideology.

Those with a traditional gender ideology will experience greater perceived expectation to perform gender-congruent OCBs, which will lead to greater performance of those OCBs. Based on the forgoing, I predict that gender ideology will moderate the extent to which (a) males engage in more civic virtue behaviors compared to females and (b) females engage in more helping behaviors compared to males:

*Hypothesis 1a: There will be a two-way conditional relationship between participant gender and gender ideology in the prediction of civic virtue, such that the difference between males and females in the performance of civic virtue will increase as participants increasingly hold a more traditional gender ideology.*

*Hypothesis 1b: There will be a two-way conditional relationship between participant gender and gender ideology in the prediction of helping, such that the difference between females and males in the performance of helping will increase as participants increasingly hold a more traditional gender ideology.*

### **Dispositional and Attitudinal Antecedents of OCB**

A great deal of attention has been paid to identifying possible predictors of OCB performance. Job-related attitudes and perceptions as well as personality traits have figured prominently in this research. Among these job satisfaction, organizational justice, and conscientiousness are among the most notable.

**Job satisfaction.** The attitude that has garnered the most attention in terms of predicting OCB is job satisfaction (Organ et al., 2006). Indeed, job satisfaction is believed to be a stronger predictor of OCB than of task performance because “OCB pertains to contributions that are not constrained by situational or ability requirements” (Organ et al., 2006, p. 70). Overall or global job satisfaction has been defined as “a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences” (Locke, 1976, p. 1304). The relationship between job satisfaction and OCB is often explained with social exchange theory (Blau, 1964). According to social exchange theory, voluntary acts are performed with some expectation of reciprocation

both on the part of the actor and on the part of the beneficiary of the act. It may not be clear exactly when or how the beneficiary will reciprocate but there is some measure of trust on the part of the actor that the beneficiary will do so. Hence, workers who are satisfied with their jobs believe they are treated well by their organization and feel obligated to reciprocate through engaging in OCBs.

The positive relationship between job satisfaction and OCB is supported empirically (e.g. Tansky, 1993; Williams & Anderson, 1991) and has been demonstrated through meta-analysis (Hoffman et al., 2007; Organ & Ryan, 1995; Podsakoff et al., 2000). Job satisfaction has also been found to mediate the effects of other variables on OCB, including sleep (Barnes, Ghumman, & Scott, 2013) and positive emotions (Ziegler, Schlett, Casel, & Diehl, 2012).

Accordingly, consistent with previous research I predict that:

*Hypothesis 2a: Job satisfaction will be positively related to OCB performance (helping and civic virtue).*

**Organizational Justice.** Organizational justice refers to perceptions of fairness in organizations (Greenberg, 1987) or an employee's perception of the fairness of his or her exchange with an organization (Hendrix, Robbins, Miller, & Summers, 1998). There is substantial empirical evidence of a relationship between justice perceptions and OCB (see, e.g., Podsakoff et al., 2000). For example, Bies, Martin, and Brockner (1993) surveyed workers at a manufacturing facility who had received notification of their impending layoff but were still employed. They found that self-ratings of OCB performance were related to perceptions of the fairness of the procedure for determining layoffs (procedural justice), the adequacy of the

explanation for the layoffs (informational justice), and whether those laid off were treated with respect and dignity (interpersonal justice).

Moorman, Niehoff, and Organ (1993) focused solely on procedural justice as a predictor of OCB performance. They posited that the group value model (Lind & Tyler, 1988; Lind, Kanfer & Early, 1990) may explain why procedural justice perceptions influence citizenship behavior. The basic premise of the group-value model is that individuals value membership in social groups and the more committed one is to the social group the more one's perception of procedural justice is informed by group-value factors (Tyler, 1989). Consistent with social exchange theory, individuals who perceive procedural fairness at work feel that they are valued as a member of the group or organization and reciprocate with OCBs.

Although most studies on justice and OCB have focused on facets (i.e. distributive, procedural, informational, or interpersonal), more attention is now being given, in the organizational justice literature, to overall justice judgments, and researchers have “suggested that a shift in focus to a consideration of overall fairness judgments may provide a more complete understanding of justice in organizational settings” (Ambrose & Schminke, 2009, p. 491).

Organizational justice researchers have for some time distinguished between event judgments and entity judgments. An event occurs within a specific segment of time and at a specific location while an entity persists over time and situations, such as an individual or an organization (Hollensbe, Khazanchi, & Masterson, 2008; Zacks & Tversky, 2001). Judgments of distributive, procedural, interpersonal, and informational justice have been conceptualized as event-based justice perceptions. Perceived overall justice, however, is an entity-based justice judgment where the individual makes a general assessment of the fairness of the entity or of their

personal experience with the entity (Ambrose & Schminke, 2009; Colquitt & Shaw, 2005; Cropanzano, Byrne, Bobocel, & Rupp, 2001; Lind, 2001a).

Research suggests that individuals make justice judgments in a holistic or general manner (e.g., Goldberg & Williams, 1988; Shapiro, 2001) and scholars have argued that although individuals do make more specific, event-based justice judgments, it is an overall sense of fairness that influences their behavior (Lind, 2001b). Indeed empirical work suggests that perceived overall justice mediates between facet justice perceptions and outcomes (see for example: Ambrose & Schminke, 2009; Jones & Martens, 2009).

Tansky (1993) demonstrated that perceived overall justice perceptions were positively and significantly related to OCB and explained the relationship with social exchange theory suggesting that employees who perceived their organization to be fair overall reciprocate the benefits they receive from their organization through engaging in OCB. I attempted to replicate this finding:

*Hypothesis 2b: Organizational justice will be positively related to OCB performance (helping and civic virtue).*

**Conscientiousness.** Of the dispositional antecedents linked with OCB, conscientiousness appears to have the strongest relationship (e.g. Organ & Ryan, 1995). Conscientiousness comprises four facets: organization, diligence, perfectionism, and prudence (Lee & Ashton, 2004). Highly organized individuals tend to seek order and prefer structure and tidy physical surroundings. Diligence refers to working hard, being self-disciplined, and

intrinsically motivated to achieve. Perfectionism comprises thoroughness and concern with details. Finally, prudence involves careful deliberation and self-control.

Consistent with the social exchange premise of citizenship behavior, Organ and Ryan (1995) posited that possessing such traits would make one more likely to be treated in a manner that would engender satisfaction and perceptions of fairness. However, Organ and Ryan's (1995) meta-analysis found that conscientiousness continued to be significantly related to OCB after controlling for satisfaction and fairness.

A more recent meta-analysis, employing structural equation modelling, similarly revealed a direct relationship between conscientiousness and OCB (Lapierre & Hackett, 2007). Given that trait conscientiousness by its definition reflects motivation to achieve, Lapierre and Hackett (2007) posited that individuals high in conscientiousness will be more likely to engage in OCB in an attempt to fulfill their need for achievement and success (Digman & Takemoto-Chock, 1981).

Based on the above, and consistent with previous research, I predict as follows<sup>2</sup>:

*Hypothesis 2c: Conscientiousness will be positively related to OCB performance (helping and civic virtue).*

### **Gender Ideology as a Strong Situation**

Although prior research has established meaningful relationships between attitudinal and dispositional antecedents of OCB, it may be the case that the strength of these relationships may be predicted by gender ideology. Therefore, not only will gender ideology moderate the effects

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<sup>2</sup> I include these replication hypotheses to make a further contribution to the OCB literature by examining the incremental variance in OCB performance accounted for by each predictor, rather than examining mere correlations.

of gender on gender-typed OCBs, but also the effects of conscientiousness, job satisfaction, and organizational justice. I propose that these antecedents will be weaker predictors of OCB performance for individuals with a traditional gender ideology than for individuals with an egalitarian gender ideology. This is because, for those with a traditional ideology, the perceived expectation to enact OCBs will be a stronger driver of gender-congruent OCB performance than these antecedents.

Recently, Sulsky et al. (2016) found this effect with perceived supervisory expectation. Employing a field sample of 409 working adults across a variety of occupations, Sulsky et al. (2016) found that the strength of the relationships between three antecedents: job satisfaction, affective organizational commitment, perceived organizational support, and OCB was attenuated when employees believed their supervisor expected them to perform OCBs. The attenuation effect was even stronger when this expectation was combined with the belief that failure to perform OCBs would lead to reprisal. The authors posited that this attenuation effect could be explained by the strong situation hypothesis (Cooper & Withey, 2009).

Situational strength is defined as “implicit or explicit cues provided by external entities regarding the desirability of potential behaviors” (Meyer, Dalal, & Hermida, 2010, p. 122). Strong situations are ones in which there are strong cues as to what behavior is expected or appropriate. In weak situations, on the other hand, there is greater ambiguity as to expected behavior. As a result, individual differences are more influential in determining behavior in weak rather than strong situations (e.g. Mischel, 1973).

Situational strength is most commonly posited to moderate personality-behavior relationships. For example, Beaty, Cleveland, and Murphy (2001) found, in both field and laboratory studies, that personality was more strongly related to OCB performance in weak

situations than in strong situations. Similarly, Withey, Gellatly, and Annett (2005) found that situational strength moderated the relationship between personality and provision of effort.

Notwithstanding that empirical work on situational strength has focused on personality, conceptualizations of situational strength suggest that it can also moderate attitude-behavior relationships. According to Organ and colleagues (2006), “[n]either attitudes nor personality variables predict behavior well in situations marked by strong incentives, societal norms, or pressures to behave in a particular fashion” (p. 66). I propose that when gender stereotypes and gender ideology give rise to the perceived expectation to engage in gender-congruent OCBs, this creates a strong situation in which OCB antecedents such as job satisfaction, organizational justice, and conscientiousness will be significantly less predictive of OCB.

Researchers have acknowledged that social norms can create strong situations (e.g., Hattrup & Jackson, 1996; Organ et al., 2006). Gender stereotypes inform people of how they are supposed to act, and “[e]specially if a situation is ambiguous or confusing, people tend to enact sex-typical behaviors” (Eagly, 2009, p. 645). Gender stereotypes are in fact social norms as they do not simply describe how we think men and women are but also how we expect them to be (Heilman, 1983; Eagly, 1987). That is, gender stereotypes are prescriptive as well as descriptive (Eagly & Karau, 2002; Heilman, 2001). Violation of these social norms results in punishment by others (Cialdini & Trost, 1998). For example, research has demonstrated that women who are viewed as agentic are assumed not be communal and, because they violate the 'feminine-niceness' norm, are viewed as less likable and interpersonally hostile (e.g. Heilman, Wallen, Fuchs, & Tamkins, 2004). Similarly, men who violate the agentic norm are considered to be wimpy and undeserving of respect (Heilman & Wallen, 2010). Such negative reactions to

individuals who violate gender stereotypes are referred to as the 'backlash effect' (Rudman, 1998) and have been shown to lead to employment discrimination (Rudman & Glick, 1999).

According to Mischel (1966, 1990), to predict a person's behavior one must account for the person's expectations about the perceived consequences or outcomes for engaging in the behavior. As social norms, prescriptive gender stereotypes can not only guide us as to what behavior is expected of us but also warn us that we will be perceived negatively if we do not behave in the prescribed manner. However, as discussed above, the salience of gender stereotypes to a given individual will be determined by their gender ideology.

A person's behavior is also dependent upon the value they place on the perceived consequences expected to result from the behavior (Mischel, 1990). Meaning that, for a situation to be a strong situation, behavioral expectations must be clear but there must also be incentives to comply with these expectations (e.g. Withey et al., 2005). Because individuals with traditional gender ideologies endorse gender stereotypes, they will perceive greater incentives to conform to those stereotypes. Thus, for individuals who endorse gender stereotypes (i.e. traditional gender ideology), gender stereotypes will create a strong situation in which OCB antecedents (job satisfaction, organizational justice, and conscientiousness) will be less influential in predicting gender-congruent OCBs. However, for individuals who do not endorse gender stereotypes (i.e. non-traditional or egalitarian gender ideology), those stereotypes will represent a weak situation in which OCB antecedents will be more influential in predicting OCBs.

*Hypothesis 3a: Gender ideology will moderate the relationship between job satisfaction and gender-congruent OCBs, such that the relationship between job satisfaction and*

*OCB will be weaker for individuals with a traditional gender ideology than individuals with an egalitarian gender ideology.*

*Hypothesis 3b: Gender ideology will moderate the relationship between organizational justice and gender-congruent OCBs, such that the relationship between organizational justice and OCB will be weaker for individuals with a traditional gender ideology than individuals with an egalitarian gender ideology.*

*Hypothesis 3c: Gender ideology will moderate the relationship between conscientiousness and gender-congruent OCBs, such that the relationship between conscientiousness and OCB will be weaker for individuals with a traditional gender ideology than individuals with an egalitarian gender ideology.*

## **Study 1 Method**

**Participants.** To obtain a sample of working adults across a wide range of jobs and organizations, I recruited participants through Amazon Mechanical Turk (MTurk), a crowdsourcing internet marketplace, where ‘Requesters’ post tasks that they need completed and ‘Workers’ voluntarily complete those tasks, called ‘Human Intelligence Tasks’ or ‘HITS’, for payment by the Requesters. Today many academics use MTurk to recruit participants for online studies and published research has employed MTurk workers as participants for survey and experimental study designs (e.g. Jenkins & Skowronsk, 2016; Karim, Kaminsky, & Behrend, 2014; Lucas & Nordgren, 2015). Numerous scholars have extolled the use of MTurk in academic research because samples recruited through MTurk are more representative of the U.S.

population than in-person convenience samples (Berinsky, Huber, & Lenz, 2012; Buhrmester, Kwang, & Gosling, 2011) and provide more reliable data (Behrend, Sharek, Meade, & Wiebe, 2011).

I recruited 200 MTurk workers to participate in Study 1, resulting in 168 completed participant surveys for a response rate of 84%. Participants were 53% male (male = 89, female = 79). Ninety one percent indicated that their sexual orientation was heterosexual (heterosexual = 153, homosexual = 8, other = 7). Age ranged from 19 years to 61 years with a mean age of 32 years. Employee was the most common organizational status with 71% of participants being employees and 29% being supervisors or management. Job tenure ranged from 1 year to 25 years with a mean of approximately 5 years.

**Procedure.** I posted a HIT on MTurk providing basic information about Study 1, what would be required of participants, and a link to the survey on [www.surveymonkey.com](http://www.surveymonkey.com), an online survey platform. The recruitment posting advised prospective participants that the study was about work attitudes and behaviors. MTurk workers interested in participating in the study clicked the link to the study materials on Survey Monkey. They read the letter of information/informed consent and, if they consented to participate in the study, they completed a questionnaire containing the measures listed below. Participants were each paid 2.00 USD upon completion of the study measures.

### **Measures.**

**Job satisfaction.** Similar to previous research examining job satisfaction as a predictor of OCB (see, e.g. Organ et al., 2006), I employed a global measure of job satisfaction, specifically a 3-item measure of overall job satisfaction (Judge, Boudreau, & Bretz, 1994; Judge & Klinger, 2007). The first item asks respondents whether or not they are satisfied with their current job

(yes/no). A second, Likert-type rating item, asks for an assessment of general job satisfaction with a 5-point scale ranging from very dissatisfied to very satisfied. The third item requires respondents to indicate the percentage of time they feel satisfied, neutral, and dissatisfied with their current job. The instructions provided advise the respondents that these three percentages must total one hundred percent. I obtained a total score for each participant by standardizing the three items prior to summing them, in the same manner as Judge et al. (1994). Coefficient alpha in this study = .91.

***Organizational justice.*** Justice perceptions were measured with the Perceived Overall Justice (POJ) scale (Ambrose & Schminke, 2009). The scale is comprised of six items: “Overall, I’m treated fairly by my organization”; “In general, I can count on this organization to be fair”; “In general, the treatment I received around here is fair”; “Usually, the way things work in this organization are not fair” (reverse scored); “For the most part, this organization treats its employees fairly”; “Most of the people who work here would say they are often treated unfairly” (reverse scored). Participants responded to each item on a 7-point scale from 1 (strongly disagree) to 7 (strongly agree). Coefficient alpha = .89 for this sample.

***Conscientiousness.*** To measure conscientiousness I employed the conscientiousness scale from the 100-item HEXACO-PI-R (HEXACO; Lee & Ashton, 2004). The scale consists of 16 items rated from 1 (strongly disagree) to 5 (strongly agree) that represent all four facets of organization, diligence, perfectionism, and prudence. Sample items include: “I plan ahead and organize things, to avoid scrambling at the last minute” (organization), “I only do the minimum amount of work needed to get by” (diligence, reverse-scored); “I often check my work over repeatedly to find any mistakes” (perfectionism) and “I don’t allow my impulses to govern my behavior” (prudence). Coefficient alpha in this study = .84.

**Organizational citizenship behavior.** I employed Podsakoff et al.'s (1990) subscale to measure helping. The helping subscale has five items: "I help others who have been absent"; "I help others who have heavy workloads"; "I help orient new people even though it is not required"; "I willingly help others who have work related problems"; "I am always ready to lend a helping hand to those around me".

I assessed civic virtue with four items adapted from Van Dyne and Lepine's (1998) scale: "I develop and make recommendations concerning issues that affect our work group"; "I speak up and encourage others to get involved in issues that affect the group"; "I communicate my opinions about work issues to others even if my opinion is different and others disagree with me"; and "I speak up with ideas for new projects or changes in procedures". Ratings were indicated on a 7-point scale from 1 (Strongly Disagree) to 7 (Strongly Agree) indicating the extent to which the participant engages in that behavior. In this study, alpha reliability for helping is .85 and for civic virtue alpha = .83.

**Gender ideology.** I assessed gender ideology with 12 items from the short version of the Attitudes toward Women Scale (AWS) developed by Spence, Helmreich, and Stapp (1973).<sup>3</sup> The items were rated on a 4-point scale (from "Agree Strongly" to "Disagree Strongly"). Lower overall scores represent a traditional gender ideology while higher overall scores represent a non-traditional or egalitarian gender ideology. Examples of items are: "Women should be given

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<sup>3</sup> The AWS - Short Version consists of 25 items. I ran an exploratory Principle Axis Factor Analysis with Varimax Rotation and uncovered 2 factors with eigenvalues greater than one. I discovered that one factor was composed of the twelve items that represented egalitarian attitudes and the second factor comprised of thirteen items reflective of traditional attitudes. The two factors were highly negatively correlated, however, the internal consistency of factor two was lower than that of factor one. Further, factor one contained more work-related items and research suggests that people can have different gender ideologies with respect to different domains (i.e. a person could have an egalitarian attitude toward the division of labor in the workplace but a traditional attitude toward the division of labor at home; Davis & Greenstein, 2009). For all of these reasons I chose to carry out the analysis with factor one rather than the entire scale.

equal opportunity with men for apprenticeship in the various trades”; “There should be a strict merit system in job appointment and promotion without regard to sex”; and “Women earning as much as their dates should bear equally the expense when they go out together”. In this sample, coefficient alpha = .91.

***Job-gender type.*** Because the gender-type of one’s job may make gender stereotypes more salient I collected information from participants regarding the gender-type of their job as a potential control variable. For example, Farrell and Finkelstein (2007) found that civic virtue was expected of men more than women but only in male-typed jobs. Kidder (2002) found being in a female-typed job (nurse) was positively related to helping and being in a male-typed job (engineer) was positively related to civic virtue. I therefore included two items to capture job gender-type: “Who would you find in your job in your current organization?” and “Who would you find in your job generally (in society)?”. These items was answered on a 7-point scale: 1 = Entirely men, 2 = Mostly men, 3 = More men than women, 4 = Equally men and women, 5 = More women than men, 6 = Mostly women, 7 = Entirely women. Alpha = .87.

***Demographics.*** Participants indicated their gender (male, female, or other), sexual orientation (heterosexual, homosexual, or other), age, organizational status (employee, supervisor, middle management, upper management, or self-employed), and how many years they have been in their current job.

## **Study 1 Results**

Means and standard deviations for the criterion variables, helping and civic virtue, are reported below in Table 2. Correlations are reported in Table 3.

Table 2 Means and standard deviations by participant gender

Variable	Male		Female	
	Mean	SD	Mean	SD
Civic Virtue	5.36	.80	4.84	1.13
Helping	5.70	.79	5.44	.97
Gender Ideology	2.91	.64	3.49	.64
Job Satisfaction	3.72	1.08	3.78	.94
Perceived Overall Justice	5.26	1.24	5.40	1.11
Conscientiousness	3.77	.53	3.80	.52

Hypothesis 1a predicts a conditional relationship between gender and gender-congruent OCBs such that the difference between civic virtue performance by males and females would grow as the performer’s gender ideology becomes increasingly traditional. To test this hypothesis I performed a moderated multiple regression with civic virtue as the criterion and gender, gender ideology, and the conditional relationship as predictors.<sup>4</sup> The analysis results are reported in Table 4. In support of hypothesis 1a, there is a statistically significant conditional relationship between gender and gender ideology in the prediction of civic virtue. The conditional relationship is displayed in Figure 1.

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<sup>4</sup> The analysis with and without centering of the predictor variables yields identical results for significant tests of conditional relationships. The non-centered results are reported here. Potential control variables, job gender-type and demographics, were found to be insignificant individual predictors of OCB (see Table 3). Nonetheless, non-reported regression analyses were also conducted with these variables entered into the first block. Because they also did not account for significant variability as a set, they were omitted for the tests of hypotheses.

**Table 3** Means, standard deviations, and zero-order correlations

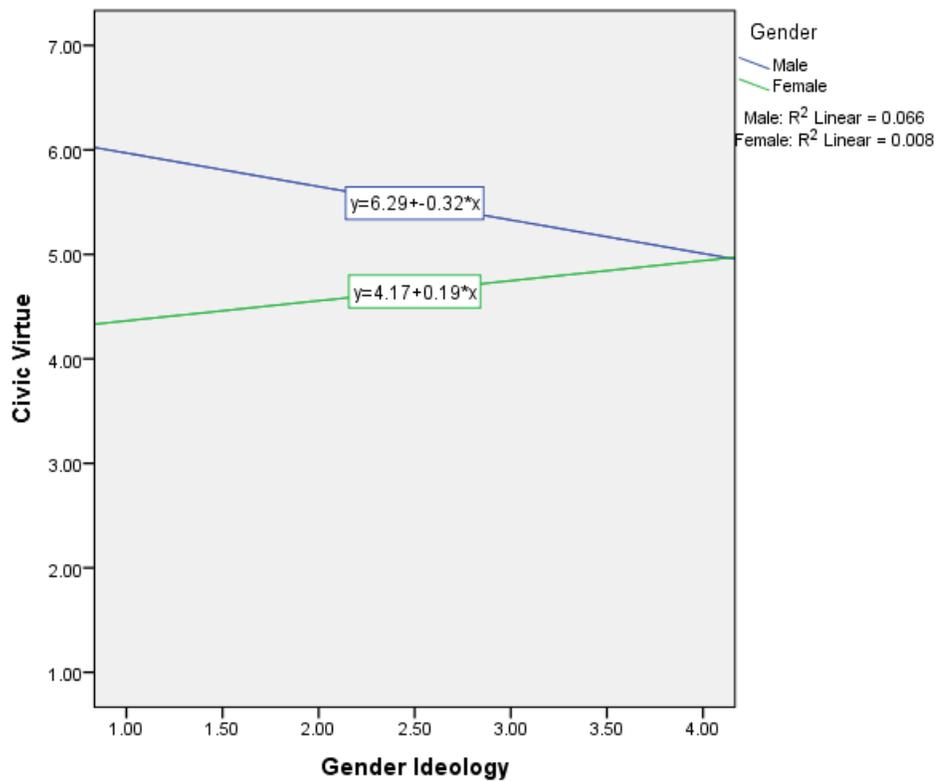
	M	SD	1	2	3	4	5	6	7	8	9	10
1. Job satisfaction	3.75	1.01	1									
2. Perceived Overall Justice	5.33	1.18	.65**	1								
3. Conscientiousness	3.79	.53	.15	.30**	1							
4. Gender Ideology	3.18	.66	-.05	.11	.20**	1						
5. Gender			.03	.06	.03	.44**	1					
6. Civic Virtue	5.11	1.00	.15	.08	.23**	-.18*	-.26**	1				
7. Helping	5.58	.89	.19*	.20**	.34**	-.04	-.15	.65**	1			
8. Age	32	8.77	-.04	.01	.10	.13	.11	.01	.12	1		
9. Tenure	4.72	4.12	.10	.10	.10	.07	-.01	.10	.15	.38**	1	
10. Job Gender-type	3.74	1.12	-.06	.00	-.06	.09	.25**	-.15	.03	.10	.00	1

\*Correlation is significant at  $p < .05$  (2-tailed). \*\* Correlation is significant at  $p < .01$  (2-tailed).

**Table 4** Two-way conditional relationship moderated regression results for civic virtue

	Unstandardized Coefficients <i>B</i>	Standard Error <i>SE B</i>	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .07^*$ )					
Gender Ideology	-.128	.127	-1.008	.315	.01
Gender	-.441	.167	-2.649	.009	.04
<b>BLOCK 2</b> ( $R^2 = .09^*$ )					
Gender Ideology X Gender	.512	.261	1.966	.050	.02

\* $p < .01$



**Figure 1.** Relationship between gender and civic virtue conditional upon gender ideology

Examination of Figure 1 reveals that gender differences in the performance of civic virtue lessen as gender ideology increases (i.e. becomes more egalitarian). This finding is consistent with Hypothesis 1a. To probe this conditional relationship further, I examined the simple slopes with additional linear regression analyses (employing a Bonferroni correction with error rate set at .025, 1-tailed).

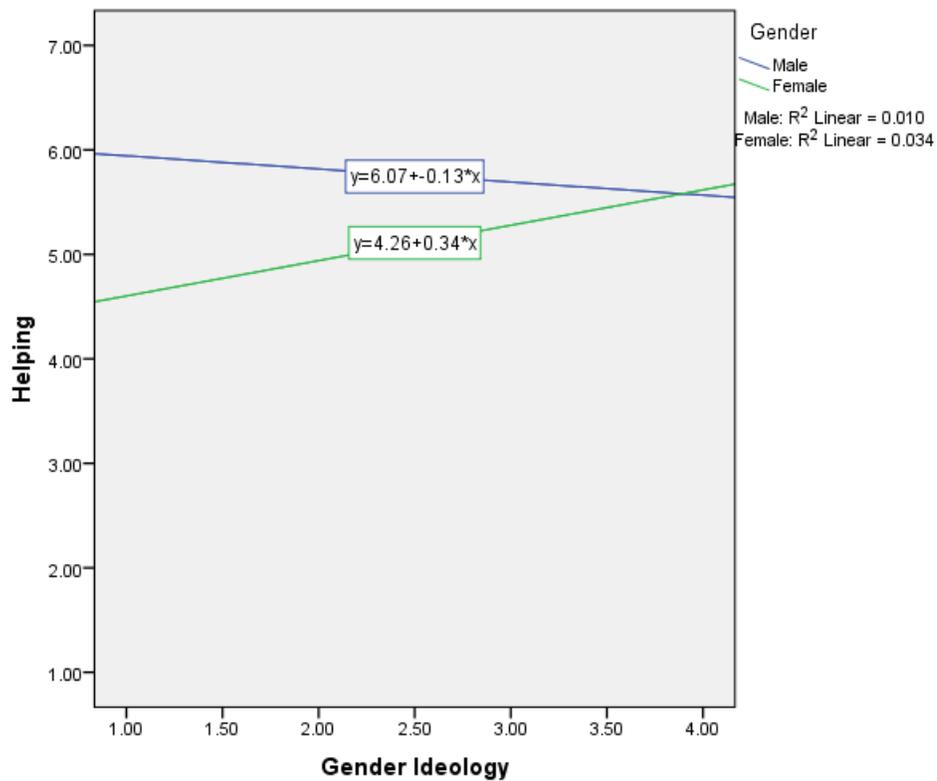
For males, gender ideology is a statistically significant predictor of civic virtue  $t(87) = 2.5, p = .008, r^2 = .07$ . Traditional males perform more civic virtue than egalitarian males. The simple regression for females, however, is not statistically significant. There is no significant relationship between gender ideology and civic virtue for females ( $p > .025$ ).

According to Hypothesis 1b, there will be a conditional relationship between gender and gender-congruent OCBs such that the difference between helping performance by females and males would grow as the performer's gender ideology becomes increasingly traditional. To test this hypothesis I performed a moderated multiple regression with helping as the criterion and gender, gender ideology, and the conditional relationship as predictors. The analysis results are summarized in Table 5. Consistent with hypothesis 1b, there is a statistically significant conditional relationship between gender and gender ideology in the prediction of helping. The conditional relationship is shown in Figure 2.

Inspection of Figure 2 indicates that gender differences in the performance of helping lessen as gender ideology increases (i.e., becomes more egalitarian). This finding is consistent with Hypothesis 1b. However, contrary to the hypothesis, female exhibition of helping behavior increases as gender ideology becomes more egalitarian. Consistent with the analytic approach undertaken for H1a, I examined the simple slopes with additional linear regression analyses (employing a Bonferroni correction with error rate set at .025, 1-tailed).

**Table 5** Two-way conditional relationship moderated regression results for helping

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .02$ )					
Gender Ideology	.048	.116	.418	.677	.00
Gender	-.287	.151	-1.898	.059	.02
<b>BLOCK 2</b> ( $R^2 = .04$ )					
Gender Ideology X Gender	.464	.237	1.958	.050	.02



**Figure 2.** Relationship between gender and helping conditional upon gender ideology

For male participants, gender ideology is not a statistically significant predictor of helping ( $p > .025$ ). Likewise, the simple regression for females is not statistically significant indicating no significant relationship between gender ideology and helping for females ( $p > .025$ ).

Hypotheses 2a, 2b, and 2c predicts that job satisfaction, perceived overall justice, and conscientiousness, respectively, would be significant predictors of both civic virtue and helping. Examination of the Pearson correlations reported in Table 3 above reveals job satisfaction is significantly correlated with helping ( $r = .19, p = .007$ ), but not with civic virtue. Similarly, perceived overall justice is also significantly correlated with helping ( $r = .20, p = .004$ ) but not with civic virtue. Finally, conscientiousness is correlated with both helping ( $r = .34, p = .0001$ ) and civic virtue ( $r = .23, p = .002$ )

To perform a more rigorous test of the relationships predicted by Hypothesis 2 by examining the incremental predictability of the individual predictors, I performed two multiple regression analyses (with civic virtue and helping as the criterion variables, respectively). A summary of these analyses is reported in Tables 6 and 7. Results indicate that only job satisfaction ( $t(164) = 1.916, p = .05, \text{incremental } \Delta r^2 = .02$ ) and conscientiousness ( $t(164) = 2.976, p = .002, \Delta r^2 = .05$ ) are statistically significant predictors of civic virtue (see Table 6).

The regression results for helping (see Table 7) indicate that only conscientiousness accounts for statistically significant incremental variance ( $t(164) = 4.144, p = .000, \Delta r^2 = .09$ ). Overall, these results provide full support for Hypotheses 2c and partial support for Hypotheses 2a and 2b.

**Table 6** Multiple regression results, regressing civic virtue on predictor variables

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
Job Satisfaction	.188	.098	1.916	.05	.02
Perceived Overall Justice	-.097	.087	-1.114	.267	.01
Conscientiousness	.445	.150	2.976	.003	.05
$(R^2 = .07^*)$					

\* $p < .01$

**Table 7** Multiple regression results, regressing helping on predictor variables

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
Job Satisfaction	.110	.084	1.318	.189	.01
Perceived Overall Justice	.020	.074	.272	.786	.00
Conscientiousness	.529	.128	4.144	.000	.09
$(R^2 = .14^*)$					

\* $p < .001$

To test hypotheses 3a, 3b, and 3c I performed moderated multiple regression analysis. Hypothesis 3a predicts a conditional relationship between job satisfaction and gender ideology in the prediction of civic virtue (helping). Specifically it predicted that job satisfaction would be a weaker predictor of civic virtue (helping) for individuals with a traditional gender ideology than for individuals with an egalitarian gender ideology. To test this hypothesis I first performed a moderated multiple regression with civic virtue as the criterion and job satisfaction, gender ideology, and the conditional relationship as predictors. The analysis results are reported in

Table 8. The hypothesized conditional relationship is not significant ( $p > .05$ ). Next, I performed the same analysis with helping as the criterion. Again, the hypothesized conditional relationship is not significant ( $p > .05$ ; see Table 9).

**Table 8** *Two-way conditional relationship moderated regression results for job satisfaction in the prediction of civic virtue*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .05^*$ )					
Job satisfaction	.140	.075	1.870	.063	.02
Gender ideology	-.266	.116	-2.302	.023	.03
<b>BLOCK 2</b> ( $R^2 = .05^*$ )					
Job satisfaction X Gender ideology	.024	.106	.225	.822	.00

\* $p < .05$

**Table 9** *Two-way conditional relationship moderated regression results for job satisfaction in the prediction of helping*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .04^*$ )					
Job satisfaction	.165	.067	2.463	.015	.04
Gender ideology	-.037	.103	-.353	.724	.00
<b>BLOCK 2</b> ( $R^2 = .04$ )					
Job satisfaction X Gender ideology	.086	.094	.910	.364	.00

\* $p < .05$

To examine the same relationship but with perceived overall justice as the predictor (Hypothesis 3b), I performed a moderated multiple regression with civic virtue as the criterion and perceived overall justice, gender ideology, and the conditional relationship as predictors. The analysis results are reported in Table 10. The hypothesized conditional relationship is not significant ( $p > .05$ ). Next, I performed the same analysis with helping as the criterion. Once again, I failed to obtain support for the predicted conditional relationship ( $p > .05$ ; see Table 11).

Finally, Hypothesis 3c predicts that gender ideology would moderate the predictability of conscientiousness for civic virtue and helping, respectively. Inspection of the results in Tables 12 and 13 show that neither of the hypothesized conditional relationships for either criterion are significant ( $p > .05$ ). In sum, hypotheses 3a-c are not supported.

**Table 10** *Two-way conditional relationship moderated regression results for perceived overall justice in the prediction of civic virtue*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .04^*$ )					
Perceived Overall Justice (POJ)	.084	.065	1.302	.195	.01
Gender ideology	-.293	.117	-2.503	.013	.04
<b>BLOCK 2</b> ( $R^2 = .04$ )					
POJ X Gender ideology	-.034	.103	-.330	.742	.00

\* $p < .05$

**Table 11** Two-way conditional relationship moderated regression results for perceived overall justice in the prediction of helping

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .04^*$ )					
Perceived Overall Justice (POJ)	.157	.057	2.729	.007	.04
Gender ideology	-.079	.103	-.761	.448	.00
<b>BLOCK 2</b> ( $R^2 = .05^*$ )					
POJ X Gender ideology	-.104	.090	-1.148	.252	.01

\* $p < .05$

**Table 12** Two-way conditional relationship moderated regression results for conscientiousness in the prediction of civic virtue

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .11^*$ )					
Conscientiousness	.525	.143	3.681	.000	.07
Gender ideology	-.362	.115	-3.156	.002	.05
<b>BLOCK 2</b> ( $R^2 = .11^*$ )					
Conscientiousness X Gender ideology	.095	.199	.477	.634	.00

\* $p < .001$

**Table 13** *Two-way conditional relationship moderated regression results for conscientiousness in the prediction of helping*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental <i>r</i> <sup>2</sup>
<b>BLOCK 1</b> ( <i>R</i> <sup>2</sup> = .13*)					
Conscientiousness	.611	.125	4.901	.000	.13
Gender ideology	-.148	.100	-1.475	.142	.01
<b>BLOCK 2</b> ( <i>R</i> <sup>2</sup> = .13*)					
Conscientiousness X Gender ideology	-.006	.174	-.032	.974	.00

\**p* < .001

### Study 1 Additional Analyses

I performed some exploratory descriptive analyses of gender ideology to acquire a clearer picture of the gender ideologies of the Study 1 participants. Gender ideology was rated on a scale from 1 to 4 with a higher score representing a more non-traditional, egalitarian ideology. The mean gender ideology score was 3.18 (Table 3). Males scored a mean of 2.91 (Table 2), a median of 2.92, and a range of 1.23 to 4. Females averaged 3.49 (Table 2), a median of 3.61, and a range of 1.62 to 4. The frequency distributions of the gender ideology scores for male and female participants reveals that 11% of male participants could be called traditional (a mean score of 2 or below) while only 1% of females were traditional. On the other hand only 22% of males were highly egalitarian (mean score of 3.5 or higher) while 56% of females were highly egalitarian.

I also examined job gender-type as a potential moderator of the influence of job satisfaction, organizational justice, and conscientiousness on OCB. However, none of the three conditional relationships were significant ( $p > .05$ ).

## **Study 1 Discussion**

Extant research suggests certain forms of OCB are gender-typed, including civic virtue and helping (Kidder & McLean-Parks, 2001). Consistent with this, I found gender to be a statistically significant predictor of civic virtue (see Table 4), with males reporting more civic virtue than females (see Table 2). As predicted, the difference between males and females' civic virtue performance diminished as performers' gender ideology became more egalitarian. Further, traditional males reported performing more civic virtue than egalitarian males. These findings provide partial support for my prediction that individuals with a traditional gender ideology will perform gender-congruent behaviors with higher frequency than egalitarian individuals. The support is only partial because these findings were not mirrored for helping behavior.

Interestingly, male participants also reported performing more helping behavior, however the main effect of gender was not statistically significant. As with civic virtue, this difference diminished for egalitarian participants. However, gender ideology was not a significant predictor of helping for males or females. In direct contrast to the predicted relationship, although the difference was not significant, egalitarian females actually reported more helping than traditional females.

Consistent with previous research, the attitudinal and dispositional variables were correlated with both forms of OCB. Although such variables are commonly examined

antecedents in the OCB literature, few studies have investigated their unique/incremental predictive power (Moorman et al., 1993 and Schappe, 1998 being notable exceptions). When the predictors are considered collectively, organizational justice does not explain any additional variance in civic virtue over and above that accounted for by job satisfaction and conscientiousness, and neither job attitude explains additional variance in helping over and above conscientiousness.

Contrary to hypothesis 3, it appears that a traditional gender ideology does not create a strong (or at least strong enough) situation that attenuates the predictability of attitudinal and dispositional variables for gender-typed OCB.

**Contributions and Theoretical Implications.** Study 1 makes several unique contributions to the OCB literature. First, I have not found prior published research examining gender ideology within the context of OCB. My findings help to refine our understanding of gender differences in OCB performance and suggest that one of the reasons that gender differences have been inconsistently found in the literature is that boundary conditions such as a traditional gender-ideology and gender-congruency of the behavior must be considered. Some previous work, such as Ng et al's (2016) meta-analysis has predicted that women would perform more OCBs because of the feminine communal stereotype. Yet any gender differences in OCB performance must be more nuanced than this as some OCBs are male-typed behavior and others are gender-neutral (e.g. self-development; Heilman & Chen, 2005). This research represents a step toward a better understanding of how and when gender influences OCB performance.

Gender ideology did not predict helping for female participants as predicted. One reason for this could be that participants were not asked to identify the target of the helping. Perhaps traditional females are less likely to feel comfortable helping male coworkers as this would

violate espoused gender roles. Alternatively, it may be that the female participants perceived helping to be in-role rather than OCB. The instructions to the OCB items specifically directed participants to report only voluntary behaviors. The female participants may have been more likely to characterize helping as in-role and therefore required rather than voluntary. Previous research has found women to be likely than men to perceive helping as being in-role rather than extra-role behavior (Morrison, 1994).

Another possible explanation for both the finding that males reported performing more helping than females and that traditional females did not report more helping than egalitarian females, could be that not all helping is female-typed as currently conceptualized in extant literature. The helping measure items that I employed refer to helping in general terms, for example: “I willingly help others who have work-related problems” (Podsakoff et al., 1990). Helping a coworker with an interpersonal work-related problem may be viewed as female-typed but helping a coworker with a task-related problem may not. Research, indicates that, outside the work context, women are more likely to give and receive emotional support (Barbee et al., 1993; Kunkel & Burlison, 1999), but study participants may have been more likely to think of task-related, or instrumental, helping when responding to the helping items. I return to this issue again later in the General Discussion.

The finding that conscientiousness explained more variance in OCB than job attitudes is interesting given that job attitudes are generally assumed to have a stronger relationship with OCB than personality traits (Organ et al., 2006). It signals that it is insufficient to characterize OCB as a global construct when investigating its antecedents as personality traits may be stronger predictors of some types of OCB while job attitudes may be stronger predictors of others. For example, it may be that conscientiousness is a stronger predictor of civic virtue and

helping while job attitudes, by potentially triggering social exchange motives, may be stronger predictors of a behavior like organizational loyalty (i.e. defending and promoting the organization).

**Practical Implications.** The finding that gender ideology is associated with increases in civic virtue performance for males, along with previous research on perceived expectation to perform OCB (e.g. Sulsky et al., 2016), raises questions regarding the impact of perceived expectation on potential outcomes of OCB performance. If OCB is enacted as a result of an internal or external source of pressure, as opposed to positive job attitudes, is it more likely to lead to negative outcomes for the individual such as role overload and job stress? As noted above, some research has demonstrated a link between OCB and such negative consequences (Bolino & Turnley, 2005). For instance, there is some evidence that when OCB is perceived by the performer as impeding their work goal progress it has a negative impact on employee well-being (Koopman, Lanaj, & Scott, 2016). It is possible that OCB enacted due to perceived expectation, such as that created by gender stereotypes and gender ideology, is more likely to be perceived as impeding work goal progress than truly voluntary OCB, and therefore more likely to negatively impact the performer's well-being.

Further, it may be that there is a curvilinear relationship between perceived expectation to perform OCBs and actual OCB performance. In contrast to studies that have found a positive relationship, Zao, Peng, and Chen (2014) found a negative effect of perceived expectation on OCB performance. The possibly remains that, given too much pressure, employees may reduce OCB performance in response to perceived overload, work-family conflict, or stress.

Another issue for managers to be aware of is that an employee's seemingly voluntary performance of a gender-congruent OCB does not necessary mean it is being enacted in response

to positive job attitudes. An employee, despite being dissatisfied with his job, lacking commitment, and even considering leaving the organization, may still perform gender-congruent civic virtue OCBs because he feels he ought to.

Study 1 also raises an interesting issue regarding systemic discrimination against women in the workplace. Systemic discrimination refers to “patterns of behavior, policies or practices that are part of the structures of an organization, and which create or perpetuate disadvantage” for certain groups of persons (Ontario Human Rights Commission, 2015). The symptoms of systemic discrimination, such as a lack of representation of certain social groups in the upper echelons of an organization, are more readily identifiable than the causes, which tend to be subtle and prima facie justifiable. Women are in a disadvantaged position if gender stereotypes create the expectation that they perform certain types of helping more than they actually do, or if they do perform more helping but it is simply not as valued as male-typed behaviors. Men who do not match the prototype of the stereotypically masculine male may face similar bias.

**Limitations and Directions for Future Research.** One limitation of Study 1 is that I may not have had sufficient variance in gender ideology to capture a traditional perspective. As can be seen from the additional analyses reported above, I was in fact more likely comparing low and high egalitarians rather than comparing traditional and egalitarian participants. Further, the skewness towards egalitarian is much more prominent for the female participants. The measures of central tendency are consistent with previous research suggesting that women have more egalitarian gender ideologies than men (Davis & Greenstein, 2009). These frequency distributions suggest the possibility that the female participants were not traditional enough either for gender ideology to predict females’ performance of helping or to have sufficient power to test hypotheses 3a-c. Since a low egalitarian ideology, as opposed to a traditional ideology,

likely represents attitudes that are not strongly held, it is therefore intuitive that a low egalitarian gender ideology would not create a strong situation. As this may be an artifact of employing a relatively young sample (mean age = 32 years), future research should examine these hypotheses across generations. Further, the results may suggest that the AWS (Spence et al., 1973), may not be an appropriate measure of the gender ideologies of younger generations.

Research suggests that despite the progression of gender ideology toward egalitarianism over time, there still exists substantial variance in gender ideology across individuals (Davis & Greenstein, 2009). The measure that I employed may have been somewhat outdated and the use of a measure that is more reflective of modern attitudes, such as that used in the International Social Survey Programme (2012) questionnaire on family and changing gender roles may have performed better.

Study 1's cross-sectional, common method, common source design limits the ability to draw causal inferences from its findings. However, the use of MTurk allowed me to obtain a fairly representative sample (Berinsky et al., 2012) and potentially more generalizable results. Further researchers have questioned the assumption that OCB ratings obtained from other sources are superior to self-report ratings (Vandenberg, Lance, & Taylor, 2005) and found evidence that self-raters interpret OCB items in a manner more consistent with the theoretical conceptualization of OCB than superiors or subordinates. It is also likely the case that ratees have more accurate and complete knowledge of their OCB performance than others including supervisors, coworkers, or subordinates, who likely have personal knowledge of only a subset of behaviors.

Another limitation of the study and potential area for future research is that I did not include masculinity and femininity as a variable of interest. Kidder (2002) found, employing the

Bem Sex Roles Inventory (BSRI; Bem, 1974), that being feminine was positively related to altruism and being masculine was positively related to civic virtue. Scales such as the BSRI, or Personal Attributes Questionnaire (PAQ; Spence, Helmreich, & Stapp, 1974, 1975; Spence & Helmreich, 1978), measure personality traits that we stereotypically associate with being female or male (i.e. femininity and masculinity). A perusal of the items contained in the BSRI for instance, strongly suggests that these personality traits would be associated with gender-typed OCBs. It is intuitive that someone who reports being ‘helpful’, ‘understanding’, and ‘compassionate’ would likely engage in helping behavior and someone who self-describes as being ‘assertive’, having ‘leadership ability’, and ‘willing to take a stand’ would engage in civic virtue. Although I was not interested in directly testing a proposition such as being helpful predicts helping behavior, one can expect a stronger association between these personality traits and gender-congruent OCBs than between gender and gender-congruent OCBs. However, from a practical perspective, examining gender as a predictor is just as useful as organizations will usually know whether applicants and job incumbents are male or female but not necessarily the extent to which they possess traditionally male or female personality traits.

With Study 1 I was specifically interested in explaining gender differences in OCB performance. Future studies could also examine more proximal criterion variables than behavior, such as perceived pressure. Common method variance may, however, pose too great an obstacle to collecting reliable self-report data for such a variable.

In Study 1, I examined the performance of gender-congruent OCBs and specifically the role of gender ideology as a moderator of the gender/OCB relationships. In Study 2, I continue my examination of gender-typed OCBs and gendered expectations regarding OCB performance. In Study 2, however, I investigate how these gendered expectations affect perceptions of

competence and evaluations of performance when those being evaluated perform gender-typed OCBs. The frame-of-reference is therefore changed across the two studies: In the first instance the focus is on one's own OCB; in the second study the focus turns to a consideration of the OCB of others and the role of gender and gender stereotypes in determining how these behaviors are considered by others. Again, I consider the role of gender ideology but in this case as a moderator of the relationship between gender-based expectations of OCB and the evaluation of performance for individuals engaging in OCB.

### **Study 2: Gender-Typed OCBs and Performance Appraisal**

Notwithstanding that OCB is defined as discretionary behavior not formally subject to sanction or reward, research indicates that OCB performance is taken into account in performance appraisal. MacKenzie, Podsakoff, and Fetter (1991) demonstrated that the helping and civic virtue dimensions of OCB, collectively, accounted for more variance in managerial evaluations of the performance of insurance sales persons than objective sales data. This finding was replicated by a later study employing three different samples (see MacKenzie, Podsakoff, & Fetter, 1993).

Other studies have demonstrated that supervisors search for information on OCBs when evaluating the performance of subordinates and that this information has a substantial impact on performance ratings (Conway, 1999; Werner, 1994). Further, OCB explains additional variance in overall performance ratings over and above that explained by task performance (Lowery & Krilowicz, 1996; Motowidlo & Van Scotter, 1994). Employing a policy capturing approach, Rotundo and Sackett (2002) estimated that citizenship performance explained between 4% and 20% of the variation in overall performance appraisals.

As described below, however, the gender-type of the OCB and the gender of the performer may qualify the impact of OCB performance on overall performance ratings. One mechanism through which this occurs is through the impact of OCB performance on perceptions of competence.

### **OCB Performance and Competence Ratings**

In Abramson, Goldberg, Greenberg, and Abramson's (1977) experimental study, participants read a biography of a fictional person and then rated him/her on several scales, including competency. The fictional person was a male attorney, a female attorney, a male paralegal, or a female paralegal. The descriptions were almost identical and described the person as being highly successful. The female attorney received the highest competency ratings from both male and female participants. One of the possible explanations of this effect was what Abramson et al. (1977) coined the talking platypus phenomenon. Because of the constraints believed to be faced by a female attorney (i.e. in a male-dominated profession), her achievement of that level of success is unexpected and results in amplified perceptions of her achievement. As Abramson et al. (1977) put it: "it matters little what the platypus says, the wonder is that it can say anything at all" (p. 123).

Along the same lines, I hypothesize that when a woman engages in male-typed civic virtue, it is unexpected, and results in an inflated perception of her competence: a woman engaging in such lauded masculine behaviors must be especially competent at her job. This prediction is consistent with the shifting standards model (Biernat, Manis, & Nelson, 1991). According to the shifting standards model, the judgments a rater forms about a target from a given social group are influenced by the rater's conceptualization of the group mean or typical

member of that group. As a result, different standards are applied when forming judgments about men than when forming judgments about women. For example, what is 'very tall' or 'very assertive' for a woman is different from what is 'very tall' or 'very assertive' for a man (Biernat & Manis, 1994). In this manner, "people routinely shift or adjust their standards of judgment as they think about members of different social groups" (Biernat & Manis, 1994, p. 5).

Because gender stereotypes prescribe masculine civic virtue behaviors for men and not women, a different standard will be applied when making judgments about a woman's civic virtue performance than a man's civic virtue performance. A woman's civic virtue performance, because unexpected or atypical, would be required to meet a lower standard than would a man's in order to positively impact judgments of competence. Allen and Rush (2001) posited that OCBs are expected of women more than men and are therefore less likely to be noticed. However, Allen and Rush's (2001) study did not consider the gender-type of the OCB and examined OCB as a global construct combined of male-typed, female-typed and gender-neutral behaviors.

The same phenomenon should occur for males with the performance of feminine helping behaviors. Because helping is prescribed for women but not men, a man's helping will be compared to a lower benchmark than that of women, leading to a stronger positive relationship between helping and competence ratings for men than women.

These predictions are also consistent with social-cognitive theories of performance appraisal (e.g., DeNisi et al., 1984; Feldman, 1981). When forming judgments about people, we assign them to categories, which have prototypical exemplars or means. When we assign the person we are evaluating to a category we attribute the prototypical behaviors and traits to that person. According to Feldman (1981), in recalling information about performance and in

seeking new information to inform judgment we tend to notice information consistent with the prototype and disregard inconsistent information unless it is extremely different. Evidence of a trait or behavior that is very different from our impression will be noticed and recalled. DeNisi et al. (1984) propose that behavior that is inconsistent with the prototype will actually be more likely to be noticed and recalled during an evaluation than consistent behavior. Because the storage of inconsistent information requires greater processing activity, it will be more easily recalled when evaluation occurs ( Craik & Tulving, 1975).

Therefore, evidence of the performance of unexpected, gender-incongruent OCBs should be more likely to be noticed and recalled, and influence competence ratings, than the performance of gender-congruent OCBs.

*Hypothesis 1: The performance of gender-incongruent OCBs will lead to higher competence ratings than performance of gender-congruent OCBs or no OCBs, such that:*

*Hypothesis 1a: Females performing civic virtue will receive higher competence ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 1b: Males performing helping will receive higher competence ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

### **Evaluation of Men's and Women's OCB Performance**

Sulsky, Skarlicki, and Keown (2002) suggested that information about the performance of OCBs can cause raters to inflate performance ratings in two ways. First, raters may increase

ratings, whether intentionally or unintentionally, on in-role items that most closely resemble the type of OCB. For example, a salesperson who goes above and beyond in helping coworkers may receive higher ratings on the in-role performance item of helping customers or customer service.

The second mechanism through which OCB may influence performance evaluations is through increasing overall performance ratings, as raters seek to acknowledge or otherwise reward the exhibition of OCBs. When there is no outlet to acknowledge specific OCBs (e.g., there are no rating dimensions or in-role items that provide a close enough match to the exhibited citizenship behaviors), raters will likely increase overall performance ratings as a substitute for increases in in-role items or dimensions (cf. Sulsky et al., 2002).

This reasoning is consistent with social-cognitive theory, suggesting that individuals simultaneously hold both specific as well as general impressions about others and these more specific impressions and the general impression are independent of each other (Wyer & Srull, 1989). Consistent with this model of person impression, the overall general impression of an employee target may be positively influenced by the performance of OCB even though there are no changes to more specific impressions (e.g., performance of specific items on a performance measure). This would lead to an increase in an overall performance rating if such an option is provided to the rater.

Yet, there has been some suggestion that OCB performance does not contribute to performance evaluations for women. Lovell and colleagues' (1999) field study found that although women were rated higher on OCBs by their coworkers, they did not receive higher performance evaluations than men by their superiors. This was found despite OCB and performance evaluation being significantly related. Their *post hoc* explanation, however, was not that the OCBs were not being rewarded but that women's in-role performance was devalued

compared to men so despite doing more OCB, women did not receive higher overall performance appraisals. Because Lovell et al. (1999) employed a scale representing five dimensions of OCB, and did not examine the dimensions individually, the effect of the gender-type of the individual OCBs was not investigated. Other research suggests that the gender-type of the OCB should have a significant effect on whether OCB performance explains variance in overall performance evaluations and pay and promotions decisions.

Heilman and Chen's (2005) experimental study, discussed previously, suggests that whether one's OCB performance is acknowledged may depend on an interaction between the gender of the actor and the gender-type of the OCB. Not only was work-related helping rated less optional for women than for men but when men engaged in altruistic behavior in the workplace, it had a positive effect on their performance evaluations but did not have a positive effect for women engaging in the same behavior. Failure to engage in altruistic behavior, on the other hand, had a negative effect on women's evaluations but not on men's. Therefore, because helping behavior is prescribed for women, they were not rewarded for performing it, but were penalized when they didn't.

I intend to replicate and extend Heilman and Chen's (2005) finding by also examining the effect of performance of civic virtue on global performance evaluations for men and women. Civic virtue is male-typed behavior not expected of women therefore when women perform civic virtue it should positively influence their overall performance evaluations while men's performance of civic virtue should not. Alternately, men's overall performance evaluations should be positively impacted by engaging in helping behavior, a female-typed behavior, while women's should not.

*Hypothesis 2: The performance of gender-incongruent OCBs will lead to higher overall performance ratings than performance of gender-congruent OCBs or no OCBs, such that:*

*Hypothesis 2a: Females performing civic virtue will receive higher overall performance ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 2b: Males performing helping will receive higher overall performance ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

### **Rater Gender Ideology**

In Study 1 I investigated the role of gender ideology in predicting rates' perceived expectation to perform gender-congruent OCBs. Here I examine the predictability of gender ideology on raters' expectations regarding rates' gender-congruent OCB performance. That is, I propose that rater gender ideology will moderate the relationship between gender-incongruent OCB performance and competence and overall performance evaluations. This will occur because a rater with a traditional gender ideology will have stronger expectations of gender-congruent behavior and will therefore be more likely to notice and recall gender-incongruent behavior.

Chiaburu, Sawyer, Smith, Brown, and Harris (2014) asked participants to read a description of a fictional employee and the employee's job (gender-neutral), and to then rate the extent to which civic virtue behaviors would be required or optional for the employee. Chiaburu et al. also manipulated stereotype activation by having participants read a statement to the effect

that people tend to attribute certain traits to certain groups, before directing the participant to rate their gender on a list of communal and agentic traits. They found that participants expected the female fictional employee to engage in less civic virtue when gender stereotypes were activated than when they were not. Further, participants expected the female employee to engage in less civic virtue than the male employee but only when stereotypes were activated.

I propose that a similar phenomenon will occur as a result of possessing a traditional gender ideology. Gender stereotypes will be more salient and more readily accessible, or activated, for individuals who endorse a traditional ideology than for those who do not. Again, individuals with a traditional ideology believe that gender differences should exist (Brown & Gladstone, 2012) and that gender roles are inherent sex differences (Kalin & Tilby, 1978). A person who possesses a traditional gender ideology, who views gender roles (i.e. woman as caregiver; man as provider) as inherent sex differences, will be more likely to notice and recall the performance of unexpected gender-incongruent OCBs. Therefore the predictability of the gender-incongruent OCBs on competence and overall performance ratings should be even more pronounced for raters with a traditional gender ideology than raters with an egalitarian ideology.

*Hypothesis 3: Raters with a traditional gender ideology will award higher competence ratings for gender-incongruent OCBs than raters with an egalitarian ideology, such that:*

*Hypothesis 3a: The difference in competence ratings assigned to females performing civic virtue and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 3b: The difference in competence ratings assigned to males performing helping and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 4: Raters with a traditional gender ideology will award higher overall performance ratings for gender-incongruent OCBs than raters with an egalitarian ideology, such that:*

*Hypothesis 4a: The difference in overall performance ratings assigned to females performing civic virtue and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 4b: The difference in overall performance ratings assigned to males performing helping and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

## **Study 2 Method**

**Participants.** Participants were recruited through MTurk in a similar manner as detailed in the ‘Method’ section of Study 1 above except, to increase the external validity of the study, I recruited only university or college students of at least 19 years of age. Recruiting through MTurk enabled me to recruit students from a number of different institutions. Further, researchers have lauded MTurk as an “ideal blend of an experimental control and a naturalistic

setting” (Aguinis & Edwards, 2013; Aguinis & Lawal, 2012; Landers & Behrend, 2015, p. 152). The MTurk workers that consented to participate in Study 2 totalled 214, resulting in 189 completed surveys. Participants were 67% male (male = 125, female = 63, missing = 1). 91% indicated that their sexual orientation was heterosexual (heterosexual = 171, homosexual = 9, other = 8, missing = 1). Age ranged from 19 to 59 with a mean age of 27 years. The ethnicity of our participants was as follows: 70% Caucasian, 10% Asian, 10% Hispanic, 9% African American, and 1% other. 64% were university students and 36% were college students. 78% were full-time students and 22% were part-time students.

**Procedure.** I posted a HIT on MTurk that provided basic information about Study 2, including what would be required of participants and a link to the survey on SurveyMonkey. The recruitment posting advised prospective participants that the study was about how students evaluate instructors and involved watching a brief video then completing a questionnaire. MTurk Workers interested in participating in the study clicked the link to the study materials on Survey Monkey. They read the letter of information/informed consent and, if they consented to participate in the study, they watched a video of a university instructor giving a brief lecture on whistleblowing and then completed a questionnaire containing the measures listed below. Participants were paid 1.00 USD each for their participation.

Because a within-person design would have prevented identical in-role performance across conditions and would have created problematic demand effects, I employed a between-participant experimental design. Participants were randomly assigned to one of six conditions: female instructor control (no OCB, n = 32), male instructor control (no OCB, n = 33), female instructor helping (n = 31), male instructor helping (n = 31), female instructor civic virtue (n = 30), and male instructor civic virtue (n = 32). Each participant watched a video of either a male

or female university instructor, of similar age and ethnicity, giving a 4-minute lecture, ostensibly before a class of students. There were 12 versions of the video. The female instructor and male instructor gave an identical word-for-word scripted lecture on whistle-blowing (a script of the lecture is attached as Appendix A). Each instructor was recorded once giving the lecture and this recording was used in all conditions so that the lecture, and therefore task performance, would be identical across conditions. As well the instructor replied to a student's question during the video. The student's question and the instructor's answer were also identical across all videos. What differed across the 12 versions were the types of OCB manipulated and the order of the manipulation. In half of the videos the manipulation (i.e. the instructor's statements regarding OCB performance) came before the lecture and in half the videos the manipulation came after the lecture, to control for possible order effects. In addition to the lecture and student question, the instructor made several manipulated statements that represented either the control condition, helping behavior (female-typed), or civic virtue (male-typed). Statements about a midterm exam were included in the control condition to ensure the videos were about the same duration across conditions (i.e. approximately 4.5 minutes). The statements (identical for both instructors) are as follows:

Control: "I know you have your midterm exam coming up soon. The midterm will consist of 40 multiple choice worth one mark each and two long answer questions worth ten marks each. The midterm is marked out of sixty and is worth thirty per cent of your overall course grade. I will talk about the midterm some more next day."

Helping: "I know you are all taking Human Resource Management with Professor Jones this semester as well. Professor Jones has had to leave town due to a family emergency. I have therefore volunteered to field your questions about your upcoming exam in that course and to make myself available to meet with students as needed to ensure you are ready for the exam."

Civic Virtue: "I know the audio-visual equipment doesn't function well in this classroom. I and other professors have been complaining about it for some time."

I have taken it upon myself to research the cost of upgrading the equipment and have requested a meeting with the Dean to discuss the possibility of me chairing a fundraising committee to raise the money to get new equipment installed.”

### **Measures.**

**Competence.** Participants were asked to indicate the extent to which they agreed or disagreed that the instructor they viewed in the video was competent on a 5-point scale from 1 = strongly disagree to 5 = strongly agree.

**Overall performance.** I obtained two measures of overall job performance. First, I averaged the ratings on five in-role performance items. Participants rated the instructor on a scale from 1 (strongly disagree) to 5 (strongly agree) on five in-role performance dimensions: “The instructor responded to students’ questions effectively”; “The instructor treated students respectfully”; “The instructor stimulated my interest in learning the subject matter of the course”; “The instructor communicated course concepts effectively”; and “The lecture was well organized”. Coefficient alpha was .81. Second, participants rated the instructor’s overall job performance on one item: “Overall the quality of instruction was...”, on a scale from 1 (poor) to 5 (excellent).

These items were adapted from the actual evaluation form that students at the researcher’s university regularly use to evaluate instructors. Toward the end of each course, students are requested to complete an evaluation form, online, for each course they are taking. Completion of the form is voluntary, anonymous, and confidential. The form asks students to rate their instructor on several in-role dimensions as well as on overall performance, and to rate other aspects of the course (e.g. textbook).

**Gender Ideology.** I again measured gender ideology using the short version of the Attitudes toward Women Scale (AWS) developed by Spence et al. (1973), described above in

Study 1. Lower overall scores represent a traditional gender ideology while higher overall scores represent a non-traditional or egalitarian gender ideology.

**Demographics.** Participants indicated their age, gender (male, female or other), sexual orientation (homosexual, heterosexual, or other), ethnicity (African American, Asian, Caucasian, Hispanic, or Other), whether they were in university or college, what program they were in, what year they were in, and whether they were a full-time or part-time student.

**Manipulation Checks.** To verify whether I had successfully manipulated helping and civic virtue. I provided participants with a general definition of organizational citizenship behavior and then provided, in turn, a definition of each of the manipulated types of OCB and asked participants whether the instructor in the video engaged in each type. The definition of OCB provided was: “Organizational citizenship behaviors (OCB) are voluntary behaviors we perform at work that contribute to organizational effectiveness”.

The two items were: “The helping form of OCB involves helping coworkers with work-related problems. Do you think the instructor in the video engages in helping behavior?” “The civic virtue form of OCB involves volunteering for committees and making suggestions for improvements at work. Do you think the instructor in the video engages in civic virtue?” Participants responded to each item by selecting yes, no, or unsure.

**Likability.** Although the instructors in the videos gave identical lectures, responded identically to the same student question, and spoke the same manipulation statements, there was the possibility that participants may perceive their performance differently and these differing perceptions would influence performance ratings. To rule out a possible alternative explanation for my findings, I asked participants the extent to which they agreed or disagreed that the instructor was likable (1 = strongly disagree to 5 = strongly agree).

Finally, participants were asked to indicate whether there were any words or phrases in the questionnaire that they did not understand or found unclear, and whether there were any questions that they did not have adequate information to answer.

### **Study 2 Manipulation Checks**

The manipulation check questions, provided above, asked the participants to respond yes, no, or unsure as to whether the instructor in the video they viewed engaged in each OCB type. I performed Chi-square analyses to determine whether the distribution of yes, no, and unsure responses in each OCB condition differed significantly from the control condition. The results indicated that both the helping condition and the civic virtue condition differed significantly from the control ( $X^2 = 8.14, p < .05$  and  $X^2 = 12.16, p < .05$ , respectively). However, visual examination of the frequency distributions revealed that, for the helping condition, what differed across conditions was the number of ‘no’ and ‘unsure’ responses, and not the number of ‘yes’ responses. I also identified a problem with the wording of the manipulation check questions that suggested an issue with the wording of the questions rather than a failure to manipulate helping. I return to this in the Discussion.

### **Study 2 Results**

Variable means are provided in Table 14 and correlations are reported in Table 15.

None of the pertinent demographic variables collected (student gender, student age, student status, sexual orientation) were found to be correlated with any of the dependent variables or interact with the grouping variable in predicting the dependent variables. Thus, these variables were not controlled in the analysis results to follow. Also, I performed a one-way

ANOVA comparing likability ratings across conditions and found no significant difference in instructor likability across conditions that may have provided an alternative explanation for the results ( $F(5,181) = 1.266, p = .28$ ).

**Table 14** Means and standard deviations by instructor gender

Variable	Instructor Gender	OCB Condition		
		No OCB	Helping	Civic Virtue
Job Performance	Male Instructor	3.94 (.52)	4.09 (.68)	4.08 (.65)
	Female Instructor	4.23 (.59)	4.29 (.67)	3.93 (.71)
Overall Job Performance	Male Instructor	3.91 (.84)	4.25 (.72)	4.11 (.75)
	Female Instructor	4.19 (.70)	4.25 (.72)	3.99 (.81)
Competence	Male Instructor	3.97 (.82)	4.30 (.70)	4.19 (.83)
	Female Instructor	4.58 (.56)	4.44 (.62)	4.20 (.76)
Likable	Male Instructor	4.06 (.88)	4.23 (.67)	4.10 (.83)
	Female Instructor	4.45 (.62)	4.25 (.80)	4.03 (.81)
Gender Ideology	Male Instructor	3.16 (.50)	3.09 (.70)	3.19 (.53)
	Female Instructor	3.25 (.56)	3.06 (.51)	3.05 (.51)

In Hypothesis 1, I predict that individuals engaging in gender-incongruent OCBs would receive higher competence ratings than individuals performing gender-congruent OCBs or performing no OCBs. Prior to testing this hypothesis and all subsequent main effect hypotheses, I conducted a Levene's test of homogeneity of variance to confirm that all groups had approximately equal variances on the dependent variables of interest. The test statistic is not

significant in all instances ( $p > .05$ ). Inspection of the descriptive variances (see Table 16) confirms this finding. Thus, a pooled error term was employed for all analyses.

**Table 15** Means, standard deviations, and zero-order correlations

	M	SE	1	2	3	4	5	6
1. Instructor gender			1					
2. Job performance	4.10	.65	.09	1				
3. Overall performance	4.12	.76	.04	.72**	1			
4. Competent	4.28	.74	.18*	.63**	.45**	1		
5. Likable	4.19	.78	.08	.58**	.56**	.64**	1	
6. Gender Ideology	3.13	.55	-.02	.09	-.07	.22**	.10	1

\*Correlation is significant at  $p < .05$  (2-tailed). \*\* Correlation is significant at  $p < .01$  (2-tailed).

The first part of Hypothesis 1 (1a) predicts that when females engage in civic virtue they will receive higher competence ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. I performed a planned comparison contrasting the female instructor civic virtue group to the other four groups with a corrected alpha of .025 (one-tailed). The result is not statistically significant ( $p > .025$ ). Hypothesis 1a is therefore not supported.<sup>5</sup>

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<sup>5</sup> Because participant gender may account for variance in the competence and overall performance ratings or interact with the independent variable in predicting the dependent variables, I ran exploratory analyses for all reported hypothesis tests including participant gender. Neither the main effects nor interactions are statistically significant. Thus, participant gender is not included as a factor in the analyses.

**Table 16** *Descriptive variances*

Variable	Instructor Gender	OCB Condition		
		No OCB	Helping	Civic Virtue
Job Performance	Male Instructor	.27	.46	.42
	Female Instructor	.34	.45	.50
Overall Job Performance	Male Instructor	.71	.52	.56
	Female Instructor	.49	.52	.66
Competence	Male Instructor	.67	.49	.69
	Female Instructor	.31	.38	.58
Likable	Male Instructor	.77	.45	.69
	Female Instructor	.38	.64	.66
Gender Ideology	Male Instructor	.25	.49	.28
	Female Instructor	.31	.26	.26

Next I examined whether males engaging in helping receive higher competence ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB (Hypothesis 1b). Employing the same planned comparison approach, I contrasted the male instructor helping group with the four comparison groups: female instructor helping, male instructor civic virtue, female instructor control, male instructor control (corrected alpha = .025, one-tailed). The result is not significant ( $p > .025$ ), failing to provide support for Hypothesis 1b.

The second hypothesis was that individuals engaging in gender-incongruent OCBs would receive higher overall performance ratings than individuals performing gender-congruent OCBs

or performing no OCBs. Hypothesis 2a specifically predicts that when females engage in civic virtue they will receive higher overall performance ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. I performed a planned comparison contrasting the female instructor civic virtue group to the other four groups with a corrected alpha of .025 (one-tailed). The result is not statistically significant ( $p > .025$ ). Hypothesis 2a is therefore not supported.

Employing the same planned comparison approach, I tested Hypothesis 2b, that males enacting helping would receive higher overall performance ratings than the other groups, by contrasting the male instructor helping group with the four comparison groups: female instructor helping, male instructor civic virtue, female instructor control, male instructor control (corrected alpha = .025, one-tailed). The test is not significant ( $p > .025$ ), failing to provide support for Hypothesis 2b.

To test the possible role of gender ideology as a moderator variable (Hypotheses 3a to 4b), I first examined the correlation between gender ideology and the dependent variables for participants viewing the female instructor engaged in civic virtue. Gender ideology is not significantly correlated with competence ( $r = .12, p > .05$ , one-tailed) or overall performance ratings ( $r = -.16, p > .05$ , one-tailed). Neither of the correlations for participants viewing the male instructor engaged in helping are significant,  $p > .05$ , one-tailed ( $r = .23$  and  $r = -.11$  for the competence and overall performance ratings, respectively).

To provide a more formal test of the hypotheses, I examined the conditional relationships between gender ideology and the planned contrasts as specified in Hypotheses 1a to 2b. For the competence rating, neither of the conditional relationships are statistically significant (Hypothesis 3a:  $t(181) = -.68, p = .50$ ; and Hypothesis 3b:  $t(181) = .10, p = .92$ ). See Tables 17

and 18. Likewise for the overall performance rating, neither of the conditional relationships are statistically significant (Hypothesis 4a:  $t(186) = -.59, p = .55$ ; and Hypothesis 4b:  $t(186) = -.43, p = .67$ ). See Tables 19 and 20. In sum, I failed to obtain support for any of the conditional relationship hypotheses, Hypotheses 3a to 4b.

**Table 17** *Two-way conditional relationship moderated regression results for female civic virtue in the prediction of competence*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Female civic virtue contrast	-.019	.030	-.620	.536	.002
<b>BLOCK 2</b> ( $R^2 = .00$ )					
Female civic virtue contrast X Gender ideology	-.041	.060	-.679	.498	.003

**Table 18** *Two-way conditional relationship moderated regression results for male helping in the prediction of competence*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Male helping contrast	.001	.030	.037	.970	.000
<b>BLOCK 2</b> ( $R^2 = .00$ )					
Male helping contrast X Gender ideology	.004	.046	.095	.924	.000

**Table 19** *Two-way conditional relationship moderated regression results for female civic virtue in the prediction of overall performance*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Female civic virtue contrast	-.025	.031	-.815	.416	.003
<b>BLOCK 2</b> ( $R^2 = .01$ )					
Female civic virtue contrast X Gender ideology	-.037	.062	-.593	.554	.002

**Table 20** *Two-way conditional relationship moderated regression results for male helping in the prediction of overall performance*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental $r^2$
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Male helping contrast	.027	.030	.903	.368	.004
<b>BLOCK 2</b> ( $R^2 = .01$ )					
Male helping contrast X Gender ideology	-.020	.046	-.433	.666	.001

## Study 2 Discussion

There are several possible explanations for the lack of support for the hypotheses. First, it is possible that I did not successfully manipulate OCB. Upon examination of the helping distribution it was clear that the differences lay in the frequencies of no and unsure responses;

there was no significant difference in the yes responses. This means that participants indicated in the affirmative that there was helping in the control condition with equal frequency as the helping condition. Therefore, I decided to strengthen the manipulations in Study 3, as discussed below.

It is important to note however, that the responses to the manipulation check question may not mean that the helping manipulation was weak; rather, that the wording of the manipulation check questions was flawed. For example, participants may have interpreted “Do you think the instructor in the video engages in helping behavior?” to be asking whether the participant thinks the instructor they just watched is generally helpful rather than if there was any evidence in the video itself that the instructor engages in helping behavior. To address this weakness, I reworded the manipulation check questions for Study 3 (see below).

It is also possible, that I successfully manipulated the OCB types but they simply did not impact competence or overall performance ratings. Perhaps OCB does not influence student’s ratings of instructor performance. It is conceivable that student ratings of instructor performance are more akin to customer satisfaction ratings than to performance appraisal ratings.

Notwithstanding that limited research has found OCB performance to be related to customer satisfaction (Podsakoff et al., 2009), it may be that OCBs demonstrated by the instructors in the videos were too distal to be perceived by participants as benefiting them, and therefore the OCB manipulations had no impact on their ratings. To address this ambiguity, Study 3 was designed to capture performance ratings from an organizational member charged with assessing performance and making human resource management decisions based on that performance.

### **Study 3: Replication and Extension of Gender-Typed OCBs and Performance Appraisal**

As a result of the above-noted concerns, I designed Study 3 to directly assess performance from a management perspective rather than a customer or client perspective, strengthened the manipulations by providing written background information that included OCB information as well as the video, and made the manipulation check questions clearer.

First, I re-tested the same four hypotheses as presented and tested in Study 2 based on the same theoretical reasoning: Gender-incongruent OCBs are unexpected (Abramson et al., 1977) and likely to be evaluated according to a shifting standard (Biernat et al., 1991). Because it is inconsistent with the category mean or prototype it is more likely to be noticed and recalled (DeNisi et al., 1984) and used to influence evaluations of competence and overall performance. Further, these effects will be more pronounced for raters with a traditional gender ideology.

*Hypothesis 1: The performance of gender-incongruent OCBs will lead to higher competence ratings than performance of gender-congruent OCBs or no OCBs, such that:*

*Hypothesis 1a: Females performing civic virtue will receive higher competence ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 1b: Males performing helping will receive higher competence ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 2: The performance of gender-incongruent OCBs will lead to higher overall performance ratings than performance of gender-congruent OCBs or no OCBs, such that:*

*Hypothesis 2a: Females performing civic virtue will receive higher performance ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 2b: Males performing helping will receive higher performance ratings than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 3: Raters with a traditional gender ideology will award higher competence ratings for gender-incongruent OCBs than raters with an egalitarian ideology, such that:*

*Hypothesis 3a: The difference in competence ratings assigned to females performing civic virtue and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 3b: The difference in competence ratings assigned to males performing helping and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 4: Raters with a traditional gender ideology will award higher overall performance ratings for gender-incongruent OCBs than raters with an egalitarian ideology, such that:*

*Hypothesis 4a: The difference in overall performance ratings assigned to females performing civic virtue and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 4b: The difference in overall performance ratings assigned to males performing helping and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

### **Gender-typed OCBs and Rewards**

In addition to re-examining the hypotheses as just noted, I also developed some additional hypotheses unique to Study 3. Not only can perceived OCB performance influence performance appraisal ratings; it likely also impacts compensation and reward allocation decisions. Although one of the originally defining features of OCB is that it was unrewarded, it is now accepted that OCBs are commonly rewarded (Korsgaard, Meglino, Lester, & Jeong, 2010). This is of course entirely consistent with the social exchange explanation often assigned to citizenship behavior. Social exchange theory does not just support the notion that employees will perform OCBs to give back to their organizations, but also that employees will enact OCBs with the expectation that they will receive something in return in the future (Korsgaard et al., 2010).

Orr, Sackett, and Mercer (1989) used a policy-capturing approach to see whether supervisors considered OCBs when making dollar judgments about work performance. Supervisors were asked to attach dollar values to profiles of hypothetical computer programmers consisting of performance ratings on in-role behaviors and OCBs. The results indicated that the supervisors did take citizenship behaviors into account when making dollar judgments of work performance.

Similarly, Allen and Rush (1998) found that subordinates who were rated high on OCB performance were more likely to be recommended by their supervisors for promotions and salary increases. Allen's (2006) survey study demonstrated that self-reported OCB was positively related to both salary attainment and promotion rate however only OCB directed at the organization (including civic virtue) was related to promotion rate and not OCB directed at individuals (including helping). Yet Johnson, Erez, Kiker, and Motowidlo's (2002) experimental work provides evidence for a causal link between helping behavior and rewards, including promotions.

I predict that OCB performance will be positively related to promotion recommendations and that this relationship will mirror that of OCB and performance evaluations, with gender-incongruent OCBs having a stronger positive impact on promotion recommendations than gender-congruent OCBs. Further, this relationship is expected to be moderated by rater gender ideology.

*Hypothesis 5: The performance of gender-incongruent OCBs will lead to greater recommendations for promotion than performance of gender-congruent OCBs or no OCBs, such that:*

*Hypothesis 5a: Females performing civic virtue will receive greater recommendations for promotion than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 5b: Males performing helping will receive greater recommendations for promotion than females performing helping, males performing civic virtue, or females and males performing no OCBs.*

*Hypothesis 6: Raters with a traditional gender ideology will be more likely to recommend a promotion for gender-incongruent OCBs than raters with an egalitarian ideology, such that:*

*Hypothesis 6a: The difference in promotion recommendation ratings assigned to females performing civic virtue and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

*Hypothesis 6b: The difference in promotion recommendation ratings assigned to males performing helping and a) females performing helping, b) males performing civic virtue, and c) males and females performing no OCBs will increase as raters increasingly espouse a traditional gender ideology.*

### **Study 3 Method**

**Participants.** Participants were recruited through MTurk in the same manner as detailed in the ‘Method’ section of Study 2 above. I recruited university or college students of at least 19 years of age. The MTurk workers that consented to participate in Study 3 totalled 198, resulting

in 180 completed surveys. Participants were 50.6 % male (male = 91, female = 86, other = 3). 89.4% indicated that their sexual orientation was heterosexual (heterosexual = 161, homosexual = 5, other = 14). Age ranged from 19 to 25 with a mean age of 25 years. The ethnicity of our participants was as follows: 70% Caucasian, 10.6% Hispanic, 8.9% African American, 7.8% Asian, and 2.8% other. 67.6% were university students and 32.4 % were college students. 71.3% were full-time students and 28.7% were part-time students.

**Procedure.** I posted a HIT on MTurk advising prospective participants that the study was about job performance and involved watching a brief video then completing a questionnaire. MTurk Workers interested in participating in the study clicked the link to the study materials on Survey Monkey. They read the letter of information/informed consent and, if they consented to participate in the study, they watched one of the same set of videos detailed in Study 2 above, read a brief summary of the instructor's teaching file, and then completed a questionnaire containing the measures listed below. Participants were paid 1.00 USD each.

Once again, I employed a between-participant design and participants were randomly assigned to one of six conditions: male instructor control (no OCB, n = 30), male instructor helping (n = 33), male instructor civic virtue (n = 31), female instructor control (no OCB, n = 27), female instructor helping (n = 29), and female instructor civic virtue (n = 30). The instructions were as follows:

Imagine that you are an administrator at your university or college. Part of your job to is to evaluate the performance of the instructors in your department. Performance evaluations are used to determine entitlement to promotions and raises and are based not only on teaching quality but on overall contribution to the department. You have two sources of information on which to

base an evaluation. The first is the instructor's teaching file which includes their teaching history and evaluations completed by students and peers. The second source of information is classroom observation where you observe the instructor give a lecture.

On the next page you will find a video of a short excerpt of a lecture given by the instructor you are currently evaluating, followed by a brief summary of the teaching file of the instructor. After viewing the lecture and reading the summary you will complete the instructor's performance evaluation.<sup>6</sup>

To strengthen the OCB manipulations, a brief written summary of the instructors teaching file was included. The OCB manipulation in the video of each experimental condition was reinforced in the summary. The teaching file summary read as follows:

This instructor has been teaching in the department for the past five years. He teaches a wide range of courses both on campus and online and regularly receives positive evaluations from his students. There are no student complaints in his file. [control statement - in all conditions]

This instructor is helpful toward his coworkers. His peer evaluation states that he is always willing to help other instructors who are overloaded, are new to the department, or are simply in need of a helping hand. [helping manipulation]

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<sup>6</sup> To control for order effects, about half of the participants saw the video and summary in this order while for the remaining participants the order was reversed.

This instructor is actively involved in the governance of the department. His peer evaluation states that he regularly speaks up with suggestions and volunteers his time for various committees in an effort to improve the department. [civic virtue manipulation]

After watching the video and reading the summary, participants completed the questionnaire on which they evaluated the performance of the instructor in the video they watched. The questionnaire also included a measure with some demographic questions, manipulation checks, and items designed to identify any problems with our study materials. The measures are detailed next.

### **Measures.**

**Competence.** Participants were asked to indicate the extent to which they agreed or disagreed that the instructor they viewed in the video was competent on a 5-point scale from 1 = strongly disagree to 5 = strongly agree.

**Overall performance.** I used the same performance measures as used in Study 2. First, I averaged the ratings on the in-role performance items. Participants rated the instructor on a scale from 1 (strongly disagree) to 5 (strongly agree) on five in-role performance dimensions: “The instructor responded to students’ questions effectively”; “The instructor treated students respectfully”; “The instructor stimulated my interest in learning the subject matter of the course”; “The instructor communicated course concepts effectively”; and “The lecture was well organized”. Second, participants rated the instructor’s overall job performance on one item: “Overall the quality of instruction was...”, on a scale from 1 (poor) to 5 (excellent).

***Recommend for promotion.*** Participants were asked the extent to which they agreed or disagreed that they would recommend the instructor for a promotion (1 = strongly disagree to 5 = strongly agree).

***Gender ideology.*** To try and address the issues discussed earlier in reference to the gender ideology measure used in the previous studies I used a more recent measure that is more representative of modern gender role attitudes. It is a 7-item gender ideology scale included in the International Social Survey Programme (2012) questionnaire. Items are rated on a 7-point scale from strongly disagree (1) to strongly agree (7). Lower overall scores represent an egalitarian gender ideology while higher overall scores represent a traditional gender ideology. Sample items: “Both the man and the woman should contribute to the household income.” and “A working mother can establish just as warm and secure a relationship with her children as a mother who does not work.”

***Demographics.*** Participants indicated their age, gender (male, female or other), sexual orientation (homosexual, heterosexual, or other), ethnicity (African American, Asian, Caucasian, Hispanic, or other), whether they were in university or college, and whether they were a full-time or part-time student.

***Manipulation Checks.*** I also made changes to the manipulation checks, to verify whether I had successfully manipulated helping and civic virtue, due to concerns regarding the wording of the questions used in Study 2. The two items were: “Based on the information provided, indicate the extent to which you agree or disagree that the instructor is helpful towards his/her coworkers.” “Based on the information provided, indicate the extent to which you agree or disagree that the instructor volunteers for committees and makes suggestions for improvements at work.” Participants responded to each item on a 5-point scale from strongly

disagree (1) to strongly agree (5).

**Likability.** To rule out a possible alternative explanation for my findings, I asked participants the extent to which they agreed or disagreed that the instructor was likable (1 = strongly disagree to 5 = strongly agree).

### **Study 3 Manipulation Checks**

I confirmed successful manipulation of helping and civic virtue by performing one-way ANOVAs comparing the helping and civic virtue manipulation checks (rated on scales from 1 to 5; see Measures section above for wording of questions) across OCB conditions. For the helping manipulation the result is significant:  $F(2, 177) = 21.680, p = .000$ . Examination of the means reveals that the helping condition received higher ratings ( $M = 4.33$ ) than both the civic virtue condition ( $M = 4.13$ ) and the control condition ( $M = 3.56$ ). The result for civic virtue manipulation was also significant:  $F(2, 177) = 39.373, p = .000$ , with the civic virtue condition receiving higher ratings ( $M = 4.40$ ) than both the helping condition ( $M = 3.74$ ) and the control condition ( $M = 3.27$ ).

### **Study 3 Results**

Means are reported in Table 21 and correlations appear in Table 22.

Similar to Study 2 none of the demographic variables I collected (student gender, student age, student status, sexual orientation) were found to be correlated with any of the dependent variables or interact with the grouping variable in predicting the dependent variables. Also,

consistent with Study 2, a one-way ANOVA revealed no statistically significant differences in the likability across conditions ( $F(5, 174) = 1.604, p = .16$ ).<sup>7</sup>

**Table 21** Means and standard deviations by instructor gender

Variable	Instructor Gender	OCB Condition		
		No OCB	Helping	Civic Virtue
Job Performance	Male Instructor	3.84 (.62)	4.10 (.57)	4.06 (.39)
	Female Instructor	3.90 (.54)	4.16 (.73)	4.09 (.45)
Overall Job Performance	Male Instructor	3.88 (.74)	4.09 (.89)	4.03 (.70)
	Female Instructor	4.00 (.76)	4.24 (.67)	4.32 (.56)
Competence	Male Instructor	4.13 (.73)	4.30 (.54)	4.25 (.62)
	Female Instructor	4.17 (.71)	4.29 (.78)	4.47 (.51)
Promote	Male Instructor	3.47 (.78)	3.74 (.98)	3.55 (.67)
	Female Instructor	3.55 (.87)	3.84 (.78)	3.90 (.66)
Likable	Male Instructor	3.93 (.58)	4.19 (.79)	4.09 (.52)
	Female Instructor	3.97 (.63)	4.32 (.60)	4.10 (.61)
Gender Ideology	Male Instructor	2.71 (.84)	2.58 (1.06)	2.64 (1.14)
	Female Instructor	2.88 (1.08)	2.51 (1.20)	2.95 (1.11)

<sup>7</sup> Similar to Study 2, because participant gender may account for variance in the competence, overall performance or promote ratings, or interact with the independent variable in predicting the dependent variables, I ran exploratory analyses for all reported hypothesis tests including participant gender. Neither the main effects nor interactions are statistically significant. Thus, participant gender is not included as a factor in the analyses.

**Table 22** Means, standard deviations, and zero-order correlations

	M	SE	1	2	3	4	5	6	7
1. Instructor gender			1						
2. Job performance	4.03	.56	.05	1					
3. Overall job performance	4.08	.73	.15*	.68**	1				
4. Competent	4.27	.66	.07	.58**	.46**	1			
5. Promote	3.67	.80	.12	.57**	.66**	.43**	1		
6. Likable	4.10	.63	.05	.52**	.40**	.27**	.37**	1	
7. Gender ideology	2.71	1.07	.06	-.04	.03	-.08	.00	-.01	1

\*Correlation is significant at  $p < .05$  (2-tailed). \*\* Correlation is significant at  $p < .01$  (2-tailed).

In Hypothesis 1, I predict that individuals engaging in gender-incongruent OCBs will be perceived as more competent than individuals performing gender-congruent OCBs or performing no OCBs. Prior to testing the hypotheses I performed a Levene’s test for homogeneity of variance for this and all remaining main effect hypothesis tests concerning the dependent variables. The test statistic is not significant ( $p > .05$ ). Visual inspection of the descriptive variances for competence ratings (see Table 23) confirms this finding. Thus, a pooled error term was employed for the analyses.

Hypothesis 1a specifically predicts that when females engage in civic virtue they will receive higher competence ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. I performed a one-tailed planned

comparison contrasting the female instructor civic virtue group to the other four groups with a Bonferroni corrected alpha of .025. The result is statistically significant:  $t(177) = 1.91, p = .025$ ,  $\eta^2 = .02$  (see Table 24). Examination of the means reported in Table 21 indicates that the female instructor civic virtue group has the highest mean competence rating. This finding supports Hypothesis 1a.

**Table 23** *Descriptive variances*

Variable	Instructor Gender	OCB Condition		
		No OCB	Helping	Civic Virtue
Job Performance	Male Instructor	.38	.32	.15
	Female Instructor	.29	.53	.20
Overall Job Performance	Male Instructor	.55	.79	.49
	Female Instructor	.58	.45	.31
Competence	Male Instructor	.53	.29	.38
	Female Instructor	.50	.61	.26
Promote	Male Instructor	.61	.96	.45
	Female Instructor	.76	.61	.44
Likable	Male Instructor	.34	.62	.27
	Female Instructor	.40	.36	.37
Gender Ideology	Male Instructor	.71	1.12	1.30
	Female Instructor	1.17	1.44	1.23

**Table 24** *Two-way conditional relationship moderated regression results for female civic virtue in the prediction of competence*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental <i>r</i> <sup>2</sup>
<b>BLOCK 1</b> ( <i>R</i> <sup>2</sup> = .02)					
Female civic virtue contrast	.051	.027	1.91	.025	.02
<b>BLOCK 2</b> ( <i>R</i> <sup>2</sup> = .02)					
Female civic virtue contrast X Gender ideology	.020	.024	.832	.406	.004

Next I examined whether males engaging in helping will receive higher competence ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB (Hypothesis 1b). Employing the same one-tailed planned comparison approach, I contrasted the male instructor helping group with the four comparison groups: female instructor helping, male instructor civic virtue, female instructor control, male instructor control (corrected alpha = .025). The planned contrast is not significant,  $t(177) = .63$ ,  $p > .025$ ; see Table 25), failing to provide support for Hypothesis 1b.

My second hypothesis predicted that the performance of gender-incongruent OCBs would result in higher overall performance ratings than the gender-congruent OCBs or no OCBs. I again performed a Levene's test for homogeneity of variance and the test statistic is not significant ( $p > .05$ ), which is confirmed by an examination of the descriptive variances for overall performance (see Table 23). I therefore employed a pooled error term for the analyses.

**Table 25** *Two-way conditional relationship moderated regression results for male helping in the prediction of competence*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	<i>Incremental r<sup>2</sup></i>
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Male helping contrast	.018	.028	.629	.530	.002
<b>BLOCK 2</b> ( $R^2 = .00$ )					
Male helping contrast	.023	.025	.948	.344	.005
X Gender ideology					

According to Hypothesis 2a, when females engage in civic virtue they will receive higher overall performance ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. To test this hypothesis I performed a one-tailed planned comparison contrasting the female instructor civic virtue group to the other four groups with a corrected alpha of .025. The result is statistically significant:  $t(177) = 1.9, p = .025, \eta^2 = .02$  (see Table 26). Examination of the means (see Table 21) demonstrates that the female instructor civic virtue condition has a higher mean overall performance rating than the other four groups, providing support for Hypothesis 2a.

The second part of Hypothesis 2 (2b) predicts that when males engage in helping they will receive higher overall performance ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. As was the case with competence ratings, the one-tailed planned comparison contrasting the male instructor helping

group to the other four groups was not significant,  $t(177) = -.23, p > .025$  and is summarized in Table 27. Hypothesis 2b is therefore not supported.

**Table 26** *Two-way conditional relationship moderated regression results for female civic virtue in the prediction of overall performance*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	<i>Incremental r<sup>2</sup></i>
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Female civic virtue contrast	.056	.029	1.92	.025	.020
<b>BLOCK 2</b> ( $R^2 = .03$ )					
Female civic virtue contrast X Gender ideology	.025	.026	.942	.348	.005

**Table 27** *Two-way conditional relationship moderated regression results for male helping in the prediction of overall performance*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	<i>Incremental r<sup>2</sup></i>
<b>BLOCK 1</b> ( $R^2 = .00$ )					
Male helping contrast	-.007	.031	-.225	.822	.000
<b>BLOCK 2</b> ( $R^2 = .01$ )					
Male helping contrast X Gender ideology	.002	.027	.058	.954	.000

Identical to Study 2, to test the possible role of gender ideology as a moderator variable Hypotheses 3a to 4b, I first examined the correlation between gender ideology and the dependent variables for participants viewing the female instructor engage in civic virtue. The correlations are not statistically significant,  $p > .05$ , one tailed ( $r = -.03$ , and  $r = .18$  for competence, and overall performance ratings, respectively). Likewise the correlations for participants viewing the male instructor engage in helping are not significant either,  $p > .05$ , one-tailed ( $r = .02$ , and  $r = -.04$  for the competence, and overall performance, ratings, respectively.).

Again, consistent with Study 2 I tested the conditional relationships between gender ideology and the planned contrasts as specified in Hypotheses 1a to 2b. As reported in Tables 24 and 25, for the competence rating, neither of the conditional relationships are statistically significant (Hypothesis 3a:  $t(176) = .83$ ,  $p = .41$ ; and Hypothesis 3b:  $t(176) = .95$ ,  $p = .34$ ). Likewise for the overall performance rating, neither of the conditional relationships are statistically significant (Hypothesis 4a:  $t(176) = .94$ ,  $p = .35$ ; and Hypothesis 4b:  $t(176) = .06$ ,  $p = .95$ ). These results are reported in Tables 26 and 27, respectively. I once again failed to obtain support for any of the conditional relationship hypotheses, Hypothesis 3a to 4b.

To test Hypothesis 5, the performance of gender-incongruent OCBs will result in higher promote ratings than the performance gender-congruent OCBs or no OCBs, I again performed a Levene's test for homogeneity of variance and the test statistic is significant ( $p < .05$ ). However, cell sizes were approximately equal and the largest variance was less than four times the smallest, as is confirmed by an examination of the descriptive variances for promote (see Table

23). I therefore employed a pooled error term for the analyses<sup>8</sup>. The regression results are summarized in Tables 28 and 29.

**Table 28** *Two-way conditional relationship moderated regression results for female civic virtue in the prediction of promotion recommendations*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental <i>r</i> <sup>2</sup>
<b>BLOCK 1</b> ( <i>R</i> <sup>2</sup> = .02)					
Female civic virtue contrast	.060	.032	1.85	.03	.019
<b>BLOCK 2</b> ( <i>R</i> <sup>2</sup> = .02)					
Female civic virtue contrast X Gender ideology	.025	.029	.872	.385	.004

**Table 29** *Two-way conditional relationship moderated regression results for male helping in the prediction of promotion recommendations*

	Unstandardized Coefficients	Standard Error (SE)	<i>t</i>	<i>p</i>	Incremental <i>r</i> <sup>2</sup>
<b>BLOCK 1</b> ( <i>R</i> <sup>2</sup> = .00)					
Male helping contrast	.029	.034	.857	.393	.004
<b>BLOCK 2</b> ( <i>R</i> <sup>2</sup> = .02)					
Male helping contrast X Gender ideology	.041	.030	1.39	.166	.108

<sup>8</sup> I used the 4x rule (Tabachnick & Fidell, 2007) as an additional test of the homogeneity assumption as Levene's test can be sensitive to sample size and a statistically significant result does not necessarily imply a serious violation of the homogeneity assumption.

According to Hypothesis 5a, when females engage in civic virtue they will receive higher promote ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. To test this hypothesis I performed a planned comparison contrasting the female instructor civic virtue group to the other four groups with a corrected alpha of .025. The result is not statistically significant with a corrected alpha = .025:  $t(178) = 1.85, p = .03$ . It is worth noting that the means in Table 21 are in the expected direction; however, the mean differences are not great enough to warrant a statistically significant conclusion given my desire to maintain a familywise error rate at  $p = .05$ .

The second part of Hypothesis 5 predicts that when males engage in helping they will receive higher promote ratings than females engaging in helping, males performing civic virtue, and both males and females performing no OCB. The planned comparison contrasting the male instructor helping group to the other four groups is not significant,  $t(178) = .86 (p > .025)$  counter to Hypothesis 5b.

Finally, to test the conditional relationship between gender ideology and the planned contrast in predicting the promote rating, I first examined the correlation between gender ideology and participants viewing the female instructor engaging in civic virtue ( $r = .10$ ) and the male instructor engaging in helping ( $r = .16$ ). Neither of these correlations are statistically significant,  $p > .05$ , one-tailed. The tests of the conditional relationships are not statistically significant either, thus failing to provide support for Hypotheses 6a:  $t(177) = .87, p = .39$  and Hypothesis 6b:  $t(177) = 1.39, p = .17$ .

### **Study 3 Additional Analyses**

I performed a planned comparison contrasting the female instructor civic virtue group to the other four groups to confirm that the female instructor was not viewed as more likable in the civic virtue condition. As the Levene's statistic was not significant ( $p > .05$ ) (see variances in Table 23), I employed a pooled error term for the analysis and the result was not significant ( $p > .025$ ). To confirm that the female instructor in the civic virtue condition was not rated higher on in-role performance than the other conditions, I performed the same analysis but with the average of the five in-role performance items as the dependant variable, and obtained the same result of non-significance ( $p > .05$ ).

Finally, I examined whether, for the female instructor, the performance of gender-incongruent OCBs accounted for incremental variance in overall performance ratings beyond that accounted for by in-role performance. I formed two groups with the female instructor civic virtue group participants comprising one group and combining the female control, male control, female helping, and male civic virtue groups into another. I then performed a regression analysis with in-role performance and group as the predictors and overall performance as the dependant variable. The result was significant. Both in-role performance ( $t(149) = 10.77, p = .000, \Delta r^2 = .43$ ) and gender-incongruent OCB ( $t(149) = -1.980, p = .05, \Delta r^2 = .01$ ) accounted for incremental variance in overall performance ratings.

### **Study 3 Discussion**

The purpose of Studies 2 and 3 was to examine how the impact of OCB on perceptions of competence, overall performance evaluations, and reward allocation decisions (Study 3 only) depended on the gender-type of the OCB and the gender ideology of the rater. In Study 2, I

likely captured the perspective of a customer or client and the hypotheses were not supported. Additional analyses also indicated that in Study 2 OCB was not related to competence or overall performance ratings. In Study 3, however, when participants were explicitly directed to rate the target from the perspective of a manager charged with the responsibility of evaluating performance for promotion purposes, the hypotheses were partially supported. The female instructor performing a gender-incongruent OCB, civic virtue, received higher competence and overall performance (but not promotion) ratings than a female or male instructor performing a gender-congruent OCB or no OCB. This was found despite no difference in likability ratings or in-role performance ratings across conditions. Further, the female instructor's civic virtue performance accounted for unique variance in her overall performance ratings beyond that accounted for by her in-role performance.

These findings, however, were not mirrored for the male instructor. The male instructor's performance of a gender-incongruent OCB, helping, did not increase his competence, performance, or promotion ratings. As discussed in greater detail below in the General Discussion, these results suggest that helping itself is not necessarily female-typed and further research is necessary to acquire a more nuanced understanding of the helping form of OCB. Finally, ratings did not vary based upon the rater's gender ideology.

**Contributions and Theoretical Implications.** Studies 2 and 3, which employed similar designs and participants recruited by the same method, and tested the same hypotheses (with the addition of predictions regarding reward allocation in the form of a promotion decision in Study 3), produced different results. Previous research suggests that different sources will conceptualize and rate OCB differently (e.g. Vandenberg et al., 2005). Studies 2 and 3, which likely captured different perspectives: customer versus manager, extend this research and

demonstrate that source will also influence the effect OCB has on perceptions of competence and performance appraisals. When the student participants were asked to rate the instructor as students (Study 2), there was no relationship between OCB and competence and performance ratings. However, when they were asked to rate the instructor as a manager charged with the responsibility of performance appraisal (Study 3), OCB was related to competence and overall performance.

Study 3 makes a unique contribution to the OCB literature as previous studies on OCB and performance appraisal and rewards have not accounted for the gender-type of the OCB. Heilman and Chen's (2005) experimental work serves as a notable exception but examined only helping behavior. Study 3 extends this work by examining civic virtue, a male-typed, OCB and also by demonstrating experimentally that the performance of gender-incongruent OCBs (i.e., civic virtue) accounts for variance in overall performance ratings above and beyond that accounted for by in-role performance. Indeed, the female instructor civic virtue condition received the highest competence and overall performance ratings despite in-role performance being identical across all conditions. This is also the first study to examine the impact of gender-typed OCB performance on perceptions of competence and suggests another mechanism through which OCB influences performance evaluations rather than liking, as has been previously investigated in the literature (Johnson et al., 2002).

Another possible explanation for Study 3's findings is that females are more likely to be ascribed selfless motives for performing OCBs than males. Research suggests that supervisors prefer selfless motives for performing OCBs (Snell & Wong, 2007) and selfless OCBs are more likely than self-serving OCBs to lead to higher performance evaluations (Halbesleben, Bowler, Bolino, & Turnley, 2010) and rewards (Eastman, 1994; Johnson, Erez, Kiker, & Motowidlo,

2002). Because women are stereotyped as communal while men are stereotyped as agentic, it is possible that selfless motives are more likely to be ascribed to women while self-serving motives are more frequently ascribed to men. This would explain why the female civic virtue condition received higher overall performance ratings but the male helping condition did not. However, this does not account for the difference in competence ratings or the lack of a difference in promotion ratings. Furthermore, a recent study provides some evidence that supervisors are fairly accurate in ascertaining whether the motive behind an employee's OCB is selfless or self-serving (Donia, Johns, & Raja, 2016). Gender stereotypes may therefore not have as much influence on the attribution of motives as they have on the recall of OCB performance. Regardless, examining whether gender and gender-type congruency of OCBs plays any role in perceptions of OCB motives is an area worthy of investigation.

The findings that the female instructor civic virtue condition received higher competence and performance ratings but not higher promotion recommendations is consistent with the shifting standards phenomenon. According to Biernat et al. (1991), the shifting standard phenomenon manifests in subjective judgments (e.g. competence) but not objective judgments (e.g. dollar amount). Further, shifting standards results in lower minimums standards but higher confirmatory standards (Biernat & Fuegen, 2001). Biernat and Fuegen's (2001) study demonstrated that women were more likely to make the short list for a job but less likely than men to be hired for the same job. Similarly, even though my study participants were advised that they were performing the evaluations for the purposes of determining eligibility for promotion, their higher competence and job performance ratings did not translate to higher promotion recommendations. This is because, as is the case with objective judgments and confirmatory standards, the decision to promote requires comparing the female civic virtue performer to her

cohort, including her male counterparts. So the lower standard applied to female civic virtue performance that was used when making subjective assessments of her competence and performance was not used when assessing her suitability for a promotion. In sum, the female instructor might be perceived as good for a woman (reflected in competence and performance ratings) but still not as good as a man (reflected in promotion recommendation). These findings are also consistent with research that has demonstrated backlash experienced by women are successful in male-typed roles (e.g. Heilman et al., 2004).

The findings that there were no differences between the ratings given by egalitarians and traditionalists is further evidence of the pervasiveness of gender stereotypes and of the conceptualization of gender stereotypes as collective beliefs that are separate cognitive structures from individual beliefs (Devine, 1989). Gender stereotypes affect our judgments of others regardless of whether we consciously endorse them. The ubiquitous nature of gender stereotypes is also exemplified by the consistency of gender stereotypes held by men and women. That my findings did not vary by rater gender is consistent with prior studies that have compared various ratings of male and female targets in gender-typed jobs or roles have found no differences by participant gender (e.g. Heilman et al., 2004; Heilman & Chen, 2005). Further, research that has explicitly investigated and measured gender stereotypes has found no differences in the gender stereotypes held by males and females (e.g. Blashill & Powlishta, 2009; Clarke & Arnold, 2015).

**Practical Implications.** The results of Studies 2 and 3 raise potentially interesting questions regarding how closely aligned are the definitions of good performance held by the individuals carrying out performance evaluations with that of the organization. When participants rated the instructor from the perspective of a student the OCBs had no impact on their performance ratings and yet the identical behaviors increased performance ratings when

participants took the perspective of management. Admittedly I did strengthen the video manipulation of OCB in Study 3 by including written statements, however the results of the two experiments may suggest that it cannot be taken for granted that organizational members charged with performance appraisals will automatically conceptualize and reward OCB in a manner that is consistent with the direction and needs of the organization. A more general issue is that performance raters may disagree on whether and the extent to which OCB information should be factored into performance evaluations (Sulsky et al., 2002). An intervention such as frame of reference training (Sulsky & Day, 1994; Uggerslev & Sulsky, 2008) can be utilized to ensure that raters adopt a common perspective on how (if at all) OCB should be factored into performance evaluations.

One the most significant practical implications of Study 3 is the suggestion that females who perform civic virtue will receive higher performance ratings than females who perform helping or males who perform civic virtue. This intimates that the OCBs that men and women are stereotypically expected to perform are less likely to contribute to their career success. Yet previous research indicates that employees may be punished for not performing gender-congruent OCBs (Heilman & Chen, 2005). This implies that in actual performance rating situations employees may have to perform both gender-congruent and gender-incongruent OCBs in order for their OCB performance to have a net positive effect on their performance ratings. Also of note are the implications for the career success of female university instructors in particular, as increased levels of service, whether helping or civic virtue may have no positive impact on their tenure and promotions decisions.

My findings also help elucidate another mechanism underlying systemic workplace discrimination. Due to gender stereotypes, women are presumed to be less competent than men

at male-typed tasks (e.g. Heilman et al., 2004). When integrating the performance of male-typed extra-role behaviors with task performance to form a subjective judgment of a woman's competence and overall performance, a lower standard is applied resulting in the talking platypus effect (i.e. she's competent and a good performer, for a woman). But when a confirmatory standard must be used to determine whether she deserves a promotion, the woman is implicitly presumed to be not as competent or as good a performer as her male counterparts and therefore less deserving of a promotion.

**Limitations and Directions for Future Research.** One limitation of Study 3 is that university instructor may still be viewed as a male-typed job, perhaps not numerically but normatively. I had assumed that the subject area in which the instructor taught would signal the gender-type of the job and therefore I chose a topic for the lecture that I believed to be gender-neutral: whistle-blowing. (In pretests no subject-matter experts raised concerns about the gender-type of the lecture topic.) Earlier research conceptualized college instructor as male-typed (e.g. Maurer & Taylor, 1994). A recent large-scale study using ratings on [Ratemyprofessors.com](http://Ratemyprofessors.com) suggests that the stereotype of a university professor as a white male may be alive and well (Storage, Horne, Cimpian, & Leslie, 2016). Storage et al. (2016) found gender differences in the words used to describe university instructors with words like “smart” or “brilliant” more likely to be used in description of male instructors than female instructors, and words like “stylish” more likely to be used in descriptions of female instructors.

The findings for female instructor civic virtue may only hold in male-typed jobs as male-typed behaviors are more likely to be valued in those jobs. As discussed above, one study found that female employees were expected to engage in less civic virtue than male employees only when stereotypes were activated (Chiaburu et al., 2014). It is likely that gender stereotypes

would be activated when evaluating a female incumbent in a male-typed job. Future research is needed to determine whether Study 3's findings can be replicated across job-types.

Another limitation concerns the wording of the item used to measure overall performance. The item read: "Please rate the overall quality of instruction from 1 to 5 (with 1 = poor and 5 = excellent)". The wording of the overall rating looks task-like rather than like a global or general impression, and likely partially accounts for the small effect sizes. On overall performance item such as: "Please rate the instructor's overall performance from 1 to 5 (with 1 = poor and 5 = excellent)" may have been more effective in capturing participants' general impression of the instructor and may have results in larger effect sizes. That being said, the fact that I found the relationship with such a restrictively worded overall performance item suggests that the relationship may be more robust and my test was a conservative one.

Another issue that speaks to the small effect sizes is that because both the male and female instructor's in-role performance was perceived as strong, little room was left for OCB to enhance the ratings on any of the dependent variables. In future research, having instructors with moderate or even low performance may provide a stronger test of the effects of gender-incongruent OCBs on competence, overall performance, and promotion.

The use of single-item measures for the dependent measures is another potential limitation. However some researchers argue that the concern over single-item measures is overstated (Bergkvist & Rossiter, 2007) and that single-item scales perform sufficiently well when the underlying construct is homogenous (Loo, 2002). I believe that, since I specifically aimed to capture global, overall impressions of competence, performance, and promotability, rather than facets or subtypes of these constructs, the use of single-item measures was likely not a problem from the standpoints of reliability and validity.

The decision to direct the student participants to rate the instructors from a management perspective may have sacrificed some ecological validity. However, it was still likely a more natural research context than having participants experienced with performance appraisal rate university instructors.

A final limitation of note is one that is inherent in the study design. In the performance appraisal process, “final judgments are based as much or more on memory as on current observation” (Feldman, 1981, p. 128). In the experiment, participants are obviously forming judgments based on more limited information than raters would have in in the field and the entire rating process is conducted in a restricted time-frame. However, the design provides me with a stronger basis from which to draw causal inferences.

### **General Discussion**

The primary objective of this research has been to form a better understanding of the relationship between gender and OCB. Some forms of OCB conform to behaviors traditionally expected of men and women, particularly helping and civic virtue (Kidder & McLean-Parks, 2001). Research suggests that we expect these gender-congruent behaviors of men and women (Heilman & Chen, 2005) but gender differences in the performance of OCB have been inconsistently found (e.g. Dávila et al., 2011; but see Allen, 2006). One of the goals of this research has been to learn more about how and why the OCBs we expect from men and women differ from the OCBs men and women feel they are expected to perform, and actually do perform.

Researchers are also now questioning the strictly voluntary nature of OCB and limited previous research suggests that perceived expectation predicts OCB performance rather than social exchange motives, such that perceived expectation attenuates the relationship between job

attitudes and OCB performance (Sulsky et al., 2016). With Study 1 I aimed to examine a traditional gender ideology as a source of perceived expectation to perform gender-congruent OCBs. This was partially supported as traditional men were more likely to perform civic virtue but traditional women were not more likely to perform helping. Although traditional men may be performing more civic virtue, Study 3 demonstrated that women are more likely to be acknowledged for this OCB, because it is not expected of them.

This research highlights the difference between the behaviors we expect of men and women, and the behaviors men and women feel expected to, and actually do, enact. It further calls attention to the implications of this distinction for job and career success, as well as systemic discrimination. Consistent with theory, males performed more civic virtue than women but women did not perform more helping than men. This is potentially problematic for women's performance evaluations given research that women are penalized for not performing helping (Heilman & Chen, 2005). Egalitarian men who are performing less civic virtue than traditional men may experience similar backlash.

The findings regarding helping in Study 1 are consistent with those in Study 3, in that they too suggest that not all helping is female-typed. In Study 1, contrary to predictions, female participants did not report more helping than male participants and females with a traditional gender ideology did not report more helping than females with an egalitarian ideology. It is possible that female participants viewed helping as being in-role rather than as citizenship behavior. Previous research has found women to be more likely than men to perceive helping as being in-role rather than extra-role behavior (Morrison, 1994). Since the instructions to the OCB items specifically directed participants to report only voluntary behaviors, it is possible that female participants perform more helping than they reported.

I posit that a more likely explanation is that helping behavior is not per se female-typed; that the specific helping behaviors enacted must be considered before one can classify the OCB as female-typed. An interesting avenue of future research would be to investigate perceptions of various types of helping behavior as well as the impact of the gender composition of the work dyad or group to identify how these variables influence the perceived gender-type of specific types of helping. Not only could such research help refine existing theory but may also reveal important practical implications. For instance, if emotional helping is female-typed and actually engaged in more by women, but it is not valued in organizations to the same degree as instrumental helping, which may be performed more by men, one could expect to see a differential effect of helping behaviors on performance evaluations and reward allocations for men than for women.

In Study 3, the helping behavior that the instructor exhibited was instrumental in nature and required knowledge and skill. Such helping behavior is actually more likely to be characterized as male-typed, its performance requiring male agentic traits. The behavior was therefore not unexpected of the male instructor and therefore not noticed and recalled in the male instructor's evaluation. In Heilman and Chen's (2005) vignette study, helping was rewarded when enacted by a male and not when enacted by a female. However the specific helping behavior manipulated in that study was distinctly female-typed helping behavior: help with collating and stapling photocopies. Such a task is one that many people would likely associate with the job of a secretary, which is a female-typed job (Heilman, 1983). It is therefore behavior that would be unexpected of men.

Social psychology research on helping outside of the OCB context has identified gender differences in helping behaviors (e.g. Eagly & Crowley, 1986). For example, men are more

likely to perform visible, heroic helping, while women perform more helping of a caring and nurturing nature. Integrating this research with the OCB helping research will aid in clarifying gender differences in OCB performance.

## **Conclusion**

It is hoped that these studies will aid in clarifying the relationship between gender and OCB. The intent was to elucidate the distinction between the extra-role behaviors that are expected of men and women versus those that men and women feel pressured to perform. It will further help to explain when such extra-role behaviors have a positive impact on performance appraisals and will call attention to the possible role of gender stereotypes and ideology in perpetuating systemic workplace discrimination.

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## **Appendix A**

### **Lecture Script**

The next topic we are going to be talking about today is whistle blowing. Whistle blowing in its most general form involves calling public attention to wrongdoing. Typically that's done to avert some type of harm. We'll talk about that in a little more detail later.

Whistleblowing is an attempt by a member or a former member of an organization to disclose wrongdoing by the organization. So again, that's in a nutshell what whistleblowing is.

There are a couple of types of whistleblowing. The first type is internal: you can make it to someone in the organization. There could be a 1-800 number or something like that. Or personal whistleblowing, where you go to someone who has done something that you feel has caused harm to the organization and you have spoken to them about that.

The last type of whistleblowing is external whistleblowing. This is when you go to a body – a governing body, or some outside group, such as the newspaper or some kind of journalism group, and you've spoken about the issue to them. And rarely is whistleblowing viewed as a positive thing within the organization. There are a couple of reasons why there is such a negative kind of connotation behind it.

Yes, a question?

Voice of student: Yes, I'm just wondering what are the different types of wrongdoing that people blow the whistle about?

That's a very good question. This could be anything from fraud or financial misdoing to sexual harassment. So for instance, in the military there was a large amount of sexual harassment and someone blew the whistle on that.

So to continue on...reasons why it doesn't go so well... it actually makes the people who did not blow the whistle feel bad about themselves or makes them feel immoral. They are doubting your loyalty to the organization. And similar to that, you are perceived as a traitor. Again, you've gone somewhere outside and spoken about what was happening internally.

Now, Richard T. DeGeorge came up with three different conditions that must hold for whistleblowing to be morally permissible and two additional conditions that must hold for it to be morally obligatory. So again, when it's acceptable and when it is obligatory. And I'm going to speaking about these...

The first one: does the product or policy – will it do serious harm to the public? Is it something that will hurt people or possibly they will lose money as a result. The second one: Once an employee identifies a serious threat to the user of a product or the general public, he or she should report it to his or her immediate supervisor. So again, you need to go to your supervisor first. You don't just go externally. Otherwise that is less morally permissible. And the last one is if the supervisor chooses to do nothing. Then you are opening yourself up to the possibility that you can go and do that but it is a step you need to take to make that more acceptable.

Now, the two additional conditions to make it morally obligatory. The first one: you must have accessible documented evidence. Again, you need to have evidence to make sure that what you say holds more weight. This is often because you will be directly confronted by the organization and it's your word against theirs so the more evidence you have the better it is. Particularly if it's going to cause harm. And then finally, the employee must have good reason to believe that there will be change. That blowing the whistle is worth the risk. It will help people. It will shine a light a something that needs to be shown on.

So basically these are the things to keep in mind when thinking about whether to blow the whistle or not. Thank you very much.