Individual Spirituality and Business Sustainability

Vom Fachbereich Wirtschaftswissenschaften der
Technischen Universität Kaiserslautern
zur Verleihung des akademischen Grades
Doctor rerum politicarum (Dr. rer. pol.)
genehmigte

D i s s e r t a t i o n

vorgelegt von
Dipl.-Wirtschaftschem. Julia Hufnagel

List of contents

List of Figures

List of Tables

List of Appendixes

1 Introduction

In 2015, the United Nations proposed seventeen sustainable development goals (SDGs), also known as the Agenda 2030. The goals call for urgent, conjoint actions of every developed and developing countries and recognize that ending poverty and hunger must go hand in hand with health and economy improving strategies, while tackling climate change and nature preservation (United Nations, n.d.). Such complex global sustainability challenges cannot be solved by governance and technology alone, but rather demand the necessity of a broader cultural shift towards sustainability (Dhiman & Marques, 2016; Parodi & Tamm, 2018; Wamsler & Brink, 2018). Yet, what would it take for such a shift to develop? Aiming to answer this question, human beings "interiority" and "inner dimensions," such as the individual's mindsets, worldviews, values, and beliefs, receive more and more scholarly attention (Hedlund-de Witt, 2012; Hedlund-de Witt et al., 2014; Hedlund-de Witt, 2016; Hermes & Rimanoczy, 2018; Rimanoczy, 2013). For example, Hedlund-de Witt et al. (2014) showed that the worldviews of contemporary spirituality and inner growth are related to more sustainable lifestyles, while the worldview of secular materialism is related to less sustainable lifestyles.

In this vein, various authors postulate that a social change towards more sustainability can be manifested by a shift in human consciousness towards a more spiritual mindset (Carrol, 2004; Gupta & Agrawal, 2017; Hedlund-de Witt, 2011; Pruzan, 2008; Ulluwishewa, 2014). They stress the necessity of change in individual values and mindsets, in which responsibility and sustainability are not seen as rational and moral instruments for achieving economic goals, but rather form fundamental principles and independent values. Spiritual values such as interconnectedness and compassion are considered the basis of these principles (Jurkiewicz & Giacalone, 2004; Laszlo, 2020; Liu &

Robertson, 2011; Reave, 2005). Similarly, the contemporary discourse in business literature increasingly emphasizes the importance of spirituality for business sustainability (Laszlo et al., 2012; Laszlo, 2020; Pavlovich & Corner, 2014; Pruzan, 2008; Wamsler et al., 2018; Wamsler & Brink, 2018).

This cumulative dissertation attempts to explore how the individual's spirituality may be connected to business sustainability. Therefore, I carried out three studies on specific research gaps in the broad field of the connection between individual spirituality and business sustainability. Figure 1 gives an overview of the three studies included in this cumulative dissertation. The dashed lines show the focus of the studies, while the black lines show the relationships to business sustainability that have been shown in research before.

Figure 1. Three studies of this dissertation
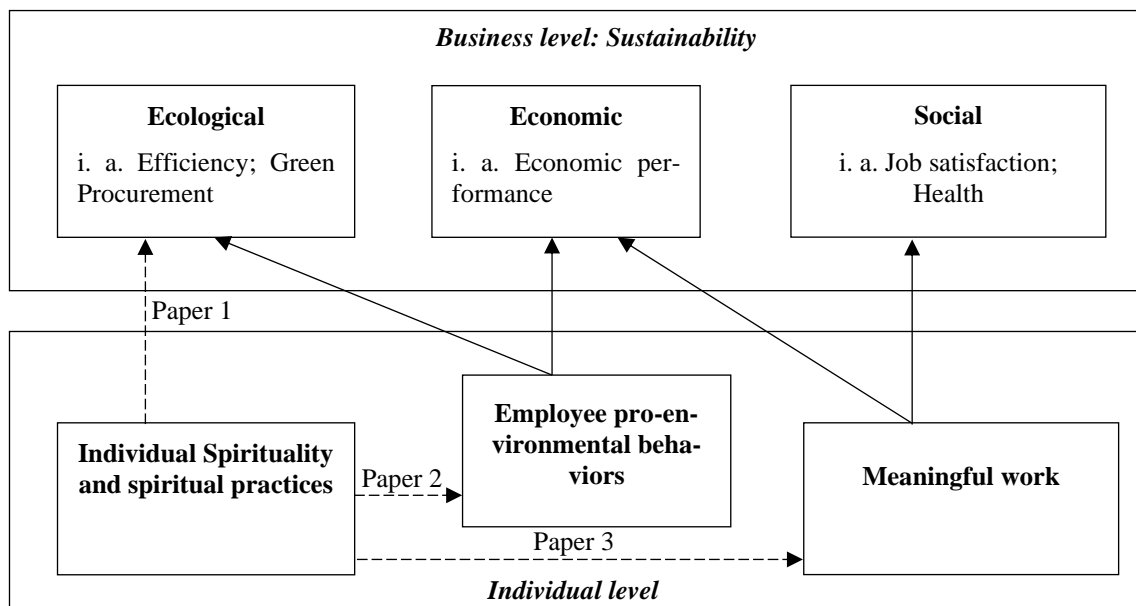
Paper one (chapter two) addresses the general connection between the individual's spirituality (Liu et al., 2011) and business sustainability (Spraul & Kiefhaber, 2018). The goal of this study was to gain an overview of the themes that are discussed in the related literature, to discover under which lenses of spiritual traditions spirituality is associated with business sustainability, and to integrate the previous scholarly work and build a cohesive

framework. In order to answer these questions, I applied the method of a systematic review on the connection between the individual`s spirituality and business sustainability (Aguinis et al., 2018; Denyer & Tranfield, 2009). Thus far, though the field is growing, no literature review has been undertaken that explores these important questions. As questions concerning spirituality and business sustainability are mainly discussed in the theoretical field of spirituality in business, this paper contributes to the literature stream of spirituality in business (Fry, 2003; Jurkiewicz & Giacalone, 2004; Neal & Biberman, 2004), addressing for example the *Journal of Management, Spirituality and Religion.*

Paper two and three focus on the individual level of spirituality and business sustainability. In paper two (chapter three), I address the spiritual practice mindfulness, a secularized, widely discussed Eastern spiritual practice that is gaining popularity in the Western business world (Glomb et al., 2015). Katharina Spraul co-authored this paper and a previous version has been published in a book chapter in the *Routledge Companion to Mindfulness at Work* (Hufnagel & Spraul) and has been presented on the *VHB (German Academic Association for Business Research) Autumn meeting Sustainability Management 2018* in Augsburg.

Mindfulness has its origins in the Buddhist philosophy (Brown et al., 2007). The concept describes a nonjudgemental, nonevaluative process of paying attention to what is happening internally and externally (Baer et al., 2008; Glomb et al., 2015). Several authors have connected the practice of mindfulness to sustainability (Siqueira & Pitassi, 2016; Wamsler et al., 2018) and associated it with compassion, human-nature connection, behavioral regulation (Wamsler et al., 2018), and therefore ethical and green living (Amel et al., 2009; Barbaro & Pickett, 2016; Kernochan et al., 2007). While in the global sustainability debate, the individual's knowledge-action or intention-action gap is widely discussed (Kollmuss & Agyeman, 2010; Tonglet et al., 2004), former research has found

that mindfulness can moderate the intention-behavior relationship in the context of physical exercise behavior (Chatzisarantis & Hagger, 2007). In paper two of this dissertation (chapter 3), we connect mindfulness to business sustainability in such a way that we hypothesize that mindfulness serves as a moderator between the intention and behavior relationship in the field of green employee behavior. Employee pro-environmental behavior was found to be an important antecedent of ecological and economic business sustainability, such as green procurement, and ecological efficiency (Boiral et al., 2015; Temminck et al., 2015; Unsworth et al., 2013). In order to test this hypothesis, we applied a quantitative prospective design, assessing variables at two points of time. This paper enhances the theoretical strands of mindfulness research (e.g. Journal *Mindfulness*), and employee green behavior (e.g. *Journal of Organizational Behavior, Journal of Environmental Psychology, Business Strategy and the Environment*).

Paper three (chapter four) was written in co-authorship with Katharina Spraul and a previous version has been presented in a research symposium of the *Management, Spirituality, and Religion Division* at the *Academy of Management Annual Meeting 2019*, Boston, USA. In this paper, in terms of spiritual practices, we focus on German part-time yoga teachers, elaborating the Eastern practice of yoga. Yoga has become increasingly popular in the Western world (Campbell, 2007). Though it is often understood as body postures and poses (Askegaard & Eckhardt, 2012), Hatha Yoga (postures and poses) is only one part of the spiritual philosophy advocated by Patanjali in the Yoga sutras 3,000 years ago (Corner, 2009). We connect yoga to the experience of meaningful work. Empirical research has linked meaningful work to job satisfaction and health (social sustainability; Allan et al., 2019; Arnold et al., 2007) as well as work engagement and performance (economic sustainability; Allan et al., 2019; Lee et al., 2017). We address the questions:

What were the motives to start the secondary job as a yoga teacher? Which job is perceived as more meaningful and why? How does teaching yoga affect the meaningfulness of the primary, organizational job? In order to answer these questions, we applied a mixed method design. On the one hand, we conducted narrative interviews with part-time yoga teachers. On the other hand, we asked these interviewees to rank and rate Rosso et al.'s (2010) seven meaningfulness mechanisms for their jobs (with which we calculated meaningfulness values of each job). With our research, we address gaps in research on meaningful work. Bailey et al. (2017) and Lysova et al. (2019) called for more qualitative studies, which should investigate and compare meaningful work in different contexts, such as occupational types, and organizations. Additionally, we foster the research on multiple jobholders, by studying the effect of a secondary job on the meaningfulness experience of the primary job (Campion et al., 2019; Caza et al., 2018). The paper fits into the research streams of work meaningfulness (e.g. Michaelson et al., 2014; Bailey et al., 2019; Lysova et al., 2019; *Journal of Business Ethics, Journal of Vocational Behavior*), multiple jobholders (e.g. Campion et al., 2019; *Journal of Management*), and spirituality in business (e.g. *Journal of Management, Spirituality, and Religion*).

This dissertation is structured as a collection of the three papers as outlined above. Afterwards, I conclude with final remarks.

References

Aguinis, H., Ramani, R. S., & Alabduljader, N. (2018). What you see is what you get? Enhancing methodological transparency in management research. *Academy of Management Annals*, *12*(1), 83–110. https://doi.org/10.5465/annals.2016.0011

Allan, B. A., Batz-Barbarich, C., Sterling, H. M., & Tay, L. (2019). Outcomes of meaningful work: A meta-analysis. *Journal of Management Studies*, *56*(3), 500–528. https://doi.org/10.1111/joms.12406

Amel, E. L., Manning, C. M., & Scott, B. A. (2009). Mindfulness and sustainable behavior: Pondering attention and awareness as means for increasing green behavior. *Ecopsychology*, *1*(1), 14–25. https://doi.org/10.1089/eco.2008.0005

Arnold, K. A., Turner, N., Barling, J., Kelloway, E. K., & McKee, M. C. (2007). Transformational leadership and psychological well-being: The mediating role of meaningful work. *Journal of Occupational Health Psychology*, *12*(3), 193–203. https://doi.org/10.1037/1076-8998.12.3.193

Askegaard, S., & Eckhardt, G. M. (2012). Glocal yoga: Re-appropriation in the Indian consumptionscape. *Marketing Theory*, *12*(1), 45–60. https://doi.org/10.1177/1470593111424180

Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., Walsh, E., Duggan, D., & Williams, J. M. G. (2008). Construct validity of the five facet mindfulness questionnaire in meditating and nonmeditating samples. *Assessment*, *15*(3), 329–342. https://doi.org/10.1177/1073191107313003

Bailey, C., Madden, A., Alfes, K., Shantz, A., & Soane, E. (2017). The mismanaged soul: Existential labor and the erosion of meaningful work. *Human Resource Management Review*, *27*(3), 416–430. https://doi.org/10.1016/j.hrmr.2016.11.001

Bailey, C., Yeoman, R., Madden, A., Thompson, M., & Kerridge, G. (2019). A review of the empirical literature on meaningful work: Progress and research agenda. *Human Resource Development Review*, *18*(1), 83–113. https://doi.org/10.1177/1534484318804653

Barbaro, N., & Pickett, S. M. (2016). Mindfully green: Examining the effect of connectedness to nature on the relationship between mindfulness and engagement in pro-environmental behavior. *Personality and Individual Differences*, *93*, 137–142. https://doi.org/10.1016/j.paid.2015.05.026

Boiral, O., Talbot, D., & Paillé, P. (2015). Leading by example: A model of organizational citizenship behavior for the environment. *Business Strategy and the Environment*, *24*(6), 532–550. https://doi.org/10.1002/bse.1835

Brown, K. W., Ryan, R. M., & Creswell, J. D. (2007). Mindfulness: Theoretical foundations and evidence for its salutary effects. *Psychological Inquiry*, *18*(4), 211–237. https://doi.org/10.1080/10478400701598298

Bunderson, J. S., & Thompson, J. A. (2009). The call of the wild: Zookeepers, callings, and the double-edged sword of deeply meaningful work. *Administrative Science Quarterly*, *54*(1), 32–57. https://doi.org/10.2189/asqu.2009.54.1.32

Campbell, C. (2007). *The Easternization of the West: A thematic account of cultural change in the modern era. The Yale cultural sociology series*. Paradigm Publ. https://www.destatis.de/DE/Themen/Arbeit/Arbeitsmarkt/Erwerbstaetigkeit/Publikationen/Downloads-

Erwerbstaetigkeit/broeschuere-arbeitsmark-blick-0010022189004.pdf?__blob=publication-File

Campion, E. D., Caza, B. B., & Moss, S. E. (2019). Multiple jobholding: An integrative systematic review and future research agenda. *Journal of Management*, *4*, 014920631988275. https://doi.org/10.1177/0149206319882756

Cardador, M. T., & Rupp, D. E. (2011). Organizational culture, multiple needs, and the meaningfulness of work. In N. M. Ashkanasy, C. P. Wilderom, & M. F. Peterson (Eds.), *The Handbook of Organizational Culture and Climate*. SAGE Publications.

Carrol, J. E. (2004). *Sustainability and Spirituality*. State University of New York Press.

Caza, B. B., Moss, S., & Vough, H. (2018). From synchronizing to harmonizing: The process of authenticating multiple work identities. *Administrative Science Quarterly*, *63*(4), 703–745. https://doi.org/10.1177/0001839217733972

Chatzisarantis, N. L. D., & Hagger, M. S. (2007). Mindfulness and the intention-behavior relationship within the theory of planned behavior. *Personality & Social Psychology Bulletin*, *33*(5), 663–676. https://doi.org/10.1177/0146167206297401

Clausen, T., & Borg, V. (2010). Do positive work-related states mediate the association between psychosocial work characteristics and turnover? A longitudinal analysis. *International Journal of Stress Management*, *17*(4), 308–324. https://doi.org/10.1037/a0021069

Corner, P. D. (2009). Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition. *Journal of Business Ethics*, *85*(3), 377–389. https://doi.org/10.1007/s10551-008-9776-2

Denyer, D., & Tranfield, D. (2009). Producing a systematic review. In D. A. Buchanan & A. Bryman (Eds.), *The Sage Handbook of Organizational Research Methods* (pp. 671–689). Sage. https://psycnet.apa.org/record/2010-00924-039

Dhiman, S., & Marques, J. (Eds.). (2016). *Spirituality and Sustainability*. Springer International Publishing. https://doi.org/10.1007/978-3-319-34235-1

Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*(6), 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001

Glomb, T. M., Duffy, M. K., Bono, J. E., & Yang, T. (2015). Mindfulness at work. *Research in Personnel and Human Resources*, *30*, 115–157. https://doi.org/10.1108/S0742-7301(2011)0000030005

Gupta, K., & Agrawal, R. (2017). Sustainable development and spirituality: A critical analysis of GNH index. *International Journal of Social Economics*, *44*(12), 1919–1939.

Hedlund-de Witt, A. (2011). The rising culture and worldview of contemporary spirituality: A sociological study of potentials and pitfalls for sustainable development. *Ecological Economics*, *70*(6), 1057–1065. https://doi.org/10.1016/j.ecolecon.2011.01.020

Hedlund-de Witt, A. (2012). Exploring worldviews and their relationships to sustainable lifestyles: Towards a new conceptual and methodological approach. *Ecological Economics*, *84*(0), 74–83. http://www.sciencedirect.com/science/article/pii/S0921800912003710

Hedlund-de Witt, A. (2016). Global warming calls for an inner climate change: The transformative power of worldview reflection for sustainability. In S. Dhiman & J. Marques (Eds.),

Spirituality and Sustainability (Vol. 5, pp. 199–214). Springer International Publishing. https://doi.org/10.1007/978-3-319-34235-1_13

Hedlund-de Witt, A., Boer, J. d., & Boersema, J. J. (2014). Exploring inner and outer worlds: A quantitative study of worldviews, eenvironmental attitudes, and sustainable Lifestyles. *Journal of Environmental Psychology*, *37*(0), 40–54. http://www.sciencedirect.com/science/article/pii/S0272494413000856

Hermes, J., & Rimanoczy, I. (2018). Deep learning for a sustainability mindset. *The International Journal of Management Education*, *16*(3), 460–467. https://doi.org/10.1016/j.ijme.2018.08.001

Hufnagel, J., & Spraul, K. The role of mindfulness in closing the intention-behavior gap in employee pro-environmental behavior. In *Dhiman (Hg.) 2020 – The Routledge Companion to Mindfulness at Work* (XX-XX).

Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, *49*(2), 129–142. https://doi.org/10.1023/B:BUSI.0000015843.22195.b9

Kernochan, R. A., McCormick, D. W., & White, J. A. (2007). Spirituality and the management teacher: Reflections of three buddhists on compassion, mindfulness, and selflessness in the classroom. *Journal of Management Inquiry*, *16*(1), 61–75. https://doi.org/10.1177/1056492606297545

Kollmuss, A., & Agyeman, J. (2010). Mind the gap: Why do people act environmentally and what are the barriers to pro-environmental behavior? *Environmental Education Research*, *8*(3), 239–260. https://doi.org/10.1080/13504620220145401

Laszlo, C. (2020). Quantum management: the practices and science of flourishing enterprise. *Journal of Management, Spirituality & Religion*, 1–15. https://doi.org/10.1080/14766086.2020.1734063

Laszlo, C., Brown, J. S., Sherman, D., Barros, I., Boland, B., Ehrenfeld, J., Gorham, M., Robson, L., Saillant, R., & Werder, P. (2012). Flourishing: A vision for business and the world. *Journal of Corporate Citizenship*(46), 31–51. http://search.ebscohost.com/login.aspx?direct=true&db=buh&AN=89184830&lang=de&site=ehost-live

Lee, M. C. C., Idris, M. A., & Delfabbro, P. H. (2017). The linkages between hierarchical culture and empowering leadership and their effects on employees' work engagement: Work meaningfulness as a mediator. *International Journal of Stress Management*, *24*(4), 392–415. https://doi.org/10.1037/str0000043

Liu, C. H., & Robertson, P. J. (2011). Spirituality in the workplace: Theory and measurement. *Journal of Management Inquiry*, *20*(1), 35–50. https://doi.org/10.1177/1056492610374648

Lysova, E. I., Allan, B. A., Dik, B. J., Duffy, R. D., & Steger, M. F. (2019). Fostering meaningful work in organizations: A multi-level review and integration. *Journal of Vocational Behavior*, *110*, 374–389. https://doi.org/10.1016/j.jvb.2018.07.004

Michaelson, C., Pratt, M. G., Grant, A. M., & Dunn, C. P. (2014). Meaningful work: Connecting business ethics and organization studies. *Journal of Business Ethics*, *121*(1), 77–90. https://doi.org/10.1007/s10551-013-1675-5

Neal, J., & Biberman, J. (2004). Research that matters: Helping organizations integrate spiritual values and practices. *Journal of Organizational Change Management*, *17*(1), 7–10. https://doi.org/10.1108/09534810410511260

Parodi, O., & Tamm, K. (2018). *Personal sustainability: Exploring the far side of sustainable development*. Routledge.

Pavlovich, K., & Corner, P. D. (2014). Conscious enterprise emergence: Shared value creation through expanded conscious awareness. *Journal of Business Ethics*, *121*(3), 341–351. https://doi.org/10.1007/s10551-013-1726-y

Pruzan, P. (2008). Spiritual-based leadership in business. *Journal of Human Values*, *14*(2), 101–114. https://doi.org/10.1177/097168580801400202

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, *16*(5), 655–687. http://www.sciencedirect.com/science/article/pii/S1048984305000718

Rimanoczy, I. (2013). *Big bang being: Developing the sustainability mindset*. Greenleaf Pub. http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=760627

Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, *30*, 91–127. https://doi.org/10.1016/j.riob.2010.09.001

Siqueira, R. P., & Pitassi, C. (2016). Sustainability-oriented innovations: Can mindfulness make a difference? *Journal of Cleaner Production*, *139*, 1181–1190. https://doi.org/10.1016/j.jclepro.2016.08.056

Spraul, K., & Kiefhaber, E. (2018). Nachhaltigkeitsmanagement. In M. von Hauff & T. Nguyen (Eds.), Nachhaltige Entwicklung. Fortschritte in der Nachhaltigkeitsforschung (pp. 33–54). Nomos. https://doi.org/10.5771/9783845287454-33

Steger, M. F., Dik, B. J., & Duffy, R. D. (2012). Measuring meaningful work. *Journal of Career Assessment*, *20*(3), 322–337. https://doi.org/10.1177/1069072711436160

Temminck, E., Mearns, K., & Fruhen, L. (2015). Motivating employees towards sustainable behaviour. *Business Strategy and the Environment*, *24*(6), 402–412. https://doi.org/10.1002/bse.1827

Tonglet, M., Phillips, P. S., & Read, A. D. (2004). Using the theory of planned behaviour to investigate the determinants of recycling behaviour: A Case Study from Brixworth, UK. *Resources, Conservation and Recycling*, *41*(3), 191–214. https://doi.org/10.1016/j.resconrec.2003.11.001

Ulluwishewa, R. (2014). *Spirituality and Sustainable Development*. Palgrave Macmillan.

United Nations. (n.d.). *Sustainable Development Goals*. Retrieved March 28, 2020, from https://sustainabledevelopment.un.org/?menu=1300

Unsworth, K. L., Dmitrieva, A., & Adriasola, E. (2013). Changing behaviour: Increasing the effectiveness of workplace interventions in creating pro-environmental behaviour change. *Journal of Organizational Behavior*, *34*(2), 211–229. https://doi.org/10.1002/job.1837

Wamsler, C., & Brink, E. (2018). Mindsets for sustainability: Exploring the link between mindfulness and sustainable climate adaptation. *Ecological Economics*, *151*, 55–61. https://doi.org/10.1016/j.ecolecon.2018.04.029

Wamsler, C., Brossmann, J., Hendersson, H., Kristjansdottir, R., McDonald, C., & Scarampi, P. (2018). Mindfulness in sustainability science, practice, and teaching. *Sustainability Science*, *13*(1), 143–162. https://doi.org/10.1007/s11625-017-0428-2

2 Spirituality and Business Sustainability – A Literature Review[1]

> Dear young people, I know that you can hear in your hearts the ever more anguished plea of the earth and its poor, who cry out for help and for *responsibility*, for people who will *respond* and not turn away.
>
> Pope Francis, 2019.

---

[1] This paper was written by Julia Hufnagel in single authorship.

Abstract

Global spiritual leaders call for a different, spiritual value-based economy, which relies on altruism and compassion. At the same time, the contemporary discourse on business sustainability increasingly emphasizes the importance of spirituality. However, research on the relationship between spirituality and business sustainability is highly fragmented and nebulous. To address this deficiency, I conducted a systematic literature review on the relationship between spirituality and business sustainability. Analyzing 28 articles, I aimed to answer the following questions: How can the literature on spirituality and business sustainability be thematically clustered? Under which lenses of spiritual traditions was spirituality associated with business sustainability in the literature? How can the literature on the relationship between spirituality and business sustainability be synthesized and integrated? Descriptively and thematically analyzing the articles, I classify the literature along spiritual values, spirituality in the workplace, spiritual leadership, and spiritual traditions. Thereby, I give an overview on the status quo of the literature on the connection between spirituality and business sustainability. Furthermore, I propose a model that integrates and synthesizes key findings, concluding with plenty of suggestions for future research.

2.1 Introduction

Several authors argue that wicked, poly-crisis, sustainability issues demand a change towards spirituality in the human consciousness and culture in addition to technological, or institutional changes (Carrol, 2004; Dhiman & Marques, 2016; Hedlund-de Witt, 2013, 2016). In the worldwide quest for sustainability, well-known global leaders call for a different, spiritual value-based economy, which relies on altruism, empathy, and compassion. His holiness, the Dalai Lama, wrote in the foreword of the book "Caring Economics": "It became increasingly clear that fundamental rethinking needs to take place in the field of economics. Economics needs to broaden its horizons. Questions of fairness and more equitable distribution as well as larger social and environmental impact need to be taken into account" (Singer & Ricard, 2015, x). Pope Francis only recently invited young economists and entrepreneurs worldwide for a week of exchange, inspiration and commitment. He called out to "correct models of growth incapable of guaranteeing respect for the environment, openness to life, concern for the family, social equality, the dignity of workers and the rights of future generations" (Pope Francis, 2019). Unfortunately, the event had to be postponed from March 2020 to November 2020 due to the Covid-19 pandemic.

Companies' activities influence the present and future and make a significant contribution to the sustainable development of economy and society (Gladwin et al., 1995; Schaltegger et al., 2006). In the business literature, the contemporary discourse increasingly emphasizes the importance of spirituality for business sustainability (Laszlo et al., 2012; Laszlo, 2020; Pavlovich & Corner, 2014; Pruzan, 2008; Wamsler et al., 2018; Wamsler & Brink, 2018).

However, in spite of conceptual claims that there might be a connection between spirituality and business sustainability, we do not know much about it. The literature remains

nebulous about the "how's" and is highly fragmented. First, studies have been undertaken on different levels, such as the connection between spiritual leadership and the organizational bottom line (e.g. Fry & Slocum Jr., 2008), or the relationship between worker's individual spirituality and individual green workplace behavior (e.g. Rezapouraghdam et al., 2018). Second, authors use the lense of different faith traditions and religions to study spirituality and its connection to business sustainability – and to some extent rely on different values that serve as a basis for spirituality, which can be quite confusing (e.g. Buddhism: Suriyankietkaew & Kantamara, 2019; Yoga: Pavlovich & Corner, 2014; Judaism: Grzeda, 2019). So far, as to my knowledge, no review has been undertaken and a cohesive framework, explaining the "how" of the relationship between spirituality and business sustainability, is missing. The goal of this study therefore was to review and integrate the literature on spirituality and business sustainability and gain an understanding of the themes that have been researched so far on different levels - as well as integrate them. Specifically, I aimed at answering the research questions:

1. How can the literature on spirituality and business sustainability be thematically clustered?

2. Under which lenses of spiritual traditions is spirituality associated with business sustainability in the literature?

3. How can the literature on the relationship between spirituality and business sustainability be synthesized and integrated?

In the following, I proceed with relevant definitions of important concepts for the review. First, I concentrate on sustainability and business sustainability, then focus on the spirituality in management literature, such as spirituality in general, spiritual intelligence, spiritual leadership, and spirituality in the workplace. Afterwards, I describe the applied

method of the systematic literature review, defining the search protocol and reduction of the literature as well as the coding structure and relevant established (deductive) and emerging (inductive) themes. The findings are organizeded around those themes (Hogg & Terry, 2000) and structure the literature on spirituality and business sustainability. I conclude with an integrative multilevel framework and suggestions for future research.

2.2 Theoretical background

2.2.1 Sustainable development and business sustainability

The concept of sustainable development was mainly formed in 1987 by Gro Harlem Brundtland, chairwoman of the world commission on environment and development at that time: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987, p. 43). In 1992, 178 nations committed themselves to the principles of sustainable development (Hauff & Kleine, 2014). Sustainable development is also understood as equal consideration of the ecological, social, and economic dimension (Hauff & Kleine, 2014). With the Triple Bottom Line, Elkington (1998) brought the global efforts towards sustainable development to the business level. A company therefore acts sustainably when it combines economic success, environmental preservation and social fairness. Though originally emerging from different contexts and times, the terms business sustainability, corporate sustainability, and Corporate Social Responsibility (CSR) are often used interchangeably (Fassin et al., 2011; Montiel, 2008). The Global Reporting Initiative (GRI) standards specify the three pillars of business sustainability for practicioners and make business sustainability more concrete (Global Reporting Initiative, n.d.). The standard primarily serves the purpose of sustainability reporting for organizations and provides information about positive and

negative contributions of a company to sustainable development. Economic sustainability aspects are published under standards 201 to 206. These standards address aspects such as economic performance, market presence and anti-corruption. GRI 301 to 308, the environmental standards, deal with environmental aspects of business sustainability. The subject areas concerned include materials, energy, water, waste, wastewater and biodiversity. Standards 401-419 deal with the social aspects of business sustainability such as occupational health and safety, non-discrimination, and local communities.

2.2.2 Defining spirituality

When investigating spirituality, questions about the relation to religion frequently arise. Religion, in general, is an exclusive concept, excluding those people from the possibility of salvation that do not belong to the specific religious group. The specific religion hereby considers itself to be the only path to god and liberation (Cavanagh, 1999). In contrast, spirituality is a universal concept, which includes everybody and is not dependent on acting upon particular belief systems and rituals of religious traditions (Karakas, 2010). Those traditions may provoke a gap between believers and non-believers instead of creating a connection and unity between them (Cavanagh, 1999; Kauanui, Thomas, Sherman et al., 2010). However, spirituality can be put into effect through religious practices (Mitroff & Denton, 1999) or more generally, be considered as a comprehensive concept that includes religiosity (Elkins et al., 1988; Kauanui, Thomas, Rubens et al., 2010; Liu & Robertson, 2011).

Exploring spirituality scientifically is bearing the problem of defining the concept. An intensive study of the literature shows a wide range of numerous definitions (for a composition of different definitions see for example Giacalone & Jurkiewicz, 2010). How-

ever, a consistent definition has not yet emerged, though numerous scientists from different disciplines have addressed the topic (Liu & Robertson, 2011). In the following, I will present two definitions as examples. Based on a literature review and interviews with people that were assumed spiritual, Elkins et al. (1988) define spirituality using nine factors. They include (1) the awareness of a transcendent dimension, (2) the search for meaning in life, and (3) the belief that life has meaning and purpose. Spiritual persons feel a sense of calling and an obligation towards life, while they (4) can see the sacred in ordinary, daily life. Furthermore, they are (5) not searching for satisfaction in material things, act (6) altruistic and (7) idealistic with a sense for social justice and a vision "to make the world a better place". A spiritual person is aware of (8) the tragic of human life, reaching a depth which results, paradoxically, in the valuation of life. Ultimately, spirituality (9) has an impact on the relationship to the self, others and nature, and that which is considered the highest (Elkins et al., 1988).

Liu and Robertson (2011) empirically found that the concept of spirituality is best captured by three correlated, yet distinct, factors: "interconnection with human beings," "interconnection with nature and all living things," and "interconnection with a higher power". Spirituality is considered to initiate a self-expansion, by which boundaries are expanded on an intrapersonal, interpersonal and transpersonal level. On an intrapersonal level, interconnection with oneself is achieved through self-reflection and awareness of oneself. On the interpersonal level, an interconnection with human beings, nature and all living things arises. The transpersonal extension results in a feeling of interconnection with a higher power. Liu and Robertson (2011) also acknowledge religiosity as part of their definition of the wider concept spirituality and can be captured through "interconnection with a higher power".

2.2.3 Spirituality in the management literature

During the last twenty years, the topic of spirituality gained attention in the management literature (Busenitz & Lichtenstein, 2019; Fornaciari & Dean, 2001; Kauanui, Thomas, Sherman et al., 2010; Neal & Biberman, 2004), which is mirrored in the foundation of the Academy of Management interest group *Management, Spirituality, and Religion* and the *Journal of Management, Spirituality, and Religion* in 2004 (Biberman & Altman, 2004). Additionally, several other journals have announced special issues on spirituality in management that have attracted the interest of the academic world (Astrachan et al., 2020; Boal & Hirsch, 2000). Different concepts characterize the "spirituality in business"-landscape. The concept of "work as a calling" – compared to "work as a career" represents a good example for an applied characteristic of spirituality. Work is not merely used to satisfy individuals' own needs, rather to go beyond selfish principles (Ashar & Lane-Maher, 2004; Fry & Slocum Jr., 2008). Through the work a transcendent meaning is experienced, giving it a new meaning and sense (Paloutzian et al., 2010).

With regard to business sustainability, spiritual intelligence, spirituality in the workplace and its extension spiritual leadership are especially important (Fry & Cohen, 2009; Stead & Stead, 2014). Spiritual intelligence can be defined as a set of abilities: 1) The capacity to transcend the physical and material; 2) The ability to experience heightened states of consciousness; 3) The ability to sanctify everyday experience; 4) The ability to utilize spiritual resources to solve problems (Emmons, 2000a, 2000b). Spiritual intelligence is therefore different from spirituality as it needs to be adapted and used in everyday life, being defined as "adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" (Emmons, 2000b, p. 59). With spiritual intelligence, man has access to the deeper meaning of life, it helps in everyday life in order to answer questions such as: "Who am I?" and "What is really important?" With this intelligence, human

actions and the whole of life can be placed in a larger, richer, meaningful context. People can use this intelligence to find out whether an action or a path in life is more meaningful than another, also in relation to their own work or a company (Emmons, 2000b; Vaughan, 2002; Zohar & Marshall, 2000; Zohar & Marshall, 2004). Through spiritual intelligence one becomes aware not only of oneself, but also of the interconnection with the transcendent, with others, with earth and all life (Collins, 2010). Spiritual intelligence allows people to play with boundaries, it allows them to think outside the box, to consider possibilities that do not yet exist. It is a transformative intelligence that allows a paradigm shift and can dissolve old patterns of thought (Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2004).

The basic idea behind spirituality at the workplace is that workers have spiritual needs – similar to physical, mental and emotional – that they bring to work (Duchon & Plowman, 2005). On an individual level, the state of spirit at work "involves physiological arousal, positive affect, a belief that one's work makes a contribution, a sense of connection to others and common purpose, a sense of connection to something larger than self, and a sense of perfection and transcendence" (Kinjerski & Skrypnek, 2004, p. 26). When firms do not recognize the importance of this state and employees' spiritual needs and declare them to be inappropriate, employees feel cut off from their source of creativity and may experience a dispartment between their private and organizational life (Ungvri-Zrnyi, 2014). Addressing the organizational level, Jurkiewicz and Giacalone (2004) define spirituality in the workplace as a framework of organizational values (benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, trust) rooted in the organizational structure. Those values support employees' experience of transcendence at work, thereby the feeling of interconnection with others is strengthened and the feelings of wholeness and joy can arise (Giacalone & Jurkiewicz, 2003).

Regarding the definition of workplace spirituality, Milliman et al. (2003) differ between three levels. At the level of the individual stands meaningful work. Work shall give the employee a deeper meaning and sense by liking and appreciating the work and getting something back from it. At the group level stands the sense of community. Employees feel connected, support each other and have a shared purpose. On the organizational level, spirituality means the orientation on organizational values. Employees feel a connection to the goals, identify themselves with the values and in return, the organization cares about their employees.

Another term, which is frequently used in the management literature and is drawing a more holistic picture is "spiritual leadership" (Fry, 2003, p. 693). The spiritual leader's inner life (spiritual practice) nourishes their hope/faith, altruistic love, and a vision. The vision is based on the satisfaction of stakeholder interests. Through this vision, employees feel a sense of calling, have the feeling their life has meaning and feel they can make a difference. Additionally, this vision constitutes the basis for an organizational culture, which is based on altruistic values like honesty, compassion, trust, and mutual appreciation. This culture creates a sense of community and a feeling of understanding and support. Motivated and inspired by a stakeholder focused vision and a value culture (Fry & Slocum Jr., 2008), resilient and trusting teams emerge, who give their best to live the vision and perform at their best (Fry, 2003). With its components "meaningful work," "sense of community," and "value culture," spirituality at the workplace (Milliman et al., 2003) can be considered as a part of spiritual leadership (Fry, 2003).

2.3 Methodology

2.3.1 Research protocol

For the systematic literature review, I followed the procedure proposed by Denyer and Tranfield (2009) and integrated the more recent approaches of Aguinis et al. (2018), Bossle et al. (2016), and Klewitz and Hansen (2014). The whole procedure is illustrated in Figure 1. In the first step of the procedure, I defined the research questions as follows: How can the literature on spirituality and business sustainability be thematically clustered? Under which lenses of spiritual traditions is spirituality associated with business sustainability in the literature? How can the literature on the relationship between spirituality and business sustainability be synthesized and integrated? The common sources to browse for literature are Web of Science, Scopus and Google Scholar (Aguinis et al., 2018). The free database Google Scholar normally offers the highest amount of search results as it also includes non-scholarly sources (e.g. newsletters or course syllabi) and, sometimes, it lists the draft version of a paper and the official published version separately (Lasda Bergman, 2012; Levine-Clark & Gil, 2008). As I focused on peer-reviewed journals (following Aguinis et al., 2018), I excluded the use of Google Scholar. Furthermore, Levine-Clark and Gil's (2008) comparison showed that the Scopus database contains a wider, more comprehensive range of journals and hence "it detects slightly more citations and may be a stronger database than Web of Science for economics and business" (p. 45). As a result, I conducted the search only in the database Scopus as it covers the different topics of management, sustainability, environmental economics, and social sciences. My search string was: sustainab* AND (spiritual* OR interconnect* OR transcend*) AND (organizatio* OR corpor* OR work* OR business* OR manage*), which I searched for in title, abstract, and key words. I applied asterisks to guarantee that words with different endings are included, for example "spirituality," "spiritual intelligence," and others. To

identify relevant articles among the search results, I undertook two steps in order to reduce the amount of articles. First, following Aguinis et al. (2018), I solely included academic peer-reviewed journal papers that were written in English. My initial search conducted in January 2020 yielded 1,960 journal articles. In a second step, keeping the focus on my research question, I included several research disciplines and excluded studies from different irrelevant research disciplines (e.g., mathematics, computer science, chemistry, please find the list in Appendix 1) as well as duplicates (which was only one as I relied on solely one database). With these two steps, the original list of 1,960 journal articles was reduced to 946 articles that build the C-List (Klewitz & Hansen, 2014). On the basis of a title-and-abstract analysis with respect to the defined inclusion and exclusion criteria (see Appendix 2), this C-list was reduced to 84 articles (B-list). Together with my research assistant, I analyzed the B-list in depth (title, abstract, full text) iteratively and categorized them in three different classes ("in," "maybe," and "out"). In order to not exclude relevant articles due to personal bias, we enhanced the accuracy of our sorting process by calibrating our results for the first ten papers in the sample (Aguinis et al., 2018). We coincided on ninety percent of the cases right away and – in the team – ran a more detailed analysis of the articles with disagreement. This process helped us to get a better understanding for relevant literature (regarding my research questions) and enabled us to sort the articles more precisely. We went on with that calibrating process and finally eliminated another 56 articles because they did not adequately fit my research question. The main reason for content filtering was a missing relationship to business or sustainability. I could not access eight papers from the journal *Purusharta*, even after contacting the editor of the journal. Additionally, we added eight articles from a manual search. Therefore, I searched the most promising papers forward and backward and added

papers from earlier, unstructured searches. Finally, 28 articles constitute the A-list I used for my analysis.

The articles in the A-list were considered in the following descriptive and thematic analysis. The descriptive analysis incorporated the distribution per year and journal, research streams, and methodology. The thematic analysis was conducted as a content analysis (chapter 2.3.2).

Figure 2. Design of the research protocol

Resulting number of articles	Research Processes
	Formulating the research question: 1. How can the literature on spirituality and business sustainability be thematically clustered? 2. Under which lenses of spiritual traditions is spirituality associated with business sustainability in the literature? 3. How can the literature on the relationship between spirituality and business sustainability be synthesized and integrated?
	Identify data base: Scopus
	Determine keywords: sustainab* AND (spiritual* OR interconnect* OR transcend*) AND (organizatio* OR corpor* OR work* OR business* OR manage*) Source type: Peer-reviewed academic journal Language: English
Search results (January 2020): 1960	
	Filtering duplicates and thematic categories (see Appendix 1)
C-List: 946	
	Title/abstract filtering regarding the determined inclusion/exclusion criteria (see Appendix 2)
B-List: 84	
	Full text filtering regarding the determined inclusion/exclusion criteria (see Appendix 2)
A-List: 28	
	Removing papers with no access (-8) and adding a manual search (+8)

Note. Own elaboration based on Aguinis et al., 2018, Bossle et al., 2016; Denyer & Tranfield, 2009; Klewitz & Hansen, 2014.

2.3.2 Preliminary and emerging themes

With the final sample of the A-list, I conducted a content analysis (Kuckartz, 2014), in which I built the codes deductively as well as inductively. In order to gain an understanding of the covered topics in the A-list I started with a set of codes that included method, country/context, studied object, investigated phenomenon/independent variable, and dependent variable. After analyzing half of the papers with respect to these codes, I could detect some reoccurring themes such as spiritual values, workplace spirituality, and spiritual leadership. Furthermore, some papers argued very much relying on the different spiritual traditions. I integrated those inductively emerging themes as additional codes into the coding structure. The final coding structure can be found in Appendix 3. Appendix 4 gives an overview of the papers of the A-list, including theme, authors, journal, title, method, studied object, and country.

2.4 Descriptive analysis

Following other systematic literature reviews (Klewitz & Hansen, 2014; Seuring & Müller, 2008), I provide the background for the subsequent theoretical analysis with the descriptive analysis, describing formal aspects of the assessed papers including distribution per year, distribution in different journals and applied methods.

The distribution per year of the articles in the A-list shows that the connection between spirituality and business sustainability is of increasing interest to academic researchers. The field is rather young, with single studies between 1996 and 2008 and an upsurge in publications since 2009 (see Figure 2). 18 of the 28 studies in my A-list were published between 2017 and 2019.

Figure 3. Distribution of articles per year
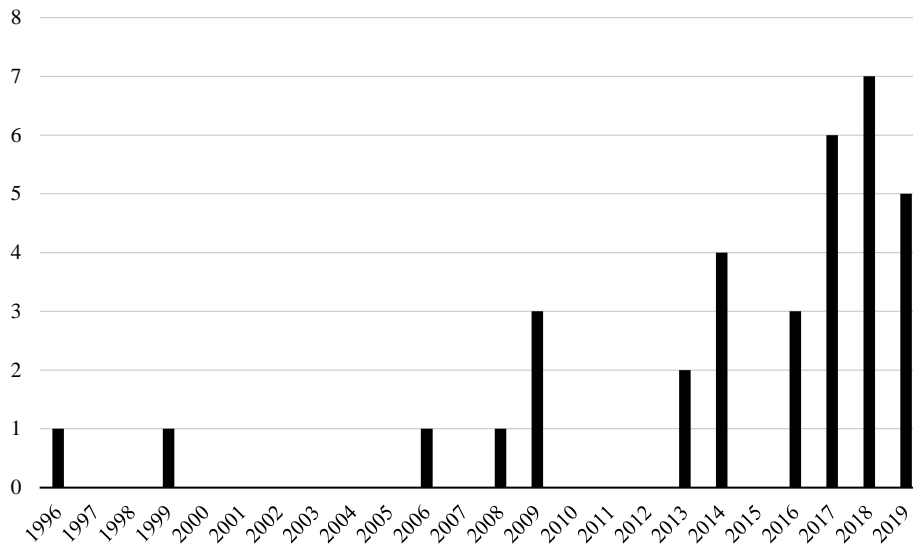
The 28 articles stem from 18 different journals. Five of these journals provide more than one article (see Figure 3). *Journal of Management, Spirituality, and Religion* and *Journal of Business Ethics* discuss ethical and spiritual issues in business, whereas *Journal of Human Values* has a wider scope, and traditionally focuses on values of individuals, organizations and societies.

Figure 4. Distribution of articles in different journals
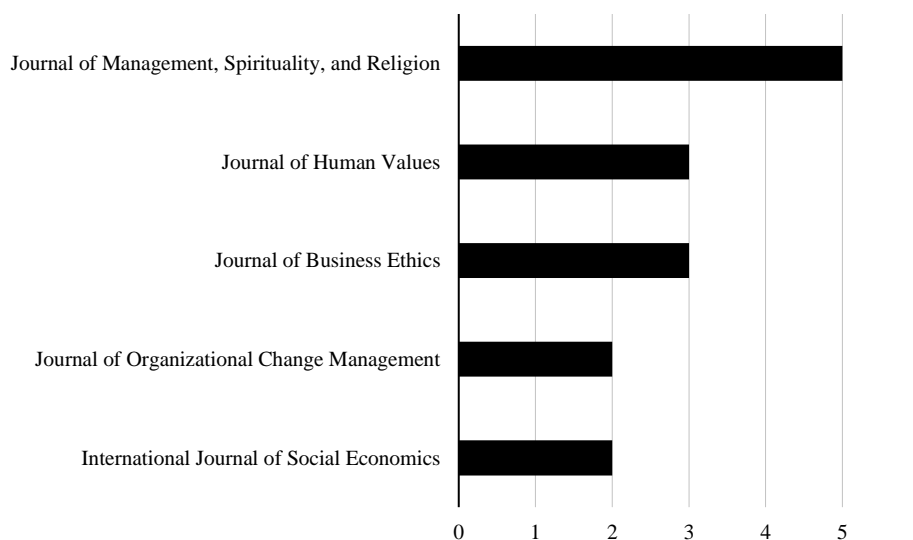
Note. The listed journals represent those journals that published more than one article of my A-list.

For the analysis of the maturity level, I distinguish between different phenomena investigated in the studies. Three articles in the field of workplace spirituality and employee green behavior use a quantitative methodology, thus it may be concluded that those fields are mature research topics (Edmondson & McManus, 2007), with established scales for workplace spirituality and employee green behavior. However, the majority of articles apply a conceptual (16) or qualitative (8) methodology (see Table 1), meaning that literature on the role of spirituality for business sustainability is still in a nascent, immature stage (Edmondson & McManus, 2007).

Table 1. Overview of the applied methodology

Methodology	Number of articles
conceptual	16
literature review	1
qualitative/ Case study	5
qualitative/ several interviews	3
quantitative	3
mixed method	0

Taking the distribution in journals and maturity level of the analyzed papers into account, I come to the conclusion that the literature on spirituality and business sustainability is – as Adams et al. (2016, p. 187) would phrase it (in another research context): "widely distributed, of variable quality, immature and skewed."

In the next section, I present the findings of my study, structured around the themes of my analysis and the coding structure (chapter 2.3.2).

2.5 Thematic analysis

2.5.1 General relationship between spirituality and business sustainability

One of the oldest example that connects spirituality in business and business sustainability here is (Cavanagh, 1999), who – back then – watched "a dramatic increase in interest in spirituality among both practicing managers and academics". He concluded with some positive features of the spirituality in business movement, including an optimistic worldview that assumes that the world can become a better place, and a commitment to sustainable development.

Only recently, Mohd Zawawi and Abd Wahab (2019), took also a general lens, but more comprehensively. Relying on different theories such as spiritual leadership theory (Fry, 2003, 2005) and other psychological and organizational theories, they argue conceptionally that the "void of soul" (Mohd Zawawi & Abd Wahab, 2019, p. 397) in the triple bottom line shall be filled with the inclusion of "corporate spirituality" into it. Corporate spirituality in the authors' definition includes spiritual intelligence, spiritual leadership as well as spirituality in the workplace and shall be the fourth dimension of a "quadruple bottom line," next to economic, social, and ecological sustainability.

Thaker (2009) argues that integrating a spiritual perspective and cultivating spiritual qualities and a vision in the individuals making up an organization leads to a broader, long-term focus and fosters business sustainability. The author proposes a "down to earth" approach for spirituality in business and claims that "practical compassion" will help to take up the long-term sustainable approach. The author poses that practical compassion has different pathways on different levels and can therefore be measured with well-known performance measurement frameworks and models: Balanced Scorecard, Human Capital Index, Human Resource Accounting, Accountability Scorecard, or Triple bottom line.

Therefore, the author sees business sustainability as a way to enact "practical compassion" – spirituality in action.

2.5.2 Workplace spirituality and individual workplace behavior

On the individual level, workplace spirituality can be associated with individual sustainability behavior in business.

Rezapouraghdam et al. (2018) investigated the relationship between workplace spirituality (Milliman et al., 2003) and organizational citizenship behavior for the environment. The authors undertook a quantitative study with 280 employees from North Cyprus hotels and received empirical support for their hypotheses that 1) workplace spirituality is significantly associated with employees' organizational citizenship behavior for the environment, and 2) connectedness serves as a mediator of the relationship between workplace spirituality and organizational citizenship behavior for the environment, while 3) environmental awareness moderates this relationship. In their conceptual study, Rezapouraghdam et al. (2019) go further and discover propositions on the connection between workplace spirituality and individual employee pro-environmental behaviors. They argue that 1) workplace spirituality will positively influence employee pro-environmental behaviors and this relationship will be mediated by 2) a connection to nature, people, planet and organization, 3) biospheric and altruistic values, and 4) empathy and compassion.

In their quantitative study with 233 representative employees of Pakistan and Indian SMEs, Iqbal et al. (2018) build upon Rezapouraghdam et al.'s (2018) work and empirically show that workplace spirituality significantly mediates the relationship between perceived job characteristics and organizational environmental sustainability. They extend

the research on workplace spirituality and business sustainability in so far as they 1) propose workplace spirituality as a mediator but more importantly 2) introduce organizational sustainability as a dependent variable, whereas up to their study, workplace spirituality was associated with variables on the individual level.

Lee et al. (2014) propose a conceptual integrative model providing propositions related to workplace spirituality within the emotional labor context of service organizations. They propose that on the one hand, workplace spirituality values such as respect, humanism, integrity, and an ethical organizational climate can buffer the negative effects of emotional labor through employee satisfaction and organizational commitment. On the other hand, workplace spirituality can positively influence customer satisfaction and loyalty, and also organizational performance and sustainability directly through its workplace spirituality values and ethical climate, and indirectly through employee satisfaction and commitment and customer satisfaction and loyalty. Specifically, the authors make the following propositions with regard to business sustainability: First, workplace spirituality values of respect, humanism, and integrity positively mediate the relationship between workplace spirituality and organizational sustainability. Second, an ethical climate positively mediates the relationship between workplace spirituality and organizational sustainability, and third, increased employee satisfaction and commitment is positively associated with organizational performance and sustainability. The authors provide conceptual arguments for those propositions, but it remains unclear, whether these are specific for the service sector.

2.5.3 Spiritual values and business sustainability

Though different faith traditions are discussed in the articles I subsumed under this theme, the basic argument of the authors was similar: spiritual values foster business sustainability.

Atterhed (1996) illustrates his journey of studying different approaches to sustainability: the inner and the outer approach. He engages in both the Swedish "The natural step" movement and the Indian "Management by Human Values" movement. While the outer, "the natural step" approach, tends to focus on guidelines of what to do in order to enable sustainable development, the inner, "Management by human values" approach aims to build an inner value-framework for sustainable development. The approach teaches universal values, about which saints, sages, ancient philosophers, and wise man and women agree to foster a mindset that enables sustainability and sustainable development, e.g. gratitude, contentment, cooperation, forgiveness, generosity, simplicity, patience, transparency, charitableness. Those values stand in contrast to certain dis-values that foster the unsustainability of our modern society, e.g. envy, greed, competition, anger, vindictiveness, complexity, arrogance, crookedness, vanity. Atterhed (1996) concludes conceptually that both approaches are complementary and can support each other, as a sustainable society needs both: right action in the outer world, but also a value-based inner world that leads to sustainability-oriented decisions of individuals.

Kovács (2017) explores and compares the core operating values of Catholic and Buddhist entrepreneurs by applying a qualitative approach. First, the author discusses and maps distinct Catholic and Buddhist values. He concludes that Catholic values relevant in business are: human dignity, truth, justice, solidarity, subsidiarity, freedom, charity, fraternity, common good, frugality, trust and responsibility, whereas Buddhist values relevant in business are: simplicity, non-violence, compassion, moderation, wisdom, responsibility,

well-being, mindfulness, creativity, interconnectedness, generosity, contentment and genuine care. Then, Kovács (2017) conducts semi-structured interviews with 22 Buddhist and Catholic Hungarian entrepreneurs, and analyzed the interview data using the discovered spiritual values (see above) as a deductive coding scheme. He clusters the values of both traditions into value dimensions: (i) the ontological conceptions (Catholic: human dignity and truth; Buddhist: interconnectedness of all sentient beings), (ii) procedural aspects, how things are done in business (Catholic: justice, responsibility, subsidiarity, trust, charity, frugality, freedom; Buddhist: moderation, simplicity, generosity, contentment, mindfulness, wisdom, non-violence, creativity) and (iii) the other-directedness of business activities (Catholic: solidarity, fraternity, common good; Buddhist: compassion, genuine care, well-being, and responsibility). Kovács (2017) reduces the Catholic values to (i) human dignity, (ii) justice, and (iii) solidarity and the Buddhist values to (i) interconnectedness, (ii) moderation, mindfulness, and (iii) compassion and finds that entrepreneurs from both traditions are actually lead by those value spheres. The author concludes that Catholic and Buddhist values may serve as inspirations of genuine ethical behavior in business, and therefore promoting those values may establish business sustainability.

Mohapatra and Verma (2018) conducted a case study with the Tata enterprise (India) with the goal of discovering the causal mechanism between spirituality and sustainable business. The authors conclude that Tata's sustainability has its origins in spiritual family values from the Zoroastrian faith. The founder of Tata was dedicating his business life to the principles of good thoughts, good words, good deeds (*Humata*, *Hukhta* and *Hvarshta)*. In times where the stakeholder concept was unknown, he applied his sense of interconnectedness to stakeholder relationships, giving back to the people "what came from the people"… "many times over" (Mohapatra & Verma, 2018, p. 158). According to the au-

thors, the founder's commitment to employees, customers, owners and shareholders, suppliers and competitors, as well as government, community and environment, has its origin in the founder's spirituality.

Zsolnai and Illes (2017) discuss three examples of spiritual businesses inspired by different faiths: Organic India (Hinduism), Economy of Communion (Christian), and Triodos Bank (Anthroposophy). Organic India has specialized on the whole value chain of certified organic foods, especially teas, and (ayurvedic) supplements. Their vision is a holistic sustainable business that fosters human well-being and respects all beings and Mother Nature, whereas providing a steady livelihood for farmers in India. Economy of Communion is an initiative of the Catholic movement "Focolare" (North American Economy of Communion Association, n.d.) with the vision of serving the poor and the needy. Instead of focusing purely on the benefit of the owner, the 800 businesses around the world that engage in the initiative follow three principles regarding the sharing of profits: 1) reinvest profits in order to create new jobs; 2) supporting the creation of a culture of communion; 3) direct donation to the poor. The goal of the initiative is restoring the dignity of persons and communities. Triodos Bank, a pioneer in sustainable ethical and sustainable banking, has the vision of banking for positive social, environmental, and cultural change. The bank reaches this vision by screening their investments according to economic, social and environmental criteria in order to invest into community development and sustainability projects. Zsolnai and Illes (2017) critique the materialistic model of modern mainstream business, as the so-called "rational management model" often produces non-rational outcomes for society, nature and future generations. The authors acknowledge that spiritual business models may activate an intrinsic motivation of economic actors to apply multidimensional ways of measuring success – not defined by profit and growth, but by a broader set of spirituality-inspired values.

2.5.4 Spiritual leadership and strategy and business sustainability

Fry (2003; Fry, 2005) pictures the relationship between spirituality and business sustainability with spiritual leadership. The initial point of his theoretical model is a vision whose fundamental part is the inclusion of stakeholders, thus building the foundation for CSR activity. Employees work with endurance to reach the goals because they commit themselves to this vision motivated by the sense of calling and belonging. The results are business sustainability, increased productivity and an increased employee satisfaction (Fry, 2005; Fry & Egel, 2017; Fry & Slocum Jr., 2008). Wahid and Mustamil (2017) tested the model with 65 employees in the Malaysian telecommunication context and could find empirical evidence for both – the whole model and individual hypotheses. Spiritual leadership positively affects employees' spiritual well-being (calling, membership); Spiritual well-being positively affects business sustainability (and other organizational variables); and spiritual leadership affects business sustainability (and other organizational variables) through spiritual well-being. Lenka and Tiwari (2016) propose conceptually a similar model as outlined by Fry (2003; Fry, 2005), which they call "resonant leadership style". The leadership style is based on the Indian culture, spiritual beliefs, and ethical practices, which leads the leader to be positive, show compassion, have a vision, and act altruistic. The authors propose that this leadership style contributes to business sustainability. However – as compared the spiritual leadership model proposed by Fry (2003; 2005) – this leadership style leads to the creation of a shared vision and value congruence across all organizational hierarchies. In turn, the shared vision creates a meaningful life and marks a difference among competitors, contributing to business sustainability. The proposed model looks like a small, less conceived version of the original spiritual leadership model (Fry, 2003, 2005).

Using a qualitative design of 13 interviews with business founders who come from different faith traditions in Sri Lanka, Fernando and Jackson (2006) also explored the concept of spiritual leadership. The interconnection with a transcendent dimension can be a source of inspiration and guidance and has a great impact on decision making (Fernando & Jackson, 2006). Regarding business sustainability, Fernando and Jackson (2006) found that founders who act according to spiritual principles feel a strong obligation towards their employees and stakeholders (Fernando & Jackson, 2006).

According to Stead and Stead (2014), spiritual business leaders are necessary for a transformation towards business sustainability because sustainability is deeply rooted in the belief that human beings and nature are sacred. The authors argue conceptually that leaders can create long-term sustainability strategies by the means of visions, deeply rooted values and spiritual resources (Stead & Stead, 2014). Those spiritual resources are spiritual intelligence and spiritual capital (Stead & Stead, 2014). Spiritual intelligence as a transformative intelligence can have a transforming effect on the organization (Stead & Stead, 2014). This transformation can result in the creation of spiritual capital, a type of wealth which is not the outcome of the achievement of short-term goals. The sustainability-oriented core competencies spiritual intelligence and spiritual capital are difficult to imitate, valuable, rare, non-substitutable, causally ambiguous and socially complex (Stead & Stead, 2014). These are the criteria of resources according to the Resource Based View which lay the groundwork for business success (Barney, 1991).

Barron and Chou (2017) incorporate spirituality into the strategic planning process of firms. They rely on four stages of the strategy process: 1) Establishment of vision and mission; 2) Assessments of environmental conditions; 3) Formulation and selection of strategic alternatives; 4) Strategic implementation and controls. The authors define four crucial elements of firm spirituality: transcendence, an inexhaustible source of will, a

basic and supreme power, and interconnectedness and oneness (Mitroff & Denton, 1999). In stage 1), the organization shall rely on the spiritual aspect of transcendence, understanding that a firm's reputation and impact is not limited to its lifetime. Integrating the aspect of transcendence into the vison and mission formulation means to consider incorporating continuous benefits that are experienced by the firm and community during and after the firm's physical life. With the inexhaustible source of will, firms are able to create sustainability through the process of continuous learning in stage 2). The inexhaustible source of will can foster the firm's motivation to improve their sustainability performance, finding products and/or services devoted to the well-being and welfare of the broader environment. In stage 3) the recognition of a basic and supreme power helps to integrate a perspective of boundarylessness and limitlessness and allows strategic leaders to formulate strategic alternatives that go beyond the presumed ability of the firm. In stage 4), by viewing their firms as elements of the broader community, interconnectedness and oneness helps strategic leaders to recognize their obligation towards the community, the public good, and the environment.

2.5.5 Spiritual traditions and business sustainability

Buddhism and business sustainability. Buddha's central teachings are the four noble truths: "1) There is suffering in the world. 2) There are conditions for suffering to arise. 3) Realization of the ultimate truth ends suffering. 4) There is a way to end suffering, namely the Eightfold Path of right understanding, right attitude, right speech, right action, right livelihood, right effort, right awareness and right meditation" (Titmuss, 1995, p. 158). As outlined in this chapter, several authors of my sample relied on the four noble truths, or on ethical considerations from the eightfold path.

Wamsler et al. (2018) explore the current role of mindfulness in sustainability science, practice, and teaching by means of a qualitative literature review. Though mindfulness-based responses to environmental challenges are being increasingly promoted and with this development, notions such as the "mindfulness revolution," "contemplative environmental practice," "contemplative practice for sustainability," and "ecological mindfulness" have emerged, little sustainability research addresses mindfulness. However, the authors conclude with patterns and core conceptual trajectories of the mindfulness–sustainability relationship for which they found scientific support. Accordingly, mindfulness positively influences seven spheres that can be considered to influence the business world: (1) subjective well-being; (2) the activation of (intrinsic/ nonmaterialistic) core values; (3) consumption and sustainable behaviour; (4) the human–nature connection; (5) equity issues; (6) social activism; and (7) deliberate, flexible, and adaptive responses to climate change.

Suriyankietkaew and Kantamara (2019) dig deeper in taking a Buddhist lens to investigate the relationship between spirituality and business sustainability, conducting a case study with a company from Thailand. Taking a perspective of an economy that refers to the Buddhist noble eightfold path, Suriyankietkaew and Kantamara (2019) argue that a "sufficiency thinking" with an anti-greed focus can be applied to business and will lead to business sustainability. In their case study, they could show that ethics and morality (consistent with right speech, right action, and right livelihood from the eightfold path), knowledge and learning (consistent with right understanding and right thought), moderation (right livelihood), reasonableness (right thought and right mindfulness), resilience (right effort) are principles that can be applied in business and lead to business sustainability.

Scherer and Waistell (2018) pick up on Purser and Milillo's (2015) notion that mindfulness in the business world is currently reduced to a self-help technique and individual stress reduction measures. This reduction leads to an acceptance of all kinds of circumstances and counteracts a questioning and challenging of organizational practices and toxic environments that produced the stress in the first place. However, the Buddhist concept of "right mindfulness" is not ethically neutral – it serves to gain insight on causes and conditions of suffering, such as greed, hatred and the delusion of an independent self. Those conditions are mirrored in the capitalist business world with its values of profit maximization, economic materialism, competitiveness, and individualism. Scherer and Waistell (2018) dig deeper into that critique of contemporary corporate mindfulness and propose communist systems as an alternative for capitalism, as capitalist greed ignores the Buddhist wisdom of "non-duality" – the understanding that all things are interpenetrated and interdependent. According to the authors, capitalism with its dominance of private owners of capital emphasizes individualism and is therefore incompatible with the "non-self" of Buddhism – the non-discrimination between self and others that leads to understanding and compassion. Contrary, communism shares the goals of analyzing and alleviating human suffering and non-individualism. Following up their conceptual discussion, the authors conducted a case study in which they investigated mindfulness in action within the Thai Asoke movement, a community founded with the goal of living according to the noble eightfold path. The motto "Consume Little, Work Hard, and Give the Rest to Society" shall contradict consumerism and capitalism. The Asoke movement villages practice "right livelihood" in a self-sufficient economy, relying on organic agriculture. Asokans, people that live in the communities, are called to live in mindful moderation, without luxury, in small houses, and with one vegan meal per day. The movement

offers an alternative anti-consumerist community, attracting those disillusioned with materialism by offering them a close-knit community and simplicity. Also engaging in social change, the movement produces multi-media content about the Buddhist teaching, and popularizing vegan diet, recycling, or alternative education systems. "Asoke goodwill markets" are non-profit markets, where goods, services, time, and labor are shared, free, or sold price below or at cost. At those markets, Asokans practice giving rather than greed. Scherer and Waistell (2018) see the Thai Asoke movement as an example of how communal principles can operate in such idealistic work-based communities, however, find that the approach is generalizable to any organization, of whatever size, sector, or context – "but only providing that such organizations mindfully critique and distance themselves from capitalism" (p.14). Scherer and Waistell (2018, p. 15) conclude:

> This is the reason why we have written this paper: to develop a mindfulness that is detached from capitalism (not supporting it), a socially-aware and-responsible approach – a Buddhist socialist mindfulness, perhaps – that goes beyond a blithe recognition of "stakeholders" to a full acceptance of our interdependence.

Abeydeera et al. (2016) conducted a qualitative study with 25 managers involved in sustainability initiatives in business organizations in Sri Lanka. They focused on connections between Buddhism and sustainability and in how far the managers were able to act according to Buddhist philosophy at work. The authors found that most sustainability managers were aware of the connection between Buddhism and sustainability issues. However, Buddhist values, though typically framing managers' private moral positions on sustainability – interconnectedness of all beings, moderation, empathy and reciprocity – were not generally echoed in organizations' conventional morality, where the enactment of individual beliefs and ethic of care seemed to fail and personal morality would most often be trumped by other organizational and political concerns, such as profit maximization.

Yoga and business sustainability. In the Western world, Yoga is often understood as body postures and poses. Nevertheless, Hatha Yoga (postures and poses) is only one part of the eightfold path advocated by Patanjali in the Yoga sutras 3,000 years ago. The path describes eight categories of yogic practices that an individual can perform to reach universal consciousness (Corner, 2009). The categories are: Yamas – social codes, principles for social situations; Niyamas – principles for harmonizing an individual's inner life; Asana – posture and pose; Pranayama – breathing practices; Pratyahara – sense withdraw; Dharana – concentration; Dhyana – meditation; Samadhi – an uninterrupted flow of consciousness, merging with universal consciousness. In her article from 2009, Corner (2009) mapped the first set of Yoga practices, the Yamas, conceptually to the business context. Those practices, which for example include non-violence in words, thoughts, and deeds, as well as non-possessiveness might influence workplace relationships and social sustainability (Corner, 2009).

In a case study with an entrepreneur with a background from the Yoga tradition, Pavlovich and Corner (2014) highlighted the connection between an extended consciousness (as a result of spiritual practices in the yoga tradition, Yamas, Niyamas, and Asanas) and the concept of shared value. With this consciousness, the founder is aware of the interconnection of all beings and reflects thought and behaviour patterns. In this case study, this reflection and interconnection served as the foundation for creating a business in which social values are more important than economic goals (Pavlovich & Corner, 2014). The authors could also show how the practices of Yamas and Niyamas influence business sustainability. For example, the Niyama Saucha (purity) led the entrepreneur to create products from pure, natural, and non-toxic materials. The Yama Aparigraha (non-possesiveness) supported fair wages and fair employment practices.

Islam and business sustainability. Akhtar et al. (2017) and Akhtar et al. (2018) provide conceptual arguments for the necessity of Islamic spiritual intelligence as a basis for business sustainability. The authors' main argument is that organizational sustainability depends on employees' ethical behaviors, which in turn can be led by Islamic spiritual intelligence. Islamic spiritual intelligence, the "individual's strength of having a pure heart and soul" (Akhtar et al., 2018, p. 70) can be achieved by faith in god, worship, or nourishing the qualities of prophet Mohammed: sidq (truth), amanah (trust), tabligh (spreading faith/advocacy) and fatanah (wisdom). A person with a pure heart, according to the authors, has a strong aspiration to act beneficially towards themselves and others. The authors conclude that Islamic spiritual intelligence training can develop and strengthen employees' ethical actions and therefore business sustainability.

Judaism and business sustainability. Van Buren and Greenwood (2013) apply insights from the Torah to contemporary employment practices and social sustainability issues. Though – compared to the protestant work ethic – Judaism generally sees materialism and economic activity as legitimate endeavors, it emphasizes the obligation that comes with it as human ownership is considered temporary and the owner considered as the steward. In their article, the authors investigate conceptually four recent economic trends and argue in how far they are in contradiction to principles from the Torah. For example, the Torah stresses the sanctity of human life and a separation of public and private life. Those two principles are in contrast to the contemporary trends of increasing employer encroachment on employee privacy and the monitoring of workplace behaviour even out of work.

Grzeda (2019) introduces the concept of "Tikkun Olam," a Jewish spiritual principle, and elaborates conceptually how this metaphor of recognizing harm, and repairing and perfecting the world could be a starting point about discussions on business sustainability.

Though the concept has different definitions emerging from the Jewish history, a contemporary interpretation by Jacobs (2007) proposes that Tikkun Olam can be understood as a call for action towards addressing societal problems, while believing that human individual actions have an impact on the greater human and divine world. Grzeda (2019) splits his discussion about the value of Tikkun Olam for the issue of corporate sustainability into four sections. First, he argues generally, which power the principle of Tikkun Olam might have in transforming business. The repairing and perfecting aspects of Tikkun Olam represent a radical, transformational perspective that call for the full integration of sustainability into organizational missions, and fully acknowledge social injustice, environmental harm and their root causes in business practices. Grzeda (2019) argues that a reconceptualization of CSR is necessary, as CSR so far is embedded in a business model that emphasizes efficiency and consumption above all. In the second section, the author describes this proposed reconceptualized model of CSR, which is: "built on a foundation of sustainable economic responsibilities, fulfilled by embracing a transcendent approach to stakeholder and broader constituencies, with a vision of unleashing transformational forces that benefit the greater good" (Grzeda, 2019, p. 419). This holistic model of CSR is in contrast to the well-known pyramid proposed by Carroll (1999), where the first two layers (economic responsibility and legal compliance) of the Carroll's (1999) pyramid are subsumed under the obligation of profitability, and therefore the social responsibility consists solely of ethical and philanthropic behaviour. In the third section, Grzeda (2019) goes further and proposes Tikkun Olam as the essence of sustainability. Rather than concentrating on legal compliance and ethical norms, business decisions based on the principle of Tikkun Olam are driven by the feeling of interconnectedness. Here, businesses see themselves as elements of a connected network, where its behaviours are manifestations of obligations, derived from a higher-level appreciation of the needs of current and

future humankind. Finally, Grzeda (2019) argues that Tikkun Olam adds a sacred dimension to CSR. Businesses can show respect for the sacred by taking care of and conserving the resources that are vital to present and future generations – a clear expression of the healing and repair orientation of Tikkun Olam. In conclusion, Grzeda (2019) proposes to reconceptualize the model of CSR by integrating the spiritual principle of "healing and repairing the world" – known as Tikkun Olam in Judaism – as a basis of business transformation.

2.6 Discussion

My research had one main goal: Examine the literature on the relationship between spirituality and business sustainability. Specifically, I posed the three research questions:

1. How can the literature on spirituality and business sustainability be thematically clustered?

2. Under which lenses of spiritual traditions is spirituality associated with business sustainability in the literature?

3. How can the literature on the relationship between spirituality and business sustainability be synthesized and integrated?

Overall, regardless of my research questions, the research around spirituality and business sustainability is still in a very nascent stage. Firstly, authors in the field mainly conduct conceptual studies that provide thorough or less thorough arguments for the spirituality-business sustainability relationship: spirituality (based in a specific faith or generally) may affect business sustainability through the enactment of spiritually-inspired ethical and moral values, or a special form of leadership. Secondly, authors engage in case studies or conduct interviews with leaders, founders, or managers having backgrounds in a

specific faith. Thirdly, some quantitative studies exist regarding spirituality in the workplace and individual sustainable behavior at work. Though one might assume that the scarcity of quantitative studies shows a nascent stage of the literature, I have to highlight that the quantitative measurement of spirituality has been criticized (Fornaciari & Dean, 2001) in the past and could possibly explain the extant use of conceptual and qualitative research designs. Furthermore, as the 28 articles from the A-list were published in 18 different journals, I may conclude that connecting spirituality and business sustainability was introduced to different research fields as a topic worth investigating. These first studies are normally undertaken in a conceptual or qualitative manner.

My thematic analysis of the literature yielded five different main themes in which the literature can be clustered (research question 1): The general relationship between spirituality and business sustainability, spirituality and individual workplace behavior; spiritual values and business sustainability; spiritual leadership and business sustainability; and spiritual traditions and business sustainability.

Different spiritual traditions were investigated by the papers in our sample (research question 2): Buddhism, Yoga, Islam, and Judaism. Papers that discussed certain spiritual values also relied on spiritual traditions, which were: Catholicism and Zoroastrianism. As their main argument relied on the effect of values, I clustered them under the theme of spiritual values. Depending on the underlying tradition, the literature ranges between capitalism critique with examples of organizations that do not follow the capitalist logic, and a more capitalist friendly (or profit maximizing) form of spirituality in business. Especially Buddhist based papers critique profit-maximization.

The framework in Figure 4 uses information derived from my literature review and my classification of themes on the individual and organizational level to integrate and synthesize key findings regarding what we know about the relationship between spirituality

and business sustainability (research question 3). This model summarizes previous research on the relationship between spirituality and business sustainability and as such, extends past research by integrating it on a more abstract level as well as serves as a framework for future research.

Figure 5. Multilevel framework of spirituality and business sustainability
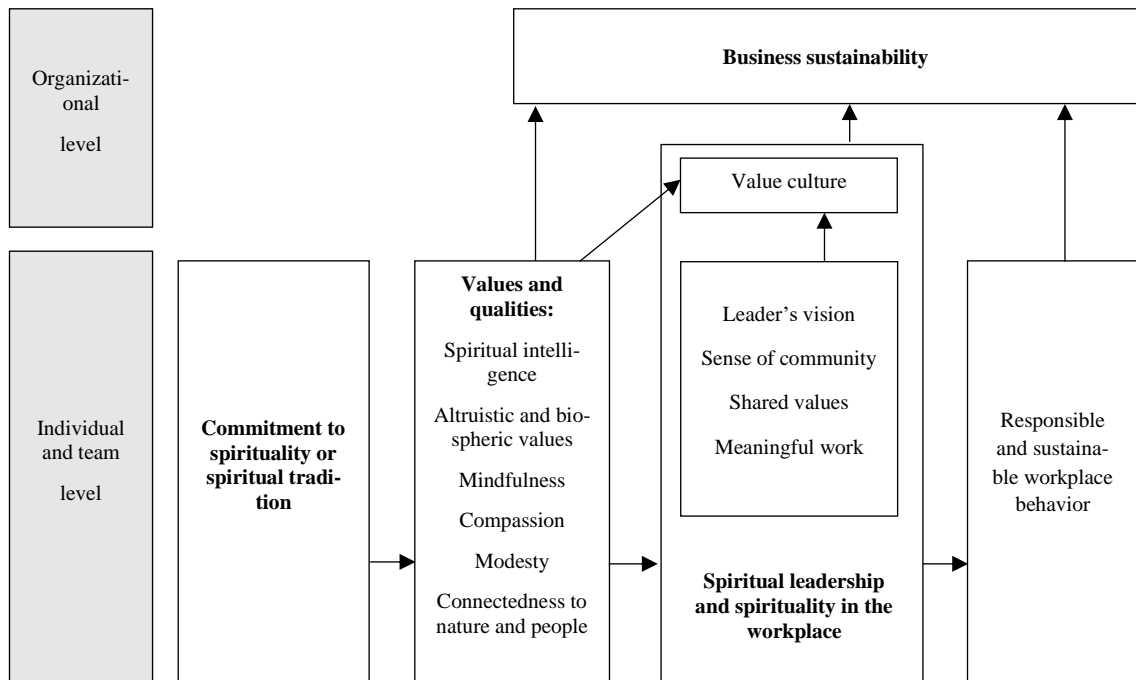
Generally spoken – as suggested by the literature – the relationship between spirituality and business sustainability can be described as an enhancing process, in which the individual's spirituality is manifested in business sustainability.

The process begins with a spiritual individual, who might be an entrepreneur, a founder, a leader, a manager, or an employee. Their spirituality might have its origins in a spiritual or faith tradition (such as in Buddhism or the Yogic tradition), or in contemporary spirituality (Hedlund-de Witt, 2011). The individual's spirituality activates and triggers a set of values and qualities, which can differ between the traditions. The literature describes plenty of values and qualities ranging from altruistic and biospheric values, over spiritual intelligence, compassion, mindfulness, connectedness to nature and human beings, to

modesty. Literature that discusses Buddhist and Yogic based organizations (Hungary, Sri Lanka, New Zealand) stress the value of modesty, whereas the literature on workplace spirituality and spiritual leadership does not include the aspects of sufficiency and modesty. In our context, the activation of values is important as such because in business sustainability literature, individuals' values are often described as predictors of business sustainability (Bansal, 2003; Hemingway, 2005; Hemingway & Maclagan, 2004; Mudrack, 2007). Especially self-transcendent values (Schwartz et al., 2012) can serve as the foundation for business sustainability (Sastre-Castillo et al., 2015).

In a third step, the individual's values and qualities translate to the organization in the form of organizational values, spiritual leadership (for leaders, Fry, 2003), and spirituality in the workplace (for employees, Milliman et al., 2003). On the organizational level, a value culture is created (spirituality in the workplace). On the individual level, leaders create a vision for the organization that emerges from spiritual values and qualities (spiritual leadership), resulting in visions that take stakeholders and the natural environment into account. The individual experiences meaningful work (spirituality in the workplace). On the team level, members feel a sense of community (spirituality in the workplace), and through the organizational value culture, a sense of shared values is created (spirituality in the workplace).

In a fourth step, given the steps before, the individual is motivated and inspired to make a commitment to organizational values and visions. The employee, for example, conducts green employee behavior (Boiral & Paillé, 2012) or adds an idea for employee health management into the companies' idea management system. The leader may decide ethically, for example integrating local stakeholders' concerns into decision-making, or deciding to eliminate critical materials from the production process.

Individual spiritual values and qualities, spiritual leadership and spirituality in the workplace (with its components value culture, leader vision, meaningful work, shared values, sense of community and meaningful work) as well as responsible and sustainable workplace behavior can all lead to organizational business sustainability.

2.7   Limitations, future research and conclusion

This study has some potential limitations caused by the literature search. While literature-based reasons led me to use only one database (Scopus), I do not claim the resulting A-list to be comprehensive. However, by supplementing the sample with a manual search, especially the forward and backward search of the promising papers, I strongly believe that I could achieve a good coverage of the status quo in the field of spirituality and business sustainability. I intentionally did not search for religio* and faith, as I wanted to focus on spirituality, and not religion as an exclusive concept, excluding those people from the possibility of salvation that do not belong to the specific religious group (Cavanagh, 1999), which is contradictory to the idea of interconnectedness (Liu & Robertson, 2011; Vaughan, 2002). Religiousness has also been described as a subscription to institutionalized (Thornton & Ocasio, 2009) beliefs or doctrines (Vaughan 1991), which does not necessarily describe inner changes. However, some of the papers in my sample rely on specific religious traditions in terms of spirituality, which means that those researchers might equate spirituality and religion.

As stated above, my model shall serve as a basis for future research. The literature shows that spirituality has an impact on business sustainability through various detours (see Figure 4) such as spiritual (organizational) values and qualities, spirituality in the workplace, as well as spiritual leadership. Regarding the impact of different values, future researchers could come to an agreement about naming the values. In my sample of 28 articles, I found

over 70 different values mentioned with regard to spirituality. Probably, many of those values are meant to have similar connotations such as interconnectedness and connectedness with nature, or empathy and compassion. However, a comparison is challenging and researchers easily are tempted to make the mistake of assuming that those values are all quite similar – just because of the vast amount of different values. Future researchers could rely on Schwartz et al.'s (2012) value spheres or on others' literature reviews on spiritual values such as Reave's (2005).

In addition to the fact that our sample contains only one study from the Christian tradition, no study has been undertaken that compares different spiritual traditions and their impact on business sustainability. A start has been made by Kovács (2017) who compared Buddhist and Catholic entrepreneurs, concluding that both "may serve as inspirations of genuine ethical behavior in business" (Kovács, 2017, p. 2428). This is not enough. We need to know which values are the ones that have the greatest impact on employee behavior, leader behavior, and founders' decisions with regard to sustainability. Which spiritual tradition fosters sustainability in business most effectively? Why? Which values, thought patterns, attitudes are the most effective in fostering business sustainability? How else can these values be fostered if people are not interested in spirituality? Where are the contradictories?

My proposed framework says that spirituality is enhancing business sustainability. Yet, how about the negative impact of spirituality? Are there any negative consequences of spirituality on business sustainability? Which? Are there any spiritual values that undermine sustainability? Hedlund-de Witt (2011) highlighted the pitfalls of contemporary spirituality for sustainable development and concluded that a focus on inner work and the use of spirituality as a means of self- and wealth enhancement can mitigate sustainability

engagement. Future researchers are invited to address those pitfalls in the business context. My framework can also serve as a foundation for investigating the limitations of the role of spirituality: For example, future researchers could investigate quantitatively, which effect the value of modesty has on economic business sustainability. Living the value of modesty seems at odds with our Western view of economic sustainability. However, what impact would a "radical sufficiency mode" (Suriyankietkaew & Kantamara, 2019) actually have?

Finally, the (geographical) surroundings play a role: Under which circumstances can founders, leaders, and managers enact their spiritual values and actually impact sustainability decisions of the organization? Abeydeera et al. (2016) showed that Sri Lankan sustainability managers failed to translate their private Buddhist values into decisions at work, because the country's economy is growing and slowly adapting to the Western profit maximizing business ethos. So, how does the size of the organization, the operating country, the faith tradition of colleagues impact the relationship? Many questions remain open and I encourage future researchers to contribute to the growing field of spirituality and business sustainability by shedding light on those questions.

References

Abeydeera, S., Kearins, K., & Tregidga, H. (2016). Does buddhism enable a different sustainability ethic at work? *Journal of Corporate Citizenship*, *2016*(62), 109–130. https://doi.org/10.9774/GLEAF.4700.2016.ju.00013

Adams, R., Jeanrenaud, S., Bessant, J., Denyer, D., & Overy, P. (2016). Sustainability-oriented innovation: A systematic review. *International Journal of Management Reviews*, *18*(2), 180–205. https://doi.org/10.1111/ijmr.12068

Aguinis, H., Ramani, R. S., & Alabduljader, N. (2018). What you see is what you get? Enhancing methodological transparency in management research. *Academy of Management Annals*, *12*(1), 83–110. https://doi.org/10.5465/annals.2016.0011

Akhtar, S., Arshad, M. A., Mahmood, A., & Ahmed, A. (2017). Spiritual quotient towards organizational sustainability: The Islamic perspective. *World Journal of Entrepreneurship Management and Sustainable Development*, *13*(2), 163–170. https://doi.org/10.1108/WJEMSD-01-2017-0002

Akhtar, S., Arshad, M. A., Mahmood, A., & Ahmed, A. (2018). Gaining recognition of Islamic spiritual intelligence for organisational sustainability. *International Journal of Ethics and Systems*, *34*(1), 70–77. https://doi.org/10.1108/IJOES-01-2017-0003

Ashar, H., & Lane-Maher, M. (2004). Success and spirituality in the new business paradigm. *Journal of Management Inquiry*, *13*(3), 249–260. https://doi.org/10.1177/1056492604268218

Astrachan, J. H., Binz Astrachan, C., Campopiano, G., & Baù, M. (2020). Values, spirituality and religion: Family business and the roots of sustainable ethical behavior. *Journal of Business Ethics.* Advance online publication. https://doi.org/10.1007/s10551-019-04392-5

Atterhed, S. G. (1996). Complementary sustainability of the inner and outer worlds: TNS and MHV. *Journal of Human Values*, *2*(2), 137–147. https://doi.org/10.1177/097168589600200206

Bansal, P. (2003). From issues to actions: The importance of individual concerns and organizational values in responding to natural environmental issues. *Organization Science*, *14*(5), 510–527. https://doi.org/10.1287/orsc.14.5.510.16765

Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of Management*, *17*(1), 99–120. https://doi.org/10.1177/014920639101700108

Barron, K., & Chou, S. Y. (2017). Toward a spirituality mode of firm sustainability strategic planning processes. *Society and Business Review*, *12*(1), 46–62. https://doi.org/10.1108/SBR-01-2016-0008

Biberman, J., & Altman, Y. (2004). Welcome to the new journal of management, spirituality and religion. *Journal of Management, Spirituality & Religion*, *1*(1), 1–6. https://doi.org/10.1080/14766080409518539

Boal, K. B., & Hirsch, P. M. (2000). Editors' Choice: Spirituality. *Journal of Management Inquiry*, *9*(2), 114.

Boiral, O., & Paillé, P. (2012). Organizational citizenship behaviour for the environment: Measurement and validation. *Journal of Business Ethics*, *109*(4), 431–445. https://doi.org/10.1007/s10551-011-1138-9

Bossle, M. B., Dutra De Barcellos, M., Vieira, L. M., & Sauvée, L. (2016). The drivers for adoption of eco-innovation. *Journal of Cleaner Production, 113*, 861–872. https://doi.org/10.1016/j.jclepro.2015.11.033

Busenitz, L. W., & Lichtenstein, B. B. (2019). Faith in Research: Forging New Ground in Entrepreneurship. *Academy of Management Perspectives*, *33*(3), 280–291. https://doi.org/10.5465/amp.2017.0112

Carrol, J. E. (2004). *Sustainability and Spirituality*. State University of New York Press.

Carroll, A. B. (1999). Corporate social responsibility: Evolution of a definitional construct. *Business & Society*, *38*(3), 268–295. https://doi.org/10.1177/000765039903800303

Cavanagh, G. F. (1999). Spirituality for managers: Context and critique. *Journal of Organizational Change Management*, *12*(3), 186–199. https://doi.org/10.1108/09534819910273793

Collins, M. (2010). Spiritual intelligence: Evolving transpersonal potential toward ecological actualization for a sustainable future. *World Futures*, *66*(5), 320–334. https://doi.org/10.1080/02604020903423527

Corner, P. D. (2009). Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition. *Journal of Business Ethics*, *85*(3), 377–389. https://doi.org/10.1007/s10551-008-9776-2

Denyer, D., & Tranfield, D. (2009). Producing a systematic review. In D. A. Buchanan & A. Bryman (Eds.), *The Sage Handbook of Organizational Research Methods* (pp. 671–689). SAGE Publications. https://psycnet.apa.org/record/2010-00924-039

Dhiman, S., & Marques, J. (Eds.). (2016). *Spirituality and Sustainability*. Springer International Publishing. https://doi.org/10.1007/978-3-319-34235-1

Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, *16*(5), 807–833. https://doi.org/10.1016/j.leaqua.2005.07.008

Edmondson, A. C., & McManus, S. E. (2007). Methodological fit in management field research. *Academy of Management Review*, *32*(4), 1155–1179. https://doi.org/10.5465/AMR.2007.26586086

Elkington, J. (1998). *Cannibals With Forks- The Triple Bottom Line of 21st Century*. New Society Publishers.

Elkins, D. N., Hedstrom, L. J., Hughes, L. L., Leaf, J. A., & Saunders, C. (1988). Toward a humanistic-phenomenological spirituality: Definition, description, and measurement. *Journal of Humanistic Psychology*, *28*(4), 5–18. https://doi.org/10.1177/0022167888284002

Emmons, R. A. (2000a). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *International Journal for the Psychology of Religion*, *10*(1), 3–26. https://doi.org/10.1207/S15327582IJPR1001_2

Emmons, R. A. (2000b). Spirituality and intelligence: Problems and prospects. *International Journal for the Psychology of Religion*, *10*(1), 57–64. https://doi.org/10.1207/s15327582ijpr1001_6

Fassin, Y., van Rossem, A., & Buelens, M. (2011). Small-business owner-managers' perceptions of business ethics and CSR-related concepts. *Journal of Business Ethics*, *98*(3), 425–453. https://doi.org/10.1007/s10551-010-0586-y

Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study. *Journal of Management and Organization*, *12*(1), 23–39. https://doi.org/10.1017/S1833367200004144

Fornaciari, C. J., & Dean, K. L. (2001). Making the quantum leap: Lessons from physics on studying spirituality and religion in organizations. *Journal of Organizational Change Management*, *14*(4), 335–351. http://dx.doi.org/10.1108/EUM0000000005547

Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*(6), 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001

Fry, L. W. (2005). Toward a theory of ethical and spiritual well-being, and corporate social responsibility through spiritual leadership. *Positive Psychology in Business Ethics and Corporate Responsibility*, 47–83.

Fry, L. W., & Cohen, M. P. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics*, *84*(2), 265–278. https://doi.org/10.1007/s10551-008-9695-2

Fry, L. W., & Egel, E. (2017). Spiritual leadership: Embedding sustainability in the triple bottom line. *The Graziadio Business Review*, *20*(3), 39–40. https://gbr.pepperdine.edu/2017/12/spiritual-leadership/

Fry, L. W., & Slocum Jr., J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, *37*(1), 86–96. https://doi.org/10.1016/j.orgdyn.2007.11.004

Giacalone, R. A., & Jurkiewicz, C. L. (2003). Right from wrong: The influence of spirituality on perceptions of unethical business activities. *Journal of Business Ethics*, *46*(1), 85–97. https://doi.org/10.1023/A:1024767511458

Giacalone, R. A., & Jurkiewicz, C. L. (2010). Toward a science of workplace spirituality. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 3–28). M.E. Sharpe, Inc.

Gladwin, T. N., Kennelly, J. J., & Krause, T.-S. (1995). Shifting paradigms for sustainable development: Implications for management theory and research. *Academy of Management Review, 20*(4), 874–907. https://doi.org/10.5465/amr.1995.9512280024

Global reporting initiative. (n.d.). *GRI Standards*. Retrieved April 9, 2020, from https://www.globalreporting.org/standards/gri-standards-download-center/

Grzeda, M. (2019). Tikkun Olam: Exploring a spiritual path to sustainability. *Journal of Management, Spirituality and Religion*, *16*(5), 413–427. https://doi.org/10.1080/14766086.2019.1656665

Hauff, M. v., & Kleine, A. (2014). *Nachhaltige Entwicklung: Grundlagen und Umsetzung*. Oldenbourg Verlag.

Hedlund-de Witt, A. (2011). The rising culture and worldview of contemporary spirituality: A sociological study of potentials and pitfalls for sustainable development. *Ecological Economics*, *70*(6), 1057–1065. https://doi.org/10.1016/j.ecolecon.2011.01.020

Hedlund-de Witt, A. (2013). Worldviews and their significance for the global sustainable development debate. *Environmental Ethics*, *35*(2), 133–162. https://doi.org/10.5840/enviroethics201335215

Hedlund-de Witt, A. (2016). Global warming calls for an inner climate change: The transformative power of worldview reflection for sustainability. In S. Dhiman & J. Marques (Eds.), *Spirituality and Sustainability* (Vol. 5, pp. 199–214). Springer International Publishing. https://doi.org/10.1007/978-3-319-34235-1_13

Hemingway, C. A. (2005). Personal values as a catalyst for corporate social entrepreneurship. *Journal of Business Ethics*, *60*(3), 233–249. https://doi.org/10.1007/s10551-005-0132-5

Hemingway, C. A., & Maclagan, P. W. (2004). Managers' personal values as drivers of corporate social responsibility. *Journal of Business Ethics*, *50*(1), 33–44. https://doi.org/10.1023/B:BUSI.0000020964.80208.c9

Hogg, M. A., & Terry, D. I. (2000). Social identity and self-categorization processes in organizational contexts. *Academy of Management Review*, *25*(1), 121–140. https://doi.org/10.5465/amr.2000.2791606

Iqbal, Q., Ahmad, N. H., & Ahmad, B. (2018). Enhancing sustainable performance through job characteristics via workplace spirituality: A study on SMEs. *Journal of Science and Technology Policy Management.* Advance online publication. https://doi.org/10.1108/JSTPM-02-2018-0022

Jacobs, J. (2007, June 07). *The History of "Tikkun Olam"*. http://www.zeek.net/706tohu/

Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, *49*(2), 129–142. https://doi.org/10.1023/B:BUSI.0000015843.22195.b9

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*, *94*(1), 89–106. https://doi.org/10.1007/s10551-009-0251-5

Kauanui, S., Thomas, K. D., Rubens, A., & Sherman, C. (2010). Entrepreneurship and spirituality: A comparative analysis of entrepreneurs' motivation. *Journal of Small Business & Entrepreneurship*, *23*(4), 621–635. https://doi.org/10.1080/08276331.2010.10593505

Kauanui, S., Thomas, K. D., Sherman, C. L., Waters, G. R., & Gilea, M. (2010). An exploration of entrepreneurship and play. *Journal of Organizational Change Management*, *23*(1), 51–70. https://doi.org/10.1108/09534811011017207

Kinjerski, V. M., & Skrypnek, B. J. (2004). Defining spirit at work: Finding common ground. *Journal of Organizational Change Management*, *17*(1), 26–42. https://doi.org/10.1108/09534810410511288

Klewitz, J., & Hansen, E. G. (2014). Sustainability-oriented innovation of SMEs: A systematic review. *Journal of Cleaner Production*, *65*, 57–75. https://doi.org/10.1016/j.jclepro.2013.07.017

Kovács, G. (2017). The value-orientations of catholic and buddhist entrepreneurs. *International Journal of Social Economics*, *44*(12), 2428–2449. https://doi.org/10.1108/IJSE-07-2016-0200

Kuckartz, U. (2014). *Qualitative text analysis: A guide to methods, practice and using software*. Sage.

Lasda Bergman, E. M. (2012). Finding citations to social work literature: The relative benefits of using web of science, scopus, or google scholar. *The Journal of Academic Librarianship*, *38*(6), 370–379. https://doi.org/10.1016/j.acalib.2012.08.002

Laszlo, C. (2020). Quantum management: the practices and science of flourishing enterprise. *Journal of Management, Spirituality & Religion*, 1–15. https://doi.org/10.1080/14766086.2020.1734063

Laszlo, C., Brown, J. S., Sherman, D., Barros, I., Boland, B., Ehrenfeld, J., Gorham, M., Robson, L., Saillant, R., & Werder, P. (2012). Flourishing: A Vision for Business and the World. *Journal of Corporate Citizenship*(46), 31–51. http://search.ebscohost.com/login.aspx?direct=true&db=buh&AN=89184830&lang=de&site=ehost-live

Lee, S., Lovelace, K. J., & Manz, C. C. (2014). Serving with spirit: An integrative model of workplace spirituality within service organizations. *Journal of Management, Spirituality and Religion*, *11*(1), 45–64. https://doi.org/10.1080/14766086.2013.801023

Lenka, U., & Tiwari, B. (2016). Achieving triple "P" bottom line through resonant leadership: An Indian perspective. *International Journal of Productivity and Performance Management*, *65*(5), 694–703. https://doi.org/10.1108/IJPPM-02-2015-0023

Levine-Clark, M., & Gil, E. L. (2008). A comparative citation analysis of web of science, scopus, and google scholar. *Journal of Business & Finance Librarianship*, *14*(1), 32–46. https://doi.org/10.1080/08963560802176348

Liu, C. H., & Robertson, P. J. (2011). Spirituality in the workplace: Theory and measurement. *Journal of Management Inquiry*, *20*(1), 35–50. https://doi.org/10.1177/1056492610374648

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*(4), 426–447. https://doi.org/10.1108/09534810310484172

Mitroff, I., & Denton, E. (1999). *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. Jossey-Bass Publishers.

Mohapatra, S., & Verma, P. (2018). Tata as a sustainable enterprise: The causal role of spirituality. *Journal of Human Values*, *24*(3), 153–165. https://doi.org/10.1177/0971685818774116

Mohd Zawawi, N. F., & Abd Wahab, S. (2019). Organizational sustainability: A redefinition? *Journal of Strategy and Management*, *12*(3), 397–408. https://doi.org/10.1108/JSMA-08-2018-0077

Montiel, I. (2008). Corporate social responsibility and corporate sustainability: Separate pasts, common futures. *Organization & Environment*, *21*(3), 245–269. https://doi.org/10.1177/1086026608321329

Mudrack, P. (2007). Individual personality factors that affect normative beliefs about the rightness of corporate social responsibility. *Business & Society*, *46*(1), 33–62. https://doi.org/10.1177/0007650306290312

Neal, J., & Biberman, J. (2004). Research that matters: helping organizations integrate spiritual values and practices. *Journal of Organizational Change Management*, *17*(1), 7–10. https://doi.org/10.1108/09534810410511260

North American Economy of Communion Association. (n.d.). *What is the EOC?* Retrieved March 28, 2020, from https://eocnoam.org/what-is-the-eoc/

Paloutzian, R. F., Emmons, R. A., & Keortge, S. G. (2010). Spiritual well-being, spiritual intelligence, and healthy workplace policy. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 73–86). M.E. Sharpe, Inc.

Pavlovich, K., & Corner, P. D. (2014). Conscious enterprise emergence: Shared value creation through expanded conscious awareness. *Journal of Business Ethics*, *121*(3), 341–351. https://doi.org/10.1007/s10551-013-1726-y

Pope Francis. (2019, Mai 11). *Letter of his holiness Pope Francis to young economists and entrepreneurs worldwide*. http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2019/05/11/0399/00815.html

Pruzan, P. (2008). Spiritual-based leadership in business. *Journal of Human Values*, *14*(2), 101–114. https://doi.org/10.1177/097168580801400202

Purser, R. E., & Milillo, J. (2015). Mindfulness revisited. *Journal of Management Inquiry*, *24*(1), 3–24. https://doi.org/10.1177/1056492614532315

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, *16*(5), 655–687. https://doi.org/10.1016/j.leaqua.2005.07.003

Rezapouraghdam, H., Alipour, H., & Arasli, H. (2019). Workplace spirituality and organization sustainability: A theoretical perspective on hospitality employees' sustainable behavior. *Environment, Development and Sustainability*, *21*(4), 1583–1601. https://doi.org/10.1007/s10668-018-0120-4

Rezapouraghdam, H., Alipour, H., & Darvishmotevali, M. (2018). Employee workplace spirituality and pro-environmental behavior in the hotel industry. *Journal of Sustainable Tourism*, *26*(5), 740–758. https://doi.org/10.1080/09669582.2017.1409229

Sastre-Castillo, M. A., Peris-Ortiz, M., & Danvila-Del Valle, I. (2015). What Is different about the profile of the social entrepreneur? *Nonprofit Management and Leadership*, *25*(4), 349–369. https://doi.org/10.1002/nml.21138

Schaltegger, S., Bennett, M., & Burritt, R. (2006). Corporate sustainability-The basis of sustainability accounting and reporting. In S. Schaltegger, M. Bennett, & R. Burritt (Eds.), *Sustainability accounting and reporting: Development, linkages and reflection. An introduction* (pp. 1–33). Springer.

Scherer, B., & Waistell, J. (2018). Incorporating mindfulness: Questioning capitalism. *Journal of Management, Spirituality and Religion*, *15*(2), 123–140. https://doi.org/10.1080/14766086.2017.1375424

Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C., Ramos, A., Verkasalo, M., Lönnqvist, J.-E., Demirutku, K., Dirilen-Gumus, O., & Konty, M. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, *103*(4), 663–688. https://doi.org/10.1037/a0029393

Seuring, S., & Müller, M. (2008). From a literature review to a conceptual framework for sustainable supply chain management. *Journal of Cleaner Production*, *16*(15), 1699–1710. https://doi.org/10.1016/j.jclepro.2008.04.020

Singer, T., & Ricard, M. (Eds.). (2015). *Caring economics: Conversations on altruism and compassion, between scientists, economists, and the Dalai Lama* (1. international ed.). Picador.

Stead, J. G., & Stead, W. E. (2014). Building spiritual capabilities to sustain sustainability-based competitive advantages. *Journal of Management, Spirituality & Religion*, *11*(2), 143–158. https://doi.org/10.1080/14766086.2013.832359

Suriyankietkaew, S., & Kantamara, P. (2019). Business ethics and spirituality for corporate sustainability: A buddhism perspective. *Journal of Management, Spirituality and Religion*, *16*(3), 264–289. https://doi.org/10.1080/14766086.2019.1574598

Thaker, K. B. (2009). Approaches to implement spirituality in business. *Journal of Human Values*, *15*(2), 185–198. https://doi.org/10.1177/097168581001500208

Thornton, P. H., & Ocasio, W. (2009). Institutional logics. In D. A. Buchanan & A. Bryman (Eds.), *The Sage Handbook of Organizational Research Methods* (pp. 99–129). SAGE Publications. http://dx.doi.org/10.4135/9781849200387

Titmuss, C. (1995). *The Green Buddha*. Wisdom Publications.

Ungvri-Zrnyi, I. (2014). Spirituality as motivation and perspective for a socially responsible entrepreneurship. *World Review of Entrepreneurship, Management and Sustainable Development*, *10*(1), 4–15. https://doi.org/10.1504/WREMSD.2014.058049

van Buren, H. J., & Greenwood, M. (2013). The genesis of employment ethics. *Journal of Business Ethics*, *117*(4), 707–719. https://doi.org/10.1007/s10551-013-1722-2

Vaughan, F. (2002). What is spiritual intelligence? *Journal of Humanistic Psychology*, *42*(2), 16–33. https://doi.org/10.1177/0022167802422003

Wahid, N. K. A., & Mustamil, N. M. (2017). Ways to maximize the triple bottom line of the telecommunication industry in Malaysia: The potentials of spiritual well-being through spiritual leadership. *Journal of Organizational Change Management*, *30*(2), 263–280. https://doi.org/10.1108/JOCM-07-2015-0105

Wamsler, C., & Brink, E. (2018). Mindsets for sustainability: Exploring the link between mindfulness and sustainable climate adaptation. *Ecological Economics*, *151*, 55–61. https://doi.org/10.1016/j.ecolecon.2018.04.029

Wamsler, C., Brossmann, J., Hendersson, H., Kristjansdottir, R., McDonald, C., & Scarampi, P. (2018). Mindfulness in sustainability science, practice, and teaching. *Sustainability Science*, *13*(1), 143–162. https://doi.org/10.1007/s11625-017-0428-2

Wolman, R. (2001). *Thinking with your soul: Spiritual intelligence and why it matters*. Harmony Books.

World Commission on Environment and Development. (1987). *Our Common Future*. Brussels.

Zinnbauer, B. J., Pargament, K. I., Cole, B., Rye, M. S., Butter, E. M., Belavich, T. G., Hipp, K. M., Scott, A. B., & Kadar, J. L. (1997). Religion and spirituality: Unfuzzying the fuzzy. *Journal for the Scientific Study of Religion*, *36*(4), 549. https://doi.org/10.2307/1387689

Zohar, D., & Marshall, I. N. (2004). *Spiritual capital: Wealth we can live by*. Berrett-Koehler Publishers.

Zohar, D., Marshall, I. N. (2000). *SQ: Connecting with our spiritual intelligence*. Bloomsbury Publishing.

Zsolnai, L., & Illes, K. (2017). Spiritually inspired creativity in business. *International Journal of Social Economics*, *44*(2), 195–205. https://doi.org/10.1108/IJSE-06-2015-0172

Appendix

Appendix 1. Thematic exclusion of journals

Subject areas	Number of articles	Excluded
Social Sciences	770	
Environmental Science	763	
Business, Management and Accounting	423	
Energy	290	x
Engineering	277	x
Agriculture and Biological Sciences	214	x
Arts and Humanities	179	
Economics, Econometrics and Finance	161	
Medicine	150	x
Computer Science	98	x
Earth and Planetary Sciences	98	x
Decision Sciences	75	
Chemical Engineering	60	x
Materials Science	58	x
Chemistry	53	x
Psychology	48	
Biochemistry, Genetics and Molecular Biology	35	x
Mathematics	34	x
Physics and Astronomy	32	x
Nursing	27	x
Multidisciplinary	19	
Immunology and Micobiology	10	x
Pharmacology, Toxicology and Pharmaceutics	9	x
Health Professions	7	x
Neuroscience	5	x
Veterinary	2	x

Source: Own elaboration.

Appendix 2. Inclusion and exclusion criteria

Inclusion criteria	Exclusion criteria
Peer-reviewed academic journals	All other sources
Language: English	All other languages
Topic: spirituality and business sustainability	All other topics (e.g. medical or philosophical papers on spirituality, sustainability on a macro-economic level)
Studied objects: Organizations, entrepreneurs, managers, founders, leaders, employees	Studied objects: all others (e.g. consumers, economy in general)

Source: Own elaboration.

Appendix 3. Coding structure

Code	Subcodes
Methodology	Conceptual, literature review, qualitative/ Case study, qualitative/ several interviews, quantitative, mixed method
Country/context	
Investigated phenomenon/independent variable	
Dependent variable	
General connection spirituality - business sustainability	
Workplace spirituality and individual workplace behavior	
Spiritual values	
Spiritual leadership and strategy	
Spiritual traditions	Buddhism, Islam, Yoga, Judaism, Christianity

Source: Own elaboration.

Appendix 4. Overview of the A-list

Theme	Year, Journal, Volume (Issue), Pages	Authors	Title	Method	Studied object	Country
General connection spirituality - business sustainability	1999, Journal of Organizational Change Management, 12 (3), 186–199.	Cavanagh, G. F.	Spirituality for managers: Context and critique	conceptual	n.a.	n.a.
	2019, Journal of Strategy and Management, 12 (3), 397–408.	Mohd Zawawi, N. F., & Abd Wahab, S.	Organizational sustainability: a redefinition?	conceptual	n.a.	n.a.
	2009, Journal of Human Values, 15 (2), 185–198.	Thaker, K. B.	Approaches to implement spirituality in business	conceptual	n.a.	n.a.
Spiritual intelligence	2017, World Journal of Entrepreneurship Management and Sustainable Development, 13 (2), 163–170.	Akhtar, S., Arshad, M. A., Mahmood, A., & Ahmed, A.	Spiritual quotient towards organizational sustainability: The islamic perspective	conceptual	n.a.	n.a.
	2014, Journal of Management, Spirituality and Religion, 11 (2), 143–158.	Stead, J. G., & Stead, W. E.	Building spiritual capabilities to sustain sustainability-based competitive advantages	conceptual	n.a.	n.a.
Spiritual leadership and strategy	2017, Journal of Organizational Change Management, 30 (2), 263–280.	Wahid, N. K. A., & Mustamil, N. M.	Ways to maximize the triple bottom line of the telecommunication industry in Malaysia: The potentials of spiritual well-being through spiritual leadership	quantitative	65 telecommunication employees	Malaysia
	2017, Society and Business Review, 12 (1), 46–62.	Barron, K., & Chou, S. Y.	Toward a spirituality mode of firm sustainability strategic planning processes	conceptual	n.a.	n.a.
	2006, Journal of Management and Organization, 12 (1), 23–39.	Fernando, M., & Jackson, B.	The influence of religion-based workplace spirituality on business leaders' decision-Making: An inter-faith study	qualitative	13 business founders from different faith traditions	Sri Lanka
	2017, The Graziadio Business Review, 20 (3), 39–40.	Fry, L. W., & Egel, E.	Spiritual leadership: Embedding sustainability in the triple bottom line	conceptual	n.a.	n.a.
	2008, Organizational Dynamics, 37 (1), 86–96.	Fry, L. W., & Slocum Jr., J. W.	Maximizing the triple bottom line through spiritual leadership	case study	Company "Interstate Battery"	USA
	2016, International Journal of Productivity and Performance Management, 65 (5), 694–703.	Lenka, U., & Tiwari, B.	Achieving triple "P" bottom line through resonant leadership: an Indian perspective	conceptual	n.a.	n.a.

Theme	Year, Journal, Volume (Issue), Pages	Authors	Title	Method	Studied object	Country
Spiritual traditions - Buddhism	2016, Journal of Corporate Citizenship, 2016 (62), 109–130	Abeydeera, S., Kearins, K., & Tregidga, H.	Does Buddhism enable a different sustainability ethic at work?	qualitative	25 managers engaged with sustainability	Sri Lanka
	2018, Journal of Management, Spirituality and Religion, 15 (2), 123–140.	Scherer, B., & Waistell, J.	Incorporating mindfulness: questioning capitalism	conceptual	n.a.	n.a.
	2019, Journal of Management, Spirituality and Religion, 16 (3), 264–289.	Suriyankietkaew, S., & Kantamara, P.	Business ethics and spirituality for corporate sustainability: a Buddhism perspective	case study	Company "Pornthip Phuket"	Thailand
	2018, Sustainability Science, 13 (1), 143–162.	Wamsler, C., Brossmann, J., Hendersson, H., Kristjansdottir, R., McDonald, C., & Scarampi, P.	Mindfulness in sustainability science, practice, and teaching	literature review	n.a.	n.a.
Spiritual traditions - Islam	2018, International Journal of Ethics and Systems, 34 (1)	Akhtar, Sohail; Arshad, Mohd Anuar; Mahmood, Arshad; Ahmed, Adeel	Gaining recognition of Islamic spiritual intelligence for organizational sustainability	conceptual	n.a.	n.a.
Spiritual traditions - Judaism	2019, Journal of Management, Spirituality and Religion, 16 (5), 413–427.	Grzeda, M.	Tikkun Olam: exploring a spiritual path to sustainability	conceptual	n.a.	n.a.
	2013, Journal of Business Ethics, 117 (4), 707–719.	van Buren, H. J., & Greenwood, M.	The genesis of employment ethics	conceptual	n.a.	n.a.
Spiritual traditions - Yoga	2009, Journal of Business Ethics, 85 (3), 377–389.	Corner, P. D.	Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition	conceptual	n.a.	n.a.
	2014, Journal of Business Ethics, 121 (3), 341–351.	Pavlovich, K., & Corner, P. D.	Conscious enterprise emergence: Shared value creation through expanded conscious awareness	case study	Company: "We'ar yoga clothing"	New Zealand
Spiritual values	2017, International Journal of Social Economics, 44 (2), 195–205.	Zsolnai, L., & Illes, K.	Spiritually inspired creativity in business	case study	Organizations: "Organic India" (Hinduism), "Economy of Communion" (Christian), and "Triodos Bank" (Anthroposophy)	USA, India, Netherlands

Theme	Year, Journal, Volume (Issue), Pages	Authors	Title	Method	Studied object	Country
Spiritual values/ spiritual traditions - Christian and Buddhist	1996, Journal of Human Values, 2 (2), 137–147.	Atterhed, S. G.	Complementary sustainability of the inner and outer worlds: TNS and MHV	conceptual	n.a.	n.a.
	2018, Journal of Human Values, 24 (3), 153–165.	Mohapatra, S., & Verma, P.	Tata as a sustainable enterprise: The causal role of spirituality	case study	Company "Tata"	India
	2017, International Journal of Social Economics, 44 (12), 2428–2449.	Kovács, G.	The value-orientations of Catholic and Buddhist entrepreneurs	qualitative	22 Buddhist and Catholic Hungarian entrepreneurs	Hungary
Spirituality in the workplace	2018, Journal of Science and Technology Policy Management (published online first).	Iqbal, Q., Ahmad, N. H., & Ahmad, B.	Enhancing sustainable performance through job characteristics via workplace spirituality: A study on SMEs	quantitative	233 employees from small and medium-sized businesses	India, Pakistan
	2014, Journal of Management, Spirituality and Religion, 11 (1), 45–64.	Lee, S., Lovelace, K. J., & Manz, C. C.	Serving with spirit: An integrative model of workplace spirituality within service organizations	conceptual	n.a.	n.a.
	2019, Environment, Development and Sustainability, 21 (4), 1583–1601.	Rezapouraghdam, H., Alipour, H., & Arasli, H.	Workplace spirituality and organization sustainability: a theoretical perspective on hospitality employees' sustainable behavior	conceptual	n.a.	n.a.
	2018, Journal of Sustainable Tourism, 26 (5), 740–758.	Rezapouraghdam, H., Alipour, H., & Darvishmotevali, M.	Employee workplace spirituality and pro-environmental behavior in the hotel industry	quantitativ	280 hotel employees	Cyprus

3 The Role of Mindfulness in Closing the Intention-Behavior Gap in Employee Pro-Environmental Behavior[2]

Es gibt nichts Gutes, außer man tut es.

Erich Kästner

Abstract

Organizations of various kinds, such as companies in different industries, public administrations, and universities, face the common challenge to improve their environmental performance. On the one hand, approaches on the organizational level like sustainability strategies, reporting and management seem important. On the other hand, the individual perspectives and behaviors of members (employees, staff members, and students) are crucial for any story of success. In this study, we first review the literature on the impact of mindfulness on employee pro-environmental behavior. So far, research on mindfulness and pro-environmental behavior concentrates on consumer behavior instead of workplace behavior. In previously proposed research models, mindfulness served as the independent variable that affects pro-environmental behavior with other variables mediating this effect. Second, we address the intention-behavior gap in the workplace environment and hypothesize that mindfulness moderates the intention-behavior relationship in pro-environmental behavior shown by employees, relying on self-control and self-determination theory. In order to test this hypothesis, we conducted a quantitative study, assessing variables at two points of time. Participants of our survey completed measures on the five facets of mindfulness, and employee green intentions at Time 1, and employee green behavior at Time 2. Our results show that our hypothesis can be partly supported. We find a positive moderating effect for the mindfulness facets awareness and describing, a negative moderating effect for the facet nonreactivity and no effect for the facets observing and nonjudging, depending on the dimensions of employee pro-environmental intentions and behaviors. We finally discuss these findings and give suggestions for future research.

3.1 Introduction

Employee pro-environmental behaviors may make a significant contribution to organizational environmental performance by playing a vital role in the greening process of organizations (Boiral et al., 2015; Temminck et al., 2015; Unsworth et al., 2013). On the one hand, employees engage in specific actions to protect the environment (e.g., by avoiding waste, saving energy, using resources efficiently) and thereby reduce the negative environmental impact of the whole organization (Norton et al., 2017; Ones et al., 2018). On the other hand, employees' individual initiative for the environment can serve as the critical spark for sustainability-oriented innovation: new products, services, processes or business models that create social and environmental value in addition to economic returns (R. Adams et al., 2016; Helling, 2015; Wagner & Llerena, 2011; Weng et al., 2015).

In recent years, research on employee pro-environmental behaviors has been growing, especially in the field of organizational behavior and sustainability management (e.g. (Bissing-Olson et al., 2013; Ciocirlan, 2016; Kim et al., 2013; Manika et al., 2015), mainly in order to answer the call for research on the micro-foundations of business sustainability (Aguinis & Glavas, 2012; Strauss et al., 2017).

According to the theory of planned behavior (Ajzen, 1985, 1991), the theory of reasoned action (Fishbein, 1980; Madden et al., 1992) and the model of interpersonal behavior (Triandis, 1977), the intention toward the behavior is the main antecedent of an individual's behavior. However, the intention to do something does not necessarily explain the respective actual behavior. Meta-analyses have revealed that intentions account for a weighted average of only about 30% of the variance in social behavior (Armitage & Conner, 2001; Sheeran, 2002), and that a medium-to-large change in intention leads to a small-to-medium change in behavior (Webb & Sheeran, 2006). In the field of climate

change and sustainability, the intention-action gap is widely recognized and discussed (Kollmus & Agyeman, 2010; Tonglet et al., 2004)

As Chatzisarantis and Hagger (2007) show in their study on binge-drinking and physical exercise, mindfulness can generally serve as a moderator of the intention-behavior relationship. This means that greater awareness of and attention to present experiences can alleviate the translation of intentions into behavior. Additionally, mindfulness is associated with empathy and compassion (Kernochan et al., 2007), ethical living, a consideration of future consequences and a reduction of hedonism, which are all aspects that lead to more environmental-friendly actions (Brown et al., 2007; Ericson et al., 2014).

In this quantitative study, we investigate whether mindfulness affects the enactment of employees' environmental workplace behavioral intentions. The following sections explain employee pro-environmental behaviors, the concept of mindfulness, its effects on employees and green behavior in more detail. We also provide specific justifications based on which theories mindfulness can be seen as a moderator for the gap between intention and behavior. This way, we substantiate our hypothesis.

3.2 Theoretical background and hypothesis development

3.2.1 Employee pro-environmental behavior

In general, employee pro-environmental behaviors cover the five different categories of conserving, avoiding harm, influencing others, taking initiative, and transforming (see Table 2 for an overview of different behaviors in each category) and can be defined as "scalable actions and behaviors that employees engage in that are linked with and contribute to […] environmental sustainability" (adapted from Ones & Dilchert, 2012a, p. 87). Ones et al. (2018) highlight some important features of this definition. First, it focusses explicitly on individuals, who highly differ in their environmental behavior and

lay the ground for bigger units' (group-, department-, or organizational) environmental performance. Second, the definition focusses on actual pro-environmental behavior, not on its outcomes. Third, employee pro-environmental behaviors are scalable and measurable, which is necessary when researching them.

Table 2. Categories of employee pro-environmental behaviors with examples

Meta-Category	Subcategories	Examples
Conserving	Reducing use; Reusing; Repurposing; Recycling and composting	Printing double sided; Washing plastic lab equipment rather than discarding; Collecting rainwater for industrial use; Recycling cans, bottles, paper
Avoiding harm	Preventing pollution; Strengthening ecosystems; Monitoring environmental impact	Scrubbing emissions before release; Cleaning up litter around local area; Calculating the lifecycle carbon cost of a product
Influencing others	Leading, encouraging, and supporting; Managing, facilitating, and coordinating; Educating and training	Providing incentives for biking or using public transit commute; Making recycle bins accessible to all employees; Training employees in proper chemical handling
Taking initiative	Initiating programmes and policies; Lobbying and activism; Putting environmental interests first	Creating a new sustainable purchasing policy; Forming a green team to plan sustainability programs; Advocating for environmental issues to supervisor; Not using an air-condition on hot days
Transforming	Choosing responsible alternatives; Changing how work is done; Embracing sustainable innovations; Creating sustainable products and services	Purchasing energy-efficient equipment; Using public transit to commute; Removing toxic chemicals from a manufacturing process; Using virtual rather than in-person meetings

Note. Adapted from Ones et al., 2018.

Employee pro-environmental behaviors differ from general public (for example, using public transport) or private (for example, composting) pro-environmental behaviors (Ones et al., 2015) in several ways. Generally spoken, people have more control over their behavior in non-work contexts, which makes it easier to act environmentally friendly in

66

non-work contexts. In offices, behaviors are also influenced by the physical, social and organizational context (Littleford et al., 2014).

3.2.2 Mindfulness as a concept

The concept of mindfulness has its roots in the Buddhist philosophy (Brown et al., 2007; Glomb et al., 2015) and describes "the process of paying attention to what is happening in the moment – both internal (thoughts, bodily sensations,) and external stimuli (physical and social environment) – and observing those stimuli without judgment or evaluation, and without assigning meaning to them." (Glomb et al., 2015, p. 118). "Attention" and "awareness" are at the heart of mindfulness. Put into a simplified definition, mindfulness is the "receptive attention to and awareness of present events and experience" (Brown et al., 2007, p. 212). Some clarifications to these simple definitions may proof to be helpful. Firstly, mindfulness is not about "not thinking". Rather, thoughts and their accompanying emotions are – just like sounds and other sensory impressions – seen as objects of attention and awareness. This stance helps to not get caught up in thoughts and emotions about past experiences or anticipated futures (Brown et al., 2007). Secondly, nonjudgmental attention is not be confused with "disinterested spectatorship" (Brown et al., 2007, p. 214). Rather than a passive dissociating from the observed present experience, a mindful state is an active engaging (Baer et al., 2006). For example, while noticing a physical sensation or feeling, one feels it at the same time.

It has been shown that mindfulness has trait-like qualities and that these can be reliably assessed with a number of self-report measures explicitly designed for untrained respondents (Baer et al., 2008; Brown & Ryan, 2003). However, researchers have also argued that mindfulness inherently is a psychological state that varies from moment to moment

within individuals (Bishop, 2004; Hülsheger et al., 2013). In order to measure mindfulness, two basic approaches are used in research: self-report questionnaires and engagement in mindfulness practices. Self-report questionnaires include state (Mindful attention awareness scale (MAAS): Brown & Ryan, 2003; Toronto mindfulness scale: Lau et al., 2006), and trait measures (e.g., five facets of mindfulness questionnaire: Baer et al., 2006).

Regardless of the classification of mindfulness as trait or state, it could be shown that people who meditate report higher values, both for trait (Bruin et al., 2012) and for state mindfulness (MacKillop & Anderson, 2007) measures. This shows that mindfulness can be cultivated or strengthened through training such as mindfulness meditation (Bishop, 2004; Brown & Ryan, 2003) or mindfulness-based stress reduction (Kabat-Zinn, 2003). When mindfulness practices are used as measures for mindfulness, programs (e.g. mindfulness-based stress reduction) that train in mindfulness practices (e.g. mindful eating, movement, mindfulness meditation) are used as proxies for mindfulness (Good et al., 2016).

Mindfulness has – according to a wealth of research – many positive effects on health issues (see for example Brown & Ryan, 2003; Grossman et al., 2004; Chiesa & Serretti, 2009; Keng et al., 2011; Shapiro et al., 2007) and despite its roots in Buddhism, mindfulness practices today rarely have a religious connotation and are becoming increasingly popular in Western countries (Glomb et al., 2015).

Organizations such as Google, the U.S. Navy, Apple, McKinsey, Nike, Procter & Gamble, SAP and many others use mindfulness training in order to improve workplace performance (Fraher et al., 2017; Jha et al., 2015; Wang & Adams, 2016; West et al., 2014; Wolever et al., 2012). Therefore, in recent years, mindfulness research activity has been growing also within organizational science (Glomb et al., 2015; Good et al., 2016; Reb et

al., 2015). Good et al. (2016) systematically reviewed the mindfulness literature in multiple fields in order to draw a framework for business researchers. The authors concluded that – as mindfulness increases the stability, control and efficiency of one's attention and therefore has a direct impact on cognitive performance, emotion regulation, behavior and physiology – it draws its circles into workplace performance, workplace relationships and workplace well-being (Good et al., 2016).

3.2.3 Mindfulness and pro-environmental behavior

Research on the linkages between mindfulness and pro-environmental behavior is limited, but first studies do exist (Wamsler et al., 2018). Based on a literature review on mindfulness and sustainability, Wamsler et al. (2018) conclude that mindfulness can be understood as a link between the individual and global dimensions in the sustainability discussion. The authors argue that mindfulness, although so far empirically hardly associated with sustainability, can promote sustainability by impacting (1) subjective well-being; (2) the activation of (intrinsic/ non-materialistic) core values; (3) consumption and sustainable behavior; (4) the human-nature connection; (5) equity issues; (6) social activism; and (7) deliberate, flexible, and adaptive responses to climate change.

Amel et al. (2009) claim that mindful people are more inclined to be attentive and to consciously process information about the impact of their behavior on the environment. In the area of consumer choices, mindful shoppers are more likely to gather detailed information on ingredients and effects on the environment (Amel et al., 2009). In 2011, Sheth et al. (2011) introduced the concept of the mindful consumer whose mindful mindset reflects a conscious sense of caring toward the self, the community, and nature. Ericson et al. (2014) argue conceptually that – as mindfulness contributes to well-being by strengthening the focus on the here and now, empathy and compassion – it allows people

to avoid the "hedonic" treadmill and can thus inhibit overconsumption and environmental pollution (Ericson et al., 2014).

Brown and Kasser (2005) could empirically show that state mindfulness (self-reported) supports environmental-friendly consumer choices (diet, transportation, and housing). Also, Amel et al. (2009) demonstrated a significant correlation between "acting with awareness," a facet of trait mindfulness (self-reported), and sustainable behavior. The authors therefore postulate that until sustainable decisions become the societal default, their enactment may depend on focused reflection of options and mindful behavior. However, Amel et al.'s (2009) finding may not be that sound as sustainable behavior was measured with a single self-assessing item only, where participants rate how often they make "sustainable" choices. Only recently, Dhandra (2019) could demonstrate empirically that trait mindfulness (self-reported) positively impacts green purchase intentions, social conscious-purchasing, frugal purchasing, and reduces materialism. Additionally, these four variables positively impact life satisfaction and significantly mediate the relationship between mindfulness and life satisfaction. In her model, rather than proposing life satisfaction as the mediator between mindfulness and pro-environmental consumer behaviors, she shows that life satisfaction is the dependent variable and pro-environmental behavior mediates the relationship between mindfulness and life satisfaction.

Barbaro and Pickett (2016) could show that the trait mindfulness facets observing and nonreactivity (self-reported) are significantly associated with pro-environmental behavior. The authors were also able to reveal that connectedness to nature (Howell et al., 2011) indirectly affects the relationship between the facet observing and pro-environmental behavior, arguing that mindfulness widens one's self-world connection (Amel et al., 2009) and helps orienting one's focus toward the natural environment (Bishop, 2004), resulting in a greater connectedness to nature.

Panno et al. (2017) found that state mindfulness (self-reported) is related to pro-environmental behavior through low social dominance orientation, the view that interpersonal and intergroup relationships are, or should be, highly hierarchical (Pratto et al., 2006).

In organizational scholarship, Patel and Holm (2018) concentrate conceptually on the impact of mindfulness on workplace pro-environmental behaviors among managers. As already equally described for consumers in recent research (see above), they argue that connectedness with nature and non-materialism are appropriate mediators between mindfulness and pro-environmental behaviors in the workplace. However, they introduce openness to change as a third possible mediator between managerial mindfulness and managerial pro-environmental behavior. As compared to mindlessness, which boosts getting caught in self-fulfilling prophecies and commitment to previous cognitive activities, mindfulness helps overcome the cognitive distortions, thereby giving space to new ways of thinking and doing, lessening the reliance on old habitual patterns and encouraging openness to change.

Figure 6. Mindfulness and pro-environmental behavior – previous empirical research
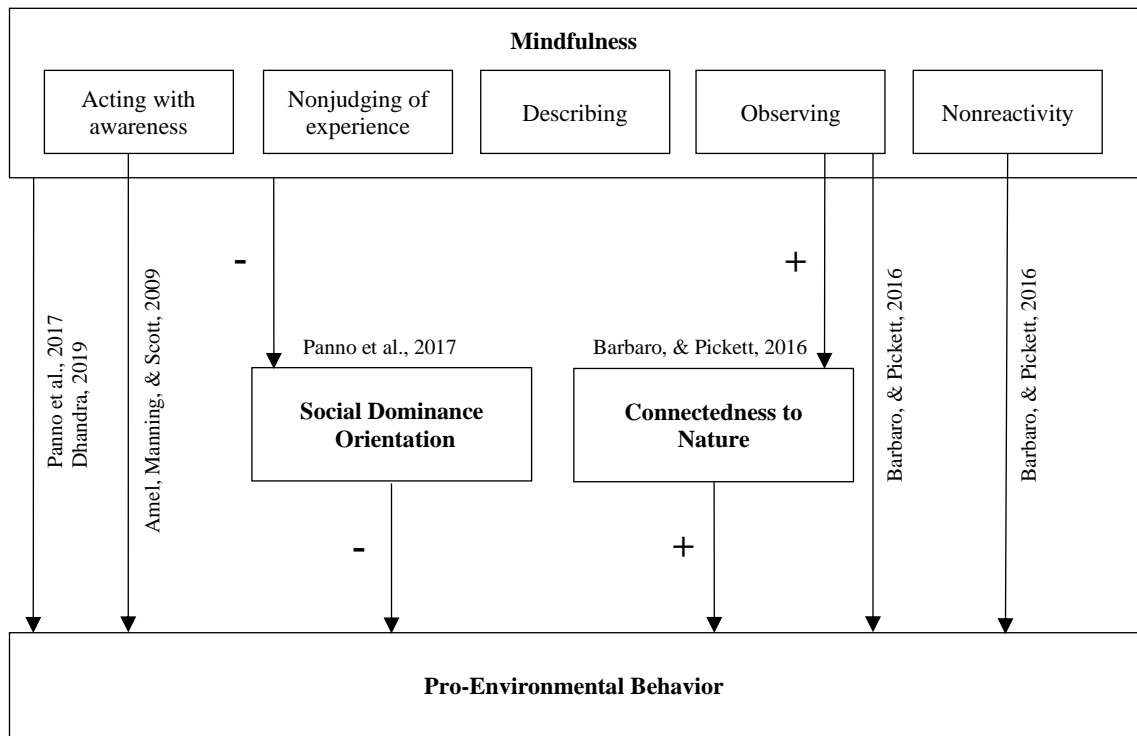
As shown in Figure 5, our literature overview shows the following aspects.

1) In former research models, mindfulness served as the independent variable, which explains pro-environmental behavior through a mediator relationship.

2) Up to now, all empirical studies aim at relating mindfulness to pro-environmental choices that individuals make in their private life and as consumers instead of at the workplace.

3) Those studies all use self-reported standardized questionnaires. As to our knowledge, researchers have not yet investigated the field of pro-environmental behavior and mindfulness with qualitative, mixed methods, or experimental approaches.

We address the outlined gaps 1) and 2) by introducing mindfulness as a moderator for the intention-behavior gap in the field of employee pro-environmental behavior. We will test the following hypothesis.

H1: Mindfulness moderates the relationship between employee pro-environmental be-havioral intentions and employee pro-environmental behaviors.

In the next section, we provide specific justification for our hypothesis by introducing two theories that allow us to consider mindfulness as a moderator of the intention-behavior relationship.

3.2.4 Mindfulness as a moderator of the intention-behavior relationship

Mindfulness and self-control theory. Enhanced attention to present inner and outer experiences and events, characterizing mindful individuals (Brown et al., 2007), may influence the intention-behavior relationship (Chatzisarantis & Hagger, 2007) by strengthening their ability for self-control (Bowlin & Baer, 2012; Fetterman et al., 2010; Figure 7). Self-control can be defined as "the ability to override or change one's inner responses, as well as to interrupt undesired behavioral tendencies (such as impulses) and refrain from acting on them" (Tangney et al., 2004, p. 274), and consists of four main domains, namely controlling thoughts, emotions, impulses, and performance (Tangney et al., 2004). Generally spoken, self-control helps people to delay immediate gratification of desires and resist short-term temptations (reaching the workplace fast by car instead of using public transport) in order to alternatively achieve long-term goals (use public transport and save money, protect the environment; Buker, 2011; Gino et al., 2011). People with a high level of trait mindfulness tend to observe their thoughts, emotions and impulses, which allows a disengagement from automatic counter-intentional thought patterns and perceptual filtering driven by emotions and schemas from the past, and does not necessarily lead to acting on them (Bowlin & Baer, 2012; Jacob et al., 2009; Shapiro et al., 2006). Recent studies could show that trait mindfulness and self-control are strongly correlated with each other (Bowlin & Baer, 2012; Fetterman et al., 2010). Friese et al. (2012) explicitly

showed that a short sequence of mindfulness meditation has a negative, immediate, short-term effect on self-control depletion and can therefore serve as a quick and efficient strategy to foster self-control under conditions of low psychological resources.

Figure 7. Mindfulness, self-control, and the intention-behavior gap
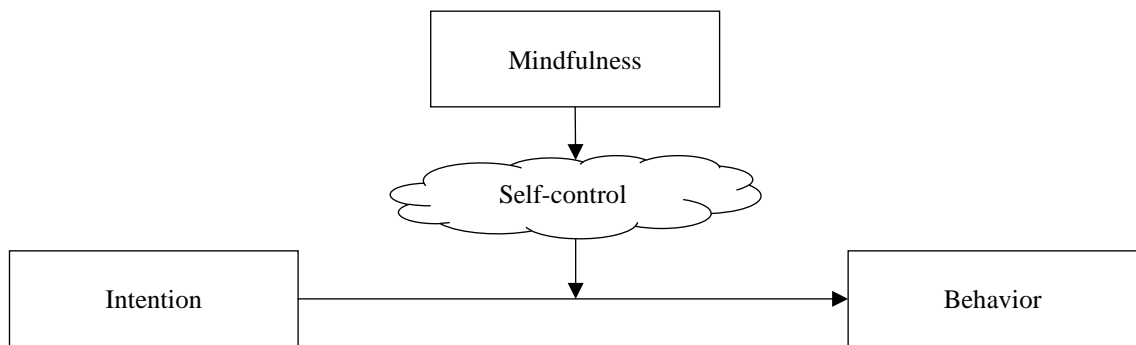
Note. Based on Bowlin & Baer, 2012; Fetterman et al., 2010.

Mindfulness and self-determination theory. Self-determination theory distinguishes between consciously chosen "self-determined" and automated, "mindless" behavior (Deci & Ryan, 1980). Awareness, which is at the heart of mindfulness, facilitates the choice of behaviors that are consistent with one's needs, values, and interests (Deci & Ryan, 1980), while, in contrast, automatic or controlled processing often prevents considerations of options that would be more congruent with needs and values (Brown & Ryan, 2003). According to self-determination theory, human beings have three innate psychological needs: competence, autonomy, and relatedness (Ryan & Deci, 2000). Brown and Ryan (2003) showed that state mindfulness correlates positively with competence, autonomy and relatedness and therefore supports self-determined behavior. The authors could also explicitly show that people with a high level of state mindfulness tend to act in a manner that is more congruent with their actual needs, values and interests (Brown & Ryan, 2003; Shapiro et al., 2006). As mindful individuals better understand their goals and values and generally act more self-determined and more congruently with these goals and values,

their intentions might be better predictors of their behaviors (Glomb et al., 2015; Figure 7).

Figure 8. Mindfulness, self-determination and the intention-behavior gap
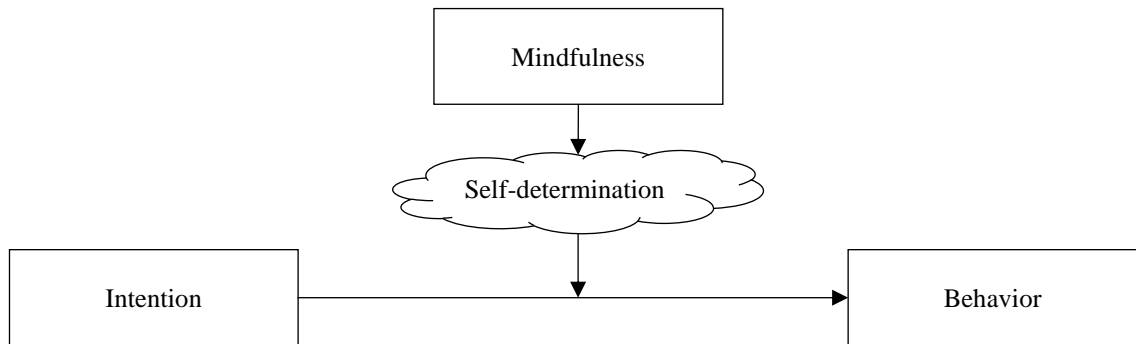
Note. Based on Brown & Ryan, 2003; Shapiro et al., 2006.

3.3 Method

3.3.1 Participants and procedure

In order to test our hypothesis, we employed the method of a prospective design (Chatzisarantis & Hagger, 2007). By assessing the independent and dependent variable in two points of time (see Figure 8 for the research model), we avoided potential common method variance (Lindell & Whitney, 2001; Podsakoff et al., 2003).

Figure 9. Research Model: Mindfulness as a moderator for the intention-behavior relationship in employee pro-environmental behavior
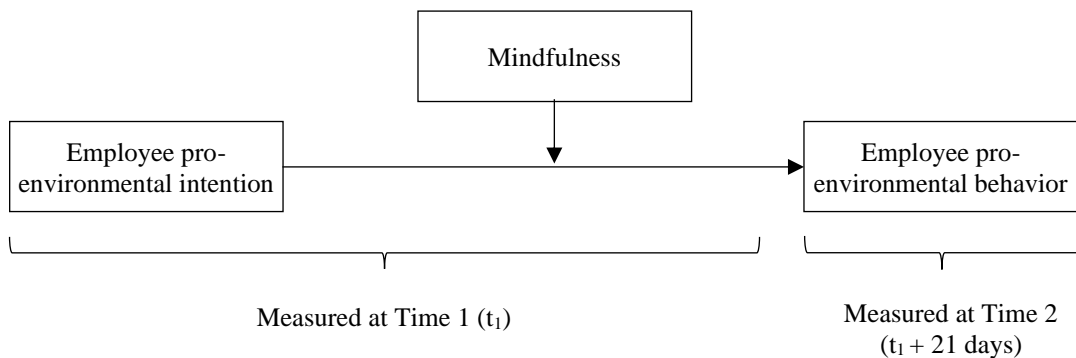
Common method variance is the "variance that is attributable to the measurement rather than to the construct of interest" (Podsakoff et al., 2003, p. 879), and one technique to avoid it is a temporal separation of measurement. Respondents' tendency to try to maintain consistency in their responses is particularly problematic when respondents are asked to provide future intentions and retrospective accounts of behaviors in one questionnaire (Podsakoff et al., 2003; Rhodes et al., 2003). Temporal separation between the measurement of dependent and independent variables reduces respondents' ability to use their prior responses to answer subsequent questions (Podsakoff et al., 2003).

We collected data with a student sample drawn from a German university. Though researchers have indicated that the use of student data, in general, ensures more homogeneity, less noise and extraneous variability and is less prone to non-response bias (Druckman & Kam, 2009; Highhouse & Gillespie, 2009; Peterson, 2001), there is caution against using students' data in social science research because of different magnitudes and patterns of effect size in student and non-student samples (Pandey et al., 2018). However, in our organizational green behavioral context, students and employees are comparable for four reasons. Firstly, German university students are considered to be members of the university, such as employees (Sperlich & Spraul, 2007). Secondly, in the sustainability accounting and reporting of universities, student behavior affects the university's sustainability indicators and therefore the sustainability performance of the organization (see University Sustainability Assessment Framework; Green Office Movement, n.d.). Thirdly, in many cases, the process of sustainability performance measurement is even led by students instead of strategic senior management (C. A. Adams, 2013). Forthly, as R. Adams et al. (2018) empirically showed with a case study of a UK university, sustainability awareness and behavior of students and staff demonstrate broadly equivalent levels. Furthermore, the arguments that suggest that green behavior of private individuals

differs from behaviors of employees can also be applied to the difference between private individuals and students. In contrast to private behavior, employee behavior as well as student behavior is dependent on the social norms of the organization (Stern, 2000), may be prohibited or promoted by the organization (Manika et al., 2015) or may be guided by certain non-private motives (such as concern with organizational reputation, Klein, 2015).

To ensure that students would participate at two points of time and in order to fully care for privacy concerns, we used a platform for teaching materials, where students of the University of Kaiserslautern log into our courses with their name and e-mail address. We contacted 841 potential participants directly via e-mail, while we gave the possibility of winning one of three vouchers of 20 euros for our university bookshop as an incentive in case they participate in both studies. We first (Time 1, January 22, 2019) provided the potential participants with a link to a survey which included scales that measure the intention towards employee pro-environmental behavior, mindfulness, and demographic questions. 237 students took part in this study (Time 1), but we had to exclude data from 58 students who provided incomplete data. For the second part of the survey (Time 2), we e-mailed a link to the remaining 179 participants exactly 21 days after each participant had completed the first part of the survey (Time 1). The relatively small three-week time lag was chosen to reflect optimal predictive accuracy (Rhodes et al., 2003). Still, other authors state that even a time-lag of one week might introduce a retrospective reporting bias according to which people do not remember what they actually did (Bissing-Olson et al., 2015). From the data of 148 students who took part in the second part of the study, we had to exclude 14 so that the final sample consisted of 134 students. The participants were 59% female, 41% male. They studied industrial engineering 25.4%; business studies 32,8%; and other courses of study 41.1%, 0.7% gave no answer. 64.9% were bachelor's students, 23.9% were master's students, 11.2% already had a master's degree.

We anticipated that students of business administration and engineering could have a lower general tendency to be mindful ($M(n = 124) = 25.91$) than students of other subjects such as psychology, where mindfulness trainings are often part of the curriculum and students are more open to inner development as it is part of their study interest. However, Baer et al. (2008) recruited undergraduate psychology students to test construct validity of the five facets and for them, the mean of mindfulness was even lower ($M(n = 259) = 24.87$).

3.3.2 Measures

Behavioral intentions. Employee pro-environmental behavioral intention was assessed with a German translation of the 13 items of the Organizational Citizenship Behavior for the Environment (OCBE) scale (Boiral & Paillé, 2012, see Appendix 5). When pro-environmental behaviors at work reflect voluntary extra efforts toward the environment, they can be considered as organizational citizenship behaviors (OCB; Ones & Dilchert, 2012b), and are therefore best captured by the OCBE scale (Paillé & Boiral, 2013). The scale covers the five OCB dimensions regarding environmental behavior: individual initiative (OCBE_IND), sportsmanship (OCBE_SPO), helping (OCBE_HEL), organizational loyalty (OCBE_LOY), and self-development (OCBE_SD) (Boiral & Paillé, 2012; Ostertag, 2016). Eco-helping (OCBE_HEL), eco-civic engagement (OCBE_LOY), and eco-initiatives (OCBE_IND) were found to be three distinct but related constructs (Paillé & Boiral, 2013). In a review of existing measures for employee pro-environmental behavior, Ones et al. (2018) show that the OCBE scale addresses the green five dimensions "Avoiding harm," "Influencing Others," and "Taking Initiative". The statement "in the next three weeks I intend to…" preceded each item. Examples were "to protect the environment voluntarily and with my own initiative in my everyday life at the university," or

"to assess the possible consequences and environmental effects of my everyday life at the university before I act." Participants were asked to rate the answers on a 5-point scale ranging from 1 (completely disagree) to 5 (completely agree). Cronbach's alpha was .94 ($n = 134$).

Behavior. Employee pro-environmental behavior was assessed similarly to employee pro-environmental behavioral intention (see Appendix 5) and was introduced with the prompt: "For the past three weeks I…". The answers ranged from 1 (completely disagree) to 5 (completely agree) and were designed as follows: "…protected the environment voluntarily and with my own initiative in my everyday life at the university," and "assessed the possible consequences and environmental effects of my everyday life at the university before I acted." Cronbach's alpha was .89 ($n = 128$).

Mindfulness. Mindfulness was measured as a trait using the 39 items of the German version of the Five Facets of Mindfulness Questionnaire (FFMQ; Baer et al., 2006; Michalak et al., 2016, see Appendix 5). The trait mindfulness scale measures the general tendency to be mindful in daily life and was derived from an exploratory factor analysis of several previously developed mindfulness questionnaires (Baer et al., 2006). The authors distinguish between five facets, which are observing (MIND_observing), describing (MIND_describing), acting with awareness (MIND_awareness), nonjudging of inner experience (MIND_nonjudging), and nonreactivity to inner experience (MIND_nonreactivity). The five facets are internally consistent and show construct validity in a number of samples (Baer et al., 2006; Baer et al., 2008).

Following Michalak et al. (2016), we provided participants with the following prompt: "Please answer as you really experience these things right now, not as you think you should experience them. Please treat each statement independently of the other state-

ments." Exemplary items were: "When I walk, I consciously perceive how the movements of my body feel," or "I find it difficult to remain focused on what is happening at the present moment." Respondents could choose answers on a 5-point scale ranging from 1 (not applicable at all) to 5 (completely applicable). Cronbach's alpha for this scale ($n = 124$) was .86. We also calculated Cronbach's alpha for each facet of mindfulness: observing ($\alpha = .67$; $n = 133$; e.g. "When I walk, I consciously perceive how the movements of my body feel"); acting with awareness ($\alpha = .82$; $n = 132$; e.g. "I find it difficult to remain focused on what is happening at the present moment"); nonreactivity to inner experience ($\alpha = .84$; $n = 132$; e.g. "In difficult situations, I can pause without immediately reacting"); describing ($\alpha = .90$; $n = 133$; e.g. "Even when I'm terribly upset, I can put it into words"); and nonjudging of experience ($\alpha = .89$; $n = 130$; e.g. "I make judgments about whether my thoughts are good or bad").

Control variables. We included several control variables such as gender, course of study, and money available per month.

3.4 Results

3.4.1 Descriptive analysis

We present descriptive statistics, internal consistency information, and Pearson's correlations of the variables (Time 1 and 2) in Appendix 6. All variables show satisfactory levels of internal consistency reliability, measured as Cronbach's alpha. We found many significant correlations between intention and behavior, and all dimensions of organizational citizenship intentions for the environment (OCIE) correlated with all dimensions of organizational citizenship behavior for the environment (OCBE). The mindfulness facet observing correlates with OCIEs and behaviors for the environment OCBEs, whereas the other facets show no correlation, neither with OCIEs, nor with OCBEs.

3.4.2 Hypothesis tests

According to our hypothesis, we assume that mindfulness moderates the relationship between employee pro-environmental intentions and employee pro-environmental behaviors, such that the relationship between intentions and behaviors is stronger for those employees who are more mindful. In order to test this hypothesis, we conducted a linear regression analysis with employee pro-environmental behaviors (operationalized as organizational citizenship behavior for the environment, OCBE) as dependent variables. Pro-environmental intentions (operationalized as organizational citizenship intentions for the environment, OCIE), mindfulness and its facets as well as the mindfulness (facets)×intention product terms were the independent variables. For the analysis, we used the PROCESS macro in SPSS by Andrew Hayes and relied on his latest book for the general approach of the analysis (Hayes, 2017). We calculated all possible models of the employee pro-environmental intentions (or its dimensions) and employee pro-environmental behavior (or its dimensions) relationships, moderated by mindfulness (or its facets). Doing this, we follow Baer et al.'s (2006) suggestion that an examination of particular mindfulness facets might yield useful information on mindfulness and how it is related to other constructs. Other authors in the field of psychology (Cash & Gray, 2000; Lavender et al., 2011) and pro-environmental behavior (Amel et al., 2009; Barbaro & Pickett, 2016) followed this invitation before and investigated statistical models with particular facets of mindfulness. Organizational Citizenship Intention and Behavior for the Environment can be considered as a construct with different categories (Boiral & Paillé, 2012) and other authors have relied on subcategories in their statistical analysis. They either relied on one subcategory such as eco-initiative in their hypothesis (Paillé & Raineri, 2015) or differentiated between all subcategories in their analysis (Paillé & Boiral, 2013).

Table 3 provides an overview of the statistics of our estimated models – showing that the interaction of employee pro-environmental intention (or its dimensions) and mindfulness (or its facets) is not significantly associated with employee pro-environmental behavior (or its dimensions) in 20 cases.

Table 3. Estimated moderator models and the significance of their interaction terms.

Model Number	Variables	Significant/ nonsignificant interaction term - outcome relationship
1	X = OCIE; Y = OCBE; M = Mindfulness	*ns*
2	X = OCIE; Y = OCBE; M = MIND_Describing	*ns*
3	X = OCIE; Y = OCBE; M = MIND_Awareness	*ns*
4	X = OCIE; Y = OCBE; M = MIND_ Nonjudging	*ns*
5	X = OCIE; Y = OCBE; M = MIND_Observing	*ns*
6	X = OCIE; Y = OCBE; M = MIND_Nonreactivity	*ns*
7	X = OCIE_IND; Y = OCBE_IND; M = Mindfulness	*ns*
8	X = OCIE_IND; Y = OCBE_IND; M = MIND_Describing	*ns*
9	X = OCIE_IND; Y = OCBE_IND; M = MIND_Awareness	*ns*
10	X = OCIE_IND; Y = OCBE_IND; M = MIND_Nonjudging	*ns*
11	X = OCIE_IND; Y = OCBE_IND; M = MIND_Observing	*ns*
12	X = OCIE_IND; Y = OCBE_IND; M = MIND_Nonreactivity	*ns*
13	X = OCIE_HEL; Y = OCBE_HEL; M = Mindfulness	*s*
14	X = OCIE_HEL; Y = OCBE_HEL; M = MIND_Describing	*s*
15	X = OCIE_HEL; Y = OCBE_HEL; M = MIND_Awareness	*s*
16	X = OCIE_HEL; Y = OCBE_HEL; M = MIND_Nonjudging	*ns*
17	X = OCIE_HEL; Y = OCBE_HEL; M = MIND_Observing	*ns*
18	X = OCIE_HEL; Y = OCBE_HEL; M = MIND_Nonreactivity	*ns*
19	X = OCIE_LOY; Y = OCBE_LOY; M = Mindfulness	*ns*
20	X = OCIE_LOY; Y = OCBE_LOY; M = MIND_Describing	*ns*
21	X = OCIE_LOY; Y = OCBE_LOY; M = MIND_Awareness	*ns*

Model Number	Variables	Significant/ nonsignificant interaction term - outcome relationship
22	X = OCIE_LOY; Y = OCBE_LOY; M = MIND_Nonjudging	*ns*
23	X = OCIE_LOY; Y = OCBE_LOY; M = MIND_Observing	*ns*
24	X = OCIE_LOY; Y = OCBE_LOY; M = MIND_Nonreactivity	*s*

Note. X: Independent variable; Y: Dependent variable; M: Moderator; OCIE: Organizational citizenship intention for the environment (all dimensions); OCIE_IND: Organizational citizenship intention for the environment (dimension: eco-initiatives); OCIE_HEL: Organizational citizenship intention for the environment (dimension: eco-helping); OCIE_LOY: Organizational citizenship intention for the environment (dimension: eco-civic engagement); OCBE: Organizational citizenship behavior for the environment; OCBE_IND: Organizational citizenship behavior for the environment (dimension: eco-initiatives); OCBE_HEL: Organizational citizenship behavior for the environment (dimension: eco-helping); OCBE_LOY: Organizational citizenship behavior for the environment (dimension: eco-civic engagement); Mindfulness: Mindfulness (all facets); MIND_Describing: Mindfulness facet describing; MIND_Awareness: Mindfulness facet acting with awareness; MIND_Nonjudging: Mindfulness facet nonjudging; MIND_Observing: Mindfulness facet observing; MIND_Nonreactivity: Mindfulness facet nonreactivity; *ns*: nonsignificant; *s*: significant.

Four of the 24 models show a significant relationship between the intention – mindfulness interaction and the actual behavior. In the following, we describe those models and their statistics in more detail, giving an overview of the model statistics first (see Table 4).

Table 4. Output of the models with a significant interaction term

Model	Variables	R^2	b	SE_b	t	95% CI
Model 13 Y: Organizational citizenship behavior for the environment	X: Organizational citizenship intention for the environment: eco-helping		.53**	.05	10.53	[.43, .63]
	M: Mindfulness	.51	.01	.02	.12	[-.02, .04]
	Organizational citizenship intention for the environment: eco-helping × Mindfulness		.03*	.01	2.28	[.00, .06]
Model 14 Y: Organizational citizenship behavior for the environment	X: Organizational citizenship intention for the environment: eco-helping		.52**	.05	10.66	[.43, .62]
	M: Describing	.50	-.01	.01	-.67	[-.02, .01]
	Organizational citizenship intention for the environment: eco-helping × Describing		.02*	.01	2.71	[.01, .03]

Model	Variables	R^2	b	SE_b	t	95% CI
Model 15 Y: Organizational citizenship behavior for the environment	X: Organizational citizenship intention for the environment: eco-helping		.51**	.05	10.01	[.41, .61]
	M: Awareness	.47	-.00	.01	-.45	[-.02, .02]
	Organizational citizenship intention for the environment: eco-helping × Awareness		.02*	.01	2.00	[.00, .03]
Model 24 Y: Organizational citizenship behavior for the environment	X: Organizational citizenship intention for the environment: eco-civic engagement		.43*	.05	7.94	[.32, .54]
	M: Nonreactivity	.38	-.00	.01	-.40	[-.02, .02]
	Organizational citizenship intention for the environment: eco-civic engagement × Nonreactivity		-.03**	.01	-3.02	[-.05, -.01]

Note. b = unstandardized regression coefficient; SE_b = standard error of b; *p < .05; **p < .001.

Model 24 shows that the mindfulness facet nonreactivity (MIND_ nonreactivity) moderates the relationship between organizational citizenship intention for the environment (dimension: eco-civic engagement; OCIE_LOY) and organizational citizenship behavior for the environment (dimension: eco-civic engagement; OCBE_LOY) as the interaction term was significant, $F(3, 126) = 25,65$, $p = .00$ (see Table 4 for the full model). The simple slopes in the picture of the model (Figure 9) make the specific relationships clearer. The effect of MIND_ nonreactivity is reflected in the gap between the three lines. At standard deviation below the mean of MIND_ nonreactivity, there is a significant relationship between OCIE_LOY and OCBE_LOY, as indicated by the fact that CI does not cross zero: $b = .59$, $t(126) = 8.11$, $p = .00$, 95%, CI = [.45, .73]. Every score of OCIE_LOY gives a .59 score on OCBE_LOY. Similarly, for an average score of MIND_nonreactivity, every score of OCIE_LOY gives a .43 OCBE_LOY. This relationship is also significant: $b = .43$, $t(126) = 7.94$, $p = .00$, 95% CI = [.32, .54]. For one standard deviation above the mean MIND_ nonreactivity, there is also a significant relationship between OCIE_LOY and OCBE_LOY: $b = .27$, $t(126) = 3.50$, $p = .00$, 95% CI = [.12, .43]. In other words, MIND_nonreactivity has a negative effect on the relationship between OCIE_LOY and

OCBE_LOY. For ease of interpretation, the dependent variable in Figure 9 is OCBE_LOY and given the continuous nature of our variables, we do not plot specific data points. Instead, we show that OCBE_LOY estimates as a function of ± standard deviation (and the mean) in OCIE_LOY and MIND_nonreactivity, respectively.

Figure 10. OCBE_LOY as a function of OCIE_LOY and MIND_Nonreactivity (Model 24)
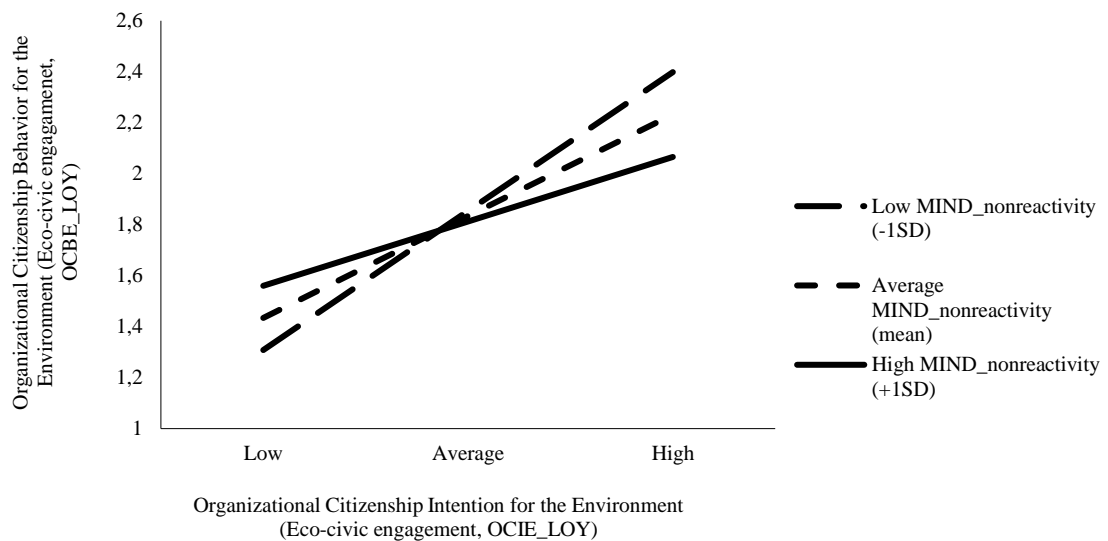
Note. Low MIND_nonreactivity and low OCIE_LOY each refer to a value 1 standard deviation below the mean; high MIND_nonreactivity and high OCIE_LOY each refer to a value 1 standard deviation above the mean. Average MIND_nonreactivity and average OCIE_LOY each refer to the mean.

Model 13, 14, and 15 refer to the relationships between organizational citizenship intention for the environment (dimension: eco-helping; OCIE_HEL) and organizational citizenship behavior for the environment (dimension: eco-helping; OCBE_HEL), moderated by mindfulness, the mindfulness facet describing (MIND_Describing), and the mindfulness facet awareness (MIND_Awareness).

Model 13 (see Table 4) shows that overall, mindfulness moderates the relationship between OCIE_HEL and OCBE_HEL, mirrored by the significant interaction term, $F(3,118) = 40.82$, $p = .02$. Again, we show the specific relationships in Figure 10. At standard deviation below the mean of the mindfulness, there is a significant relationship between OCIE_HEL and OCBE_HEL, as indicated by the fact that CI values do not cross

zero: $b = .42$, $t(118) = 6.04$, $p = .00$, 95% CI = [.29, .57]. Every score of OCIE_HEL adds a .42 score on OCBE_HEL. Similarly, for an average score of mindfulness, every score of OCIE_HEL gives a .53 score on OCBE_HEL. This relationship is significant, too: $b = .53$, $t(118) = 10.53$, $p = .00$, 95% CI = [.43, .63]. Similarly, for one standard deviation above the mean, there is a significant relationship between OCIE_HEL and OCBE_HEL: $b = .63$, $t(118) = 9.76$, $p = .00$, 95% CI = [.51, .76]. Figure 10 provides an overview of the relationships for low, average, and high mindfulness as well as low, average and high OCIE_HEL. The effect of mindfulness is reflected in the gap between the three lines. The gap varies with the levels of OCIE_HEL: For low OCIE_HEL, the model estimates weaker OCBE_HEL among those that score high on mindfulness compared to those that score lower. But among those with a higher (average or high) OCIE_HEL, the opposite is found. For those individuals having a higher OCIE_HEL, a higher mindfulness score leads to higher OCBE_HEL.

Figure 11. OCBE_HEL as a function of OCIE_HEL and mindfulness (Model 13).
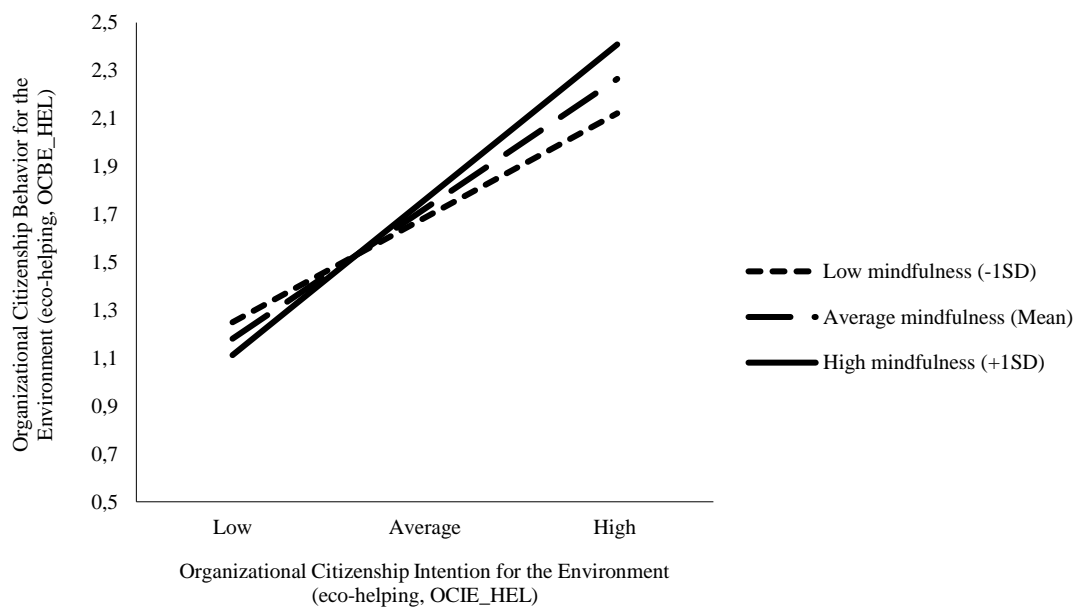
Note. See Figure 9.

We found similar effects for model 14 and 15 as for model 13. Table 4 shows the outputs of these models. The simple slopes tests revealed that for low, average and high values of MIND_describing and MIND_awareness, the relationship between OCIE_HEL and OCBE_HEL was significant. The higher the score on the mindfulness facet, the bigger the unstandardized coefficient b (see Appendix 7 for the simple slope pictures).

3.5 Discussion

Thus far, the empirical literature on mindfulness and pro-environmental behavior focuses on private and consumer decisions rather than employee behavior. This is an important research gap since employee pro-environmental behaviors play a vital role in the greening process of organizations. We hypothesized that mindfulness moderates the relationship between employee pro-environmental intentions and employee pro-environmental behaviors, such that the relationship between intentions and behaviors is stronger for those employees who are more mindful. The goal of this study therefore was to test the hypothesis that mindfulness moderates the intention-behavior relationship in employee pro-environmental behavior. We operationalized employee pro-environmental intentions and employee pro-environmental behaviors with the established Organizational Citizenship Behavior for the Environment (OCBE; Boiral & Paillé, 2012) scale and mindfulness with the Five Facets of Mindfulness Questionnaire (FFMQ; Baer et al., 2006). Therefore, we were able to examine moderation models for multiple facets of mindfulness and different categories of employee pro-environmental behavior. Our study supports our hypothesis only partly. We found that mindfulness and its facets MIND_describing and MIND_awareness moderate the relationship between OCIE_HEL and OCBE_HEL. As we expected, the moderators mindfulness (and MIND_describing and MIND_awareness) strengthen the relationship between OCIE_HEL and OCBE_HEL in such a way that the

higher the level of mindfulness (and MIND_describing and MIND_awareness), one unit of intention adds higher scores of behaviour. As eco-helping is about convincing others to protect the environment (e.g. OCBE_HEL item: "I encourage my colleagues to adopt more environmentally conscious behavior."), it seems logical that people who find it easier to put their beliefs into words (e.g. MIND_describing item: I can easily put my beliefs, opinions, and expectations into words.") will find it easier to put these intentions into action. Acting with awareness (MIND_awareness) is the mindfulness facet that fits best into the logic of our argumentation of self-determination theory. Former research showed that people with a high level of state mindfulness tend to act in a manner that is more congruent with their actual needs, values and interests (Brown & Ryan, 2003; Shapiro et al., 2006).

In the following, we want to discuss why mindfulness (and its facets) may have had a limited, and even negative role as a moderator in our sample. Generally spoken, our result that mindfulness facets have different effects is in line with the literature. For example, in the field of sustainable behavior, Amel et al. (2009) found that the mindfulness facet acting with awareness positively correlates with sustainable behavior, whereas the facet observing does not correlate with sustainable behavior. The authors did not measure other facets of mindfulness and their relationship to sustainable behavior. Barbaro and Pickett (2016) extended Amel et al.'s (2009) research and measured all five facets and their relationship to 17 specific pro-environmental behaviors (as opposed to a single item measure for pro-environmental behaviors). The authors found that the facets MIND_observing and MIND_nonreactivity significantly predict pro-environmental behavior.

MIND_nonreactivity shows no effects on the intention-behavior relationships, and even a negative moderating effect on the relationship between OCIE_LOY and OCBE_LOY. MIND_nonreactivity refers to refraining from impulsive reactions and experiences (Baer

et al., 2006). According to self-control theory (Tangney et al., 2004), this facet might function to inhibit engagement in habitual behaviors that negatively impact the environment (Barbaro & Pickett, 2016). However, in our items on pro-environmental intentions (and behaviors), we did not ask for letting go of environmental unfriendly behaviors (e.g. "intend to give up on meat"), but solely for "good intentions" (e.g. "I volunteer for projects, endeavors or events that address environmental issues in my organization."). The logic of self-control theory and the effect of nonreactivity might only be applicable for breaking with bad habits. In line with previous research (Chatzisarantis & Hagger, 2007), we assume that MIND_nonreactivity will have a positive moderating effect on the relationship between employee "avoiding bad"-environmental intentions and employee "avoiding bad"-environmental behaviors. In order to account for the differentiate effect of nonreactivity, future studies should include two different measures for pro-environmental behaviors, one measuring "doing good"-pro-environmental intentions and behaviors, and the other "avoiding bad"-pro-environmental intentions and behaviors, such as avoiding waste or electricity usage (Ostertag, 2016).

Similar to MIND_nonreactivity, MIND_observing does not have any effect on the intention behavior relationship in employee green behavior. This is not surprising as it has the lowest correlation with the other facets, especially a nonsignificant relationship with awareness. Though observing is widely described as a central feature of mindfulness, it often shows no significant or even negative correlations with other facets (Baer et al., 2006; Bowlin & Baer, 2012; Lavender et al., 2011). Researchers also found a difference between meditators and non-meditators, such that the latter (which we expect our sample to be) may tend to observe their experiences in a judgmental or reactive way, which is not consistent with the concept of mindfulness (Bowlin & Baer, 2012). Future researchers are therefore invited to include measures on the meditation experience. For meditators,

MIND_observing should correlate with the other facets of mindfulness (Baer et al., 2008; Tomfohr et al., 2015) and therefore show a moderating effect on the intention behavior relationship.

In our study, MIND_nonjudging might have had no effect on the relationship between intention and behavior as it describes the reaction to inner experiences that do not necessarily relate to a translation of intentions into action. Other than MIND_nonreactivity that refers to refraining from impulsive reactions (and therefore actions) to the experience, MIND_nonjudging is about accepting an inner experience (such as thoughts and feelings) without self-judgment or self-criticism (Baer et al., 2006). A person might think some of their emotions are bad or inappropriate and that they should not feel them (item of MIND_nonjudging). But still, or even for this reason, they put the intentions into action. For example, one might feel scared about volunteering for a green project in the organization because they would have to go there alone, but might judge this feeling as inappropriate and therefore puts the intention into action.

Mindfulness and its facets had no moderating effect on the relationship between eco-initiative (OCBE_IND) and eco-civic engagement (OCBE_LOY) intentions and behaviors. Items that covered eco-helping referred to encouraging fellow students about environmental actions, which is much less time-consuming and easier to accomplish than to suggest new practices to the university executives (dimension: eco-initiatives). Furthermore, there may not have been many offers at the university to participate in environmental events or to suggest new initiatives (both items of the OCBE scale, dimensions eco-initiative and eco-civic engagement). Additionally, at the University of Kaiserslautern, where this study was undertaken, a "sustainability office" has been institutionalized (Spraul & Hufnagel, 2020). While it bundles student engagement and gives opportunity for individual initiative, university-internal inquiries by the authors of this paper have

revealed that a large amount of the students do not know about this office, which discloses a communication issue. To overcome this problem in future studies, researchers will have to discuss those external factors such as opportunities for initiatives, communication about initiatives, or upcoming environmental events with university or corporate executives beforehand.

With our findings, we contribute to the literature by a differentiated discussion on the role of mindfulness and its facets for the intention-behavior relationship. While (in another context) Chatzisarantis and Hagger (2007) showed that mindfulness has a moderating effect on the intention-behavior relationship, we were the first authors that distinguished between different facets of mindfulness and their moderating role in the intention-behavior relationship. Prior research has classified the five mindfulness facets as "what" and "how" skills of mindfulness: acting with awareness, describing and observing are "what" skills and the scales are designed to assess the tendency to observe (notice experiences), describe (labeling experiences with words), and act with awareness (avoiding automatic pilot); nonreactivity and nonjudging are "how" skills of mindfulness and are designed to measure tendencies to take a nonevaluative and nonattached stance to what is observed (Eisenlohr-Moul et al., 2012; Lavender et al., 2011). Our results showed that describing and acting with awareness, which are "what" skills of mindfulness, have a positive moderating effect on the relationship between intentions and behaviors, whereas nonjudgement and nonreacting, which are "how" skills of mindfulness, have no or a negative moderating effect on the relationship between intentions and behaviors. Observing is a "what" skill of mindfulness, too, but was found to not correlate with the other mindfulness facets in non-meditating samples (Baer et al., 2006; Bowlin & Baer, 2012; Tomfohr et al., 2015). Additionally, we add to the literature on employee pro-environmental behaviors. For the green behavior at work dimension eco-helping, mindfulness (and its facets awareness and

describing) positively moderates the intention-behavior relationship. From this insight, we can draw practical implications: As eco-helping reflects a voluntary readiness to help colleagues better integrate environmental matters in the workplace (Paillé & Boiral, 2013), companies that rely on a mutual support among employees might strengthen this behavior by introducing mindfulness meditation practices (Hufnagel & Spraul, 2020).

3.6 Limitations and future research

Future studies should take the suggestions highlighted in the previous section into account. Additionally, our findings must be interpreted in light of the study's limitations, which also invite to further research. Firstly, this study relied exclusively on self-report measures. Debates about measuring mindfulness are ongoing and researchers have taken a variety of approaches in order to assess mindfulness (Baer et al., 2006; Bishop, 2004). Though we decided to use the Five Facets of Mindfulness Questionnaire (Michalak et al., 2016) in order to be able to distinguish between different facets, we suggest further research with other validated measures of mindfulness.

The second limitation of our study is the student sample. As described above in the method section, sustainability awareness and behaviors of students and staff demonstrate broadly equivalent levels (R. Adams et al., 2018). Nevertheless, we encourage future researchers to conduct similar studies with employees from different organizational contexts (such as public, nonprofit, and for-profit organizations).

3.7 Conclusion

Our study comes at a time, when theoretical and practical interest in mindfulness and pro-environmental behavior is growing. We are able to enhance the theory on the intention-behavior gap and employee pro-environmental behavior by finding evidence for the mod-

erator effect of the variable mindfulness in the specific context of environmental-workplace behavior. Based on our findings, mindfulness (and its facets awareness and describing) moderates the relationship between organizational citizenship intention for the environment (dimension: eco-helping) and organizational citizenship behavior for the environment (dimension: eco-helping). For the relationship between organizational citizenship intention for the environment (dimension: eco-civic engagement) and organizational citizenship behavior for the environment (dimension: eco-civic engagement), we found a negative moderating effect of the mindfulness facet nonreactivity. Additionally, we were not able to find a moderating effect of mindfulness (or its facets) on the relationship between other dimensions of organizational citizenship intention for the environment (eco-civic engagement and eco-initiatives) and other dimensions of organizational citizenship behavior for the environment (eco-civic engagement and eco-initiatives). We discuss several reasons for these results and provide suggestions for future research.

References

Adams, C. A. (2013). Sustainability reporting and performance management in universities. *Sustainability Accounting, Management and Policy Journal*, *4*(3), 384–392. https://doi.org/10.1108/SAMPJ-12-2012-0044

Adams, R., Jeanrenaud, S., Bessant, J., Denyer, D., & Overy, P. (2016). Sustainability-oriented innovation: A systematic review. *International Journal of Management Reviews*, *18*(2), 180–205. https://doi.org/10.1111/ijmr.12068

Adams, R., Martin, S., & Boom, K. (2018). University culture and sustainability: Designing and implementing an enabling framework. *Journal of Cleaner Production*, *171*, 434–445. https://doi.org/10.1016/j.jclepro.2017.10.032

Aguinis, H., & Glavas, A. (2012). What we know and don't know about corporate social responsibility: A review and research agenda. *Journal of Management*, *38*(4), 932–968. https://doi.org/10.1177/0149206311436079

Ajzen, I. (1985). From intentions to actions: A theory of planned behavior. In J. Kuhl & J. Beckmann (Eds.), *Springer series in social psychology. Action Control: From Cognition to Behavior* (1st ed., pp. 11–39). Springer. https://doi.org/10.1007/978-3-642-69746-3_2

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, *50*(2), 179–211. https://doi.org/10.1016/0749-5978(91)90020-T

Amel, E. L., Manning, C. M., & Scott, B. A. (2009). Mindfulness and sustainable behavior: Pondering attention and awareness as means for increasing green behavior. *Ecopsychology*, *1*(1), 14–25. https://doi.org/10.1089/eco.2008.0005

Armitage, C. J., & Conner, M. (2001). Efficacy of the theory of planned behaviour: A meta-analytic review. *British Journal of Social Psychology*, *40*(4), 471–499. https://doi.org/10.1348/014466601164939

Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using self-report assessment methods to explore facets of mindfulness. *Assessment*, *13*(1), 27–45. https://doi.org/10.1177/1073191105283504

Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., Walsh, E., Duggan, D., & Williams, J. M. G. (2008). Construct validity of the five facet mindfulness questionnaire in meditating and nonmeditating samples. *Assessment*, *15*(3), 329–342. https://doi.org/10.1177/1073191107313003

Barbaro, N., & Pickett, S. M. (2016). Mindfully green: Examining the effect of connectedness to nature on the relationship between mindfulness and engagement in pro-environmental behavior. *Personality and Individual Differences*, *93*, 137–142. https://doi.org/10.1016/j.paid.2015.05.026

Bishop, S. R. (2004). Mindfulness: A proposed operational definition. *Clinical Psychology: Science and Practice*, *11*(3), 230–241. https://doi.org/10.1093/clipsy/bph077

Bissing-Olson, M. J., Fielding, K. S., & Iyer, A. (2015). Diary methods and workplace pro-environmental behaviours. In J. L. Robertson & J. Barling (Eds.), *The Psychology of Green Organizations* (pp. 95–116). Oxford University Press.

Bissing-Olson, M. J., Iyer, A., Fielding, K. S., & Zacher, H. (2013). Relationships between daily affect and pro-environmental behavior at work: The moderating role of pro-environmental attitude. *Journal of Organizational Behavior*, *34*(2), 156–175. https://doi.org/10.1002/job.1788

Boiral, O., & Paillé, P. (2012). Organizational citizenship behaviour for the environment: Measurement and validation. *Journal of Business Ethics*, *109*(4), 431–445. https://doi.org/10.1007/s10551-011-1138-9

Boiral, O., Talbot, D., & Paillé, P. (2015). Leading by example: A model of organizational citizenship behavior for the environment. *Business Strategy and the Environment*, *24*(6), 532–550. https://doi.org/10.1002/bse.1835

Bowlin, S. L., & Baer, R. A. (2012). Relationships between mindfulness, self-control, and psychological functioning. *Personality and Individual Differences*, *52*(3), 411–415. https://doi.org/10.1016/j.paid.2011.10.050

Brown, K. W., & Kasser, T. (2005). Are psychological and ecological well-being compatible? The role of values, mindfulness, and lifestyle. *Social Indicators Research*, *74*(2), 349–368. https://doi.org/10.1007/s11205-004-8207-8

Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, *84*(4), 822–848. https://doi.org/10.1037/0022-3514.84.4.822

Brown, K. W., Ryan, R. M., & Creswell, J. D. (2007). Mindfulness: Theoretical foundations and evidence for its salutary effects. *Psychological Inquiry*, *18*(4), 211–237. https://doi.org/10.1080/10478400701598298

Bruin, E. I. de, Topper, M., Muskens, J. G. A. M., Bögels, S. M., & Kamphuis, J. H. (2012). Psychometric properties of the five facets mindfulness questionnaire (FFMQ) in a meditating and a non-meditating sample. *Assessment*, *19*(2), 187–197. https://doi.org/10.1177/1073191112446654

Buker, H. (2011). Formation of self-control: Gottfredson and Hirschi's general theory of crime and beyond. *Aggression and Violent Behavior*, *16*(3), 265–276. https://doi.org/10.1016/j.avb.2011.03.005

Cash, K. C., & Gray, G. R. (2000). A framework for accommodating religion and spirituality in the workplace. *The Academy of Management Executive*, *14*(3), 124–133.

Chaplin, G., & Wyton, P. (2014). Student engagement with sustainability: Understanding the value–action gap. *International Journal of Sustainability in Higher Education*, *15*(4), 404–417. https://doi.org/10.1108/IJSHE-04-2012-0029

Chatzisarantis, N. L. D., & Hagger, M. S. (2007). Mindfulness and the intention-behavior relationship within the theory of planned behavior. *Personality & Social Psychology Bulletin*, *33*(5), 663–676. https://doi.org/10.1177/0146167206297401

Chiesa, A., & Serretti, A. (2009). Mindfulness-based stress reduction for stress management in healthy people: A review and meta-analysis. *The Journal of Alternative and Complementary Medicine*, *15*(5), 593–600. https://doi.org/10.1089/acm.2008.0495

Ciocirlan, C. E. (2016). Environmental workplace behaviors. *Organization & Environment*, *30*(1), 51–70. https://doi.org/10.1177/1086026615628036

Deci, E. L., & Ryan, R. M. (1980). Self-determination theory: When mind mediates behavior. *The Journal of Mind and Behavior*, *1*(1), 33–43. https://www.jstor.org/stable/43852807

Dhandra, T. K. (2019). Achieving triple dividend through mindfulness: More sustainable consumption, less unsustainable consumption and more life satisfaction. *Ecological Economics*, *161*, 83–90. https://doi.org/10.1016/j.ecolecon.2019.03.021

Druckman, J. N., & Kam, C. D. (2009). Students as experimental participants: A defense of the 'narrow data base'. https://dx.doi.org/10.2139/ssrn.1498843

Eisenlohr-Moul, T. A., Walsh, E. C., Charnigo, R. J., Lynam, D. R., & Baer, R. A. (2012). The "what" and the "how" of dispositional mindfulness: Using interactions among subscales of the five-facet mindfulness questionnaire to understand its relation to substance use. *Assessment*, *19*(3), 276–286. https://doi.org/10.1177/1073191112446658

Ericson, T., Kjønstad, B. G., & Barstad, A. (2014). Mindfulness and sustainability. *Ecological Economics*(104), 73–79. https://doi.org/10.1016/j.ecolecon.2014.04.007

Fetterman, A. K., Robinson, M. D., Ode, S., & Gordon, K. H. (2010). Neuroticism as a risk factor for behavioral dysregulation: A mindfulness-mediation perspective. *Journal of Social and Clinical Psychology*, *29*(3), 301–321. https://doi.org/10.1521/jscp.2010.29.3.301

Fishbein, M. (1980). The theory of reasoned action: Some applications and implications. In H. E. Howe & M. M. Page (Eds.), *Nebraska Symposium on Motivation* (Vol. 27, pp. 65–116). University of Nebraska Press.

Fraher, A. L., Branicki, L. J., & Grint, K. (2017). Mindfulness in action: Discovering how U.S. navy seals build capacity for mindfulness in high-reliability organizations (HROs). *Academy of Management Discoveries*, *3*(3), 239–261. https://doi.org/10.5465/amd.2014.0146

Friese, M., Messner, C., & Schaffner, Y. (2012). Mindfulness meditation counteracts self-control depletion. *Consciousness and Cognition*, *21*(2), 1016–1022. https://doi.org/10.1016/j.concog.2012.01.008

Gino, F., Schweitzer, M. E., Mead, N. L., & Ariely, D. (2011). Unable to resist temptation: How self-control depletion promotes unethical behavior. *Organizational Behavior and Human Decision Processes*, *115*(2), 191–203. https://doi.org/10.1016/j.obhdp.2011.03.001

Glomb, T. M., Duffy, M. K., Bono, J. E., & Yang, T. (2015). Mindfulness at work. *Research in Personnel and Human Resources*, *30*, 115–157. https://doi.org/10.1108/S0742-7301(2011)0000030005

Good, D. J., Lyddy, C. J., Glomb, T. M., Bono, J. E., Brown, K. W., Duffy, M. K., Baer, R. A., Brewer, J. A., & Lazar, S. W. (2016). Contemplating mindfulness at work. *Journal of Management*, *42*(1), 114–142. https://doi.org/10.1177/0149206315617003

Green Office Movement. (n.d.). *University Sustainability Assessment Framework (UniSAF)*. Retrieved November 9, 2019, from https://www.greenofficemovement.org/sustainability-assessment/

Grossman, P., Niemann, L., Schmidt, S., & Walach, H. (2004). Mindfulness-based stress reduction and health benefits. *Journal of Psychosomatic Research*, *57*(1), 35–43. https://doi.org/10.1016/S0022-3999(03)00573-7

Hayes, A. F. (2017). *Introduction to Mediation, Moderation, and Conditional Process Analysis, Second Edition: A Regression-Based Approach*. Guilford Publications.

Helling, R. (2015). Driving innovation through life-cycle thinking. *Clean Technologies and Environmental Policy*, *17*(7), 1769–1779. https://doi.org/10.1007/s10098-015-0928-7

Highhouse, S., & Gillespie, J. Z. (2009). Do samples really matter that much? In C. E. Lance & R. J. Vandenberg (Eds.), *Statistical and Methodological Myths and Urban Legends: Doctrine, verity and fable in the organizational and social sciences* (pp. 247–265). Routledge.

Howell, A. J., Dopko, R. L., Passmore, H.-A., & Buro, K. (2011). Nature connectedness: Associations with well-being and mindfulness. *Personality and Individual Differences*, *51*(2), 166–171. https://doi.org/10.1016/j.paid.2011.03.037

Hülsheger, U. R., Alberts, H. J., Feinholdt, A., & Lang, J. W. B. (2013). Benefits of mindfulness at work: The role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction. *Journal of Applied Psychology*, *98*(2), 310. https://doi.org/10.1037/a0031313

Spraul, K., & Hufnagel, J. (2020). Hochschulen und Nachhaltigkeit: Fallstudie der Technischen Universität Kaiserslautern. In M. Schmitz & R. Schmidpeter (Eds.), *Management-Reihe Corporate Social Responsibility. CSR in Rheinland-Pfalz: Nachhaltige Entwicklung aus Sicht von Wirtschaft, Wissenschaft, Politik und Zivilgesellschaft* (pp. 63–77). Springer Gabler. https://doi.org/10.1007/978-3-662-59148-2_5

Hufnagel, J., & Spraul, K. (2020). The role of mindfulness in closing the intention-behavior gap in employee pro-environmental behavior. In S. Dhiman (Ed.), *The Routledge Companion to Mindfulness at Work* (XX-XX). Routledge.

Jacob, J., Jovic, E., & Brinkerhoff, M. B. (2009). Personal and planetary well-being: Mindfulness meditation, pro-environmental behavior and personal quality of life in a survey from the social justice and ecological sustainability movement. *Social Indicators Research*, *93*(2), 275–294. https://doi.org/10.1007/s11205-008-9308-6

Jha, A. P., Morrison, A. B., Dainer-Best, J., Parker, S., Rostrup, N., & Stanley, E. A. (2015). Minds "at attention": Mindfulness training curbs attentional lapses in military cohorts. *PloS One*, *10*(2), e0116889. https://doi.org/10.1371/journal.pone.0116889

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, *10*(2), 144–156. https://doi.org/10.1093/clipsy/bpg016

Keng, S.-L., Smoski, M. J., & Robins, C. J. (2011). Effects of mindfulness on psychological health: A review of empirical studies. *Clinical Psychology Review*, *31*(6), 1041–1056. https://doi.org/10.1016/j.cpr.2011.04.006

Kernochan, R. A., McCormick, D. W., & White, J. A. (2007). Spirituality and the management teacher: Reflections of three buddhists on compassion, mindfulness, and selflessness in the classroom. *Journal of Management Inquiry*, *16*(1), 61–75. https://doi.org/10.1177/1056492606297545

Kim, A., Kim, Y., Han, K., Jackson, S. E., & Ployhart, R. E. (2013). Multilevel influences on voluntary workplace green behavior: Individual differences, leader behavior, and coworker advocacy. *Journal of Management*, *43*(5), 1335–1358. https://doi.org/10.1177/0149206314547386

Klein, R. M. (2015). *Employee Motives for Engaging in Environmentally Sustainable Behaviours: A Multi-Study Analysis* [Dissertation]. University of Minnesota, Minneapolis. http://hdl.handle.net/11299/191323

Kollmuss, A., & Agyeman, J. (2010). Mind the gap: Why do people act environmentally and what are the barriers to pro-environmental behavior? *Environmental Education Research, 8*(3), 239–260. https://doi.org/10.1080/13504620220145401

Lau, M. A., Bishop, S. R., Segal, Z. V., Buis, T., Anderson, N. D., Carlson, L., Shapiro, S., Carmody, J., Abbey, S., & Devins, G. (2006). The Toronto mindfulness scale: Development and validation. *Journal of Clinical Psychology*, *62*(12), 1445–1467. https://doi.org/10.1002/jclp.20326

Lavender, J. M., Gratz, K. L., & Tull, M. T. (2011). Exploring the relationship between facets of mindfulness and eating pathology in women. *Cognitive Behaviour Therapy*, *40*(3), 174–182. https://doi.org/10.1080/16506073.2011.555485

Lindell, M. K., & Whitney, D. J. (2001). Accounting for common method variance in cross-sectional research designs. *Journal of Applied Psychology*, *86*(1), 114–121. https://doi.org/10.1037/0021-9010.86.1.114

Littleford, C., Ryley, T. J., & Firth, S. K. (2014). Context, control and the spillover of energy use behaviours between office and home settings. *Journal of Environmental Psychology*, *40*, 157–166. https://doi.org/10.1016/j.jenvp.2014.06.002

MacKillop, J., & Anderson, E. J. (2007). Further psychometric validation of the mindful attention awareness scale (MAAS). *Journal of Psychopathology and Behavioral Assessment*, *29*(4), 289–293. https://doi.org/10.1007/s10862-007-9045-1

Madden, T. J., Scholder Ellen, P., & Ajzen, I. (1992). A comparison of the theory of planned behavior and the theory of reasoned action. *Personality and Social Psychology Bulletin*, *18*(1), 3–9. https://doi.org/10.1177/0146167292181001

Manika, D., Wells, V. K., Gregory-Smith, D., & Gentry, M. (2015). The impact of individual attitudinal and organisational variables on workplace environmentally friendly behaviours. *Journal of Business Ethics*, *126*(4), 663–684. https://doi.org/10.1007/s10551-013-1978-6

Michalak, J., Zarbock, G., Drews, M., Otto, D., Mertens, D., Ströhle, G., Schwinger, M., Dahme, B., & Heidenreich, T. (2016). Erfassung von Achtsamkeit mit der deutschen Version des Five Facet Mindfulness Questionnaires (FFMQ-D). *Zeitschrift für Gesundheitspsychologie, 24*(1), 1–12. https://doi.org/10.1026/0943-8149/a000149

Norton, T. A., Zacher, H., Parker, S. L., & Ashkanasy, N. M. (2017). Bridging the gap between green behavioral intentions and employee green behavior: The role of green psychological climate. *Journal of Organizational Behavior*, *38*(7), 996–1015. https://doi.org/10.1002/job.2178

Ones, D. S., & Dilchert, S. (2012a). Employee green behaviors. In S. E. Jackson, D. S. Ones, & S. Dilchert (Eds.), *Managing HR for Environmental Sustainability* (pp. 85–116).

Ones, D. S., & Dilchert, S. (2012b). Environmental sustainability at work: A call to action. *Industrial and Organizational Psychology*, *5*(04), 444–466. https://doi.org/10.1111/j.1754-9434.2012.01478.x

Ones, D. S., Wiernik, B. M., Dilchert, S., & Klein, R. (2015). Pro-environmental behavior. In J. D. Wright (Ed.), *International Encyclopedia of the Social & Behavioral Sciences* (pp. 82–88). Elsevier Science. https://doi.org/10.1016/B978-0-08-097086-8.22008-4

Ones, D. S., Wiernik, B. M., Dilchert, S [Stephan], & Klein, R. M. (2018). Multiple domains and categories of employee green behaviors: More than conservation. In V. K. Well, D. Gregory-Smith, & D. Manika (Eds.), *Research Handbook on Employee Pro-Environmental Behavior* (pp. 13–38). Edward Elgar Publishing.

Ostertag, F. (2016). *Umweltfreundliches Verhalten am Arbeitsplatz – Analyse der Determinanten und Untersuchung eines umfassenden Modells* [Dissertation]. Universität Hohenheim, Hohenheim. http://opus.uni-hohenheim.de/volltexte/2017/1330/pdf/Dissertation_Ostertag.pdf

Paillé, P., & Boiral, O. (2013). Pro-environmental behavior at work: Construct validity and determinants. *Journal of Environmental Psychology*, *36*, 118–128. https://doi.org/10.1016/j.jenvp.2013.07.014

Paillé, P., & Raineri, N. (2015). Linking perceived corporate environmental policies and employees eco-initiatives: The influence of perceived organizational support and psychological contract breach. *Journal of Business Research*, *68*(11), 2404–2411. https://doi.org/10.1016/j.jbusres.2015.02.021

Pandey, A., Chandwani, R., & Navare, A. (2018). How can mindfulness enhance moral reasoning? An examination using business school students. *Business Ethics: A European Review*, *27*(1), 56–71. https://doi.org/10.1111/beer.12171

Panno, A., Giacomantonio, M., Carrus, G., Maricchiolo, F., Pirchio, S., & Mannetti, L. (2017). Mindfulness, pro-environmental behavior, and belief in climate change: The mediating role of social dominance. *Environment and Behavior*, *22*, 1-25. https://doi.org/10.1177/0013916517718887

Patel, T., & Holm, M. (2018). Practicing mindfulness as a means for enhancing workplace pro-environmental behaviors among managers. *Journal of Environmental Planning and Management*, *61*(13), 2231–2256. https://doi.org/10.1080/09640568.2017.1394819

Peterson, R. A. (2001). On the use of college students in social science research: Insights from a second-order meta-analysis. *Journal of Consumer Research*, *28*(3), 450–461. https://doi.org/10.1086/323732

Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, *88*(5), 879–903. https://doi.org/10.1037/0021-9010.88.5.879

Pratto, F., Sidanius, J., & Levin, S. (2006). Social dominance theory and the dynamics of intergroup relations: Taking stock and looking forward. *European Review of Social Psychology*, *17*(1), 271–320. https://doi.org/10.1080/10463280601055772

Reb, J., Narayanan, J., & Ho, Z. W. (2015). Mindfulness at work: Antecedents and consequences of employee awareness and absent-mindedness. *Mindfulness*, *6*(1), 111–122. https://doi.org/10.1007/s12671-013-0236-4

Rhodes, R. E., Courneya, K. S., & Jones, L. W. (2003). Translating exercise intentions into behavior: Personality and social cognitive correlates. *Journal of Health Psychology*, *8*(4), 447–458. https://doi.org/10.1177/13591053030084004

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, *55*(1), 68–78. https://doi.org/10.1037//0003-066X.55.1.68

Shapiro, S. L., Brown, K. W., & Biegel, G. M. (2007). Teaching self-care to caregivers: Effects of mindfulness-based stress reduction on the mental health of therapists in training. *Training and Education in Professional Psychology*, *1*(2), 105–115. https://doi.org/10.1037/1931-3918.1.2.105

Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of Clinical Psychology*, *62*(3), 373–386. https://doi.org/10.1002/jclp.20237

Sheeran, P. (2002). Intention—behavior relations: A conceptual and empirical review. *European Review of Social Psychology*, *12*(1), 1–36. https://doi.org/10.1080/14792772143000003

Sheth, J. N., Sethia, N. K., & Srinivas, S. (2011). Mindful consumption: A customer-centric approach to sustainability. *Journal of the Academy of Marketing Science*, *39*(1), 21–39. https://doi.org/10.1007/s11747-010-0216-3

Sperlich, A., & Spraul, K. (2007). Students as active partners: Higher education management in Germany. *The Innovation Journal: The Public Sector Innovation Journal*, *12*(3), 11. http://www.innovation.cc/peer-reviewed/sperlich11final1draft.pdf

Stern, P. C. (2000). Toward a coherent theory of environmentally significant behavior. *Journal of Social Issues*, *56*(3), 407–424. https://doi.org/10.1111/0022-4537.00175

Strauss, K., Lepoutre, J., & Wood, G. (2017). Fifty shades of green: How microfoundations of sustainability dynamic capabilities vary across organizational contexts. *Journal of Organizational Behavior*, *38*(9), 1338–1355. https://doi.org/10.1002/job.2186

Tangney, J. P., Baumeister, R. F., & Boone, A. L. (2004). High self-control predicts good adjustment, less pathology, better grades, and interpersonal success. *Journal of Personality*, *72*(2), 271–324. https://doi.org/10.1111/j.0022-3506.2004.00263.x

Temminck, E., Mearns, K., & Fruhen, L. (2015). Motivating employees towards sustainable behaviour. *Business Strategy and the Environment*, *24*(6), 402–412. https://doi.org/10.1002/bse.1827

Tomfohr, L. M., Pung, M. A., Mills, P. J., & Edwards, K. (2015). Trait mindfulness is associated with blood pressure and interleukin-6: Exploring interactions among subscales of the Five Facet Mindfulness Questionnaire to better understand relationships between mindfulness and health. *Journal of Behavioral Medicine, 38*(1), 28–38. https://doi.org/10.1007/s10865-014-9575-4

Tonglet, M., Phillips, P. S., & Read, A. D. (2004). Using the theory of planned behaviour to investigate the determinants of recycling behaviour: A case study from Brixworth, UK. *Resources, Conservation and Recycling, 41*(3), 191–214. https://doi.org/10.1016/j.resconrec.2003.11.001

Triandis, H. C. (1977). *Interpersonal behaviour*. Cole Publishing Company.

Unsworth, K. L., Dmitrieva, A., & Adriasola, E. (2013). Changing behaviour: Increasing the effectiveness of workplace interventions in creating pro-environmental behaviour change. *Journal of Organizational Behavior*, *34*(2), 211–229. https://doi.org/10.1002/job.1837

Wagner, M., & Llerena, P. (2011). Eco-innovation through integration, regulation and cooperation: Comparative insights from case studies in three manufacturing sectors. *Industry and Innovation*, *18*(8), 747–764. https://doi.org/10.1080/13662716.2011.621744

Wamsler, C., Brossmann, J., Hendersson, H., Kristjansdottir, R., McDonald, C., & Scarampi, P. (2018). Mindfulness in sustainability science, practice, and teaching. *Sustainability Science*, *13*(1), 143–162. https://doi.org/10.1007/s11625-017-0428-2

Wang, Z., & Adams, J. (2016). *Bringing mindfulness to your workplace*. Association for Talent Development.

Webb, T. L., & Sheeran, P. (2006). Does changing behavioral intentions engender behavior change? A meta-analysis of the experimental evidence. *Psychological Bulletin*, *132*(2), 249–268. https://doi.org/10.1037/0033-2909.132.2.249

Weng, H.-H., Chen, J.-S., & Chen, P.-C. (2015). Effects of green innovation on environmental and corporate performance: A stakeholder perspective. *Sustainability*, *7*(5), 4997–5026. https://doi.org/10.3390/su7054997

West, C. P., Dyrbye, L. N., Rabatin, J. T., Call, T. G., Davidson, J. H., Multari, A., Romanski, S. A., Hellyer, J. M. H., Sloan, J. A., & Shanafelt, T. D. (2014). Intervention to promote physician well-being, job satisfaction, and professionalism: A randomized clinical trial. *JAMA Internal Medicine*, *174*(4), 527–533. https://doi.org/10.1001/jamainternmed.2013.14387

Wolever, R. Q., Bobinet, K. J., McCabe, K., Mackenzie, E. R., Fekete, E., Kusnick, C. A., & Baime, M. (2012). Effective and viable mind-body stress reduction in the workplace: A randomized controlled trial. *Journal of Occupational Health Psychology*, *17*(2), 246–258. https://doi.org/10.1037/a0027278

Appendix

Appendix 5. Operationalization

Organizational Citizenship Intention for the Environment (OCBE)

Introduction text:

Geben Sie für folgende Aussagen über Umweltschutzinititative an Ihrer Hochschule an, inwiefern sie ihnen zustimmen (von 1 = „trifft überhaupt nicht zu" bis 5 = „trifft voll und ganz zu").

Code	English original item (Boiral & Paillé, 2012)	German item used (Preceded by: In den nächsten drei Wochen habe ich vor…)
OCIE_HEL1	I spontaneously give my time to help my colleagues take the environment into account in everything they do at work	…mir spontan Zeit zu nehmen, meinen Mitstudierenden zu helfen sich an der Hochschule umweltfreundlich zu verhalten.
OCIE_HEL2	I encourage my colleagues to adopt more environmentally conscious behaviour	…meine Mitstudierenden zu ermutigen, sich umweltbewusstere Verhaltensweisen anzueignen.
OCIE_HEL3	I encourage my colleagues to express their ideas and opinions on environmental issues	…meine Mitstudierenden zu ermutigen, ihre Ideen und Meinungen zu Umweltthemen anzusprechen.
OCIE_HEL4	I spontaneously speak to my colleagues to help them better understand environmental problems	…mir spontan Zeit zu nehmen meinen Mitstudierenden zu helfen, Umweltprobleme besser zu verstehen.
OCIE_SPO1	Even when I am busy, I am willing to take time to share information on environmental issues with new colleagues	…auch wenn ich beschäftigt bin, mit neuen Mitstudierenden Wissen über Umweltbelange an …meiner Hochschule zu teilen.
OCIE_LOY1	I actively participate in environmental events organized in and/or by my company	…aktiv an Umweltveranstaltungen teilzunehmen, die in meiner Hochschule stattfinden, oder von ihr organisiert werden.
OCIE_LOY2	I undertake environmental actions that contribute positively to the image of my organization	…umweltfreundlich zu handeln, was positiv zum Image meiner Hochschule beiträgt.
OCIE_LOY3	I volunteer for projects, endeavours or events that address environmental issues in my organization	…mich an meiner Hochschule freiwillig für Projekte, Bestrebungen oder Veranstaltungen für die Umwelt zu engagieren.

Code	English original item (Boiral & Paillé, 2012)	German item used (Preceded by: In den nächsten drei Wochen habe ich vor…)
OCIE_IND1	In my work, I weigh the consequences of my actions before doing something that could affect the environment	…in meinem Alltag an der Hochschule die möglichen Konsequenzen und Umweltauswirkungen vor meinem Handeln abzuschätzen.
OCIE_IND2	I voluntarily carry out environmental actions and initiatives in my daily work activities	…in meinem Alltag an der Hochschule freiwillig und mit Eigeninitiative die Umwelt zu schützen.
OCIE_IND3	I make suggestions to my colleagues about ways to protect the environment more effectively, even when it is not my direct responsibility	…meinen Mitstudierenden Vorschläge zu machen, wie sie die Umwelt effektiver schützen können.
OCIE_IND4	I suggest new practices that could improve the environmental performance of my organization	…neue Praktiken vorzuschlagen, wie meine Hochschule ihre Bemühungen im Umweltschutz verbessern könnte oder ihre negativen Umweltauswirkungen verringern könnte.
OCIE_SD1	I stay informed of my company's environmental initiatives	…mich über das Umweltengagement meiner Hochschule zu informieren.

Organizational Citizenship Behavior for the Environment (OCBE)

Introduction text:

Geben Sie für folgende Aussagen über Umweltschutzinititative an Ihrer Hochschule an, inwiefern sie ihnen zustimmen (von 1 = „trifft überhaupt nicht zu" bis 5 = „trifft voll und ganz zu").

Code	English original item (Boiral & Paillé, 2012)	German item used (Preceded by: In den letzten drei Wochen habe ich…)
OCBE_HEL1	I spontaneously give my time to help my colleagues take the environment into account in everything they do at work	…mir spontan Zeit zu nehmen, meinen Mitstudierenden zu helfen sich an der Hochschule umweltfreundlich zu verhalten.
OCBE_HEL2	I encourage my colleagues to adopt more environmentally conscious behaviour	…meine Mitstudierenden zu ermutigen, sich umweltbewusstere Verhaltensweisen anzueignen.
OCBE_HEL3	I encourage my colleagues to express their ideas and opinions on environmental issues	…meine Mitstudierenden zu ermutigen, ihre Ideen und Meinungen zu Umweltthemen anzusprechen.

Code	English original item (Boiral & Paillé, 2012)	German item used (Preceded by: In den letzten drei Wochen habe ich…)
OCBE_HEL4	I spontaneously speak to my colleagues to help them better understand environmental problems	…mir spontan Zeit zu nehmen meinen Mitstudierenden zu helfen, Umwelt-probleme besser zu verstehen.
OCBE_SPO1	Even when I am busy, I am willing to take time to share information on environmental issues with new colleagues	…auch wenn ich beschäftigt bin, mit neuen Mitstudierenden Wissen über Umweltbelange an …meiner Hoch-schule zu teilen.
OCBE_LOY1	I actively participate in environmental events organized in and/or by my company	…aktiv an Umweltveranstaltungen teil-zunehmen, die in meiner Hochschule stattfinden, oder von ihr organisiert wer-den.
OCBE_LOY2	I undertake environmental actions that contribute positively to the image of my or-ganization	…umweltfreundlich zu handeln, was positiv zum Image meiner Hochschule beiträgt.
OCBE_LOY3	I volunteer for projects, endeavours or events that address environmental issues in my organization	…mich an meiner Hochschule freiwillig für Projekte, Bestrebungen oder Veran-staltungen für die Umwelt zu engagie-ren.
OCBE_IND1	In my work, I weigh the consequences of my actions before doing something that could affect the environment	…in meinem Alltag an der Hochschule die möglichen Konsequenzen und Um-weltauswirkungen vor meinem Handeln abzuschätzen.
OCBE_IND2	I voluntarily carry out environmental actions and initiatives in my daily work ac-tivities	…in meinem Alltag an der Hochschule freiwillig und mit Eigeninitiative die Umwelt zu schützen.
OCBE_IND3	I make suggestions to my colleagues about ways to protect the environment more ef-fectively, even when it is not my direct responsibility	…meinen Mitstudierenden Vorschläge zu machen, wie sie die Umwelt effekti-ver schützen können.
OCBE_IND4	I suggest new practices that could improve the environmental performance of my or-ganization	…neue Praktiken vorzuschlagen, wie meine Hochschule ihre Bemühungen im Umweltschutz verbessern könnte oder ihre negativen Umweltauswirkungen verringern könnte.
OCBE_SD1	I stay informed of my company's environmental initiatives	…mich über das Umweltengagement meiner Hochschule zu informieren.

Five Facets of Mindfulness Questionnaire (FFMQ)

Introduction text:

Bitte antworten Sie so, wie Sie diese Dinge derzeit wirklich erleben und nicht wie Sie denken, dass Sie die Dinge erleben sollten. Bitte behandeln Sie jede Aussage unabhängig von den anderen Aussagen. Bitte beurteilen Sie, inwiefern die folgenden Aussagen auf Sie zutreffen (von 1 = „trifft überhaupt nicht zu" bis 5 = „trifft voll und ganz zu").

Facet of mindfulness	Code	German item used (Michalak et al., 2016)
MIND_nonjudging	AOB1	Ich kritisiere mich dafür, irrationale oder unangebrachte Gefühle zu haben.
	AOB2	Ich sage mir, dass ich nicht das fühlen sollte, was ich fühle.
	AOB3	Ich glaube, dass einige meiner Gedanken unnormal sind, und dass ich nicht so denken sollte.
	AOB4	Ich urteile darüber, ob meine Gedanken gut oder schlecht sind.
	AOB5	Ich sage mir, dass ich nicht so denken sollte, wie ich denke.
	AOB6	Ich denke, dass manche meiner Gefühle schlecht oder unangebracht sind, und dass ich sie nicht haben sollte.
	AOB7	Wenn ich belastende Gedanken oder Vorstellungen habe, bewerte ich mich selbst entweder als gut oder schlecht, abhängig vom Inhalt des Gedankens/ der Vorstellung.
	AOB8	Ich missbillige mich, wenn ich unvernünftige Ideen habe.
MIND_observing	BEO1	Wenn ich gehe, dann nehme ich ganz bewusst wahr, wie sich die Bewegungen meines Körpers anfühlen.
	BEO2	Wenn ich dusche oder bade, bin ich mir des Gefühls des Wassers auf meinem Körper bewusst.
	BEO3	Ich bemerke, wie Lebensmittel und Getränke meine Gedanken, meine Körperempfindungen und meine Gefühle beeinflussen.
	BEO4	Ich achte auf Empfindungen, wie zum Beispiel Wind in meinem Haar oder Sonnenschein auf meinem Gesicht.
	BEO5	Ich achte auf Geräusche, wie beispielsweise das Ticken von Uhren, Vogelzwitschern oder das Geräusch vorüberfahrender Autos.
	BEO7	Ich bemerke visuelle Elemente sowohl in der Kunst als auch in der Natur, zum Beispiel Farben, Formen, Strukturen oder Muster aus Licht und Schatten.
	BEO6	Ich nehme Gerüche und Düfte der Dinge wahr.
	BEO8	Ich achte darauf, wie sich meine Gefühle auf meine Gedanken und mein Verhalten auswirken.
MIND_describing	BES1	Ich kann meine Gefühle gut in Worte fassen.
	BES2	Es fällt mir leicht, meine Überzeugungen, Meinungen und Erwartungen in Worte zu fassen.
	BES3	Es fällt mir schwer, das, was ich denke, in Worte zu fassen.
	BES4	Ich habe Schwierigkeiten, die richtigen Worte zu finden, um meine Gefühle auszudrücken.

Facet of mindfulness	Code	German item used (Michalak et al., 2016)
	BES5	Körperliche Empfindungen sind für mich schwer zu beschreiben, weil mir die richtigen Worte dazu fehlen.
	BES6	Sogar wenn ich schrecklich verärgert bin, kann ich das in Worte fassen.
	BES7	Ich habe die natürliche Tendenz, meine Erfahrungen in Worte zu fassen.
	BES8	Ich kann ziemlich genau beschreiben, wie ich mich im Moment gerade fühle.
MIND_awareness	MAH1	Wenn ich etwas tue, dann schweifen meine Gedanken ab und ich bin leicht abzulenken.
	MAH2	Ich achte nicht darauf, was ich tue, da ich tagträume, mir Sorgen mache oder anderweitig abgelenkt bin.
	MAH3	Ich bin leicht abgelenkt.
	MAH4	Ich finde es schwierig, auf das konzentriert zu bleiben, was im gegenwärtigen Augenblick passiert.
	MAH5	Es sieht so aus, als würde ich „automatisch funktionieren", ohne viel Bewusstsein für das, was ich tue.
	MAH6	Ich hetzte durch Aktivitäten, ohne wirklich aufmerksam für sie zu sein.
	MAH7	Ich erledige Aufträge oder Aufgaben automatisch, ohne mir bewusst zu sein, was ich tue.
	MAH8	Ich merke, wie ich Dinge tue, ohne auf sie zu achten.
MIND_nonreactivity	NR1	Ich nehme meine Gefühle und Empfindungen wahr, ohne auf sie reagieren zu müssen.
	NR2	Ich beobachte meine Gefühle, ohne mich in ihnen zu verlieren.
	NR3	Wenn ich belastende Gedanken oder Vorstellungen habe, kann ich von diesen Abstand nehmen und bin mir der Gedanken oder Vorstellungen bewusst, ohne dass ich von ihnen überwältigt werde.
	NR4	In schwierigen Situationen kann ich innehalten, ohne sofort zu reagieren.
	NR5	Wenn ich belastende Gedanken oder Vorstellungen habe, beruhige ich mich kurz danach wieder.
	NR6	Wenn ich belastende Gedanken oder Vorstellungen habe, kann ich sie einfach nur wahrnehmen, ohne auf sie zu reagieren.
	NR7	Wenn ich belastende Gedanken oder Vorstellungen habe, registriere ich sie nur und lasse sie wieder ziehen.

Appendix 6. Descriptive statistics and correlations

Measurement time	variable	M	SD	α	mind-fulness	MIND_aware-ness	MIND_non-judging	MIND_describ-ing	MIND_observ-ing	MIND_nonre-activity	OCIE	OCIE_IND	OCIE_HEL	OCIE_LOY	OCBE	OCBE_IND	OCBE_HEL	OCBE_LOY
Time 1	mindfulness	25.92	3.33	.86	1.00	.70**	.62**	.68**	.29**	.594**	.01	.01	-.01	.04	.02	-.02	.08	.02
	MIND_Awareness	25.64	5.24	.82	.70**	1.00	.36**	.41**	.08	.228**	.03	.01	.05	.04	.00	-.05	.02	-.05
	MIND_Nonjudging	26.35	7.06	.89	.62**	.36**	1.00	.14	-.28**	.440**	-.18*	-.16	-.17	-.13	-.14	-.14	-.05	-.10
	MIND_Describing	27.76	6.39	.90	.68**	.41**	.14	1.00	.24**	.17	.04	.04	.02	.04	.01	-.03	-.01	.04
	MIND_Observing	27.95	4.81	.67	.29**	.08	-.28**	.24**	1.00	.04	.24**	.24**	.23**	.19*	.18*	.19*	.11	.19*
	MIND_Nonreactivity	20.47†	4.95	.84	.59**	.23**	.44**	.17	.04	1.00	.08	.09	.04	.12	.06	.03	.12	.07
	OCIE	2.24	.87	.94	.01	.03	-.18*	.04	.24**	.08	1.00	.93**	.94**	.91**	.75**	.67**	.67**	.56**
	OCIE_IND	2.33	.90	.79	.01	.01	-.16	.04	.24**	.09	.93**	1.00	.81**	.80**	.68**	.65**	.60**	.50**
	OCIE_HEL	2.23	1.01	.91	-.01	.05	-.17	.02	.23**	.04	.94**	.81**	1.00	.80**	.72**	.64**	.68**	.52**
	OCIE_LOY	2.31	.91	.71	.04	.04	-.13	.04	.19*	.12	.91**	.80**	.80**	1.00	.69**	.61**	.58**	.58**
Time 2	OCBE	1.83	.67	.89	.02	.00	-.14	.01	.18*	.06	.75**	.68**	.72**	.69**	1.00	.90**	.88**	.79**
	OCBE_IND	2.01	.80	.68	-.02	-.05	-.14	-.03	.19*	.03	.67**	.65**	.64**	.61**	.90**	1.00	.71**	.63**
	OCBE_HEL	1.77	.80	.85	.08	.02	-.05	-.01	.11	.12	.67**	.59**	.68**	.58**	.88**	.71**	1.00	.57**
	OCBE_LOY	1.82	.71	.59	.02	-.05	-.10	.04	.19*	.07	.56**	.50**	.52**	.58**	.79**	.63**	.57**	1.00

Note. α = Cronbach's alpha; *$p < .05$. **$p < .01$. Mindfulness: Mindfulness (all facets); Describing: Mindfulness facet describing; MIND_Awareness: Mindfulness facet acting with awareness; MIND_Nonjudging: Mindfulness facet nonjudging; MIND_Describing: Mindfulness facet describing; MIND_Observing: Mindfulness facet observing; MIND_Nonreactivity: Mindfulness facet nonreactivity; OCIE: Organizational citizenship intention for the environment (all dimensions); OCIE_IND: Organizational citizenship intention for the environment (dimension: eco-initiatives); OCIE_HEL: Organizational citizenship intention for the environment (dimension: eco-helping); OCIE_LOY: Organizational citizenship intention for the environment (dimension: eco-civic engagement); OCBE: Organizational citizenship behavior for the environment; OCBE_IND: Organizational citizenship behavior for the environment (dimension: eco-initiatives); OCBE_HEL: Organizational citizenship behavior for the environment (dimension: eco-helping); OCBE_LOY: Organizational citizenship behavior for the environment (dimension: eco-civic engagement).

†For the nonreactivity facet, possible range of scores is 7-35. For all other facets, possible range is 8-40 (Baer et al., 2008).

Appendix 7. Simple slopes

Model 14. OCBE_HEL as a function of OCIE_HEL and MIND_describing
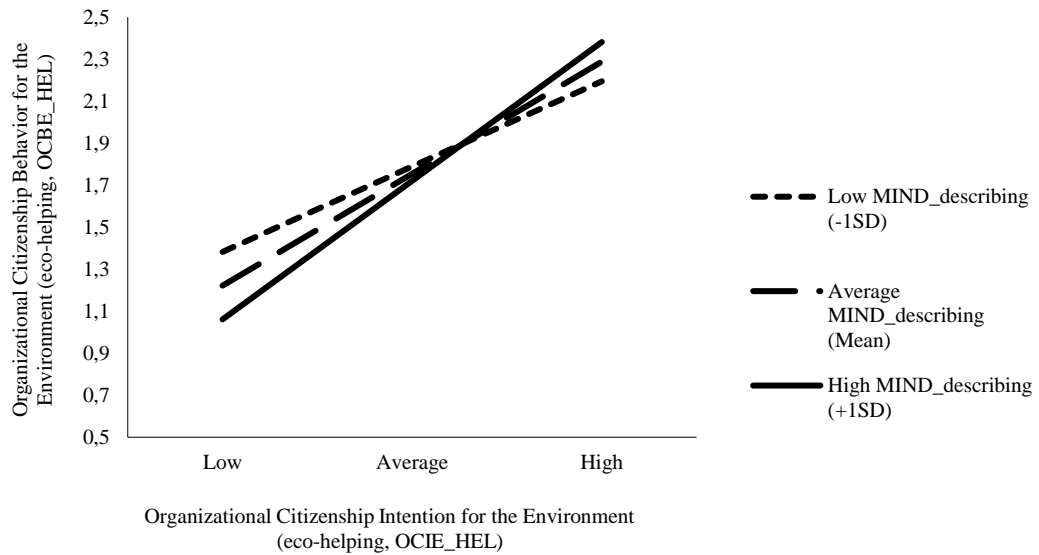
Model 15. OCBE_HEL as a function of OCIE_HEL and MIND_awareness
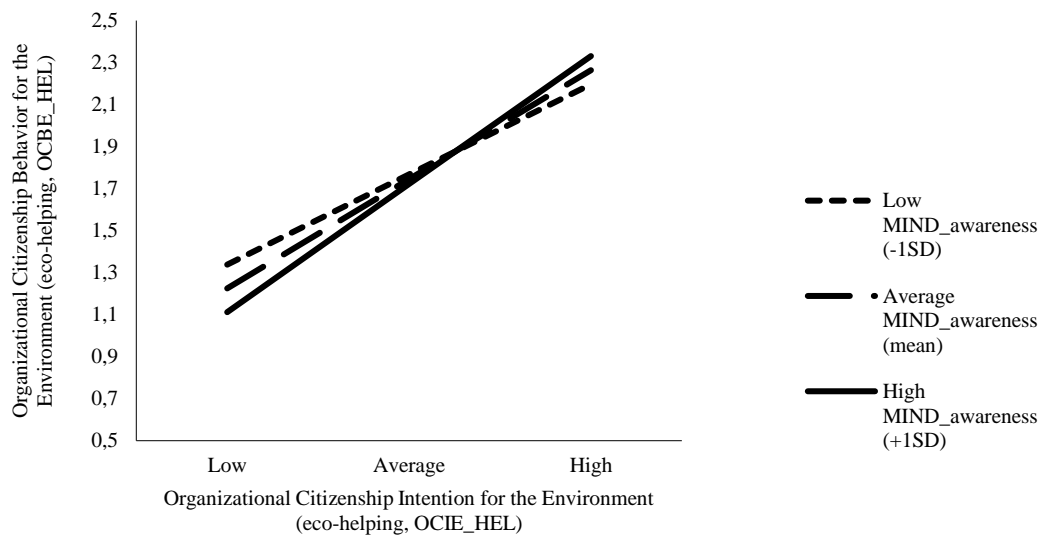
4 Multiple Jobholders and Meaningful Work: The Case of Part-Time Yoga Teachers[3]

Work is love made visible.

And if you can't work with love, but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of the people who work with joy.

Khalil Gibran

Ich hasse meine Arbeit, sie macht keinen Sinn und ist destruktiv, aber ich habe Angst, finanziell abzustürzen, wenn ich versuche meinen Traum zu leben.

Zitat eines Managers, aus Romhard (2017)

Abstract

We investigate the meaningfulness experience of multiple jobholders with the case of part-time yoga teachers, posing the questions: What were the motives to start the secondary job as a yoga teacher? Which job is perceived as more meaningful and why? How does teaching yoga affect the meaningfulness of the primary, organizational job? We applied a mixed method design and asked twenty-seven German part-time yoga teachers to rank and rate Rosso et al.'s (2010) seven meaningfulness mechanisms for their jobs (with which we calculated meaningfulness values of each job), as well as conducted narrative interviews with them. Results revealed that most of the interviewees were motivated to hold the secondary job as a yoga teacher for psychological fulfillment reasons, yet surprisingly, many of them reported on the coincidental nature of becoming a yoga teacher. The quantitative meaningfulness ranking-rating approach clearly showed that the job as a yoga teacher is generally perceived as more meaningful than the job in the organization. The qualitative data explains the reasons behind this discrepancy, revealing the importance and embodiment of specific meaningfulness mechanisms. However, though one might experience meaningfulness particularly in the secondary job as a yoga teacher, teaching yoga can both enrich and deplete the meaningfulness of the primary, employee job. We generalize this finding for multiple jobholders that are pulled into multiple jobholding for psychological fulfillment reasons and build propositions. With our research, we answer the call for the comparison of the meaningfulness of multiple jobs as well as enhance the theory on multiple jobholding. Our quantitative meaningfulness ranking-rating approach can be further applied in research and practice.

4.1 Introduction

An Ecosia search on the question "How many people find their jobs meaningless?" yields two-hundred twenty million matches (Ecosia, n.d.). Reading through the headlines leaves a disturbing impression, while the topics mirror the individual and societal quest for meaningful work (Aguinis & Glavas, 2019; Yeoman et al., 2019): "37% of British workers think their jobs are meaningless" (Dahlgreen, 2015), "70% of your employees hate their jobs" (Gallo, 2011) or "A growing number of people think their job is useless. Time to rethink the meaning of work" (Bregman, 2017). Meaningfulness was shown to be of more importance to employees than any other aspects of work, including pay (Cascio, 2003). While work certainly has the meaning of making a living, the "continued centrality of work in modern societies puts us in a double bind" (Yeoman et al., 2019, p. 2): People *work to live* and *live to work*.

In their quest for meaning, employees sometimes are pulled into holding a secondary job (Caza et al., 2018; Rodell, 2013; Sliter & Boyd, 2014). They either conduct an additional part-time job or become hybrid entrepreneurs (Raffiee & Feng, 2014). As yoga is becoming popular in Western industrialized countries such as Germany (Campbell, 2007), more and more employees train to become yoga teachers and work – additionally to their day-job – either employed or as entrepreneurs in the field of yoga (Schleufe, 2012) although rooted in Eastern philosophy (Campbell, 2007). We examine this case of multiple job-holding (Campion et al., 2019) with the theoretical strand of meaningful work (Lysova et al., 2019).

With our research we contribute to the literature of work meaningfulness and multiple jobholders, firstly, by combining the two literature streams. Secondly, and more specifically, we address the gaps in research as outlined by Bailey et al. (2017) who call for "more qualitative studies that investigate individuals' lived experiences of meaningful

work in a variety of settings and occupational types" (p. 426). In this manner, Lysova et al. (2019) suggested carrying out the investigation of meaningful work in the context of different jobs and organizations rather than in isolation.

Thirdly, organizational research and research on psychological foundations of, and struggles or positive effects through multiple jobholding have developed only recently (Caza et al., 2018; Sliter & Boyd, 2014; Webster et al., 2018). Integrating former literature, Campion et al. (2019) extrapolate from existing findings and argue that multiple jobholders who were pushed into holding the additional job will likely experience depletion through it, while those motivated by pull factors will likely yield enrichment. We dig deeper into this theoretical framework by studying part-time yoga teachers and their experience of meaningfulness. Though most of them were pulled into the job for psychological fulfillment reasons and they experience meaningfulness in the yoga teacher job, the meaningfulness experience of the primary job can be both enriched and depleted through the secondary job as a yoga teacher. Stated differently, a meaningful secondary job can both increase and decrease the meaningfulness of the primary job. Finally, this insight allows us to generalize our findings for multiple jobholders that are pulled into multiple jobholding for psychological fulfillment reasons and build propositions regarding the meaningfulness experiences in their primary jobs.

In the following, we introduce the theoretical background of our empirical investigation. We first introduce the mechanisms which account for the experience of meaningful work, then describe the concept of multiple jobholders, and finally present why we chose part-time yoga teachers as a case for multiple jobholders.

4.2 Theoretical background

4.2.1 Meaningful work

People generally seek meaningfulness in their lives, and as adults spend most of their waking hours at work, work often serves as a primary source of meaning (Aguinis & Glavas, 2019; Michaelson et al., 2014; Rosso et al., 2010). Meaningful work has garnered attention across many academic fields including management studies, psychology, social psychology, human resource management, and others, but with little consensus over what meaningfulness actually means, theoretically or empirically (Bailey, Lips-Wiersma et al., 2019). However, there is agreement that meaningful work is a "positive, subjective, individual experience" in relation to work (Bailey, Yeoman et al., 2019). To be inclusive, we follow Lysova et al. (2019) who define meaningful work broadly as "work that is personally significant and worthwhile*"* (p. 375). Several scholars have linked meaningful work to important organizational outcomes, such as job satisfaction, individual performance, citizenship behaviors, and organizational identification (Bailey, Yeoman et al., 2019; Michaelson et al., 2014; Rosso et al., 2010; Steger et al., 2012).

Different factors foster meaningful work on multiple levels, as Lysova et al. (2019) subsume in their review. On the individual level, personal characteristics and narratives as well as psychological dispositions cultivate the experience of meaningful work. On the job level, job design as well as type, quality and amount of work are of importance (Lysova et al., 2019). The type of work can be distinguished between different occupations such as white-, blue-, and pink-collar jobs (Lips-Wiersma et al., 2016). White collar-jobs can be classified as supervisory or managerial roles, professional or semi-professional roles, and business owners, while pink collar jobs can be defined as hospitality, retail, care workers and administration roles. Blue-collar jobs are determined as laborer

and skilled trade roles (Lips-Wiersma et al., 2016). On the organizational level, leadership, culture, policies and practices, and the social context at work shape the meaningfulness experience (Lysova et al., 2019). On the societal level, access to decent work and cultural norms carve the meaningfulness experience (Lysova et al., 2019).

Rosso et al. (2010) integrated a broad range of research on meaningful work and identified four main sources of meaningful work (the self, other persons, the work context, and spiritual life) and conclude with seven different mechanisms that can generate the sense of meaningful work: authenticity, self-efficacy, self-esteem, purpose, belongingness, transcendence, and cultural and interpersonal sensemaking. Rosso et al. (2010) define mechanisms as the "how's and why's of observed relationships", or the "underlying engine driving a relationship between two variables" (p. 92). We portray those seven mechanisms that describe how and why work becomes meaningful in the following, referring to the respective underlying theory (Bailey et al., 2017).

Authenticity can be defined as coherence and alignment between a person's internal sense of self and outward behavior (Cha et al., 2019; Rosso et al., 2010). Research on meaningful work tends to link various sources of meaning to the development and enactment of the "true" self. Self-verification theory (Swann, 1983) and identity affirmation theory (Elsbach, 2003) suggest that the experience of authenticity and meaningfulness is related to the extent to which a specific work affirms the individuals' self-perception and valued identities (Bailey et al., 2017; Rosso et al., 2010). Rosso et al. (2010) give the example of individuals who sees themselves as highly analytical and will therefore feel authentic when their work tasks require analytic skills, their environment and job title reflect their skills, and others perceive them as analytical. The feeling of authenticity can also result from individual-organization value congruence or person-organization fit as self-concordance theory suggests (Kristof-Brown et al., 2005). For example, someone who values

benevolence (Schwartz et al., 2012) is likely to feel authentic in a nonprofit-organization that has the mission to help homeless in need.

Self-efficacy is also a mechanism that explains the experience of meaningful work. As self-efficacy theory suggests (Bandura, 1977), self-efficacy is employed through feelings of personal control or autonomy, competence, and perceived impact (Rosso et al., 2010). Self-esteem, the individual's assessment or evaluation of one´s own self-esteem, is also associated with the experience of meaning. For example, as social identity theory (Tajfel & Turner, 1985) suggests, individuals who identify with the role "member of a valued in-group" at work, will enhance social identity and self-esteem when they compare themselves to other groups as long as the other groups allow a more negative evaluation in comparison (Ashforth & Kreiner, 1999).

The mechanism of purpose relates to the sense of directedness and intentionality in life (Rosso et al., 2010). Research suggests that actions, perceived as purposeful, are likely to be viewed as especially meaningful (Bunderson & Thompson, 2009). Employees can experience purpose perceiving work as significant and in line with their own value systems.

Belongingness has two aspects. The first aspect accounts for the feeling of meaningfulness that stems from the identification with the membership in a certain work group. This process is especially powerful when the group with which the individuals identifies is distinct from and more valuable compared to other groups, as proposed by social identity and social comparison theory (Goethals, 1986; Hogg et al., 1995; Tajfel & Turner, 1985). Nevertheless, the feeling of belonging can also stem from "simply belonging" to a certain group. The second aspect of belonging refers to the experience of interpersonal connection, an affectively and socially oriented mechanism.

Rosso et al. (2010) highlight two transcendence mechanisms (interconnection, self-abnegation) which both have the underlying assumption that work is then experienced as

meaningful when it supersedes and transcends the self. The feeling of interconnection –
in line with Grant's (2007) theory of prosocial motivation – arises when individuals at
work have the opportunity to positively impact something beyond themselves, a greater
good or higher purpose, such as the well-being of society or the community, or the envi-
ronment (Bailey et al., 2017; Rosso et al., 2010). By contributing to something greater,
individuals get the feeling of being part of an interconnected system which relies on the
collective efforts of many. Similarly, self-transcendence can also be experienced by
"working for the divine", thus contributing to a power higher than oneself (Lips-Wiersma,
2002).

The second transcendence mechanism is self-abnegation, meaning "deliberately subordi-
nating oneself to something external to and/or larger than the self (e.g. an organization's
vision, one's family, a social collective, a spiritual entity)" (Rosso et al., 2010, p. 112).
An example for this mechanism is provided in the literature on sacred callings and voca-
tion (Dik & Duffy, 2009; Duffy et al., 2011; Neubert & Halbesleben, 2015; Steger et al.,
2010). The roots of the concept "sacred calling" lie in Christianity and the main claim is
that work – in and of itself meaningless in spiritual claims – can become spiritually sig-
nificant if it is performed to serve God (Dik & Duffy, 2009).

The last mechanism that has been identified by Rosso et al. (2010) is cultural and inter-
personal sensemaking, also based on social comparison theory (Goethals, 1986). With
this mechanism, the authors refer to the social embeddedness of meaning-making and the
fact that the experience of meaning at work is influenced by legitimate and prominent
meanings that are prescribed to work in the specific cultural or work context.

4.2.2 Multiple jobholders

While in the United States the percentage of multiple jobholders ranges from 5 to 35% of the working population (Campion et al., 2019), in Germany, the official number is 5.4% (Destatis, 2018). More importantly, these numbers are ever growing – for example in Germany, the amount of people juggling more than one job grew over 50 percent in the last ten years (Destatis, 2018). Researchers expect a rise in the numbers for upcoming years, as in the modern work experience, online platforms and short-term labor models (so-called gig-workers) gain importance (Barley et al., 2017). While economic studies have explored the share of multiple jobholders in the working population (Hipple, 2010), organizational research, theoretical underpinnings, and research on psychological foundations of multiple jobholding are surprisingly scarce (Barley et al., 2017; Caza et al., 2018; Raeder, 2018; Sliter & Boyd, 2014; Webster et al., 2018). Only recently and systematically integrating further definitions of multiple jobholding, Campion et al. (2019) defined multiple jobholding as "the act of working more than one job simultaneously, including working for employers and self-employment, wherein all tasks, or set of tasks, are performed in exchange for, or expectation of, compensation" (p. 170).

Though earlier scientists assumed that people work multiple jobs mainly for financial reasons (Sliter & Boyd, 2014), Campion et al.'s (2019) literature review added two other motivational categories for multiple jobholding: career development, and psychological fulfillment. They apply Bretz et al.'s (1994) framework of career push and pull motivations and claim that people who have to hold multiple jobs due to financial reasons are pushed into multiple jobholding, whereas others are pulled into multiple jobholding for career growth and psychological fulfillment reasons.

In the light of meaningful work, psychological fulfillment – defined as the fulfillment of personal needs (Campion et al., 2019) – seems particularly interesting. Some people hold

multiple jobs in order to express their whole and true self at work (Caza et al., 2018; Sullivan & Baruch, 2009). Others want to balance out negative primary job experiences or enjoy new experiences (Osborne & Warren, 2006), fulfill their desire to mix with other people (Campion et al., 2019), or enjoy the actual work (Averett, 2001).

Regardless of the motivation, holding more than one job comes along with potential sources of additional strain due to less relaxation time and the demands of different work roles (Sliter & Boyd, 2014) and may therefore be either enriching or depleting depending on different variables (Campion et al., 2019). Based on their literature review, Campion et al. (2019) argue that on the one hand multiple jobholding is likely to lead to enrichment when people are pulled into multiple jobholding, are older, more educated, on higher incomes, and more motivated by career development or psychological fulfillment reasons. They are also more able to apply identity and conflict management strategies, and when they experience autonomy and perceived control over their work, or expect the multiple jobholding situation to be long-term. On the other hand, multiple jobholding is likely to lead to depletion when multiple jobholders are pushed into multiple jobholding, are of low income, are generally pessimistic, and expect the multiple jobholding to be short-term, experience work-family conflict, tend to surface-act, have a preference for one job, or are less socially integrated in the second job (Campion et al., 2019).

4.2.3 The case of part-time yoga teachers and research questions

We chose the case of part-time yoga teachers for several reasons. Firstly, sociologists claim that as the authority of traditional churches declines, people seem to be searching for alternatives, mirrored in a gradual but profound change which is taking place in the Western worldview — "a change in the direction of a more re-enchanted, post-material, metaphysical or spiritual worldview" (Hedlund-de Witt, 2011, pp. 1057–1058). It is

therefore worthwhile to look at a labor market phenomenon that reflects this change in world view. Secondly, Campbell (2007) examines how yoga – compared to how it was viewed in the mid-20th century, when it was considered "an exotic Eastern import" has "become an accepted part of the cultural landscape of the West" (p. 25). Statistical figures speak for themselves: Analysts predict an increase in the number of people practicing yoga in the U.S. from only 18 million in 2008 to around 55 million by 2020 (Statista Research Department, 2016). Furthermore, it is assumed that U.S. yoga industry revenue will reach around 11.6 billion U.S. dollars by 2020 (as compared to 7 billion U.S. dollars in 2007; Statista Research Department, 2016). For Germany, the latest numbers from 2018 claim that five percent of the population practiced yoga then, which is equivalent to 3.4 million people (Berufsverband der Yogalehrenden in Deutschland e.V., n.d.). The main reasons for practicing yoga in the U.S. are "increasing personal well-being (42%)" as well as "finding inner peace (41%)" (Gough, 2016). Research on the health benefits of yoga confirms this and has shown that yoga practices indeed significantly reduce stress and anxiety (Sengupta, 2012), and increase perceived happiness and energy (Ross et al., 2013).

Although in the Western world yoga is often understood in terms of body postures and poses (Askegaard & Eckhardt, 2012), Hatha Yoga (postures and poses) is only one part of the eightfold path advocated by Patanjali in the Yoga sutras 3,000 years ago. The path describes eight categories of yogic practices that an individual can perform to reach universal consciousness (Corner, 2009): *Yamas* (social codes and principles), *Niyamas* (codes for harmonizing the inner life), Asana (body postures), Pranayama (breath control or breathing exercises), Pratyhara (sense withdraw), Dharana (concentration), Dhyana (meditation), Samadhi (contemplation). The Bhagavad-Gita, an Indian philosophical text, prescribes four equivalent paths to reach universal consciousness: Raja Yoga (the path of

meditation), Jnana Yoga (the path of knowledge), Bhakti Yoga (the path of devotion), and Karma Yoga (the path of action). Karma Yoga especially focuses on work, describing "a technique for intelligently performing actions" (Mulla & Krishnan, 2006, p. 27). It has two facets: the obligation or duty towards others and the absence of a desire for rewards (Mulla & Krishnan, 2006). The values inherent in the yoga and established in the *Yamas* and *Niyamas* (the ethics of yoga practice) serve as guidelines for practitioners to be at peace with oneself, others, and the community (Corner, 2009; Kishida et al., 2018). For example, the first set of yoga practices, the *Yamas*, are social codes and principles of self-control within social situations (Corner, 2009). Those values, which for example include non-violence in words, thoughts, and deeds as well as non-possessiveness might conflict with the values associated with work in the Western world. Respective values may include wealth, power, status, hedonism, diligence, perseverance, success, work ethic, standard of living, and affiliation (Hitlin, 2003; Kiefhaber et al., 2020; Wry & York, 2017), whereas values associated with the yoga philosophy may contain social justice, benevolence, equality, care for the environment, truthfulness, honesty, non-possessiveness, continence, wisdom, modesty, peace, body flexibility, health (Corner, 2009). As we know from the literature on multiple jobholders, people decide to hold multiple jobs for reasons of psychological fulfilment (Bailey et al., 2017; Campion et al., 2019), e.g. experiencing meaningfulness. They often start their additional job in order to express their values and identities (Caza et al., 2018). This makes the case of part-time yoga teachers especially interesting and serves as the third reason for the case: there is a huge difference of values between the Western work world and the yoga philosophy as elaborated above (Clarke et al., 2009; Hoyez, 2007). For example, an employee in an organization may not have the feeling to contribute to the greater good – society as a whole or the environment – and therefore may not be able to find meaning in their job in the organization (Aguinis

& Glavas, 2019). Yoga teachers – following the associated values – often follow a holistic approach, contribute to the health and well-beings of others, and often postulate environmental-friendly lifestyles (Yoga Vidya e.V., n.d.).

Studying the case of part-time yoga teachers is also worthwhile under the theoretical light of multiple jobholding. Firstly, thinking about generalizability, the job as a yoga teacher combines different typical secondary jobs such as teaching, relaxation training, sports training, philosophical/religious and psychological consultancy, and coaching. Secondly, we assume that the multiple jobholder was pulled into the job as a yoga teacher due to practicing yoga as a hobby, and that they may have chosen the job according to their preferences. We know from previous research that multiple jobholding can lead to enriched or depleted outcomes, yet people who were pulled into the secondary job likely yield enrichment (Campion et al., 2019). We assume that the job as a yoga teacher generally leads to the experience of meaningfulness. However, though the enriching mechanisms may all apply to part-time yoga teachers and we seem to be on the enriching route of multiple jobholding, there may also be unexpected spillover effects that may deplete meaningfulness. We expand the literature on multiple jobholders by adding the outcome of meaningfulness, and also by making a fine distinction between aspects of the secondary job that lead to meaningfulness in the primary job as well as other aspects of the secondary job that decrease the meaningfulness of the primary job.

Therefore, the goal of this study is to answer the following research questions:

1. What were the motives to start the secondary job as a Yoga teacher?
2. Which job is perceived as more meaningful and why?
3. How does teaching yoga affect the meaningfulness of the primary, organizational job?

4.3 Methodology

4.3.1 Mixed-method design

We applied a mixed method design (Creswell, 2014). Originally, we were drawn to the context of part-time yoga teachers to discover the meaningfulness mechanisms in both jobs, as we assumed that the yoga teacher job will be perceived as especially meaningful compared to jobs in organizations because of its roots in yogic ethics. Since the literature and theory on job meaningfulness already identified meaningfulness mechanisms (Rosso et al., 2010), and we wanted to compare the meaningfulness experience of the job as a yoga teacher with the meaningfulness experience of the job in the organization, we found it appropriate to use a quantitative method – applying a multiple criteria decision making model (as described below) – as it suits the purpose of a finely-grained comparison (Gephart, 2004). However, we also wanted to gain an understanding of why different meaningfulness mechanisms apply to the job as a yoga teacher, how our interviewees came to be yoga teachers and how this job influenced the job in the organization, positively and negatively: Questions which typically suit a qualitative design (Bryman, 2012; Creswell, 2014). We therefore decided to additionally apply an inductive, qualitative approach. We applied the principles of grounded theory (Glaser & Strauss, 1967) and undertook a thematic analysis following Braun and Clarke (2006). Here, our initial open-ended design and constant iteration between our data and the literature allowed themes to emerge (Suddaby, 2006). As we worked with the interview data, we grasped that holding the job as a yoga teacher is motivated by surprising reasons and has differentiated outcomes on the job in the organization. When we subsequently consulted the literature on multiple jobholders, we understood that, indeed, the emerging patterns were more complex than those described in prior research and could enhance existing theory and models on multiple jobholding.

4.3.2 Sampling and interview conduction

For our exploratory study, we applied a purposive sampling approach (Bryman, 2012; Hood, 2007) and chose 1) "yoga teacher" and 2) "employee in an organization (forprofit, nonprofit, or public) for at least 20 h/week" as criteria. We chose 20 hours as a minimum because we wanted to ensure that the job in the organization is the main occupation, so that results would be generalizable for employees of organizations. In order to find interviewees that fulfilled these two criteria, we advertised in the quarterly magazine of the professional association of German yoga teachers (Berufsverband der Yogalehrenden in Deutschland e.V., n.d.). In this association, yoga teachers have united in the legal form of an association for the pursuit of representing professional interests and developing quality standards of yoga teachers regardless of tradition or style. All members commit themselves to adhere to the BDY's "professional ethical guidelines" and to attend regular further training courses. With our call, we were able to attract twenty-seven part-time yoga teachers for interviews. With those respondents, we conducted telephone interviews which lasted around one hour each and 1.230 minutes in total (see Appendix 8 for the interview guide). Interviews took place between March and July 2019. We interviewed people who were employees from all sectors in their primary job (18% Nonprofit, 17% Public, 63% private companies: 22% multinational corporations, 41% small- and medium sized firms). Our interviewees mostly held white-collar primary jobs (85%; as opposed to pink (11%) and blue-collar jobs (4%)) from all kinds of industries (e.g. chemical, pharmaceutical, food, health, finance). Not surprisingly, 25 of the 27 interviewees were female, which actually echoes the numbers of German yoga practitioners: While nine percent of the female German population practice yoga, only one percent of the German male population are involved (Berufsverband der Yogalehrenden in Deutschland e.V., n.d.).

We applied the qualitative method of narratives, because stories and narratives are increasingly used in organizational research, especially when it comes to the intertwining of personal experiences, identities and organizations (Gabriel, 2018; Humphreys & Brown, 2012) or entrepreneurial and job decision making (Johansson, 2004; Kiefhaber et al., 2020). Narratives give the chance to reflect on personal life stories and upon internalized meanings of oneself as individual (Hards, 2012; Kiefhaber et al., 2018). Additionally, Aguinis and Glavas (2017) recommend narratives for the research of the individual experience of work meaningfulness. Further – when asked about their life experience, stories and career paths – interviewees naturally tend to answer in the form of narratives (Czarniawska, 2004). We therefore started our interview with an invitation to narrate around the journey of becoming a yoga teacher and the question of what impact teaching yoga has had on themselves and their experience of the job in the organization. As we wanted to cover several themes in the interview, we prepared prompts as reported in the interview guide (Appendix 8).

Despite postulated concerns about the replicability of qualitative interviews (Bryman, 2012), we did not hold back our own stories and emotional experiences when asked as this can help minimize the feeling that the researcher is an outsider or intruder and cannot follow the story (Gabriel, 2018). In this regard, it was helpful that the first author who also conducted the interviews has been practicing Hatha Yoga for about eight years, and has spent time in India to study yoga philosophy and is a trained Laughter Yoga and mindfulness teacher too.

Following the narrative part of the interview, we described Rosso et al.'s (2010) meaningfulness mechanisms and asked our respondents to rank them (ranking possibilities: 1 to 7) – regardless of the job. For example, as shown in Table 5, interviewee 19 said that for her, authenticity is the most important mechanism out of seven (in order to experience

meaningfulness at work) and gave it rank 1. Afterwards, we asked for the rating of the mechanisms for the respective job, or more precisely: To what degree does each mechanism apply to each job. Here, interviewee 19 finds that in her job as a yoga teacher, she can be fully authentic and therefore gave the rating +2 for authenticity (on a scale from -2 to +2).

Table 5. Exemplary tableau of the ranking and rating of meaningfulness mechanisms ($k=19$)

Ranking b_{mk}	Mechanism (m)	Rating	
		Employment job (p_{emk})	Yoga teacher job (p_{ymk})
4	Transcendence (I)	+2	+2
3	Self-esteem (II)	+1	+1
7	Belongingness (III)	+1	+1
5	Self-efficacy (IV)	+1	+1
1	Authenticity (V)	0	+2
2	Purpose (VI)	-2	+2
6	Cultural sensemaking (VII)	-2	+1

Note. b_{mk} = original ranking by interviewee; m = mechanism; p = degree to which a mechanism applies to the particular job; e = employment job; y = yoga teacher job; k = interviewee (with interview number)

Subsequently to each evaluation, we asked the interviewees why they ranked and rated the way they did. We evaluated the feasibility of this process in the first three interviews and found that giving ranks, and rating the mechanism for each job helped the interviewees to think and speak about their experience of meaningfulness much more finely-grained than if we had solely asked them to share stories about their meaningfulness experiences. Indeed, the process was a form of a reflection tool in and of itself. Ranking the mechanisms was challenging for some of the interviewees. We therefore decided after the first two interviews that we would invite respondents to rank the mechanisms identically, whenever those mechanisms were equally important to them. Giving a rating to the mechanisms for each job from minus 2 to plus 2 was done quickly and seemed intuitive.

4.3.3 Analysis

The interviews were conducted in German, audio-recorded and transcribed verbatim. For the qualitative data, we followed the process of thematic analysis (Braun & Clarke, 2006) and used MaxQDA software as a data management tool to record the iterative process of coding. We derived codes deductively based on the literature and research questions, and inductively based on the emerging themes in the coding process (Hsieh & Shannon, 2005; Saldaña, 2016). As is common for a grounded theory approach, we constantly iterated between our data and literature (Suddaby, 2006). Initially, we concentrated on the theoretical strand of work meaningfulness, so we started our coding process with the seven meaningfulness mechanisms. Working with the interview material and investigating the literature on multiple jobholding, we found that our study could contribute to this theoretical strand too. We thus included codes on the impact of teaching yoga on the meaningfulness of the job in the organization (outcomes of multiple jobholding). After all, we were thinking of ways to generalize our findings to other populations than yoga teachers and assumed that the motivation for holding the job as a yoga teacher (motivation for multiple jobholding) might be the key to that. We therefore also coded the different motivation for teaching yoga. Our final coding structure generated a list of codes related to the themes of motives for becoming a yoga teacher, the meaningfulness experience of the job as a yoga teacher, primary job meaningfulness depleting and enriching aspects of the job as a yoga teacher, and the individual's conclusion after the interview. Appendix 9 contains an overview of the final coding structure including the information whether the respective code was built deductively or inductively. For the presentation of the quotes in the finding chapters, we translated the respective quotes to English.

The quantitative data was treated as described in the following. To enable a concrete analysis and comparison of the respective individual's experienced meaningfulness in the

two jobs, we applied a multi-criteria-decision-making model with a normed direct ranking (Hosseinzadeh Lotfi et al., 2013) and calculated subjective meaningfulness values for each job. Our interviews yielded 27 tables such as Table 5.

For the calculation of the subjective meaningfulness values we proceeded as described subsequently. In a first step, we calculated a ranking value for each meaningfulness mechanism (r_{mk}): $r_{mk} = 7 - b_{mk} + 1$. In a second step, we built weights of the meaningfulness mechanisms (w_{mk}) through norming: $w_{mk} = r_{mk} / \sum_{m=?}^{m=?} r_{mk}$. In a third step, we anticipated a rating (p_{jmk}; $j = $ job) of the meaningfulness mechanisms for each job, which is identical to the number the interviewees named us (from -2 to +2). In a fourth step, we calculated subjective meaningfulness values (mv_{jk}). In order to do that, we weighted (i.e., multiplied) each subjective meaningfulness mechanism rate p_{jmk} with the weight of the mechanism w_{mk}. Afterwards, we summed over all of the meaningfulness mechanisms in order to gain the meaningfulness value of the respective job for interviewee k (mv_{jk}): $mv_{jk} = \sum w_{mk} \times p_{jmk}$. The highest meaningfulness value of a respective job is +2, whereas the lowest is -2. In a fifth step, we built total meaningfulness values for each job over all interviewees (MV_j). For this purpose, we calculated a median of all 27 participants mv_{jk}'s for both jobs: $MV_j = \widetilde{mv_{jk}}$ (MV_j: total meaningfulness value; $\widetilde{mv_{jk}}$: Median of mv_{jk}). This process allowed us to gain insight whether individually (mv_{jk}) and generally (MV_j) one of the jobs is perceived more meaningful than the other and by that, helped to answer research question 2. Yet, we did neither understand the reasons for it (research question two as well) nor did we have the chance to answer research question one and three. Therefore, the numerical data needed to be combined with results from the qualitative analysis.

4.4 Findings on the motivation for starting a secondary job as a yoga teacher

In order to answer research question 1, we analyzed the part of the qualitative interview data in which our interviewees told us their stories about why they became yoga teachers (see Appendix 9: motives for becoming a yoga teacher). Introducing their stories, they mostly referred to the beginning of the yoga practice. Many interviewees started practicing yoga in order to counteract job or private stress in their lives, some of them out of pure interest. While they practiced yoga, they often experienced huge effects on body, mind, and soul. Therefore, they wanted to understand the background of how these effects occurred and wanted to learn more about anatomy and the yoga philosophy. Often, they wanted to pass on the effect that yoga had on themselves to others. Sometimes, their desire to become a teacher was long standing, but mostly the intention of the yoga teacher training was not to teach yoga, as described by many interviewees. For example, interviewee 11, pharmacist, married mother of two children, decided to start yoga teacher training because she experienced a lot of stress due to her different role demands and chronic back pain. She felt exhausted, and then decided to change something:

> It was very clear: Okay, I want to do the yoga thing. I was pretty sure I just wanted to do it for myself. Just like, "If I don't do it, I'm going to go crazy anyway. Is there anything I can do to avoid going completely crazy?"
>
> And then I somehow did the yoga teacher training for four years […]. Afterwards, I thought: "Wow, now I've got the certificate [to be a yoga teacher]." – "Do I really have it?" Shortly after, somebody asked me, "If you're a yoga teacher now, why don't you show us something?" Well, and then at some point I got into teaching without intending to do so. Now, I teach with passion and dedication.

Very few of our interviewees were motivated to hold a job as a yoga teacher for the reason of building up a new financial pillar. Very few others wanted to use the training to improve their job performance in their main profession and develop their career, as interviewee 17 described:

I have many other professions. I am an educator, social pedagogue and transactional analyst. When I graduated as a transactional analyst nine years ago, I realized that I hadn't found yet was I was looking for. I realized that I can explain most things to myself on a psychological level, but some things cannot be explained. This has to do with what is lodged in the body or in the breath. I came to the conclusion that sometimes the awareness of the mind-body-connection is missing in psychology. Therefore, I decided to pursue a four-year yoga teacher training.

A few interviewees reported that they were led to teaching yoga and experienced a sense of calling, as interviewee 4 put it:

Yoga awakened something in me that I had never thought about before. It started a call. I can't put it into words. It sparked something.

Surprisingly, others mentioned that they lacked chances to practice yoga by themselves because they worked in shift systems, or they lived in an area where there were no teaching offers, or the offers did not meet their needs. Interviewee 10 outlined:

I was once enrolled in a [yoga class] at the adult education center, which ceased to run after a few months… Following that, a new lady offered yoga classes, but shortly after she moved away. This was very unsatisfying for me, because I wanted to continue. So, I thought to myself: "Well, if all this doesn't work, then I have to become a yoga teacher myself." And that's why I did the yoga teacher training. Well, because there simply was no opportunity for ongoing yoga classes where I lived.

Interviewee 13 described how she came to become a yoga teacher not because she intended to teach, but because of the circumstances. Her case combines several motivating aspects. On the one hand the inner call, on the other hand the motivation to learn more about yoga because of the positive effects she experienced and last but not least that she had no intention to teach, but it turned out that way:

Interviewer: Tell me a bit about your story. How did you come to be a yoga teacher? Interviewee 13: It happened by chance. I didn't really intend to become a yoga teacher! I was on a yoga-retreat in Sweden, which included three days of silence. At some point, our yoga teacher said: "Consider the first thing that comes to you after you have experienced these three days of silence. The first thing to say is usually very important." And I didn't think about anything specific at all,

but when I opened my mouth, I thought: "I want to be a yoga teacher." So, I started the training with this teacher out of an impulse of wanting to know how yoga works. I had so many experiences with yoga which have been deeply life-changing for me. I stopped smoking and… I also took on a completely different lifestyle. And yes, that was something I wanted to learn and I never thought I would ever teach. But when my yoga teacher became seriously ill, I took over her classes and that's how it happened.

4.5   Findings on the meaningfulness of teaching yoga

In order to answer research question 2, which job is perceived as more meaningful and why, we referred to the seven meaningfulness mechanisms and analyzed our quantitative as well as qualitative data.

Looking at the interviewees' ranking and rating of the meaningfulness mechanisms for each job, our first finding is that our respondents perceive their job as a yoga teacher generally as more meaningful ($MV_y = 1.6$) than their job in an organization ($MV_e = 0.8$), and that these differences (between the meaningfulness values of both jobs) are highly significant (T-test (Wilkoxon): $p < 0.01$). However, when analyzing the numerical data, we noticed that the experience of meaningfulness at work as an employee in an organization vs. as a yoga teacher is highly individual (see Table 6 for all meaningfulness values). This is shown by the fact that some meaningfulness values diverge widely (e.g. interviewee 16 and interviewee 19, see Δmv_k in Table 6) and other meaningfulness values lie very close together (e.g. interviewee 5 and interviewee 6, see Δmv_k in Table 6). The differences between the meaningfulness values $\Delta \widetilde{mv}$ are biggest for the public sector, followed by the private sector, and finally nonprofit organizations (see Table 7). The meaningfulness gaps between the two jobs are therefore the smallest for the nonprofit sector.

Table 6. Meaningfulness values of all interviewees

k/ M or F	mv_{ek}	mv_{yk}	Δmv_k	Industry	White/Pink/ Blue collar job	Sector
1/ F	1.54	1.07	-0,46	Nonprofit Services	White	NPO
2/ F	0.13	0.58	0,45	Financial services	White	MNC
3/ F	0.32	1.29	0,96	Chemical production	White	MNC
4/ F	0.29	1.54	1,25	Retail	White	SME
5/ F	1.58	1.55	-0,03	Metal production	White	SME
6/ M	1.40	1.40	0	Food	White	SME
7/ F	0.68	1.82	1,14	Software	White	SME
8/ F	0.76	1.79	1,03	Transport	White	MNC
9/ M	1.00	1.68	0,68	Education	White	NPO
10/ F	1.66	1.47	-0,18	Construction	White	NPO
11/ F	1.39	1.50	0,11	Pharma	White	SME
12/ F	0.46	1.93	1,46	Cultural	Pink	Public
13/ F	1.32	1.79	0,46	Cultural	Pink	Public
14/ F	1.07	1.36	0,29	Construction	White	SME
15/ F	0.96	1.68	0,71	Tourism	White	Public
16/ F	-0.82	1.79	2,61	Agriculture and forestry	White	Public
17/ F	0.71	1.75	1,04	Nonprofit Services	White	Public
18/ F	1.29	1.93	0,64	Pharmaceutical	White	MNC
19/ F	-0.54	1.54	2,07	Law services	Pink	SME
20/ F	1.26	1.71	0,44	Health	White	NPO
21/ F	1.65	2.00	0,35	Food	White	NPO
22/ F	-0.24	1.93	2,17	Print	White	SME
23/ F	0.54	1.57	1,04	Pharmaceutical	White	MNC
24/ F	0.11	1.89	1,79	Food	Blue	SME
25/ F	0.85	1.73	0,87	Law services	White	SME
26/ F	1.14	1.54	0,41	Education and culture	White	MNC
27/ F	0.84	1.47	0,63	Marketing services	White	SME

Note. k = interviewee; M = Male; F = Female; mv_{ek} = meaningfulness value as an employee for interviewee k; mv_{yk} = meaningfulness value as a yoga teacher for interviewee k; $\Delta mv_k = (mv_{yk} - mv_{ek})$ = difference between the meaningfulness values as an employee and as a yoga teacher of interviewee k; NPO = Non-profit; MNC = multinational corporation; SME = Small- and medium sized enterprise.

Table 7. Median of meaningfulness values (mv_k) for interviewees employed in different sectors

Sector	$\widetilde{mv_{ek}}$	$\widetilde{mv_{yk}}$	$\Delta\widetilde{mv} = \widetilde{mv_{yk}} - \widetilde{mv_{ek}}$
MNC	0,65	1,56	0,91
NPO	1,54	1,68	0,14
Public	0,71	1,79	1,08
SME	0,84	1,54	0,70

Note. NPO = Nonprofit; MNC = multinational corporation; SME = Small- and medium sized enterprise

In general, our interviews revealed that the job as a yoga teacher is considered to be more meaningful than the job in an organization. If we look at the ranking of the importance of the mechanisms (see Table 8), we see that authenticity is ranked first, followed by self-efficacy. Cultural and interpersonal sensemaking are ranked last.

Table 8. Importance of mechanisms over all interviewees.

Mechanism *m*	% Importance
Authenticity	21
Self-efficacy	18
Purpose	16
Self-esteem	14
Transcendence	13
Belongingness	12
Cultural sensemaking	6

Though the mechanisms were given different general importances (Table 8), analyzing the narrative material, we found that teaching yoga especially supports the mechanisms of self-efficacy, transcendence, and self-esteem, as well as an additional mechanism of self-growth. In the following, we describe those mechanisms and its expressions in more detail (see Appendix 9: meaningfulness of teaching yoga).

The mechanism of self-efficacy with regard to teaching yoga consisted of three facets, which we have labelled "I have the freedom to do whatever I want" (control/autonomy), "I have the ability to give and share" (competence), and "what I give has a positive impact

on others" (perceived impact). As in their role as a yoga teacher, our interviewees were not members of an organization but worked as freelancers, they reported independence and freedom (control/autonomy) which they highly appreciated. To describe this, the respondents used the logic of "independence from" as shown by interviewee 7 "I have a huge problem with people telling me what to do - if I don't want to do it. And of course, as a yoga teacher, that's not necessarily the case that someone is telling me what to do," but also a "freedom to" logic, shown by interviewee 22: "In yoga, I have the opportunity to design the lessons myself, how do I want to reach people, with which topics." More vividly, interviewee 25 also used the "freedom to" logic when she talked about "giving herself as she is":

> Teaching and developing yoga is my deepest heart's desire. This is because I am able to give of myself as I am with a pure heart. For me, it doesn't matter what I wear, how I look... Because I share from the heart, leading exercises, asanas, and breathing sequences.

Reflecting on their job as a yoga teacher, many respondents were referring to their ability to forward and give something of themselves (competence), which interviewee 2 vaguely described as "it is something about sharing, something that comes from the heart".

Interviewee 30 emphasized more the helping aspect of self-efficacy, meaning that the work actually has a positive impact on other human beings:

> As a yoga teacher it is important to me to give my students a break from everyday life, a time in which they have the opportunity to feel, to get in touch with themselves, to recharge their batteries for everyday life.

Apart from relaxing and improving body conditions, our interviewees very often referred to a change they are able to induce in people's lives, also on the mental level, as interviewee 7 expressed:

> I am deeply convinced that these yoga classes will change something for my students on the physical level. I can see that. But I also notice how something changes

on the mental level. And that's what I think is important, that people are able to get out of this rat race, that they can leave behind the thought "I am ruled by my monkey mind which takes me where it wants to."

Interviewee 14 echoed the sentiment of impacting a person's life and elaborated deeper, comparing her job as a yoga teacher with her job as an interior architect. She concluded that her impact as a yoga teacher is the "inner change" of the participants, which is giving her more the feeling of self-efficacy:

> Interviewee 14: I have the feeling that in yoga I can touch something in people where someone […] gets an idea to deal with themselves in a different way or gets a different view of themselves. So they can work with themselves. While, as an employee I fulfill my task and then it is done. That remains so much in the external life. Do you know what I mean?
>
> Interviewer: Yes, yes.
>
> Interviewee 14: Yes, this is how it is. That's fine and the customer is happy, maybe he [the customer] will have a good turnover. Then again, it's more about the material, while in yoga, I have the feeling that I can give them [the participants] something of a different nature. Maybe, I can give them a good idea and they can use this idea of how they can deal with themselves differently in the future - this is something internal.

The mechanism of self-efficacy – knowing that one has the ability and perceives to have an impact – can hardly be differentiated from the mechanism of transcendence, which describes the impact beyond oneself. Many interviewees report this perceived impact on the wider world in one form or the other. Interviewee 21 used the metaphor of a seed that is planted into the yoga students:

> We yoga teachers put a small seed in the hearts of people. And I always think that's important. Anyone who comes to us can spread this seed in the family and that is the basis for everything. Then at home this seed or what they have heard, learnt, and experienced in yoga, can flow back into the family, into their everyday life. And I think that's really important, because something new might happen there. Maybe a child will be treated differently. Maybe the partner is [treated] differently. The parents. The colleagues. The stranger you meet somewhere at the bakery. That perhaps one does not always judge so fast. […] That you might consider: "Do I always have to comment?" Just things like that. As a yoga teacher I

feel I can make my contribution: "Don't change the whole world, just do your yoga, set an example and place a small seed in each participant. And see what happens."

However, we could barely find the transcendence aspect of self-abnegation, where one finds meaning through "deliberately subordinating oneself to something external to and/or larger than the self (e.g. an organization's vision, one's family, a social collective, a spiritual entity)". Yet, interviewee 6 indicated this subordination when he talks about God and purpose:

Let God guide you or do something for God […] For example, after every hour [yoga teaching class] I thank God that I was allowed to do the hour for him.

Regarding the mechanism of self-esteem, many interviewees expressed that they highly appreciate the direct feedback they receive while or after teaching yoga. As interviewee 23 put it: "…I get direct feedback about what I'm doing there. When people go out of my yoga class shining brightly and say: "It was so wonderful again."

Interviewee 3 also reflected on that issue:

As a yoga teacher, I noticed that the effect I have is much more immediate. In one hour during which I teach, I notice that people are feeling more relaxed, more expanded, stronger. They feel well and they thank you. You can tell that they are feeling good, and they look forward to the next time. Here I can see, of course, a more immediate result, that I am contributing to something bigger, and that the people are feeling better.

Another reason why teaching yoga might strengthen self-esteem is that the interviewees use other evaluation criteria for themselves. Interviewee 25, a professional in tax law, compared her experience of self-esteem in the two jobs and she described that the expectations she has of herself in her job as a yoga teacher are different from those of a tax consultant:

Sometimes, as a tax consultant, I have the feeling that I am not good enough. […] In yoga it's more congruent for me, because I tell myself: "Every yoga teacher is different." Everyone. Everyone teaches differently. Everyone is different. Just like

every person is an individual personality. And also there is no one who is like anyone else. That's why in yoga I can be completely at one with myself. And say: "I am on my path. And I go forward in small steps, as it suits me." And this always feels right for me.

In addition to the three meaningful mechanisms that make the job as a yoga teacher especially meaningful, our interviews revealed one additional mechanism which we call "self-growth". Many interviewees talked about the relaxation and peace that teaching yoga gives them, as interviewee 1 described:

> Every time at the end [of the yoga class], I feel like I have done myself a favor, I'm doing people a favor. It's actually great for both parties. Because I totally settle in a yoga class like this. It has to be very structured. That's how I see it. That's how I do it. And I have to radiate a certain peace. That's why I'm centering myself a bit before the yoga class which is definitely hugely positive for me.

Interviewee 5 echoed this and put it this way:

> Teaching yoga is very close to my soul, it develops me personally and gives me a lot of joy. A successful lesson has a great effect on me. There is no exhaustion afterwards, but rather a sense that I have been involved in the practice.

Interviewee 9 compared the two jobs and recalled that the job as a yoga teacher energizes more:

> For example, I imagine that I am coming home from my employment and that I am coming home from teaching yoga: I already know what fulfills me more and which job gives me more! Also, what feeds me more on the energetic level. No matter how tired I am when I come home from the lessons, I am almost always fresh and fit and clear. However, coming home from my day-job come, I sometimes feel energized and sometimes not.

Interviewee 5 compared the job as a yoga teacher with her other job and concluded with a distinction between "activity" and "self-development". The job in the organization is seen as an "activity," whereas the job as a yoga teacher is seen as "self-development":

> At the job in the organization I also experience very much joy in what I do. I am happy about myself if I have succeeded in doing something well, also if I have succeeded in mastering many things in the yogic sense. But it is rather an activity.

However, it could also be any other activity in which I would succeed. By teaching yoga I feel in addition a development in myself.

Interviewee 25 also touched the level of self-growth but added a transcendent level:

Because [teaching yoga] touches my soul more, gives me more peace. And helps me more. And it speaks to my heart.

After listening to and pondering on those descriptions of the meaningfulness of teaching yoga, we asked ourselves during several interviews, why our interviewees keep their day-jobs. We did not hold back to dig into that theme during the interviews. At the end of the meaningfulness ranking and rating part of the interviews, we asked our respondents whether their ranking and rating numbers of the meaningfulness mechanisms of the two jobs actually reflect their true feelings about their jobs (see Appendix 9: Final evaluation). All of them agreed though some found it quite surprising or even shocking to see the meaningfulness gaps between the jobs in numbers. Many interviewees have reflected on that issue before and found it helpful to see their impressions that they gained from re-flection represented in numbers. When we asked those interviewees who reported much better ratings for the meaningfulness mechanisms in their job as a yoga teacher (see for example Table 6) why they stay with the job in the organization, they raised the issue of money-making and caring for the family. Interviewee 16 put it this way:

The financial situation does not allow it [to teach yoga full time]. We have at least 300 yoga teachers here in [this city]. […] So, I don't know how many hours I would have to work a week to earn the money I earn in my day-job.

Other interviewees thought about expanding their yoga teaching activities but were afraid that the pressure of making money, less income, and the time pressure could destroy the meaningfulness of the job as yoga teachers, as put by interviewee 10.

If yoga was my main occupation, I would have to deal with yoga in a different way. I would have to advertise, make sure that people attend classes... I'm afraid that if I would quit [the employee job] now, saying that everything is much better

with yoga – this very moment problems would occur with teaching yoga, too, which don't occur now.

There were also doubts in the interviews whether one could still be authentic, when teaching yoga is the main job. Interviewee 17 captured these doubts this way:

> I believe working as a full-time yoga teacher can be pretty stressful. I find the acquisition of yoga teaching jobs [in companies], that is really a sort of stress, too! Sometimes you have to bend if you want to receive a job offer. I enjoy teaching yoga part-time, because I've already seen from my colleagues what they go through to gain any kind of job offers. They can't always stay true to themselves in these offers, because they have to do what a company wants. And that's why I always think to myself: "Ah, well, then I'd rather stay where I am and perhaps reduce [the hours at the employee job] at some point. As I have to bend as a full-time yoga teacher, too, just as a social worker and transactional analyst."

Interviewee 8 expressed a similar concern:

> [The money I earn teaching yoga is] a nice little extra, but I can't live on it. However, in return, I have the freedom to teach what I want to teach, what seems important to me. […] If you really need to live exclusively from teaching yoga, you have to make compromises, of course!

4.6 Findings on the effects of teaching yoga on the meaningfulness of an organizational job

Analyzing our interviews, we realized that though the job as a yoga teacher was generally perceived as more meaningful than the job in the organization, teaching yoga may also impact the meaningfulness experience of the job in the organization (research question 3). In the following, we will first refer to the positive aspects of teaching yoga, enriching the experienced meaningfulness of the organizational job. Further, we will point out the negative aspects of teaching yoga, decreasing the experienced meaningfulness of the organizational job.

First of all, for our interviewees, yoga is a tool for stress management and may therefore increase self-esteem and self-efficacy regarding the organizational job. Our interviewees reported that they are more mindful, more relaxed, more patient, and can take better care

of themselves by recognizing their limits and questioning their behavioral patterns. For example, interviewee 25 reported:

> Yoga helps me to see more clearly. Or to be clearer. Even though, of course, every now and then... I'm back to the old patterns... but at least I recognize them and can leave them behind more quickly. I know how to deal with what comes up and what I can do to protect myself […] rather than to exhaust myself like I have done so many times before.

Additionally, our interviewees also reported more positive attitudes and beliefs, which may affect self-esteem and self-efficacy. This change in attitudes and beliefs often is a result of the reflection on thought patterns as interviewee 4 expressed.

> Sometimes I thought to myself when I was busy, "Oh, God, it's Wednesday – now three more hours of class tonight. Thank God it's almost weekend." I know that [kind of thinking], but not all the time. During the last three years through my practice of yoga I have become aware that in thinking this way I wish my life would be gone. That's sad.

> I used to think: "God, now I have to walk there again." But now I rather think to myself, "Wow, I got some extra exercise." So now, I just try to frame things positively and see the good.

As our interviewees described the influence that yoga had on their job in the organization, they indicated the aspect of "Karma Yoga" and their change of attitudes and beliefs towards work, highlighting how the sense of obligation and the absence of a desire for rewards helps create meaningfulness and may affect the meaningfulness-mechanism self-efficacy. Interviewee 13 reported her experience:

> I also do work that I don't really like to do. For example, doing a royalty statement, putting together travel expenses or something like that. I do administrative tasks that fall into my area of work, that I always found terrible, and accepted as a kind of Karma Yoga. I said to myself: These are tasks that have to be done. It doesn't matter who does them. There is no room for vanity, such as: "Oh, that's too stupid for me." The permanent judging, condemning and classifying in hierarchies of work activities has got less important for me. This increases the meaningfulness for me in my organization – because this work has to be done anyway.

Our interviewees reported a change in the way they interact with others in the organization, which may contribute to the meaningfulness mechanism of belongingness. Many interviewees emphasized that they communicate in a non-violent way, are friendlier, speak less negatively about others, listen more empathetic, take time to engage in humane contact, or gained the ability to accept challenging habits of colleagues, as described by interviewee 21:

> So, I'm sitting in an office with our IT specialist. He's just extremely messy, while I'm the complete opposite. I'm very structured. My desk is tidy. At the beginning I was totally horrified and thought: "Oh dear, how is this going to work?" He is a very likeable person. But that desk, it's a disaster. So I see it as my task to learn that this person is not completely out of line and that we don't need to argue every day. Yes, I could get upset every day how terrible it is in that office, because he does not, simply does not, clean up. There aren't just three papers on the floor, it's mountains. Sometimes it's so bad that he pulls out the drawers and keeps stacking them. Yes, and I think: "It's a job to get along with him and accept him, the way he is."

Our interviewees also described in how far they coped with difficult situations at work differently. Some described how important it is to them to recognize during a difficult situation when they are complaining and then ask themselves whether they can accept the situation or change it. The change can also be a change of the inner attitude. Interviewee 11, for example, was in a situation where she could not tolerate the ethical circumstances at her work. As a result, she decided to quit the job. She described how the yoga philosophy helped her in this.

> I asked myself: "Well, can I change something? Or can't I change anything?" I practiced Viveka [yogic spiritual practice of realizing the Truth (Yogapedia, 2016)], and investigated: "What's in my power, what's not in my power?" And I realized: "I can't change that [those circumstances]. So, I have to come to the right conclusion for myself." After that I thought for a long time: "What is the right way? Do I remain entangled in my suffering? Or do I change something?" And then I decided to make the change. […] And that's where Patanjali definitely helped me with verse 2, 16, I think it is: "Future suffering can be avoided." […] And then there was only escape, so to speak.

The job as a yoga teacher can also have a negative effect on the experienced meaningfulness of the organizational job. While studying, practicing, and teaching yoga, our interviewees gradually adapted their sense of self, built new thoughts, behavior patterns, and values, which stood in contrast to the job in the organization. Our interviewees often felt a conflict (Kiefhaber et al., 2020) between their perceived identity that was formed through the engagement with yoga and the organizational culture. As we analyzed the data, we were able to identify five organizational characteristics, such as values, norms, and goals that are critical to the interviewees' authenticity – and therefore meaningfulness – experience: the goal of the organization, the organizational area of action, organizational communication, organizational hierarchy and rules, and organizational employee treatment (see also Appendix 9: meaningfulness depleting aspects of the job as a yoga teacher). When the interviewees felt a misalignment between their internal self and these factors at work, they experienced inauthenticity. In the following, we dig deeper into this misalignment between the interviewees' internal sense of self and characteristics of the organization.

Interviewee 2 works as a portfolio manager and described a misalignment between his value of "no exploitation" and the organizational goal of profit maximization:

> Here we are talking about a pure form of capitalism, of profit maximization. This is the priority, isn't it? And that's what I deal with every day, because it's my job to identify companies that do particularly well and maximize profits. My personal attitude is not that at all, as I would rather say, "Spread the good to everyone. Good for me, good for everyone." Instead of squeezing out the last cent at any cost at the expense of others. This is certainly a conflict. One that needs to be solved, and yet it can't, because the system is capitalism.

On the contrary, interviewees who work in nonprofit organizations which do not have the goal of profit maximization did not experience this misalignment as interviewee 1 put it:

> This economic thought… Of course, we have to keep that in mind as well in our organization. We need to finance ourselves somehow. Although we mainly live

on subsidies, we always have to look where they come from. However, this is not so important [in nonprofit organizations]. This is very important to me. I find this quite pleasant.

Discussing their meaningfulness experiences, our interviewees evaluated the industries their respective organization is operating in and concluded whether or not it fits their values. A critical organizational characteristic is therefore the "organizational area of action". Interviewee 8 captured the essence of this characteristic pondering on her job at the airport. She sees herself as someone who cares about sustainability and feels a misfit with the field of activity of the organization in the flight industry:

> I work at the airport… Working at the airport is not necessarily a sustainable job – flying is very environmentally unsustainable. And I myself hardly ever fly, I go by train, and we don't have a car in our household. That's why I indeed sometimes thought, "Am I actually in the right company then?"

Regarding the organizational characteristic of "communication culture", our interviewees often described a misalignment between their value of non-violence and the actual communication in the organization as interviewee 10 recalled:

> I'm employed by a foundation. However, because I am an architect I still work in construction. This is were things sometimes get pretty tough and where people use their elbows. I used to work in that manner myself in the past… Now, I always think "non-violent communication..." So, although the work itself is very meaningful to me, the way it is sometimes done is in contrast to my yogic approach.

Additionally, our interviewees often emphasized a misalignment between their sense of freedom and autonomy and organizational hierarchy and rules. Interviewee 9 compared his feeling of authenticity as a yoga teacher with the feeling of authenticity in the organization and concluded that he feels more authentic as a yoga teacher. He described it this way:

> As a yoga teacher, I am not trapped to any system at all. And the degrees of freedom within this [main job] are of course a bit smaller. So, I need to follow certain rules, whether I like it or not. Yes. So, there is simply a set of rules, which there

is very little I can do to change them. Because I am working also with social ped-
agogues, other trainers, doctors, psychologists, my superiors, and the payer.
Therefore, I sometimes have to take decisions, which I would actually – if I would
decide personally, take differently.

The value of care is often in contrast to what our interviewees experience in organizations.

Bad employee treatment irritated our interviewees, as interviewee 3 described:

I also had a lot of contact with people in the company, I see how busy they are as
shift workers, that some of them are sick even then or somehow. I don't know…
They have so much work that they also have back pain and things like that. That
bothers me! And that has definitely intensified, since I do more yoga or am a yoga
teacher… I just get really irritated and annoyed when I see that someone is not
doing well and still the managers – they don't seem to care and the main thing is
that the work is done.

4.7   Discussion

This study had one main goal: Examine the meaningfulness experience of multiple job-
holders, in our case part-time yoga teachers. Specifically, we posed the research ques-
tions: 1) What were the motives to start the secondary job as a yoga teacher?; 2) Which
job is perceived as more meaningful and why?; and 3) How does teaching yoga affect the
meaningfulness of the primary, organizational job? To summarize our results, we present
a research framework (Figure 11), which we use as a basis for our discussion.

Figure 12. Research framework

<table>
<tr><td>

Meaningfulness enriching aspects of the job as a yoga teacher

Improved stress-management (self-esteem and self-efficacy):
- Mindfulness towards
  - Body
  - Attitudes
  - Beliefs
- Philosophy helps in coping with difficult situations

Improved interaction with others (belonging)

</td><td>

Meaningfulness depleting aspects of the job as a yoga teacher

Stronger perceived misfit between sense of self and organizational characteristics (inauthenticity):
- organizational goals
- organizational area of action
- communication culture
- organizational hierarchy and rules
- organizational employee treatment

Preference for the job as a yoga teacher

</td></tr>
</table>

Meaningfulness of the primary job

▲

Secondary job as a yoga teacher
Positively affects the meaningfulness mechanisms:
- self-efficacy
- transcendence
- self-esteem
- self-growth

▲

Motives (for engaging in the secondary job as a yoga teacher):

- Circumstances
- Instrumental reasons
- Psychological fulfillment:
  - Wish to understand the effect of Yoga
  - Wish to forward the effect of Yoga
  - Wish to be a teacher
  - Live a calling
- Financial reasons
- Career Development

Firstly, our interviewees were motivated to become yoga teachers for different reasons (research question 1). As we know from the literature, predictors for multiple jobholding (other than demographic variables) are financial reasons, career development, and psychological fulfilment (Campion et al., 2019). Regarding psychological fulfillment reasons and in line with Caza et al.'s (2018) most recent publication on the authenticity experience of multiple jobholders, some of the part-time yoga teachers were motivated by the fact that they cannot fulfill their passion to be a teacher in their primary job, or just felt an inner urge or calling to do the job. Within our sample, we could also find financial and

career development reasons, but, more importantly, we found two predictors not discussed in the literature yet. Our interviews revealed that many started the yoga teacher training because of pure interest and did not intend to teach or conduct the yoga teaching job. We call this motivator "circumstances". Here, teaching was emerging from circumstances (e. g. someone asked to, during the training an interest in teaching grew). Additionally, when our interviewees could not find yoga class offers, they decided to train to become a yoga teacher themselves (motivator: instrumental reasons).

Our second finding is that for our sample, the job as a yoga teacher is generally perceived as more meaningful than the job in an organization (research question 2). With our introduced method of calculating meaningfulness values, we managed to show numerically that the job as a yoga teacher is perceived as more meaningful than the job in the organization. Yet, by combining this tool with a qualitative content analysis, we were able to evaluate the reasons for the different evaluations more deeply. With our introduced tool, we assist multiple jobholders in understanding and reflecting their experienced meaningfulness in different jobs. Additionally, because we distinguish between the importance of the mechanisms, this tool can also be used by human resource managers who want to develop specific employees.

We explored deeper why the job as a yoga teacher is perceived as especially meaningful (research question 2) and found that the experience of meaningfulness as a yoga teacher is mainly shaped by the mechanisms self-efficacy, transcendence, and self-esteem. Extending Rosso et al.'s (2010) mechanisms of meaningfulness, we could identify the additional mechanism of "self-growth". This is not surprising as we know from the literature that practicing yoga comes along with different benefits such as improving the relationship to oneself (intrapersonal) through mindfulness and self-compassion, and to others

(interpersonal) through the improvement of compassion and social connectedness (Kishida et al., 2018). By answering research question 2, we add to the literature that distinguishes the experienced meaningfulness in different occupations (Lysova et al. 2019). So far, an Indian study compared the reported meaningfulness of work of people employed in several industries and revealed that those employed in the Insurance industry report the highest levels of meaningful work, followed by those in Teaching, Information Technology, general Business, and Dentistry (Lysova et al., 2019; Malhotra et al., 2016). We could read here that jobs in "helping" industries are perceived more meaningful. Our analysis of the factors that make the job as a yoga teacher especially meaningful also revealed that – consistent with self-efficacy theories – having a positive impact on actual human beings is very important for the experience of meaningfulness. Another study in New Zealand distinguishes the reported meaningfulness of people employed in "blue," "pink," and "white collar" jobs (Lips-Wiermsa et al., 2016) and concludes that those employed in "white collar" jobs report higher levels of meaningful work. 85% of our sample hold white collar jobs, so we can conclude that there must be more than the "whiteness" of the job that makes it meaningful (see above).

Our third finding is that the job as a yoga teacher can both enrich and deplete the experience of meaningfulness in the organizational job (research question 3), for which we use the metaphor of a balance in our figure. Meaningfulness-enriching aspects of the job as a yoga teacher are improved stress-management through 1) mindfulness towards body, attitudes, and beliefs and 2) the ability to cope better with difficult situations applying the yoga philosophy; both supporting self-esteem and self-efficacy. Additionally, we found improved interaction with others, which strengthens the mechanism of belonging. The meaningfulness-depleting aspect of the job as a yoga teacher is mainly the stronger perceived misfit (a feeling of inauthenticity) between the sense of self (Kiefhaber et al., 2020)

– gained by engaging with yoga – and organizational characteristics. In human resource literature, this misfit is mostly referred to as person-organization or person-environment fit (Gardner et al., 2012). We were able to identify five different organizational characteristics that are critical to the individual's experience of authenticity/inauthenticity and therefore meaningfulness/meaninglessness. Those characteristics are 1) organizational goals, 2) organizational area of action, 3) communication culture, 4) organizational hierarchy and rules, and 5) organizational employee treatment. Interviewees who held primary jobs in the nonprofit sector did not report that struggle, while generally, the meaningfulness gap between the two jobs are the smallest for the nonprofit sector. With this finding, we enhance the literature on organizational factors that affect the meaningfulness experience. So far, a hierarchical culture was shown to negatively affect the experience of meaningfulness (Lee et al., 2017) and that innovative, supportive, and ethical cultures support the experience of meaningfulness (Cardador & Rupp, 2011). In the person-organization literature these characteristics are often called "organizational culture" (Kristof-Brown et al., 2005). We add to this literature and classify the elements of culture that may shape the experience of inauthenticity and therefore lead to meaninglessness in the organizational job. Our finding is in line with career development theories that suggest regardless of the prestige level of the job, if people are able to express their values, they are likely to experience meaningfulness (Rodell, 2013). May et al. (2004) also found that a work-role fit (the perception of a good match between the requirements of the work and one's self-perception) is relevant for meaningful work, but their scale for the measurement of work-role fit did not distinguish between several organizational characteristics and the perceived fit with them. It remains unclear, in how far our finding is generalizable in so far as our interviewees may be at odds with the organizational culture because they have particularly ethical values through the study and engagement with the philosophy of

yoga. For example, one could assume that people who have the value of self-transcendence (benevolence and universalism) will feel a disalignment between their values and the organizational value of profit maximization (Schwartz et al., 2012), whereas people who identify with the values of self-enhancement (power and achievement) will not feel this disalignment between their own values and the organizational goal of profit maximization. Future research could therefore quantitatively look at the meaningfulness experience in the light of universal values. Will people who have high self-transcendence values generally find their job in for-profit organizations meaningless?

The job as a yoga teacher can also diminish the meaningfulness of the job in the organization (research question 3), when the jobholder prefers the former. As most of our interviewees find this type of work more meaningful, many of them are planning to leave the organization one day or the other, which will lead to a human capital loss for the organization (Brunet, 2008). Accordingly, in our special case, holding the job as a yoga teacher is generally enriching for the individual, but may on the long-term lead to negative organizational outcomes in case the employee will leave the organization. The intention to leave is dependent on other socio-economic factors and as our interviews reported, most of them do not quit their job in the organization for financial reasons. Comparing the multiple jobholding factors that lead to an enrichment proposed by Campion et al. (2019) with our sample, we recognize that our interviewees are mostly highly-educated and have a high income (85% white-collar jobs), are mostly women (93%), and are motivated by psychological fulfillment (see above). However, Campion et al. (2019) suggest that preferring one job may even lead to depletion. We add to this argument and propose that if multiple jobholders find good reasons and narratives why they have to stick with the job in the organization, they can reduce the amount of doubt and time thinking about leaving or actually planning to leave, which could otherwise lead to depletion. With this finding

we also add to the discussion on whether monetary compensation should be part of meaningful work (Michaelson et al., 2014). Here in our sample, pay was the reason why the interviewees stuck to their jobs in the organizations, although the meaningfulness values of these jobs were usually much lower.

4.8 Propositions and practical implications

Answering research question 3, we found that the secondary job as a yoga teacher can have both meaningfulness enriching, and potentially depleting outcomes on the job in the organization. Given that our interviewees were mainly motivated to do their job for psychological fulfillment reasons, we may generalize our findings for people who are pulled into their job for such reasons. Building on our empirical findings, we propose a model on the effects of multiple jobholding on the meaningfulness of the primary job. We will explain the related propositions in the following.

Multiple jobholding can have different effects on the perceived meaningfulness of the primary job. Based on our findings, we propose that the "new" secondary job can on the one hand lead to personal gains and advance individual psychological and spiritual resources. These resources can be applied in the primary job and uplift the meaningfulness experience there, which leads us to the following proposition (P1, figure 12):

P1: Employees who are pulled into multiple jobholding for psychological fulfillment reasons will report higher meaningfulness in their primary occupation and this relationship will be mediated by the psychological and/or spiritual resources gained through multiple jobholding.

Figure 13. Proposition 1
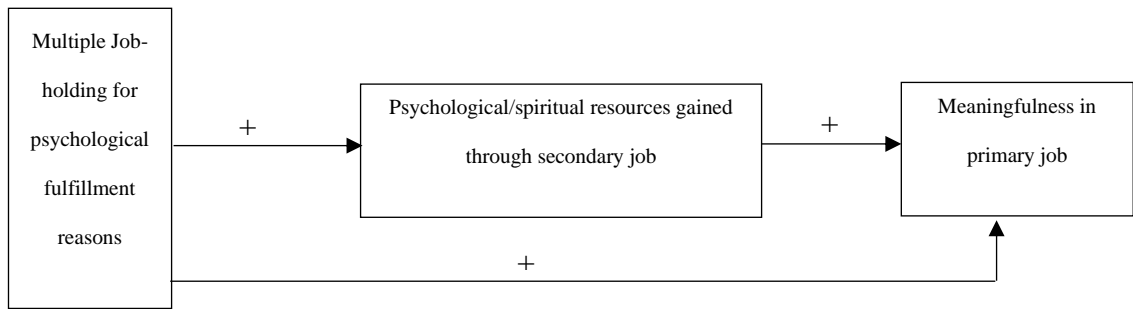
Conversely, we propose that the "new" secondary job can lead to a different, adapted sense of self, new thoughts, behavior patterns and values, that can stand in contrast to the primary job and can lead to inauthenticity, the perceived misfit between the sense of self and organizational primary job characteristics. This perceived misfit can deplete the feeling of meaningfulness in the primary job, which allows us to draft our second proposition (P2, figure 13):

P2: Employees who are pulled into multiple jobholding for psychological fulfillment reasons will report lower meaningfulness in their primary occupation and this relationship will be mediated by the perceived misfit between the grown sense of self and organizational (primary job) characteristics.

Figure 14. Proposition 2
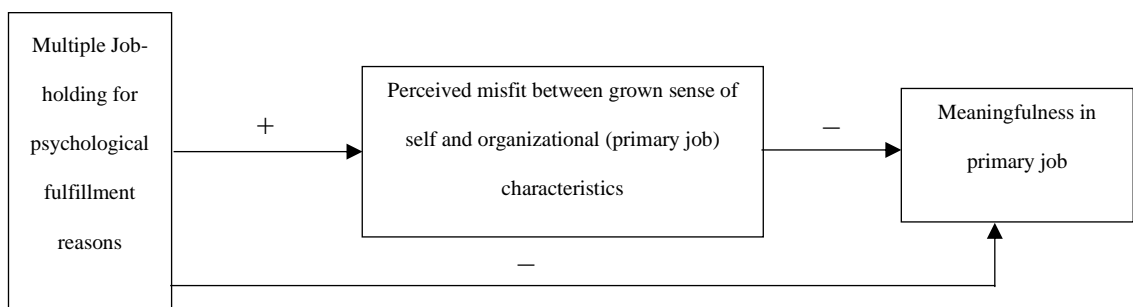
This study also allows us to suggest some practical implications. As outlined above, the ranking-rating approach can be used in human resource management, especially in per-

sonell development. For example, employees who ranked the mechanism of transcendence to be the most important, but rated $p_{Transcendence}$= -2 for the specific job that they own may not be able to see the impact they have on the wider world. Followingly, Human resource managers and leaders could discuss job descriptions, transfer the person to another, more stakeholder-oriented department, or find an additional task such as organizing corporate volunteering activities. These steps will enhance the employee's meaningfulness experience.

Companies can take advantage of the meaningfulness enhancing effects of stress management (mindfulness) by offering (Hatha) yoga for employees, which will lead to better sleep, better concentration, and therefore improved self-worth and self-efficacy. Meaningfulness enhancing effects of a different dealing with stress, and improved interactions with others can be achieved by engaging with and learning from the yoga philosophy. Accordingly, in order to experience the full positive and meaningfulness-enhancing effects of yoga, companies should offer yoga philosophy teachings, too. However, for this kind of holisitic approach, organizations need to be open to critique and change. As proposition 2 shows, values that grow with the engagement with yoga may conflict with company values and may result in employees that doubt or critique mission, values, and practices of the organization.

4.9 Limitations and future research

Like any other study, this one has some limitations. Firstly, advertizing for interviewees in the yoga teacher magazine, we put the question: Yoga teacher and working in an organization at the same time – how does this work? This question might have attracted part-time yoga teachers who feel that combining those two jobs might be challenging for them and accordingly they would like to share their thoughts on that theme. People who

do not think that this is problematic in any sense might have ignored the ad. Secondly, though we experienced our introduced ranking-rating method for the meaningfulness mechanisms as a strength of the study because with its result we could easily compare the two jobs, the use of this method might also have some limits. Some of our interviewees had problems with ranking the mechanisms. We allowed them to give different mechanism the same rank. Though we invited them to rank the mechanisms identically, whenever they feel that these mechanism have the same importance for them, the interviewees might have thought that it is requested or more convenient for us if they apply the ranks from 1 to 7. This problem might have impacted the result of the meaningfulness values. However, we do not solely rely on the quantitative data as it is supported by the qualitative results.

Future researchers are invited to apply our introduced method of meaningfulness value calculations in larger and different multiple jobholding settings, answering questions such as: Does one automatically find the second job more meaningful if one finds little meaning in the job in the organization? Do people tend to overrate the second job? How about the experience of meaningfulness in different sectors: the nonprofit, the public, and the market sector? Which meaningfulness mechanisms are especially addressed in these sectors, can a pattern be found?

Finally, while applying our introduced meaningfulness value calculation and conducting qualitative interviews on the topic of meaningfulness, future researchers should take caution who they interview. In our case, we were talking to part-time yoga teachers that mostly held white-collar jobs, which require a certain intellectual level. Additionally, the philosophy of yoga deals with topics such as meaningfulness, authenticity, impact on the wider world in and of itself. Reflection is vital to those engaged with the philosophy (Pavlovich & Corner, 2014). Indeed, our interviews revealed that many of the respondents

have considered and investigated the meaningfulness of their jobs before. Interviewees from other contexts might struggle much more with questions on meaningfulness.

4.10 Conclusion

During the research process, we often pondered upon the question of how we could possibly enhance the management literature by studying such a specific case as part-time yoga teachers. With our research, we aim to contribute to the literature of work meaningfulness and multiple jobholders. Our contribution is three-fold: Firstly, in the theoretical field of work meaningfulness, we answer the call for research on comparing the meaningfulness of two jobs (Bailey et al., 2017) and different occupations (Lysova et al., 2019). We introduce the concept of meaningfulness values which can be used for research, for individual assessment of multiple jobholders but also for Human Resource managers. Secondly, we add to the literature of multiple jobholding by adding two possible motivator for multiple jobholding — "circumstances" and "instrumental reasons", which are not discussed in the literature so far. Thirdly, we could show that experienced meaningfulness is a possible outcome of multiple jobholding. However, though one might experience meaningfulness in the secondary job, the influence of the secondary job can both enrich and deplete the meaningfulness of the primary job (see propositions).

References

Aguinis, H., & Glavas, A. (2019). On corporate social responsibility, sensemaking, and the search for meaningfulness through work. *Journal of Management, 45*(3), 1057–1086. https://doi.org/10.1177/0149206317691575

Ashforth, B. E., & Kreiner, G. E. (1999). "How can you do it?": Dirty work and the challenge of constructing a positive identity. *Academy of Management Review, 24*(3), 413–434. https://doi.org/10.5465/amr.1999.2202129

Askegaard, S., & Eckhardt, G. M. (2012). Glocal yoga: Re-appropriation in the Indian consumptionscape. *Marketing Theory*, *12*(1), 45–60. https://doi.org/10.1177/1470593111424180

Averett, S. L. (2001). Moonlighting: Multiple motives and gender differences. *Applied Economics*, *33*(11), 1391–1410. https://doi.org/10.1080/00036840010007957

Bailey, C., Lips-Wiersma, M., Madden, A., Yeoman, R., Thompson, M., & Chalofsky, N. (2019). The five paradoxes of meaningful work: Introduction to the special Issue 'meaningful work: Prospects for the 21st century'. *Journal of Management Studies*, *56*(3), 481–499. https://doi.org/10.1111/joms.12422

Bailey, C., Madden, A., Alfes, K., Shantz, A., & Soane, E. (2017). The mismanaged soul: Existential labor and the erosion of meaningful work. *Human Resource Management Review*, *27*(3), 416–430. https://doi.org/10.1016/j.hrmr.2016.11.001

Bailey, C., Yeoman, R., Madden, A., Thompson, M., & Kerridge, G. (2019). A review of the empirical literature on meaningful work: Progress and research agenda. *Human Resource Development Review*, *18*(1), 83–113. https://doi.org/10.1177/1534484318804653

Bandura, A. (1977). *Social learning theory*. Englewood Cliffs: Prentice Hall.

Barley, S. R., Bechky, B. A., & Milliken, F. J. (2017). The changing nature of work: Careers, identities, and work lives in the 21st century. *Academy of Management Discoveries*, *3*(2), 111–115. https://doi.org/10.5465/amd.2017.0034

Berufsverband der Yogalehrenden in Deutschland e.V. (n.d.). *BDY*. Retrieved December 14, 2018, from https://www.yoga.de/

Berufsverband der Yogalehrenden in Deutschland e.V. (n.d.). *Yoga in Zahlen 2018*. Retrieved May 4, 2020, from https://www.yoga.de/yoga-als-beruf/yoga-in-zahlen/yoga-in-zahlen-2018/

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Bregman, R. (2017, April 12). *A growing number of people think their job is useless. Time to rethink the meaning of work*. https://www.weforum.org/agenda/2017/04/why-its-time-to-rethink-the-meaning-of-work

Bretz, R. D., Boudreau, J. W., & Judge, T. A. (1994). Job search behavior of employed managers. *Personnel Psychology*, *47*(2), 275–301. https://doi.org/10.1111/j.1744-6570.1994.tb01725.x

Brunet, J. R. (2008). Blurring the line between public and private sectors: The case of police officers' off-duty employment. *Public Personnel Management, 37*(2), 161–174. https://doi.org/10.1177/009102600803700202

Bryman, A. (2012). *Social research methods*. Oxford University Press.

Bunderson, J. S., & Thompson, J. A. (2009). The call of the wild: Zookeepers, callings, and the double-edged sword of deeply meaningful work. *Administrative Science Quarterly*, *54*(1), 32–57. https://doi.org/10.2189/asqu.2009.54.1.32

Campbell, C. (2007). *The easternization of the west: A thematic account of cultural change in the modern era. The Yale cultural sociology series*. Paradigm Publications.

Campion, E. D., Caza, B. B., & Moss, S. E. (2020). Multiple jobholding: An integrative systematic review and future research agenda. *Journal of Management, 46*(1), 165–191. https://doi.org/10.1177/0149206319882756

Cardador, M. T., & Rupp, Deborah, E. (2011). Organizational culture, multiple needs, and the meaningfulness of work. In N. M. Ashkanasy, C. P. Wilderom, & M. F. Peterson (Eds.), *The Handbook of Organizational Culture and Climate* (pp. 158–180). SAGE Publications.

Cascio, W. F. (2003). Changes in workers, work, and organizations. In I. B. Weiner (Ed.), *Handbook of Psychology*. Wiley. https://doi.org/10.1002/0471264385.wei1216

Caza, B. B, Moss, S., & Vough, H. (2018). From synchronizing to harmonizing: The process of authenticating multiple work identities. *Administrative Science Quarterly*, *63*(4), 703–745. https://doi.org/10.1177/0001839217733972

Cha, S. E., Hewlin, P. F., Roberts, L. M., Buckman, B. R., Leroy, H., Steckler, E. L., Ostermeier, K., & Cooper, D. (2019). Being your true self at work: Integrating the fragmented research on authenticity in organizations. *Academy of Management Annals*, *13*(2), 633–671. https://doi.org/10.5465/annals.2016.0108

Clarke, C. A., Brown, A. D., & Hailey, V. H. (2009). Working identities? Antagonistic discursive resources and managerial identity. *Human Relations, 62*(3), 323–352. https://doi.org/10.1177/0018726708101040

Corner, P. D. (2009). Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition. *Journal of Business Ethics*, *85*(3), 377–389. https://doi.org/10.1007/s10551-008-9776-2

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Czarniawska, B. (2004). Narratives in Social Science Research. SAGE Publications.

Dahlgreen, W. (2015, August 12). 37% of British workers think their jobs are meaningless. *YouGov*. https://yougov.co.uk/topics/lifestyle/articles-reports/2015/08/12/british-jobs-meaningless

Destatis. (2018). *Arbeitsmarkt auf einen Blick: Deutschland und Europa*. Wiesbaden.

Dik, B. J., & Duffy, R. D. (2009). Calling and vocation at work. *The Counseling Psychologist*, *37*(3), 424–450. https://doi.org/10.1177/0011000008316430

Duffy, R. D., Dik, B. J., & Steger, M. F. (2011). Calling and work-related outcomes: Career commitment as a mediator. *Journal of Vocational Behavior*, *78*(2), 210–218. https://doi.org/10.1016/j.jvb.2010.09.013

Ecosia. (n.d.). *Search: "How many people find their job meaningless"*. Retrieved May 7, 2020, from https://www.ecosia.org/search?q=how+many+people+find+their+jobs+meaningless

Elsbach, K. D. (2003). Relating physical environment to self-categorizations: Identity threat and affirmation in a non-territorial office space. *Administrative Science Quarterly*, *48*(4), 622. https://doi.org/10.2307/3556639

Gabriel, Y. (2018). Stories and Narratives. In C. Cassell, A. L. Cunliffe, & G. Grandy (Eds.), *The SAGE Handbook of Qualitative Business and Management Research Methods* (1st ed., pp. 63–81). SAGE Publications.

Gallo, C. (2011, November 11). 70% of your employees hate their jobs. *Forbes*. https://www.forbes.com/sites/carminegallo/2011/11/11/your-emotionally-disconnected-employees/#416b8b6b42d5

Gardner, W. L., Reithel, B. J., Cogliser, C. C., Walumbwa, F. O., & Foley, R. T. (2012). Matching personality and organizational Culture. *Management Communication Quarterly, 26*(4), 585–622. https://doi.org/10.1177/0893318912450663

Gephart, R. P. (2004). Qualitative research and the academy of management journal. *Academy of Management Journal*, *47*(4), 454–462. https://doi.org/10.5465/amj.2004.14438580

Glaser, B., & Strauss, A. (1967). *The discovery of grounded theory*. Aldine Press.

Goethals, G. R. (1986). Social Comparison Theory. *Personality and Social Psychology Bulletin*, *12*(3), 261–278. https://doi.org/10.1177/0146167286123001

Gough, C. (2018, September 12). *Yoga - Statistics & Facts*. Statista Research Department. https://www.statista.com/topics/3229/yoga/

Grant, A. M. (2007). Relational job design and the motivation to make a prosocial difference. *Academy of Management Review*, *32*(2), 393–417. https://doi.org/10.5465/amr.2007.24351328

Hards, S. (2012). Tales of transformation: The potential of a narrative approach to pro-environmental practices. *Geoforum*, *43*(4), 760–771. https://doi.org/10.1016/j.geoforum.2012.01.004

Hedlund-de Witt, A. (2011). The rising culture and worldview of contemporary spirituality: A sociological study of potentials and pitfalls for sustainable development. *Ecological Economics*, *70*(6), 1057–1065. https://doi.org/10.1016/j.ecolecon.2011.01.020

Hipple, S. F. (2010). Multiple jobholding during the 2000s. *Monthly Labor Review*, *133*(7), 21–32. https://www.jstor.org/stable/pdf/monthlylaborrev.2010.07.021.pdf

Hitlin, S. (2003). Values as the core of personal identity: Drawing links between two theories of self. *Social Psychology Quarterly*, *66*(2), 118. https://doi.org/10.2307/1519843

Hogg, M. A., Terry, D. J., & White, K. M. (1995). A tale of two theories: A critical comparison of identity theory with social identity theory. *Social Psychology Quarterly*, *5*(4), 255–269. https://doi.org/10.2307/2787127

Hood, J. C. (2007). Orthodoxy vs. power: The defining traits of grounded theory. In A. Bryant & K. Charmaz (Eds.), *The SAGE Handbook of Grounded Theory* (pp. 151–164). SAGE Publications.

Hosseinzadeh Lotfi, F., Rostamy-Malkhalifeh, M., Aghayi, N., Ghelej Beigi, Z., & Gholami, K. (2013). An improved method for ranking alternatives in multiple criteria decision analysis. *Applied Mathematical Modelling, 37*(1-2), 25–33. https://doi.org/10.1016/j.apm.2011.09.074

Hoyez, A.-C. (2007). The 'world of yoga': The production and reproduction of therapeutic landscapes. *Social Science & Medicine, 65*(1), 112–124. https://doi.org/10.1016/j.socscimed.2007.02.050

Humphreys, M., & Brown, A. D. (2002). Narratives of organizational identity and identification: A Case Study of Hegemony and Resistance. *Organization Studies*, *23*(3), 421–447. https://doi.org/10.1177%2F0170840602233005

Hsieh, H.-F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research, 15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687

Johansson, A. W. (2004). Narrating the entrepreneur. *International Small Business Journal*, *22*(3), 273–293. https://doi.org/10.1177/0266242604042379

Kiefhaber, E., Pavlovich, K., & Spraul, K. (2020). Sustainability-related identities and the institutional environment: The case of New Zealand owner–managers of small- and medium-sized hospitality businesses. *Journal of Business Ethics, 163*(1), 37–51. https://doi.org/10.1007/s10551-018-3990-3

Kishida, M., Mama, S. K., Larkey, L. K., & Elavsky, S. (2018). "Yoga resets my inner peace barometer": A qualitative study illuminating the pathways of how yoga impacts one's relationship to oneself and to others. *Complementary Therapies in Medicine*, *40*, 215–221. https://doi.org/10.1016/j.ctim.2017.10.002

Kristof-Brown, A. L.M.Y., Zimmerman, R. D., & Johnson, E. C. (2005). Consequences of individuals' fit at work: A meta-analysis of person-job, person-organization, person-group, and person-supervisor fit. *Personnel Psychology*, *58*(2), 281–342. https://doi.org/10.1111/j.1744-6570.2005.00672.x

Lee, M. C. C., Idris, M. A., & Delfabbro, P. H. (2017). The linkages between hierarchical culture and empowering leadership and their effects on employees' work engagement: Work meaningfulness as a mediator. *International Journal of Stress Management*, *24*(4), 392–415. https://doi.org/10.1037/str0000043

Lips-Wiersma, M. (2002). The influence of spiritual "meaning-making" on career behavior. *Journal of Management Development*, *21*(7), 497–520. http://dx.doi.org/10.1108/02621710210434638

Lips-Wiersma, M., Wright, S., & Dik, B. (2016). Meaningful work: Differences among blue-, pink-, and white-collar occupations. *Career Development International*, *21*(5), 534–551. https://doi.org/10.1108/CDI-04-2016-0052

Lysova, E. I., Allan, B. A., Dik, B. J., Duffy, R. D., & Steger, M. F. (2019). Fostering meaningful work in organizations: A multi-level review and integration. *Journal of Vocational Behavior*, *110*(B), 374–389. https://doi.org/10.1016/j.jvb.2018.07.004

Malhotra, R., Bhola, K., Khandelwal, N., & Bhola, R. (2016). Meaningfulness among Indian dentists: An inter-occupation analysis. *Dental, Oral and Craniofacial Research, 2*(6). https://doi.org/10.15761/DOCR.1000183

May, D. R., Gilson, R. L., & Harter, L. M. (2004). The psychological conditions of meaningfulness, safety and availability and the engagement of the human spirit at work. *Journal of Occupational and Organizational Psychology, 77*(1), 11–37. https://doi.org/10.1348/096317904322915892

Michaelson, C., Pratt, M. G., Grant, A. M., & Dunn, C. P. (2014). Meaningful work: Connecting business ethics and organization studies. *Journal of Business Ethics*, *121*(1), 77–90. https://doi.org/10.1007/s10551-013-1675-5

Mulla, Z. R., & Krishnan, V. R. (2006). Karma Yoga: A conceptualization and valididation of the Indian philosophy of work. *Journal of Indian Psychology, 24*(1), 26–43. https://www.researchgate.net/publication/255823110_KARMA_YOGA_A_CONCEPTUALIZATION_AND_VALIDATION_OF_THE_INDIAN_PHILOSOPHY_OF_WORK

Neubert, M. J., & Halbesleben, K. (2015). Called to commitment: An examination of relationships between spiritual calling, job satisfaction, and organizational commitment. *Journal of Business Ethics*, *132*(4), 859–872. https://doi.org/10.1007/s10551-014-2336-z

Osborne, R., & Warren, J. (2006). Multiple job holding - A working option for young people. *Labour, Employment and Work in New Zealand.* Advance online publication. https://doi.org/10.26686/lew.v0i0.1601

Pavlovich, K., & Corner, P. D. (2014). Conscious enterprise emergence: Shared value creation through expanded conscious awareness. *Journal of Business Ethics*, *121*(3), 341–351. https://doi.org/10.1007/s10551-013-1726-y

Raeder, S. (2018). Psychological contracts of multiple jobholders: A multilevel analysis. *SAGE Open*. https://doi.org/10.1177/2158244018778110

Raffiee, J., & Feng, J. (2014). Should I quit my day job? A hybrid path to entrepreneurship. *Academy of Management Journal*, *57*(4), 936–963. https://doi.org/10.5465/amj.2012.0522

Rodell, J. B. (2013). Finding meaning through volunteering: Why do employees volunteer and what does it mean for their jobs? *Academy of Management Journal*, *56*(5), 1274–1294. https://doi.org/10.5465/amj.2012.0611

Romhard, K. (2017). *Achtsam wirtschaften: Wegweiser für eine neue Art zu arbeiten, zu kaufen und zu leben*. Herder.

Ross, A., Friedmann, E., Bevans, M., & Thomas, S. (2013). National survey of yoga practitioners: Mental and physical health benefits. *Complementary Therapies in Medicine*, *21*(4), 313–323. https://doi.org/10.1016/j.ctim.2013.04.001

Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, *30*, 91–127. https://doi.org/10.1016/j.riob.2010.09.001

Schleufe, M. (2012, August 9). *Selbstständig als Entspannungsguru.* Die Zeit. https://www.zeit.de/karriere/beruf/2012-08/beruf-yogalehrer/seite-2

Gough, C. (2018, September 12). *Yoga - Statistics & Facts.* Statista Research Department. https://www.statista.com/topics/3229/yoga/

Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C., Ramos, A., Verkasalo, M., Lönnqvist, J.-E., Demirutku, K., Dirilen-Gumus, O., & Konty, M. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, *103*(4), 663–688. https://doi.org/10.1037/a0029393

Sengupta, P. (2012). Health impacts of yoga and pranayama: A state-of-the-art review. *International Journal of Preventive Medicine*, *3*(7), 444–458. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3415184/

Sliter, M. T., & Boyd, E. M. (2014). Two (or three) is not equal to one: Multiple jobholding as a neglected topic in organizational research. *Journal of Organizational Behavior*, *35*(7), 1042–1046. https://doi.org/10.1002/job.1944

Statista Research Department. (2016, April 26). *Revenue of the yoga industry in the United States from 2012 to 2020*. https://www.statista.com/statistics/605335/us-yoga-industry-revenue/

Steger, M. F., Dik, B. J., & Duffy, R. D. (2012). Measuring meaningful work. *Journal of Career Assessment*, *20*(3), 322–337. https://doi.org/10.1177/1069072711436160

Steger, M. F., Pickering, N. K., Shin, J. Y., & Dik, B. J. (2010). Calling in work. *Journal of Career Assessment*, *18*(1), 82–96. https://doi.org/10.1177/1069072709350905

Suddaby, R. (2006). From the editors: What grounded theory is not. *Academy of Management Journal*, *49*(4), 633–642. https://doi.org/10.5465/amj.2006.22083020

Sullivan, S. E., & Baruch, Y. (2009). Advances in career theory and research: A critical review and agenda for future exploration. *Journal of Management*, *35*(6), 1542–1571. https://doi.org/10.1177/0149206309350082

Swann, W. B. (1983). Social psychological perspectives on the self: Self-verification: Bringing social reality into harmony with the self. In J. Suls & A. G. Greenwald (Eds.), *Social psychological perspectives on the self* (Vol. 2, pp. 33–66). Lawrence Erlbaum Associates.

Tajfel, H., & Turner, J. C. (1985). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of Intergroup Relations* (pp. 276–293).

Webster, B. D., Edwards, B. D., & Smith, M. B. (2019). Is holding two jobs too much? An examination of dual jobholders. *Journal of Business and Psychology*, *34*(3), 271-285. https://doi.org/10.1007/s10869-018-9540-2

Wry, T., & York, J. G. (2017). An identity based approach to social enterprise. *Academy of Management Review*, *42*(3), 437–460. https://doi.org/10.5465/amr.2013.0506

Yeoman, R., Bailey, C., Madden, A., & Thompson, M. (2019). Introduction and Overview. In R. Yeoman, C. Bailey, A. Madden, M. Thompson, D. R. May, J. Chen, . . . M. d. Deeg (Eds.), *The Oxford Handbook of Meaningful Work* (xxiii-19). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780198788232.013.30

Yoga Vidya e.V. (n.d.). *Seminartitel*. Retrieved January 9, 2020, from https://www.yoga-vidya.de/seminare/titel/

Yogapedia. (2016, November 28). *What is Viveka? - Definition from Yogapedia*. https://www.yogapedia.com/definition/5616/viveka

Appendix

Appendix 8. Interview guide

1) Introduction of the first author: On the one hand researcher and university teacher, on the other hand yoga and mindfulness teacher. The discussion of the topic is of personal as well as academic interest.

2) Interview data will be kept pseudonymized and not open to third parties. May I record the interview?

3) First questions: Why don't you tell me a little bit about your journey as a yoga teacher and the role your job played in the organization during this journey?

How does your role as a yoga teacher influence your main job?

Prompts:

- Had you been a yoga teacher before you started working in your organization? Did you work in another organization before? How did you experience the work? Why did you decide to become a yoga teacher?

- How have your values and attitudes, which have grown with your role as a yoga teacher, affected your perception of work (company goals and missions, work in general, work attitude, meaningfulness)?

- How have your values and attitudes, which have grown with your role as a yoga teacher, affected your daily work processes (work itself, interaction with colleagues, managers)?

- What challenges do you face as an employee due to your additional part-time job as a yoga teacher? Are there specific incidents you can remember where your values and norms, which have grown with your role as a yoga teacher, were in conflict with your role as an employee? How did you resolve these conflicts?

Prompts in the meaningfulness mechanisms ranking and rating part:

- Why would you rate this way, do you have an example?

Appendix 9. Coding structure

Themes	Code (inductive/deductive)	Subcodes (inductive/deductive)
Individual background	Primary job (inductive)	Blue collar (deductive)
		Pink collar (deductive)
		White collar (deductive)
	Characteristics of the job as a yoga teacher (inductive)	
Motives for becoming a yoga teacher	Circumstances (inductive)	
	Career development (deductive)	
	Financial reasons (deductive)	
	Psychological fulfillment reasons (deductive)	Wish to forward the positive effects (inductive)
		Wish to understand the effect of yoga (inductive)
		Wanting to be a teacher (inductive)
		Answer a Calling (inductive)
	Instrumental reason: lack of offers (inductive)	
Meaningfulness of teaching yoga	Self-growth (inductive)	Self-development
		Connected to heart and soul
		Raises energy level
	Transcendence (deductive)	Having a positive effect on others (inductive)
		Helping others (inductive)
	Self-esteem (deductive)	Direct feedback (inductive)
		Different self-evaluation criteria (inductive)
	Self-efficacy (deductive)	Control/autonomy (inductive)
		I can give/ competence (inductive)
		Having a positive effect on others/ perceived impact (inductive)
		Help people/ perceived impact (inductive)

Themes	Code (inductive/deductive)	Subcodes (inductive/deductive)
Meaningfulness enriching aspects of the job as a yoga teacher	Improved stress management (inductive)	Mindfulness towards body/ attitudes/ beliefs (inductive)
		Philosophy helps in coping with difficult situations (inductive)
	Improved interaction with others (inductive)	
Meaningfulness depleting aspects of the job as a yoga teacher	Stronger perceived misfit between sense of self and organizational characteristics (inductive)	organizational goals (inductive)
		organizational area of action (inductive)
		communication culture (inductive)
		organizational hierarchy and rules (inductive)
		organizational employee treatment (inductive)
	Preference for one job (inductive)	
Final evaluation	Conclusion after quantitative evaluation (inductive)	
	Doubts: Will the positive effect of teaching yoga stay? (inductive)	
	Financial aspect leads to keeping the primary job (inductive)	

5 Conclusion

Writing a dissertation on this topic meant answering a "calling" (Dik & Duffy, 2009) to me. Therefore, this cumulative dissertation mirrors my research interests, which I developed during my Diploma thesis and the PhD journey, as well as research opportunities we encountered in the past years. The three research projects have the common thread of spirituality in business and add to the ongoing discussion about "inner changes" that need to occur in order to form a sustainability culture in business (Wamsler & Brink, 2018). I undertook three studies on specific research gaps in the broad field of the connection between spirituality and business sustainability. Every paper has its own contribution, depending on the research streams they fit into.

In paper one, I investigate the literature on the connection between spirituality and business sustainability by a systematic literature review. Though the literature is growing with a rise of publications in the last three years, the field is still in a very nascent stage. Generally spoken, the relationship between spirituality and business sustainability can be described as an enhancing process, in which the individual's spirituality is manifested in business sustainability. The literature can be clustered by spiritual values, spirituality in the workplace (Milliman et al., 2003), spiritual leadership (Fry, 2003), and different spiritual traditions. The literature reviewed proposes that engaging with the spiritual philosophies triggers a process in the individual (entrepreneur, founder, leader, manager, an employee) that translates into business sustainability. I illustrate this process in a framework and give suggestions for future researchers. This framework is the first attempt in the literature that integrates the literature on the connection between spirituality and business sustainability. Before, researchers from different fields "made their own little soup" and did their own thing. In paper two, we focus on the individual level of this framework and address mindfulness (as a spiritual trait/quality) and employee green behavior. In

paper three, we focus on the individual level, too, and address yoga (as a spiritual philosophy) and meaningful work. Thereby, we pick up on two Eastern spiritual practices, mindfulness and yoga, that have been investigated as important enablers of business sustainability before (Pavlovich & Corner, 2014; Suriyankietkaew & Kantamara, 2019).

In paper two, we investigate quantitatively the role of mindfulness (and its facets) in the intention-behavior relationship in employee pro-environmental behavior (and its dimensions). We operationalize mindfulness with the Five Facets of Mindfulness Questionnaire (FFMQ; Baer et al., 2006), and employee green behavior by the Organizational Citizenship Behavior for the Environment Scale (OCBE; Boiral & Paillé, 2012). Thereby, we are able to contribute to the literature by a differentiated discussion on the role of mindfulness and its facets for the intention-behavior relationship. We found that mindfulness (and its facets awareness and describing) moderates the relationship between organizational citizenship intention for the environment (dimension: eco-helping) and organizational citizenship behavior for the environment (dimension: eco-helping). For the other dimensions of green employee behavior (eco-civic engagement and eco-initiative), mindfulness (and its facets) had a negative or no moderating effect. We were the first authors that distinguished between different facets of mindfulness and their moderating role in the intention-behavior relationship. Thereby, we make a significant contribution to mindfulness literature. The mindfulness facets describing and acting with awareness, which are "what" skills of mindfulness (Eisenlohr-Moul et al., 2012; Lavender et al., 2011), have a positive moderating effect on the relationship between intentions and behaviors. Nonjudgement and nonreactivity, which are "how" skills of mindfulness (Eisenlohr-Moul et al., 2012; Lavender et al., 2011), have no or a negative moderating effect on the relationship between intentions and behaviors. Observing is a "what" skill of mindfulness, too, but was found to not correlate with the other mindfulness facets in non-meditating

samples (Baer et al., 2006; Bowlin & Baer, 2012; Tomfohr et al., 2015). Additionally, we add to the literature on employee pro-environmental behaviors. For the green behavior at work category eco-helping, mindfulness (and its facets awareness and describing) positively moderates the intention-behavior relationship. From this insight, we can draw practical implications: As eco-helping reflects a voluntary readiness to help colleagues better integrate environmental matters in the workplace (Paillé & Boiral, 2013), firms relying on mutual support among employees can strengthen this behavior by introducing mindfulness meditation practices (Hufnagel & Spraul). Finally, our results also enhance literature on the widely-discussed intention-behavior gap in the sustainability discussion (Kollmuss & Agyeman, 2010; Tonglet et al., 2004).

In paper three, we investigate the meaningfulness experience of part-time yoga teachers in a mixed-methods study design. With our research, we answer the call for the comparison of the meaningfulness of multiple jobs (Bailey et al., 2017; Lysova et al., 2019) as well as enhance the theory on multiple jobholding (Campion et al., 2019). Firstly, we found that our interviewees were motivated to hold the secondary job as a yoga teacher for psychological fulfillment reasons as opposed to career and financial reasons, yet surprisingly, many of them reported on the coincidental nature of becoming a yoga teacher. With this finding, we add to the literature on multiple jobholding by adding a possible motivator for multiple jobholding not discussed so far: "circumstances". Secondly, we introduce a meaningfulness ranking-rating approach that enables a calculation of individual meaningfulness values for jobs. This method makes the meaningfulness experience in a job measurable and can be used for meaningfulness research, for individual assessment of multiple jobholders, but also for human resource managers. Thirdly, by applying the meaningfulness ranking-rating approach, we encountered that the job as a yoga

teacher is experienced as more meaningful than the job in the organization and investigated which meaningfulness mechanisms are addressed in the job as a yoga-teacher in our narrative interviews. Thus, we answer the call for research on comparing the meaningfulness of two jobs (Bailey et al., 2017) and different occupations (Lysova et al., 2019), and thereby contribute to the literature stream of meaningful work. Fourth, we were looking at the influence of the secondary job as a yoga teacher on the primary job in the organization. We found that the secondary job as a yoga teacher can both enrich and decrease the meaningfulness experience of the primary job in the organization. On the one hand, teaching yoga and engaging with the yoga philosophy improves stress-management capabilities and the interaction with others and can therefore enhance the meaningfulness experience of the primary job. On the other hand, teaching yoga and engaging with the yoga philosophy can lead to a stronger perceived misfit between organizational goals and the perceived sense of self, as well as lead to intentions to leave the organization, and therefore deplete the meaningfulness experience of the primary job in the organization. As most of our interviewees were pulled into holding the job as a yoga teacher for psychological fulfillment reasons, we generalize this finding for multiple jobholders that are pulled into multiple jobholding for psychological fulfillment reasons and build propositions. Doing that, we enhance the theory on multiple jobholding, which suggests that multiple jobholders who are pulled into the secondary job, will likely experience enrichment (Campion et al., 2019).

With paper two and three, I also started a differentiated discussion on the impact of spirituality on business sustainability, as I called for in paper one. Until now, most studies focus on the positive effects of spirituality for business sustainability and give case examples of strengths and opportunities (see paper 1). I made an attempt to add a more differentiated view. In paper two, we found that mindfulness moderates the relationship

between eco-helping intentions and eco-helping behaviors, but does not have any effect on the intention behavior gap in eco-initiative and eco-civic-engagement. For paper three, though teaching yoga and engaging with the yoga philosophy helps to cope with difficult situations and interacting with others in the organization, it might also induce doubts about organizational goals and structures and therefore finally lead to an intention to quit.

Future researchers are invited to continue this differentiated discussion on strengths and weaknesses of spirituality for business sustainability. This cumulative dissertation was a modest scholarly effort into that direction.

References

Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using self-report assessment methods to explore facets of mindfulness. *Assessment*, *13*(1), 27–45. https://doi.org/10.1177/1073191105283504

Bailey, C., Madden, A., Alfes, K., Shantz, A., & Soane, E. (2017). The mismanaged soul: Existential labor and the erosion of meaningful work. *Human Resource Management Review*, *27*(3), 416–430. https://doi.org/10.1016/j.hrmr.2016.11.001

Boiral, O., & Paillé, P. (2012). Organizational citizenship behaviour for the environment: Measurement and validation. *Journal of Business Ethics*, *109*(4), 431–445. https://doi.org/10.1007/s10551-011-1138-9

Bowlin, S. L., & Baer, R. A. (2012). Relationships between mindfulness, self-control, and psychological functioning. *Personality and Individual Differences*, *52*(3), 411–415. https://doi.org/10.1016/j.paid.2011.10.050

Campion, E. D., Caza, B. B., & Moss, S. E. (2019). Multiple jobholding: An integrative systematic review and future research agenda. *Journal of Management*, *4*, 014920631988275. https://doi.org/10.1177/0149206319882756

Dik, B. J., & Duffy, R. D. (2009). Calling and vocation at work. *The Counseling Psychologist*, *37*(3), 424–450. https://doi.org/10.1177/0011000008316430

Eisenlohr-Moul, T. A., Walsh, E. C., Charnigo, R. J., Lynam, D. R., & Baer, R. A. (2012). The "what" and the "how" of dispositional mindfulness: Using interactions among subscales of the five-facet mindfulness questionnaire to understand its relation to substance use. *Assessment*, *19*(3), 276–286. https://doi.org/10.1177/1073191112446658

Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*(6), 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001

Hufnagel, J., & Spraul, K. The role of mindfulness in closing the intention-behavior gap in employee pro-environmental behavior. In *Dhiman (Hg.) 2020 – The Routledge Companion to Mindfulness at Work* (XX-XX).

Kollmuss, A., & Agyeman, J. (2010). Mind the gap: Why do people act environmentally and what are the barriers to pro-environmental behavior? *Environmental Education Research*, *8*(3), 239–260. https://doi.org/10.1080/13504620220145401

Lavender, J. M., Gratz, K. L., & Tull, M. T. (2011). Exploring the relationship between facets of mindfulness and eating pathology in women. *Cognitive Behaviour Therapy*, *40*(3), 174–182. https://doi.org/10.1080/16506073.2011.555485

Lysova, E. I., Allan, B. A., Dik, B. J., Duffy, R. D., & Steger, M. F. (2019). Fostering meaningful work in organizations: A multi-level review and integration. *Journal of Vocational Behavior*, *110*, 374–389. https://doi.org/10.1016/j.jvb.2018.07.004

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*(4), 426–447. https://doi.org/10.1108/09534810310484172

Paillé, P., & Boiral, O. (2013). Pro-environmental behavior at work: Construct validity and determinants. *Journal of Environmental Psychology*, *36*, 118–128. https://doi.org/10.1016/j.jenvp.2013.07.014

Pavlovich, K., & Corner, P. D. (2014). Conscious enterprise emergence: Shared value creation through expanded conscious awareness. *Journal of Business Ethics*, *121*(3), 341–351. https://doi.org/10.1007/s10551-013-1726-y

Suriyankietkaew, S., & Kantamara, P. (2019). Business ethics and spirituality for corporate sustainability: A buddhism perspective. *Journal of Management, Spirituality and Religion*, *16*(3), 264–289. https://doi.org/10.1080/14766086.2019.1574598

Tomfohr, L. M., Pung, M. A., Mills, P. J., & Edwards, K. (2015). Trait mindfulness is associated with blood pressure and interleukin-6: Exploring interactions among subscales of the Five Facet Mindfulness Questionnaire to better understand relationships between mindfulness and health. *Journal of Behavioral Medicine*, *38*(1), 28–38. https://doi.org/10.1007/s10865-014-9575-4

Tonglet, M., Phillips, P. S., & Read, A. D. (2004). Using the theory of planned behaviour to investigate the determinants of recycling behaviour: A case study from Brixworth, UK. *Resources, Conservation and Recycling*, *41*(3), 191–214. https://doi.org/10.1016/j.resconrec.2003.11.001

Wamsler, C., & Brink, E. (2018). Mindsets for sustainability: Exploring the link between mindfulness and sustainable climate adaptation. *Ecological Economics*, *151*, 55–61. https://doi.org/10.1016/j.ecolecon.2018.04.029

6   Curriculum Vitae

Julia Anna Maria Hufnagel

Business Chemist (Diploma)

Work experience	
since 04/2018	***Karlsruhe Institute of Technology (KIT)*** Lecturer
03/2016 – 09/2017	***University of Kaiserslautern - Sustainability Office*** Project Manager
since 05/2015	***University of Kaiserslautern – Sustainability Management Department*** Scientific Staff Member

Education	
06/2015 – 07/2020	***University of Kaiserslautern – Sustainability Management Department*** PhD Student
10/2008 – 05/2015	***University of Kaiserslautern*** Degree: Diploma in Business Chemistry