

Exploring the Antecedents of Organizational Citizenship Behavior in Indian Higher Education: A Study of Academicians in Kolkata

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ABSTRACT

This study addresses the underexplored area of Organizational Citizenship Behavior (OCB) in Indian higher education; a topic extensively researched in corporate settings but often overlooked in academia. We investigate how Organizational Commitment (OC), Workplace Spirituality (WS), and Self-Transcendence (ST) influence OCB among university faculty in Kolkata. Employing qualitative methods, our research uncovers key psychological and organizational factors driving these voluntary actions and proposes a conceptual model based on our interpretations. Ultimately, this work offers a much-needed focussed and culturally relevant perspective to the broader discussion on OCB.

INTRODUCTION

Given the increasingly volatile nature of organizational settings and the evolving needs of stakeholder, scholars, and practitioners has drawn the considerable attention to the importance of workforce behaviours that extend well beyond formally outlined roles (Altbach, 2003; Tilak, 2015). Discretionary behaviour that extend beyond formal job description is becoming essential for academic quality and institutional resilience. One such behavior is Organizational Citizenship Behavior (OCB)—a construct introduced by Organ (1988) that refers to voluntary, non-obligatory actions that facilitate organizational functioning. These behaviors include helping colleagues, adhering to norms, demonstrating initiative, and promoting a positive organizational climate. Although not formally recognized by reward systems, OCB significantly contributes to institutional effectiveness and enduring organizational health. A quantitative study by Suhermawan (2023) found that higher levels of organizational citizenship behavior (OCB) are linked to better teacher performance. The study reports a positive and statistically significant relationship between teachers discretionary Behaviour and their job performance indicating that as OCB increases, so does perceived performance.

In the context of higher education, especially in India, a deeper inquiry is required for understanding the constructs which impacts the OCB in academic Settings. Pradhan & Jena (2016) demonstrated that behaviors which go beyond formal job responsibilities, include acts such as mentoring colleagues, voluntarily taking on additional tasks, and fostering a collegial academic environment. A Study by Panicker et al. (2018) conducted in higher education institutions (HEIs) in western Uttar Pradesh suggested that an inclusive workplace climate significantly enhances faculty members' engagement in OCBs, ultimately contributing to a more collaborative and productive academic setting.

OCB has been critically examined in the context of corporate settings. Khan et al. (2025) argue that OCB significantly enhances supply chain performance by fostering cooperation, conscientiousness and extra role helping behaviour. The author that higher OCB improves coordination and resilient sustainability practices. OCB has been extensively studied in the context of Proactive behaviour within Industry.

In the sphere of Academia, a deeper inquiry is required. Evidence from Rajasthan-based institutions indicates that faculty who demonstrate high levels of altruism, civic virtue, and conscientiousness positively influence institutional effectiveness, including student learning outcomes and academic reputation (Khandelwal & Nair, 2022). However, faculty members in Indian higher education often operate within rigid hierarchical structures, grapple with bureaucratic constraints, and face increasing pressure to meet performance metrics tied to accreditation, funding, and institutional rankings (Altbach, 2003; Tilak, 2015). These systemic pressures, coupled with limited autonomy and often inadequate institutional support, can dampen motivation and limit formal incentives for engaging in behaviors beyond contractual obligations.

This context makes the voluntary nature of OCB particularly critical—and complex—to understand. As noted by Pradhan and Jena (2016), the discretionary element of OCB becomes both a strength and a challenge: while it reflects personal commitment and intrinsic motivation, it also places emotional and cognitive demands on faculty who may already be overburdened. The willingness of faculty to engage in such behaviors, therefore, hinges not

only on individual disposition but also on perceived organizational support, trust in leadership, and a sense of psychological safety within the academic ecosystem (Khan et al., 2021; Panicker et al., 2018)

This study attempts to explore the antecedents of OCB among academicians in Kolkata, a city known for its rich intellectual heritage and diverse higher education landscape. Kolkata's academic institutions, spanning traditional universities to emerging private colleges, present a unique environment where longstanding academic values intersect with increasing demands for performance and accountability (Chatterjee & Bhattacharya, 2017; Mukherjee, 2019). Existing research has explored multiple facets of the academic Environment, examining factors such as job Satisfaction, Intrinsic Motivation, fair Practices to understand the completeness of academic Life. There is a notable gap in the academic literature an Interplay relationship of organizational commitment, workplace spirituality and self-transcendences with OCB among faculty remains insufficiently explored.

LITERATURE REVIEW

Extensive Literature supports a positive association Between Organizational Commitment and Organizational Commitment Behaviour. Employees who feel emotionally attached to their institution, are more likely to engage or prone to Extra Role Behaviours. A study of Systematic literature review by (Muhammad Fikrie Hiram Aziz and Rahmawati Prihastuty, 2025) reviewed studies from (2015-2025) and concluded that organizational commitment is a valid antecedent of OCB across sectors and countries of the relationship varies by context. There are various other elements of human comprehensions which impacted to shape their willingness to do the extra role behaviour at workplace. Workplace spirituality is one of the factor which influences the human development and understanding.

Scholarly investigation has extensively examined the multifaceted antecedents of Organizational citizenship behaviour among faculty members, revealing that inclusive workplace climate, transformative leadership, organizational commitment, workplace spirituality and psychological safety collectively serve as significant determinants of discretionary behaviours within academic institutions (Al-Mamary,2021; Zhang & Wang, 2023; Yadav & Kumar,2025).

A study by Malik and Lenka (2019) demonstrated that cultivating an environment characterized by diversity and a strong sense of belongingness significantly encourages the faculty members to voluntarily go beyond their formally prescribed duties, whereas Chaudhary (2021), establishes that inclusive leadership significantly influences OCB among faculty members, which particularly impacted the dimension of civic virtue and altruism. Further enriching the understanding of OCBs and the other antecedents which impacts the behaviour is commitment. A Study by Prabhkar and Shukla (2022) further uncovered that organizational commitment significantly mediates the relationship between job satisfaction and OCB among faculty in India in HEI's. With regard to workplace spirituality, Kaur and Chahal (2020) revealed that spirituality at workplace enhances prosocial behaviour. Research by Pandey and Gupta (2022) established that workplace spirituality positively predicts OCB among academicians, particularly in the dimensions of altruism and civic virtue, there by reinforcing the importance of meaningful and purpose driven work in academic settings.

Organizational Commitment

Organizational commitment has been widely recognized as a foundational antecedent influencing Organizational Citizenship Behavior (OCB). Early theoretical frameworks by Meyer and Allen (1991) introduced the three-component model of commitment—*affective*, *continuance*, and *normative*—with *affective* commitment showing the strongest link to positive discretionary behaviors (Meyer et al., 2002). Employees, who develop a strong *affective* commitment to their organization shows higher OCB levels enhancing organizational effectiveness (Organ, 1988; Meyer et al., 2002). In higher education, this manifests among faculty through *altruism*, *civic virtue*, and *conscientiousness*, positively influencing student outcomes and institutional reputation (Khandelwal & Nair,2022).

Empirical studies consistently report positive relationships between organizational commitment and job satisfaction, which in turn fosters greater engagement in OCB (Batugal & Tindowen, 2019; Loan, 2020). The study by Veraya in (2020) observed a strong positive correlation between organizational commitment and teacher job satisfaction, highlighting the relevance of this relationship in educational contexts.

In the Indian higher education context, organizational commitment has been examined as a significant predictor of faculty engagement and discretionary behaviors. Pradhan and Jena (2016) found that faculty members with higher organizational commitment in Indian universities showed greater involvement in OCB, including voluntary mentoring and academic citizenship roles. A study by Singh and Singh (2019) emphasized that emotional attachment to the institution encourages Indian faculty to go beyond formal job roles, despite bureaucratic constraints. Sharma and Gupta (2022) investigated university teachers from various state and private universities

in Rajasthan and found a positive and significant relationship between teachers' OCB and organizational effectiveness. Maheswari (2023) examined the OCB and organizational commitment among management teachers in Indian business school, drawing the conclusion that institutional support and leadership style shapes how continuance and normative commitment translates into discretionary behaviours.

Spirituality

Work has become a central part of many people's lives, often replacing traditional social bonds such as family and friends (Izzo & Klein, 1998). This highlights the need for workplaces to treat employees as whole individuals with emotional and aspirational needs, emphasizing empathy and respect. Integrating spirituality within organizational practices enhances mission clarity and fosters a sense of belonging, promoting discretionary behaviors critical for organizational success (Izzo & Klein, 1998; Jena & Pradhan, 2014). A spiritually enriched culture strengthens the fit between individual and organizational values, leading to higher productivity and reduced turnover (Gull & Doh, 2004). Karakas (2010) reviewed literature linking spirituality and organizational performance, concluding that spiritual workplaces enhance employees' willingness to contribute discretionary effort

Workplace spirituality

In recent years, workplace spirituality has emerged as a significant factor influencing employee attitudes and behaviors beyond the scope of formal job requirements. Defined broadly as a sense of meaning, purpose, and connectedness experienced in the work environment, workplace spirituality emphasizes compassion, integrity, and authenticity (Gull & Doh, 2004; Fry, 2003). Ashmos and Duchon (2000) provide a foundational conceptual framework for workplace spirituality, linking it directly to positive organizational outcomes such as OCB. Their research highlights how spiritual workplaces nurture behaviors grounded in trust, empathy, and mutual respect, which are critical for citizenship behaviors.

Milliman, Czaplewski, and Ferguson (2003) conducted an exploratory empirical study demonstrating that higher levels of workplace spirituality correlate with improved employee attitudes, including enhanced organizational citizenship behaviors. They suggest that when employees find deeper meaning and purpose in their work, they are more motivated to contribute beyond their formal roles. This spiritual dimension of work encourages employees to align their personal values with those of the organization, fostering an environment conducive to discretionary behaviors such as Organizational Citizenship Behavior (OCB). Similarly, Fry and Cohen (2009) argued that spiritual leadership, which integrates values and meaning, creates a workplace culture that nurtures OCB by addressing employees' spiritual needs.

The understanding of spirituality in the Indian context has been conceptualized differently. Pandey's (2017) study presents a conceptual review of workplace spirituality shows that how it operationalized in manufacturing and service organized sector and how they relate to commitment, motivation and pro-social behaviour. Singh and Singh (2020) explored how workplace spirituality influences OCB among employees, highlighting the mediating role of organizational commitment. Their findings suggest that spirituality fosters a stronger emotional bond with the organization, which in turn motivates employees to perform citizenship behaviors.

Ultimately, when individuals experience a spiritual alignment with their work and organizational values, they begin to perceive their roles not just in terms of personal output but as contributions to a larger collective purpose. This alignment fosters a form of commitment that transcends transactional rewards. Employees become more inclined to support not only their own tasks but also extend their efforts to uplift their teams, departments, and the organization as a whole. In today's volatile, uncertain, complex, and ambiguous (VUCA) world, such deep-rooted commitment is increasingly seen as a competitive advantage—one that cannot be bought but must be cultivated through purpose, meaning, and spiritual congruence (Pradhan et al., 2012).

Self –Transcendence

Self-transcendence, defined as the capacity to go beyond personal self-interest and connect with broader social, spiritual, or organizational purposes, is increasingly acknowledged as a psychological antecedent of Organizational Citizenship Behavior (Frankl, 1963; Reed, 1991). This construct is grounded in positive psychology and existential theories, where individuals strive for meaning, connection, and purpose beyond the self.

Reed (1991) conceptualized self-transcendence as an expansion of personal boundaries inwardly (through introspection), outwardly (through social relationships), and temporally (by integrating past and future experiences), which nurtures empathy, compassion, and a prosocial orientation — attributes closely linked with OCB dimensions such as altruism and civic virtue. In organizational research, Fry (2003) incorporated self-

transcendence into his Spiritual Leadership Theory, suggesting that self-transcendence enhances hope, meaning, and calling all of which drive OCB by encouraging employees to act beyond formal job descriptions for the collective good. Similarly, Wong (2006) linked self-transcendence to the development of servant and transformational leadership styles, showing that leaders and employees with a high degree of self-transcendence exhibit increased altruism, helping behaviour, and organizational loyalty which is the core features of OCB.

Kinjerski and Skrypnek (2006), in their study on spirit at work, found that a sense of inner life and connectedness (elements of self-transcendence) positively predicted behaviours such as helping others and voluntarily contributing to workplace harmony. Self-Transcendences also promotes extra role adaptability by meditating employee receptiveness and openness to role change. This study has been observed among 154 employees, which establishes that self-transcendences promote OCB values such as Initiative behaviours (Garmaroudi, 2024).

Interrelation among Organizational Commitment, Workplace Spirituality, and Self-Transcendence

Organizational commitment—particularly affective commitment—represents an employee's emotional attachment and identification with the values and mission of their institution (Meyer & Allen, 1991). Multiple global studies suggest that this form of commitment is strongly reinforced when employees perceive their work as meaningful and aligned with higher existential or moral purposes (Fry, 2003; Duchon & Plowman, 2005). Workplace spirituality, in this context, becomes a key enabler by promoting experiences of purpose, connectedness, and authenticity at work (Gull & Doh, 2004; Ashmos & Duchon, 2000).

Recent Studies show that workplace spirituality positively fosters organizational commitment level. Organizational commitment enhances sense of meaning, community and value alignment leading to stronger and affective bonds. Various study by Milliman, Czaplewski, and Ferguson (2003), Petchsawang & Duchon (2021), and Chouhan (2025), demonstrate that workplace spirituality cultivates emotional connection within the fast paced academic and corporate environment. A Study by Sode in (2024) has examined that workplace spirituality mediates self-transcendences, which in turn induces the innovative work behaviour -closely related to OCB. Global research, such as Piedmont (1999) and Garcia-Romeu (2010), reveals that individuals with higher self-transcendence scores exhibit increased spiritual awareness, resilience, and alignment with organizational goals.

Research Gap

Existing OCB research predominantly examines corporate settings, leaving a gap in understanding its drivers among educators in HEIs. While various dimensions have been explored in Prior research, the individual relationship of these constructs with OCB has not been explored. An interplay of all these constructs and collectively how they influence OCB need further investigation.

1. There is a scarcity of empirical evidence on OCB determinants among academicians in Kolkata, despite changing educational policies and work culture.
2. Organizational commitment and OCB relationships are underexplored in the context of Indian Higher Education Institutions.
3. Self – Transcendence as a construct has hardly been explored in any study in India. Highlighting a major theoretical and empirical gap.
4. Limited studies investigate the combined influence of workplace spirituality and self- transcendence on OCB in academic environments.

Research Question

1. What is the relationship between Organizational Commitment (OC) and Organizational Citizenship Behavior (OCB) among academicians in HEIs?
2. What is the relationship between Workplace spirituality (WPS) and OCB among academicians in HEIs?
3. How does Self – Transcendence (ST) influences OCB among academicians in HEIs?

Objectives of the Study

1. To explore the relationship between organizational commitment and OCB among academicians of HEIs in Kolkata.
2. To investigate the relationship between workplace spirituality and OCB among academicians of HEIs in Kolkata.

3. To determine the role of Self-Transcendence State in developing OCB among academicians of HEIs in Kolkata.

RESEARCH METHODOLOGY

This study employed a qualitative, exploratory research design, a methodological choice deliberately aligned with the complex and inherently subjective nature of faculty values and professional conduct within the higher context. The exploratory study is specifically concerning on understanding the interrelationships among Organizational Commitment (OC), Workplace Spirituality (WS), Self-Transcendence (ST), and Organizational Citizenship Behavior (OCB). A qualitative approach was therefore deemed most appropriate as it capture the nuanced insights directly from the experiential accounts of participants, supporting the identification of emergent patterns and thematic constructs not typically ascertainable via quantitative approaches.

Respondents

The study sample consisted of 20 academicians representing varied faculty positions, ranging from Assistant Professors to Professors, drawn from selected public and private higher education institutions in Kolkata. A purposive sampling technique was employed to ensure the inclusion of information-rich participants. Selection of faculty members with substantial teaching experience, active involvement in academic life, and familiarity with institutional functioning.

Data Collection

Data for this study were systematically collected through in-depth interviews with 20 faculty members. These interviews were facilitated either in person or via video conferencing, tailored to each participant's preference and availability. Each session lasted approximately 45 to 60 minutes, and all interviews were audio-recorded with prior informed consent from all participants. The development of our comprehensive interview protocol was guided by established theoretical frameworks for each central construct. This ensured that our open-ended questions systematically explored key dimensions relevant to Organizational Commitment (OC), Organizational Citizenship Behavior (OCB), Workplace Spirituality (WS), and Self-Transcendence (ST) within the lived experiences of academicians.

The exploration of Organizational Citizenship Behavior (OCB) dimensions was informed by the foundational work of Dennis and Organ (1983); participants reflected on their own and their peers' behaviors, such as volunteering for tasks, supporting students outside class, or contributing to the collegial climate. For Organizational Commitment (OC), our questions were conceptually grounded in the three-component model by Allen and Meyer (1990), asking participants about their sense of belonging, loyalty to the institution, and what motivates them to continue in their roles despite challenges. For understanding the Workplace Spirituality (WS) drew upon the conceptual framework proposed by Ashmos and Duchon (2000), guiding questions around meaning-making at work, sense of community/connectedness, alignment of personal and institutional values, and experiences of compassion and support within the workplace. Finally, the conceptualization of Self-Transcendence (ST) for our qualitative inquiry was informed by the work of Crumbaugh and Maholick (1969), faculty were prompted to discuss moments where their professional motivations transcended personal gain—such as mentoring beyond duty, promoting social good, or engaging in community-based learning.

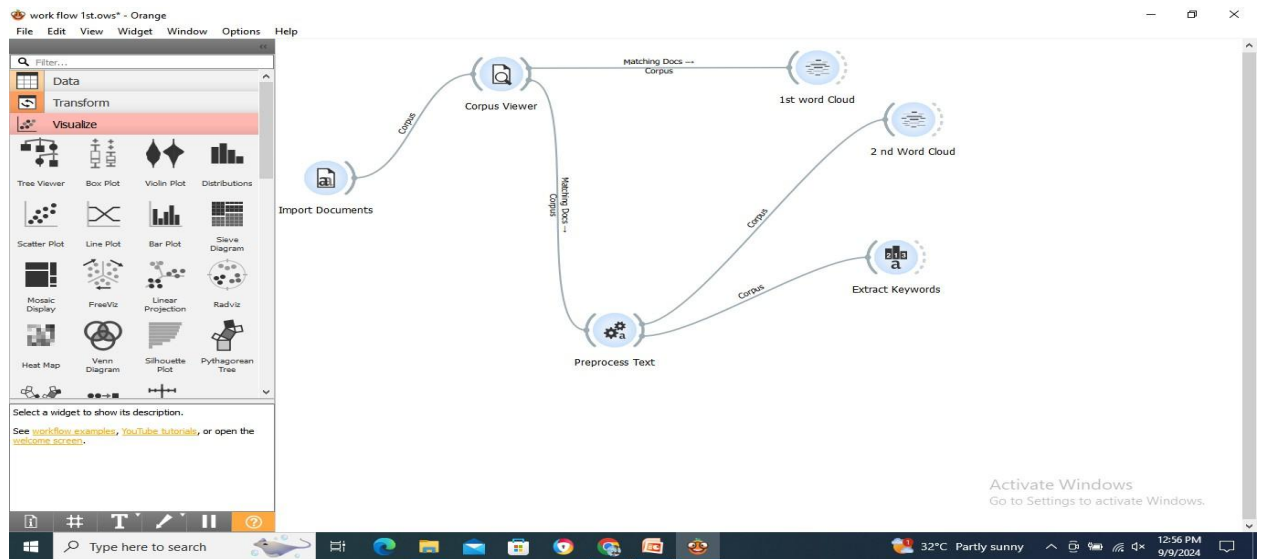
ANALYSIS AND FINDINGS

Data Analysis: -

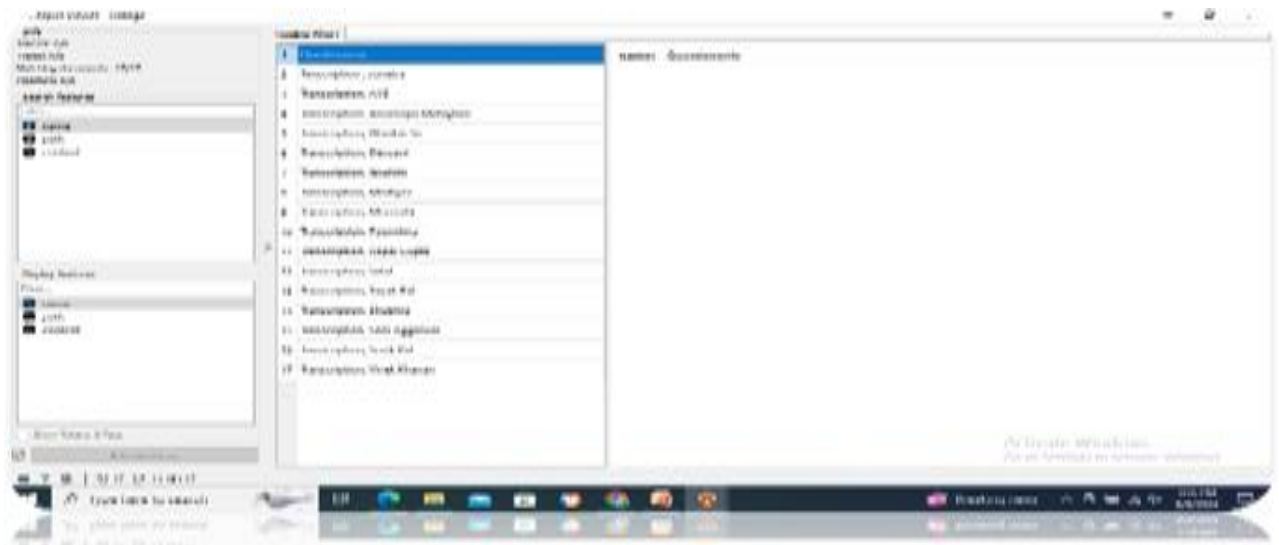
To conduct a structured and insightful analysis of the interview transcripts, Orange Data Mining (v3.34) was employed as the primary analytical tool. With its comprehensive capabilities—ranging from data pre-processing and visualization to clustering and classification—it facilitated a systematic approach to qualitative data analysis. The integration of Natural Language Processing (NLP) features and interactive visual tools allowed for the identification of key themes, recurring keywords, and patterns, which was crucial for exploring the conceptual linkages among constructs such as Organizational Commitment (OC), Workplace Spirituality (WS), Self-Transcendence (ST), and Organizational Citizenship Behavior (OCB).

Interface of all the Widgets, Orange Data workflow

ORANGE WORK FLOW



Data Set



All interview transcripts were compiled into a single dataset and imported into Orange for systematic analysis. The texts were loaded using the Corpus widget, which allowed for structured handling of multiple documents within a unified corpus view. This structured approach ensured that all rich, in-depth narratives from the participants were prepared for rigorous textual analysis, aligning with our qualitative research design aimed at uncovering nuanced perspectives.

Lexical filtering

As part of the text pre-processing phase, a stop words file was applied to perform linguistic data reduction. This step removed frequently occurring adverbs, general nouns, and other non-content words (e.g., "the," "is," "and"), allowing for a more focused thematic analysis of the interview transcripts. This process was vital for ensuring that our subsequent analysis focused on substantive terms directly relevant to the participants' experiences of organizational commitment, spirituality, and self-transcendence, rather than common linguistic connectors.

RATIONALE FOR DUAL APPROACH

The combined use address individual limitation: TF-IDF excels at statistical distinctiveness but overlook phrases: RAKE captures semantic n grams (up to 5 words) but may overemphasize length. Together, they provide comprehensive coverage -TF-IDF for core themes, RAKE for nuanced expressions- enhanced qualitative rigor through reproducible, cross validated keywords (e.g., union: “purpose” + “sense of purpose”). This hybrid method aligns with the best practices in qualitative text mining, bridging subjective interpretation with the objective prioritization.

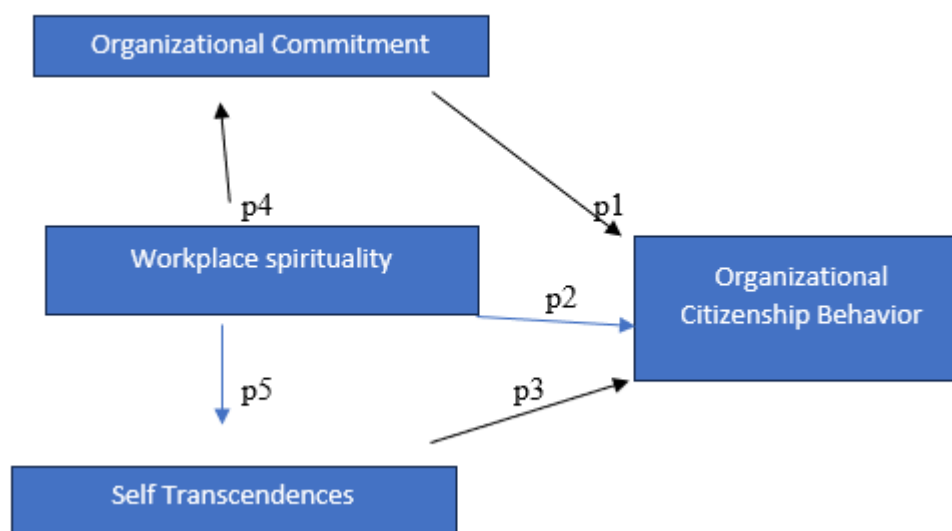
Top 10 Extracted Keywords by Average Score, Mapped to Theoretical Constructs

Construct	TF-IDF Terms (Score)	RAKE Phrases (Score)
OC → OCB	empathy (0.45), loyalty (0.38)	emotional attachment (0.62)
WS → OCB	purpose (0.52), completeness (0.41)	workplace spirituality (0.58)
ST → OCB	contribution (0.47), motivation (0.39)	going beyond self (0.65)

Note: OC= Organizational Commitment; WS= workplace spirituality, ST= Self Transcendences, OCB= Organizational Citizenship Behaviour.

Overview of Key Qualitative Findings

The link between these Keywords and Organizational Commitment is comprehensive, as they represent both the antecedents and mechanisms of Commitment. Specifically, empathy acts as a crucial antecedent for Affective Commitment, fostering the emotional desire to stay by ensuring organizational actions are perceived as correct and fair. Concurrently, the necessity of making long-term decisions and the constant comparison of alternatives are the core mechanisms driving Continuance Commitment, where an employee calculates the cost (effect) of leaving. Finally, concepts like completeness relate to Normative Commitment, reinforcing the ethical cycle of reciprocity where employees feel an obligation to stay loyal, particularly if the manager has to elaborate on why things differ or have differences. Keywords such as empathy, helping, loyalty/trust, balance, consideration, going beyond self, and Purpose demonstrate that employees are willing to exceed formal job descriptions. They help colleagues, demonstrate patience, and maintain a balanced approach in interpersonal interactions. They do so not merely out of obligation, but from a place of trust and identification with the organization. The literature supports this, indicating that Workplace Spirituality —where work is imbued with meaning, Purpose and connection— positively influences OCB (Benefield & Sherman, 2018). When employees see work as meaningful, they naturally extend themselves in prosocial and cooperative ways. Furthermore, the role of self-transcendence adds a deeper psychological and value-based layer to this relationship. Words like beyond self, contribution, purpose deepen the understanding of self-transcendence. When employees experience this state, they view their actions and the positive social effects of their contributions as serving a Purpose greater than their immediate self-interest, essentially moving beyond self. This profound sense of meaning strengthens the inherent link between an employee & personal value (like integrity and altruism) and their discretionary behavior (OCB). In this aligned state, employees feel personally complete and are motivated to compare their behavior against internal moral and ethical standards.



This Proposed Exploratory Model illustrates the interrelationship among four constructs underscore that Workplace Spirituality, organizational Commitment, Self-transcendence and Organizational Citizenship Behaviour. In this model workplace spirituality serves as a central catalyst for influencing the organizational commitment(p4) and Self Transcendences (p5) suggesting that when employee experience a sense of meaning and purpose at work it both strengthens their commitment to the organization and elevates their sense of higher purpose beyond self-interest. A direct relationship of all constructs with OCB has been seen in all three Paths p1, p2 and p3 respectively.

Key Theoretical Contributions

First, our research deepens the understanding of the link between Workplace Spirituality and Organizational Commitment. Beyond simply showing a correlation, we provide rich narratives from participants that explain how finding meaning and purpose in their work leads to stronger emotional loyalty to their institution. Keywords such as "completeness," "fulfillment," and "emotion" in participant discussions underscore this experiential connection, offering a nuanced "how" and "why" to this relationship from the perspective of Indian academicians. Second, our findings reinforce the theoretical concept of Organizational Commitment acting as a crucial mediator. The qualitative data provides empirical support for how organizational commitment channels the positive influence of Workplace Spirituality towards Organizational Citizenship Behavior. Themes linked to "motivation" and "contributed" suggest that when academicians feel a strong emotional bond with their institution, they are more likely to engage in extra-role behaviors. This indicates that commitment is not just an outcome, but an active mechanism in translating spiritual values into concrete citizenship actions. Finally, a novel contribution of this study, particularly within the Indian academic context, is the identification of Self-Transcendence as a major variable for OCB. Our findings suggest a more intricate theoretical view where an individual's inherent predisposition for self-transcendence significantly influences how their personal attributes translate into transcendent behaviors. The emergence of keywords like "expand" and "difference," alongside discussions of individual drive, suggests that a pre-existing capacity for self-transcendence amplifies the expression of prosocial and civic virtues in the workplace.

Practical Implications

The findings of this study offer several actionable insights for organizations, human resource professionals, and leaders seeking to cultivate a more engaged, committed, and prosocial workforce. Firstly, the strong association between Workplace Spirituality and Organizational Commitment suggests that management should prioritize fostering a work environment that supports employees' search for meaning and purpose. This could involve promoting ethical leadership, integrating core values into daily operations, or encouraging initiatives that align organizational goals with broader societal contributions. Secondly, recognizing Organizational Commitment's mediating role, efforts to enhance employee loyalty and emotional attachment are paramount. This can be achieved through transparent communication, fair recognition and reward systems, opportunities for professional development, and by nurturing strong leader-member relationships that foster a sense of belonging and identification with the organization. Lastly, the impact of Self-Transcendence implies that HR strategies could benefit from identifying and nurturing employees who exhibit a natural inclination towards broader prosocial

altruism and collective welfare. Tailored development programs that leverage these inherent self-transcendent tendencies might more effectively cultivate citizenship behaviors, as these individuals are likely to be more responsive to initiatives focused on collective well-being and contribution.

LIMITATIONS

Despite its valuable insights, this study is subject to several limitations that warrant consideration. Firstly, as a qualitative inquiry based on a specific set of interview transcripts, the findings provide deep, contextual insights but may not be broadly generalizable to all organizational settings, industries, or diverse cultural contexts. The sample size, inherent to qualitative research, also limits statistical generalizability. Secondly, reliance on self-reported interview data introduces the potential for social desirability bias, where participants might consciously or unconsciously present their experiences in a more favourable light. Future research could mitigate this by employing mixed methods approaches or triangulating data with observational studies. Lastly, the cross-sectional nature of data collection, conducted at a single point in time, precludes the establishment of definitive causal relationships between the constructs. While relationships were observed and interpreted, longitudinal designs would be necessary to fully understand the dynamic progression of these phenomena over time.

Future Research

Building upon the findings and addressing the limitations of the current study, several promising avenues for future research emerge. Firstly, future studies could employ quantitative methodologies, such as surveys with larger and more diverse samples, to statistically test the conceptual model proposed herein and assess the generalizability of these qualitative insights across different populations and organizational contexts. Secondly, longitudinal research designs are crucial to investigate the temporal dynamics and causal pathways between Workplace Spirituality, Organizational Commitment, Self-Transcendence, and Organizational Citizenship Behavior. This would provide a clearer understanding of how these constructs evolve and influence each other over time. Thirdly, further qualitative or quantitative exploration could delve into the specific sub-dimensions of "Individual Factors" and their precise mechanisms in fostering Workplace Spirituality and Self-Transcendence. Finally, exploring the role of Self-Transcendence in other relationships within organizational behavior, or examining its influence across different cultural settings, would significantly enrich the existing theoretical frameworks.

CONCLUSION

In conclusion, this study provides novel qualitative insights into the intricate relationships between Workplace Spirituality, Organizational Commitment, Self-Transcendence, Individual Factors, and Organizational Citizenship Behavior within the contemporary workplace. Through a rigorous text mining and qualitative analysis of interview transcripts, we have elucidated the profound connection between employees' search for meaning and purpose and their commitment to the organization, as well as the critical mediating role of this commitment in fostering citizenship behaviors. Furthermore, the study contributes to a more nuanced understanding of self-transcendence by identifying its influence on how individual factors contribute to an individual's transcendent outlooks. These findings not only reinforce existing theoretical frameworks but also offer actionable implications for organizations aiming to cultivate a more engaged, dedicated, and prosocial workforce by strategically fostering spiritual well-being and harnessing individuals' inherent capacity for broader purpose.

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