

**Promoting Employees' Environmental Behavior in
the Workplace: Evidence from the Lodging
Industry**

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ABSTRACT

Pro-environment behaviors in organizations are one of the subjects that have not received enough attention. According to this, and with regard to value framework of workplace spirituality, combining the organization citizenship and connectedness theories, the present study aims to propose a theoretical model to evaluate the impact of spirituality at workplace on the environmental friendly behaviors of hotel employees in 5 star hotels located in Northern Cyprus. A quantitative research approach was followed and the empirical measurements of the collected data from 380 employees supported the model, and results proved that workplace spirituality is effectively connected with employees' pro-environmental behaviors. Moreover, connectedness to nature was confirmed that have an indirect effect in the link between workplace spirituality and such behaviors, while the environmental awareness had a moderator role. The results confirmed that being satisfy spiritually at work and their spirituality experiences, together with their sense of nature connectedness, provides a situation to increase their tend to show citizenship behaviors to protect the environment. In other words since the spirituality impacts the sustainability of workforce activities, it is practical if managers improve such climate in their organization and among workforces. The implications of the research as well as managerial implications were discussed finally.

Keywords: Pro-environmental behavior, tourism and hospitality, workplace spirituality, environmental awareness, North Cyprus

ÖZ

Kurumlardaki çevre dostu davranışlar, yeterince önem verilmeyen konulardan biridir. Buna göre, işyerinde ki maneviyat ile ilgili olarak, örgütsel vatandaşlık ve bağlılık kuramlarını birleştiren bu çalışma, WPS'in, Turizm endüstrisi ve otel çalışanlarının çevreye yönelik organizasyonel davranışlarının örgütsel araştırmalarda ve ihmal edilmiş yeni bir araştırma alanında etkisini değerlendiren bir teorik model önermeyi amaçlamaktadır.

Bu çerçevede, doğaya bağlılık aracı rolü üstlenirken- Çevresel aktiviteler için güçlü bir bakış açısı ve etkileyici bir öngörücü olarak - uygulanmış. Diğer yandan, çevre bilinci ise moderatör olarak belirlenmiştir.

Ampirik ölçümler modeli desteklemiş ve sonuçlar WPS'nin işgücünün OCBE ile etkin bir şekilde bağlantılı olduğuna ve CNS'nin WPS ve OCBE arasında ise dolaylı bir etkiye sahip olduğunu, EA'nın da takviye olarak çalıştığını kanıtlamıştır. Son olarak, araştırmanın sonuçlarının yanı sıra yönetimsel çıkarımlar tartışıldı.

Anahtar Kelimeler: Çevresel davranışlar, turizm ve konaklama, işyeri maneviyatı, çevre bilinci, Kuzey Kıbrıs

DEDICATION

To My Dear Butterfly (Parvaneh) ...

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PREFACE

The willingness to sustain nature derives as much from moral and spiritual inspiration as from any calculated materialism and regulatory mandate. (Kellert, 2012, p. 57).

This study is an attempt to illustrate how human morality inspired by nature can lead to an environmentally friendly behavior.

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LIST OF ABBREVIATIONS

CNS	Connectedness to Nature
EA	Environmental Awareness
OCBE	Organizational Citizenship Behavior For Environment
PEB	Pro-environmental Behavior
WPS	Workplace Spirituality

Chapter 1

INTRODUCTION

1.1 Background of the study

Despite the researches which have focused on how to motivate people and organizations to participate in pro-environmental activities in both private and public sectors (Ozaki, 2011; Steg, Bolderdijk, Keizer, & Perlaviciute, 2014; Tudor, 2011), it seems that there is necessity for more exploration of the participation of employees in pro-environmental behaviour (PEB) in workplace (Ruepert et al., 2016; Temminck, Mearns, & Fruhen, 2015). Fundamental change in the human thoughts and behavior needs to be happened in order to have a deep effect on environmental deterioration (Boeve-de Pauw & Van Petegem, 2017). Previous studies related to self-determination theory indicated that people who are motivated intrinsically are more eager to participate in PEB and behave accordingly, rather than individuals who are motivated extrinsically (Osbaldiston & Sheldon, 2003; Pelletier, Tuson, Green–Demers, Noels, & Beaton, 1998). Some other researches also revealed that motivators which are less tangible have more effective impacts on individuals' PBE rather than tangible motivators (Vaske & Kobrin, 2001; Zibarras & Ballinger, 2011), specifically when PEB have voluntary base (De Groot & Steg, 2009).

Thus, it is practical to focus on the pro-environmental behaviour of employees emphasizing on organizational citizenship behaviour, and connecting to the nature perspectives with a link to tourism and hospitality.

According to theoretical researches, WPS associates impressively to the employee's sustainable behavior by affecting their spiritual requirements (Chalofsky & Krishna, 2009). It is argued that WPS can intrinsically motivate individuals to protect the environment through improving inner purposes in their life and leading them to think about environment, and give the energy to and encouragement to help world to be a better place for all generations (Afsar, Badir, & Kiani, 2016). Steg et al. (2014) with focus on goal framing theory emphasized on situational signals that remind people the most important issues in their life and enhance and reinforce their consideration and valuable behaviors toward protecting the nature and PEBs.

On the other hand, it is acknowledged that connectedness to the nature can be an important remedy for the environmental crisis, and some of the researchers are in the belief that the problems which is happening for the environment rooted from human disconnection to nature (Hirsh & Dolderman, 2007, p. 1586). According to Environmental Protection Agency, sustainability is seeking for a way to create a situation that human and nature can continue their existence in a harmony with supporting generations in the present and future times (EPA, 2015). Researchers suggested that improvement of harmony and connection to the environment can be a vital stage to catch sustainability (Mayer, Frantz, Bruehlman-Senecal, & Dolliver, 2009). It is also argued that corporate environmental rules generally can make some general requirements for the employees' corporation in PEBs (Boiral & Paille, 2012), such activities are often voluntary and they are being requested rather than being demanded (Chou, 2014, p. 437), because such activities are generally voluntary base and they can be categorized as OCBE (Temminck et al., 2015; Zientara & Zamojska, 2016). Also, when external motivations are not regnant, internal incentives can encourage the workforce to contribute to environmental activities (Darner, 2009).

Hotels produce considerable environmental influences (Singh, Cranage, & Lee, 2014), specifically in sensitive tourist destinations where their attraction is for their unique scenery and beauty.

The target of the current study is to combine the latest experiences on WPS as well as CNS to a model which indicates the psychological process which can enhance the sustainable activities of employees in the organizations. Despite the fact that green practices in organizations are important, there is also an equal impact for the role of workforce in this domain (Lamm, Tosti-Kharas, & King, 2015); because without the employee contribution, implementation of the environmental activities will not be possible (Jenkin, Webster, & McShane, 2011). Given the increasing attention to OCBE, more studies are necessary to recognize factors which can motivate individuals to participate in such activities. The current study tries to contribute to the sustainable tourism, environmental issues in workplace, WPS, and their connection to the nature in different ways.

1.2 Significant of the Study

It is tried in this research to recognize the factors that motivate employees of the hotels to cooperate in environmentally friendly practices that are so important for the success of programs related to the environment (Chan, Hon, Chan, & Okumus, 2014) as well as extending the literature of employee motivators related to the sustainability activities and PEB (Kim, Kim, Han, & Holland, 2016). In the next step it is tried to investigate the employees in the hospitality industry which is an arena that and PEB needs more attention (Daily, Bishop, & Govindarajulu, 2009). In the third step it is strived to explore the influence of spiritual motivations on employees' association in OCBE which has received less attention. Then, despite lots of debates about the

impact of WPS in the organizational management context (Bell & Taylor, 2004; Driver, 2005) just four studies empirically focused on this important variable in tourism and hospitality (Ayoun, Rowe, & Yassine, 2015; Crawford et al., 2009; Gatling, Kim & Milliman, 2016; Ming-Chia, 2012). Additionally, spirituality is a phenomenon which has received less attention in tourism (Jepson & Sharpley, 2015). Also the connectedness to nature as a new subject in environmental psychology context, known as an important predictor for PEB requires more attention in organizational context (Huffman & Klein, 2013). Moreover there is no practical research in tourism industry measuring the effect of WPS on the OCBE of employees and the current study tried to focus on this issue.

1.3 Major question of the study

This study tries to understand through which mechanism non-materialistic elements can affect the sustainable behavior of the employees in work environments.

1.4 Organization of the study

There are 6 chapters in this thesis. The first chapter involves the general introduction of the study and research approach and research model. Chapter two is about the literature review. The next chapter includes the theoretical framework and hypothesis development. In the fourth chapter the methodology of the study was discussed. In the fifth chapter finding of the study was illustrated and in the final section the general discussion, implications and conclusion of the study was presented.

Chapter 2

REVIEW OF THE LITERATURE

2.1 Theoretical background

Workforce's PEB in organizations is often including a respectful behaviour toward the quality of the environment (Terrier et al., 2016). Boiral and Paillé (2012) argued that pro-social and environmentally friendly behaviours at workplace are also recognized as organizational citizenship behaviours (OCB) toward the environment. It is defined by Lamm et al. (2013, p. 165) "voluntary behavior not specified in official job descriptions that, through the combined efforts of individual employees, help to make the organization and/or society more sustainable". Organizations which are trying to increase their environmental certifications as a corporate social responsibility activity should convince their employees to involve in sustainable practices (Zientara & Zamojska, 2016).

The past studies come up with this issue from a variety of perspectives, such as ownership and advances in sustainable issues, the managerial practices of sustainable supply chain in hospitality industry, a trilateral policy and competitive cooperation in hospitality companies, environmental policy of hotels and environmental staff beliefs, and CSR in Hospitality (Melissen et al., 2016; Xu & Gursoy 2015; Boley & Uysal, 2013; Chou, 2014; Bohdanowicz & Zientara, 2008). However, a few of them have taken into account the important role of the value framework of spirituality in

workplace and its participation in firms' sustainability in hospitality (Barron & Chou, 2017).

It should be noted that authors provided an integrated model of spirituality in organization about the services that results in satisfaction and commitment of workforce, customer satisfaction and loyalty, as well as organizational proceeds and sustainability. It is argued that the priority of business model seeks the selfishness purposes, increases the egoism, and a materialistic perspective of human, that leads to the harmful ignorance of environment. Researchers are in the belief that priority of materialism, as a phenomenon in the today business world increases self-centered behaviors that lead to irresponsible activities and non-sensitive behaviors toward the society (Zsolnai, 2015, p. 1).

Meanwhile, the materialistic system may not be effective enough to encourage employees to show pro-social behaviors (Zibarras & Ballinger, 2011). Furthermore, it is indicated by Temminck et al. (2015) that organizations don't have appropriate attitudes to improve PEB among employees in organization, and do not concern adopting and improving such behaviors. Many scholars have indicated that the transmission to sustainability entails the transmission from self-concern to the others and nature (Dhiman & Marques, 2016) along with changing from materialistic business attitude to an ethical and spiritual managerial approach (Zsolnai, 2015). To reach to such transmission in organizations, the current study suggests spirituality in workplace as a possible solution. According to Fry and Nisiewicz (2013, p. 6) "a person's spirit is the intangible, life-affirming force in all human beings" and workplace spirituality can be known as an employee-friendly climate in organization which improve and protect the spirit of employees (Pandey et al., 2009). It is noted

by Chalofsky and Krishna (2009) that spirituality in workplace associates efficiently with the sustainable activities of individuals through affecting their prior spiritual requirements.

Sustainability can be known as a multidimensional and complicated subject which has deep roots in spirituality (Stead & Stead, 2014). With this multi-purpose concept, the Environmental Protection Agency of the United States (EPA) states that the search for sustainability is the creation and maintenance of conditions that human and nature can maintain in the coordination of production to support the present generations and future ones (EPA, 2015). Sustainability or maintainability has frequently been characterized as how natural frameworks bear and stay diverse and beneficial. However, the 21st-century meaning of maintainability goes a long ways past these thin parameters. Today, it alludes to the need to build up the feasible models fundamental for both humankind and planet Earth to survive.

The spirituality is considered to be in harmony with itself and the society and the nature (Pandey & Gupta, 2008). Given the fact that spirituality has deep roots in sustainability, Leopold (1949) noted that the connection between people with each other and the nature requires receiving more spirituality.

On the other hand Schumacher (1977) suggested that the shift of society toward sustainability needs a shift to consciousness of the human to behave more organically and spiritual. It is emphasized by Dhiman (2016, p. 2) “only an individual life rooted in the continuous harmony with nature—a life based on moral and spiritual awareness— can preserve the sanctity of the planet in the long run.”

Researchers have shown that spirituality that connects humans together and earth effectively facilitates the development of remedies for complicated sustainability issues (Carroll 2004; Emerich, 2011).

Studies argued that people's ability to grow spiritual dimensions of their lives affects how they deal with the world and increase their sense of belonging to nature and others that lead to their efforts for social justice, and responsible and pro-social behaviors (Stein et al., 2005).

Dhiman (2016) noted that lack of improvement of the spirituality of the people takes the people into materialistic existence and, as a result, leads to social discordance and deterioration of natural resources.

In short, real environmental sustainability relies on the acquisition of people's spiritual values of connectivity, empathy, co-ordination, and being in a harmony of their life which leads to the advantages of nature and society (Demoman & Marc, 2016).

Today, organizations are believed to have to face growing global concerns about sustainable issues, they must create a trilateral bottom line that benefits socially and environmentally which it is not possible without paying attention to spirituality (Stead & Star, 2014). In another word, the firms must be known as “living systems” rather than “machines for producing money” (Geus, 2011) and somewhere for breeding the spirit of the workforce (Pandey et al., 2009). Only by personal and organizational changes based on spirituality can realistic stability to be achieved (Dhiman, 2016). Organization is known as a phenomenon that cannot be separated

from the human life and a place in societies where people spend significant part of their life, in connection with others, make value, and create association with communities (Fairholm, 1996). Spirituality is defined as values and morals (Dent et al., 2005). In organizations, spirituality symbolizes a structure of the values of firms that enhances experiences of workforce and provides employees with a sense of connection to the nature (Jurkiewicz & Giacalone, 2004). It is claimed by the Neck and Milliman (1994) that values of this factor at workplace have a significant impact on the well-being of the employees as well as outcomes of the firm.

Value basis theory divided the values of the human in two different divisions 1) values that focus on the commitment with others and concern on welfare of people (self-transcendence), and 2) values that belong to the benefits of own self (self-enhancement) Schwartz's value basis theory (1994). The value model also provided the three major divisions of value including egoistic, social-altruistic, and biospheric (Stern & Dietz's, 1994). The mentioned researchers also argued that individuals with biospheric and social-altruistic value orientations are more careful toward nature.

Value is taken form surroundings of individuals (Ericson et al., 2014), and workplace spirituality improves the self- transcendence values of the workforce and encourage them to be involved in the behaviours that is trace the benefits of others (Giacalone & Jurkiewicz, 2003).

Spirituality “transcends ego-centeredness and creates experiences of interconnectedness and wholeness” (Zsolnai & Illes 2017, p. 106). Also spirituality leads employees to have meaningful feelings at their workplace (Milliman et al., 2017) which is related to pro-social value orientations (Ryan and Deci 2000). The

sense of meaningfulness made by the spirituality at work is related to the self-transcendence theory (Frankl, 1966), which means that feeling a deep purpose and meaning can be known by improving self-interests. Engaging such values in workforce may lead them to an interconnectedness and transcendence which will let them to indicate personal satisfaction during their work at their organization (Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2003). The concept of spirituality is linked with practical and beneficial results (Karakas, 2010) including thinking about others (Milliman et al., 2003) and tendency to help them (Karakas 2010; Kinjerski & Skrypnek, 2004), value orientation, and protecting of the benefits of others (Zsolnai, 2015).

Organization spirituality provides a sense of commitment and unity with all other creatures (Ashmos & Duchon, 2000; Cavanagh & Bandsuch, 2002). As a result, when people have feelings of commitment, their participation to behave in accordance with the benefit of the society will be more (Kelley & Thibaut, 1978). One of the major features of the workplace spirituality is the feeling of connectedness and unity with other people (Ashmos & Duchon, 2000). When workers have a sense of connection and unity with other people, they have more tendencies to sympathize with others (Yzerbyt et al., 2003). It is stated that people show more empathy with those people that feel more connection and unity with them (Tam, 2013). Empathy can be defined as a type of behaviour that associates with ethical decision at workplace that enables individuals to be conscious of the possible harm to other people (Dhiman & Marques, 2016). Spirituality is recognized as love, compassion and empathy that a person provides for other members of the workplace (Paul et al., 2016). It is indicated by Pavlovich and Krahnke (2013) that spirituality breeds life of human and lead them to act toward other members of the society

empathically. They asserted that individuals must have a close relation to spirituality and have a meaningful life to be able to have empathy.

Probst and Strands (2010) explained that spirituality helps to have more transcendence, which consequently brings empathy and selfless behaviours toward others (Chen & Yang, 2012). Higher values including compassion, personality development, and having a meaningful and purposeful behaviour at workplace can be achieved through improving spirituality (Burack, 1999; Cavanagh, 1999; Gull & Doh, 2004). Also, empathy can be a source of connectedness, consciousness, and compassion (Maxwell, 2003).

There are also many studies arguing that spiritual workplace where workers have feelings of commitment and meaningfulness can make them feel more the sense of compassion and empathy (Chawla & Guda 2010; Gupta et al., 2014; Petchsawang & Duchon, 2009). The strong connection of empathy and concern toward nature, seeking sustainable behavior, and behaving pro-socially has been pointed out appropriately in many studies (Hodges et al., 2011; Schultz, 2001; Tam, 2013).

2.2 Sustainability and tourism

The United Nation in the “International Year of Sustainable Tourism for Development” (UN, 2017) prepared an especial opportunity for the planners and operators of hospitality industry to accentuate the importance of sustainability with a global attitude (UNWTO, 2016). Such an invitation for this industry can be a hint at the resource use of the industry as well as lots of other negative socio-cultural effects. It should be mentioned that the magnitude of worldwide waste made by this industry was not included (Aragon- Correa et al., 2015). Hotels, as one of the most

effective factors in the life cycle of tourism, are intimidating organizations with responsibility which makes them to be involved act in accordance with the sustainability principals (dos Santos et al., 2017).

Meanwhile, about 75% of resource consumption among all industries is ascribed to hotels (Scarinci & Myers, 2014). The harmful human behaviour to the nature has made environmental crisis by poverty, migration, and climate changes which are threats for the future of the earth (Kurucz et al., 2017). As a result, concern about the environment and sustainability is the most important issues (Ha & Janda 2017) and seeking for the solution for such problems is also an urgent issue. Nonetheless, organizations are responsible about finding best ways to affect environmental subjects globally (Rousseau, 2017), it is expected for them to provide policies to protect environment (Ferraro et al., 2015). Indeed, such changes are not possible to achieve unless employees of all organizations involve actively in environmentally friendly activities (Francis & Si, 2015). Lu et al. (2017) emphasized on the fact that start strategies related to the environment, many organizations started to adopt various managerial activities by basically focus on tangible and technical adaptations. It should be mentioned that, unfortunately such organizations have forgot the important role of employees to be involved in pro-environmental behaviours (PEB). Although providing green strategies for the organizations is an important stage, it should be noted that the role of employees in environmental activities also holds an equal importance (Jenkin et al., 2011; Lamm et al., 2013; Rousseau, 2017). Unfortunately, PEB of the workforces has not paid enough attention (Ruepert et al., 2016). Paying attention to this issue is so effective because employees spend a big part of their life at work, so their participation to the

organizational environmentally friendly practices can be so impressive for the organization to achieve its goal (Blok et al., 2015).

In spite of evidences about a powerful relationship between worker spirituality and staffs' PEB, so far, not enough systematic attention has been paid on this relationship (Afsar & Badir, 2017), specifically in the hotels and hospitality industry. According to all above, this study is important from various perspectives. First, sustainable behavior among employees at work is underestimated research area that requires more concern (Ruepert et al., 2016). Second, hospitality literature does not have enough study in terms of motivating employees to accept sustainable behaviors in workplace (Kim et al., 2016). Moreover, there is not any research in the field of the impact of spirituality as an impressive system to reach a long-run corporate sustainability (Barron & Chou, 2017). Finally, the association between spirituality in workplace and PEB has not been paid enough attention in the literature of hospitality. The current study strives to achieve that goal by using different theories. Nonetheless, this research has focused on organizations related to the hospitality industry, especially hotels, because of some reasons.

Tourism is recognized as a global force that has a positive and effective role in the contribution against people and environment and in giving a valuable, meaningful world for human (Hollinshead, 2007). The hotel sector and hospitality industry is famous because of its employees' intensiveness (Riley, 2014) which involves to nearly 10% of the occupations in the worldwide economy (WTTC, 2016). Also, hotel workers normally spend more working hours in their work (Karatepe et al., 2014).

Generally, the hotel's operational structure is well known as 24-hour, and 7-day- a-week service to the hotel gusts (Mooney & Ryan, 2009). Hotels face severe

environmental harms and try to reduce the growing costs of increasing energy, water and other resources (Jones et al., 2014).

Hotels relies heavily on the environment compare to other sectors (Kim et al., 2016), also this sector is known as a major sector for consuming water consumer and producing wastewater (Chan et al., 2009). Kasim (2007, p. 26) also noted that hotels are “water-intensive businesses” and “big consumers of natural resources”. In most of the regions, the development of the hotel and the resort cause to harm from coastal areas, water scarcity, coral reefs’ pollution, deforestation, and sedimentation (George & Hentor, 2007). In addition, enhancing awareness about the harms which environment is facing caused by activities related to the economic issues has caused organizations to be pressed by social and political communities to reduce their environmental footprints impacts (Galdeano-Gómez et al., 2008). In addition, sustainability activities in customers of the hotels are decisive and loyal (Berezan et al., 2013), and the nature has become a fundamental subject in the market (Kalafatis et al., 1999).

In today world, the hotel's ecological practices (for example, "avoiding disposable products, donating, or reducing air emissions, and accessibility to organic food") have a great influence on Consumer perception and the image of hotel industry companies (Han et al., 2009, p. 526).

With regard to environmental concerns, the industry needs to incorporate strategies that involve environmental creativity and their programs cannot be reasonable without the active engagement of staffs (Jenkin et al., 2011).

Nevertheless, despite such effectiveness, the steady behavior of the tourism and hospitality industry has attracted less concern (Daily et al., 2009), and the instruments that are using to improve eco-friendly behaviors have not been effective enough (Cialdini, 2007; Goldstein et al., 2008).

2.3 Workplace spirituality

Spirituality is a worldwide issue that can impact on the morally decision making of the people (Vitell et al., 2016). Spirituality can be defined as joining to inner life and the appreciation of global values that overcomes selfishness and enhance empathy for all creations (Zsolnai & Illes, 2017).

Organizations are spiritual existences because many people take hours at their work (Fairholm, 1996). This is more related to the hospitality occupation in which long hours of work are widespread (Barron et al., 2007). According to Giacalone and Jurkiewicz “the majority of our waking hours, and certainly our hours of greatest effort, are spent at work” (2003, p. XV).

There are lots of definitions about the spirituality in work, but all of them contain common contexts as follow:

1. The experience of personal meaning and the realization of the individual at work
2. Have a sense of integration to other people, and
3. Equality in the values of the work (Gatling et al., 2016).

According to Petchsawang and Duchon (2009, p. 461) “feeling connected with and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work, and that enables transcendence”. Also, according to

Pandey et al. (2009), and as a clear definition of workplace spirituality, it can be defined as a workplace with workforce-friendly climate which breeds the spirit of workforces.

In spite of a great understanding of spirituality and its impact on organizations as well as its role in managerial affairs for a long time (Ashforth & Pratt, 2003; Milliman et al., 2017; Saks, 2011; Fry, 2003; Bell & Taylor, 2004; Driver, 2005; Pruzan, 2011) and the effective role of ethical climate in organisations as a positive protector for the harmful effects of the difficulties which employees are facing in the service industry (Lee et al., 2014), only four researches have done in the hotel and hospitality on such effective and worldwide phenomenon of the effect of spirituality on innovative behaviours at workplace (Afsar & Badir, 2017), encouragements for managements (Ming-Chia, 2012), the attitude of workers toward lodging nature (Crawford et al., 2008), the work attitude of supervisors in hospitality issue (Gatling et al., 2016). Besides, one research emphasized on the impact of spirituality among employees on the emotional workforce of the service in firms and how it can impact on the workforce satisfaction, customer satisfaction, and the performance of the organisation (Lee et al., 2014).

Meanwhile, the documentation of involvement of employees' spirituality on their tendencies to seek sustainable actions is missing in the hospitality literature. To illustrate, Zsolnai and Illes (2017) noted that spirituality in work and spiritual employees tend to concern on long-term improvement and sustainability and be involve in such behaviours beyond their interest. Bouckaert (2011) stated that spirituality is an effective tool to change materialistic attitudes of the people into a responsible and sympathetic one. When people transform their behaviours from self-

centeredness to the society and nature-centeredness, both people and nature will change from the illness to the welfare (Mitroff, 2016). Finally, it is stated by Pandey et al. (2009, p. 316) “harmony with self, harmony in social and natural environment and transcendence.” There is an argument about the assumption of the materialistic business management, self-centred value performance, and the negative results that are ethically and socially irresponsible with unpleasant results for the society and environment (Zsolnai, 2015). The shift to the sustainability needs a change from materialistic to spirituality (Dhiman, 2016). Recently, organizations are trying to reduce mistrust among employees and pessimism through understanding of meaningful and psychological dimensions of their workplace (Cartwright & Holmes, 2006). Moreover, the impact of organizations is more than their economic participation; workplaces can improve meaningful experiences in employees’ lives and in society (Gull & Doh, 2004). Employees also are seeking for work climate where the rewards are not just materialistic but they are also spiritually where they can perform meaningful work for the well-being of society (Gupta et al., 2014).

Workplace spirituality is an intrinsic motivator for employees to feel deeper mental requirements and helps them to pay attention to the others’ requirements (Barrett, 2003). It is stated by Palouzian et al. (2003, p. 124) that “spirituality is seen as being built into people’s psychological makeup and guides people’s thoughts, feelings, and behaviours toward the attainment of a transcendent experience.”

Looking at the above literature revealed that spirituality in the workplace can lead to the pro-social and pro-environmental behaviours among employees in their work and will consequent to the sustainability in organizations. Furthermore, workplace spirituality is known as a solution for tendency to repeated absence and turnover in

work (Giacalone & Jurkiewicz, 2003; Kinjerski & Skrypnek, 2004), that are vital problems especially in hotel and hostility sector.

Organizations related to the tourism are seeking for the new approaches to enhance workforce satisfaction and engagement, which consequently lead to the customer satisfaction (Crawford et al., 2008). So, spirituality in workplace is an appropriate quality that can associate to the environmental issues related to the sustainability in workplaces and increase attention to the spiritual, physical, and psychological needs of workforce. It is stated that spiritual management activities increase welfare among employees as well as sustainability in organizations Fry et al. (2010). In spite of the great advantages of spirituality in workplace (Luthans, 2002), lots of challenges and obstacles can be seen in this way. While spirituality has been known as an important factor to increase the benefits of organizations (Fry, 2003; Heaton et al., 2004), firms don't pay enough effort and attention to use it in social programs related to the service quality (Gull & Doh, 2004). Thus, it is necessary for organizations to recognize the essence of spirituality of the human and try more to breed and improve spiritual behaviours among employees (Gull & Doh, 2004). It is argued by English et al. (2005) that spirituality is a tool to make humankind to be more sensitive and more responsible to the demands of their workplace. So, organizations can find opportunity to make a work-holistic approach among their workforces and encourage them to pay all their attention to the goals of their workplace (Gull & Doh, 2004).

2.4 Environmental debates in hospitality sector

Given the fact that hotels are facing environmental problems, this industry need to find some solutions to decrease the threats and start to be more conscious about the environment (Jones, Hillier, & Comfort, 2014). Since hotels and hospitality industry

are seeking to cope with environmental issues, participating of employees in PEB is also important (Boiral, 2009). The effectiveness of workforce in PEB is serious because this industry is relying on the nature and environmental attractiveness (Kim et al., 2016).

The hospitality industry started to define some obligations about establishing strategies which join ecological inventiveness with organisations' bottom line (Van Vugt, 2009).

However PEBs in this industry have not receive enough attention (Daily et al., 2009), also there is no enough tools to improve behaviours related to the environmentally friendly amongst workforce is not effective as appropriate (Cialdini, 2007).

The economy of Northern Cyprus is strongly related to the tourism industry. Although North Cyprus is a small island, its unspoiled natural landscape has made it attractive for tourists and nature lovers, specifically for European travellers, while the tourism industry is threatening by declining in the quality of human activities (Bramwell, 2004).

The rapid growth of construction for accommodation in this island has represented a huge share in the gross of domestic product as well as in the consuming of water and energy which has led the island to the waste production.

Studies have shown that most of five-star hotels in the island recently started to develop and use green organizational and environmental approaches (Safshekan, 2014).

Therefore it is important that employees of the hotels participate in green organizational activities. The problem is that this industry is struggling with some challenging issues to encourage employees to engage in such activities. Firstly, employees behave differently in their workplace and in their home (Carrico & Riemer, 2011). Leondakis (2009) also argued that most of hotel workforces are not interested in PEBs. It is doubtful that employees are reluctant to engage environmentally friendly behaviour because they think it is an extra work (Chan et al., 2014). In this domain, PEB is organisations, which is considered as OCBE (Boiral & Paille, 2012; Zientara & Zamojska, 2016), is known as inaccurate approach. As it is known as a prosaic factor in workplace, it is hard for managers to encourage their workforce to act according to these behaviours through old strategies (Paille & Boiral, 2013). SDT argues that people can be encouraged to act at different levels of encouragement. A literature examined the employees' behaviour during activities when they are motivated intrinsically and extrinsically (Lavergne, Sharp, Pelletier & Holtby, 2010). Mainly, the study has found that to what extent the survivance and quality of the behaviour is related to intrinsic or extrinsic encouragements (Deci & Ryan, 2008; Osbaldiston & Sheldon, 2003). To sum up, study argued that the self-determined motivations are the most important elements for promoting the PEB (Lavergne et al., 2010).

Intrinsic elements are related to the psychological wellbeing (Ryan & Spash, 2008), also they are associated with prosocial and other valuable environmental behaviours (Weinstein, Przybylski, & Ryan, 2009). In the contrary, it is suggested by Brown and Kasser (2005) that individuals who embrace the extrinsic goals have more environmental deterioration. While extrinsic items such as encouragements and situation and motivate pro-environmental behaviours, such activities can be also

motivated by intrinsic factors such as meeting psychological requirements or harmony and connecting to the nature (Hedlund-de Witt, De Boer, & Boersema, 2014) especially when they are voluntary and not connected with punishment or rewards. In this approach, invoking spirituality in the workplace through improving the sense of social responsibilities, membership and superiority encourages them to try for the social benefits unconsciously (Afsar et al., 2016).

Previous findings have shown that spirituality can be a powerful motivator for individuals to participate in prosocial and volunteer based activities (Nash & Stewart, 2002), and the more powerful spirituality item in employees, the stronger citizenship behaviour they show (Amin Mohamed, Wisnieski, Askar, & Syed, 2004). Due to the non-obligatory identity of OCBE, it is important for organizations to recognize how to encourage employees to engage in activities that are beyond their determined duties (Ramus & Killmer, 2007).

Scholars are in the belief that the union of individual and organizational items impact such behaviors and activities (Raineri & Paille, 2016). Given the spirituality as a worldwide motivator in organizations (Fry & Nisiewicz, 2013; Thompson, 2001) and OCBD as a study area with less attention, the current research aims to test a model which explains the environmental behavior of employees in the workplace.

Chapter 3

LODGING INDUSTRY IN TRNC

Northern Cyprus (Figure 3.1), which accounts for nearly 50 percent of the territory in Cyprus, has traditionally known as a natural destination for tourists with its favorite climate, beautiful scenery, epochal monuments, and geographical vicinity to lots of countries. Despite the imposition of land disputes over half a century ago, in the 1980s, the destination of the Mediterranean began to concern on efforts for tourism as the main factors of economic growth.



Figure 3.1: The map of North Cyprus
Source: Google Maps

North Cyprus is attracting different types of travelers, including family vacationers on vacation, young people who are searching for universities and professional workers seeking of occupation.

Table 3.1: Accommodation and lodging facilities by years and regions in TRNC (2012-2016)

	Toplam		Lefkoşa		Gazimağusa	
	Total		Nicosia		Famagusta	
	Tesis Sayısı	Yatak Sayısı	Tesis Sayısı	Yatak Sayısı	Tesis Sayısı	Yatak Sayısı
	No of Units	No of Beds	No of Units	No of Beds	No of Units	No of Beds
2012	159	20397	5	843	13	1710
2013	132	18,443	4	683	9	1,474
2014	146	19,749	5	843	10	1,554
2015	154	20,974	6	849	11	1,566
2016	147	22,078	6	814	11	1,627
1 Yıldız 1 Star	15	605	0	0	0	0
2 Yıldız 2 Star	17	1,303	1	160	2	184
3 Yıldız 3 Star	14	2,414	1	120	1	118
4 Yıldız 4 Star	5	1,738	0	0	0	0
5 Yıldız 5 Star	18	12,160	2	522	1	850
Özel Belgeli Oteller Special Licenced Hotels	1	34	0	0	0	0
II. Sınıf Tatil Köyü II. Class Holiday Village	4	624	0	0	0	0
Butik Otel Boutique Hotel	5	486	0	0	1	204
Turistik Bungalovlar Touristic Bungalows	25	1,550	0	0	2	184
Apart Oteller Apart Hotels	3	116	0	0	0	0
Yöresel Ev Traditional House	3	96	0	0	0	0
Turistik Pansiyon Tourist Guest-house	20	277	2	12	3	32
Turistik Konut Holiday Homes	2	108	0	0	0	0
Henüz Sınıflandırılmayan Tesisler Hotels Not Classified	0	0	0	0	0	0
Diğer Konaklama Tesisleri Other Accommodation Est.	14	555	0	0	1	55

Source: Cyprus State Planning Organization/ <http://www.devplan.org>

As a result, this island has been working as a late attempt to attract those tourists who pursue sustainable tourism. Northern Cyprus, similar to some other islands, has a few natural tourist attractions with limited internal markets.

Hotels locating in this island have had many problems with tourism: seasonality, lack of attractiveness, public transport problems, high hotel room prices, inadequate hospitality and qualified staff, lack of amenities and services. And poor service quality.

regarding to statistics from the Ministry of Tourism of the Island (2017), the main component of the tourism sector is accommodation with 136 domiciles, which offers tourists accommodation opportunities (such as resorts, motels and hotels), for a total of 20,337 beds (see table 3.1).

Table 3.2: Arrivals and departures by years and months (2012-2016).

Yıllar Years		Toplam Total	Ocak January	Şubat February	Mart March	Nisan April	Mayıs May	Haziran June
2012	Gelen Arrivals	1,413,021	79,492	99,907	98,342	114,233	117,648	138,017
	Giden Departures	1,416,200	113,580	78,890	90,962	116,056	114,549	155,568
2013	Gelen Arrivals	1,490,654	80,144	106,517	106,591	117,195	123,280	142,389
	Giden Departures	1,486,012	108,095	87,169	99,987	117,819	120,238	158,772
2014	Gelen Arrivals	1,646,213	87,924	111,145	109,270	130,160	142,153	150,124
	Giden Departures	1,638,650	114,302	96,440	103,987	126,742	137,329	170,129
2015	Gelen Arrivals	1,773,965	102,244	119,036	135,639	140,274	153,948	147,802
	Giden Departures	1,760,820	125,465	112,577	117,174	142,140	149,525	165,258
2016	Gelen Arrivals	1,862,558	108,161	147,520	138,498	143,323	168,303	143,658
	Giden Departures	1,843,310	139,983	124,724	129,954	143,204	163,177	176,643

Source: Cyprus State Planning Organization/ <http://www.devplan.org>

Table 3.3: Arrivals and departures by years and months (2012-2016).

Temmuz July	Ağustos August	Eylül September	Ekim October	Kasım November	Aralık December	Yıllar Years
138,094	138,786	161,120	128,359	103,783	95,240	Gelen 2012 Arrivals
146,148	144,162	132,911	135,980	99,650	87,744	Giden Departures
141,580	155,924	168,765	144,903	106,171	97,195	Gelen 2013 Arrivals
150,110	160,445	139,111	145,454	109,073	89,739	Giden Departures
150,640	181,510	168,314	171,099	124,720	119,154	Gelen 2014 Arrivals
163,078	181,651	155,514	146,025	132,471	110,982	Giden Departures
173,072	187,208	185,579	174,353	131,159	123,651	Gelen 2015 Arrivals
187,715	191,310	166,650	153,561	135,623	113,822	Giden Departures
168,482	173,712	203,198	181,529	144,393	141,781	Gelen 2016 Arrivals
174,416	174,193	164,054	168,223	156,708	128,031	Giden Departures

Source: Cyprus State Planning Organization/ <http://www.devplan.org>

In addition, there are various quality hotels in the mentioned Island including special class hotels, TK class, boutique hotels, tourist bungalows, apartments, regional homes, hostels, chambers of commerce with all facilities and a number of small cafes, bars, restaurants, and gift shops established by family members. Table 3.2 and Table 3.3 provide detailed information about the number of arrivals and departures to TRNC per month in the period of 2012-2016.

Table 3.4 and 3.5 illustrate the accommodation and lodging facilities by years and regions (2012-2016).

Table 3.4: The lodging facilities by years and regions (2012-2016).

	Toplam Total		Lefkoşa Nicosia		Gazimağusa Famagusta	
	Tesis Sayısı No of Units	Yatak Sayısı No of Beds	Tesis Sayısı No of Units	Yatak Sayısı No of Beds	Tesis Sayısı No of Units	Yatak Sayısı No of Beds
2012	159	20397	5	843	13	1710
2013	132	18,443	4	683	9	1,474
2014	146	19,749	5	843	10	1,554
2015	154	20,974	6	849	11	1,566
2016	147	22,078	6	814	11	1,627
1 Yıldız 1 Star	15	605	0	0	0	0
2 Yıldız 2 Star	17	1,303	1	160	2	184
3 Yıldız 3 Star	14	2,414	1	120	1	118
4 Yıldız 4 Star	5	1,738	0	0	0	0
5 Yıldız 5 Star	18	12,160	2	522	1	850
Özel Belgeli Oteller Special Licenced Hotels	1	34	0	0	0	0
II. Sınıf Tatil Köyü II. Class Holiday Village	4	624	0	0	0	0
Butik Otel Boutique Hotel	5	486	0	0	1	204
Turistik Bungalovlar Touristic Bungalows	25	1,550	0	0	2	184
Apart Oteller Apart Hotels	3	116	0	0	0	0
Yöresel Ev Traditional House	3	96	0	0	0	0
Turistik Pansiyon Tourist Guest-house	20	277	2	12	3	32
Turistik Konut Holiday Homes	2	108	0	0	0	0
Henüz Sınıflandırılmayan Hotels Not Classified	0	0	0	0	0	0
Diğer Konaklama Tesisleri Other Accommodation Est.	14	555	0	0	1	55

Source: Cyprus State Planning Organization/ <http://www.devplan.org>

Table 3.5: The lodging facilities by years and regions (2012-2016).

Girne Kyrenia		Güzelyurt Morphou		Iskele Iskele		
Tesis Sayısı No of Units	Yatak Sayısı No of Beds	Tesis Sayısı No of Units	Yatak Sayısı No of Beds	Tesis Sayısı No of Units	Yatak Sayısı No of Beds	
103	13543	4	228	34	4073	2012
82	12,223	3	90	34	3,973	2013
90	13,119	4	126	37	4,107	2014
94	14,234	5	132	38	4,193	2015
87	15,347	5	132	38	4,158	2016
11	403	1	38	3	164	1 Yıldız 1 Star
9	587	0	0	5	372	2 Yıldız 2 Star
12	2,176	0	0	0	0	3 Yıldız 3 Star
5	1,738	0	0	0	0	4 Yıldız 4 Star
13	8,072	0	0	2	2,716	5 Yıldız 5 Star
1	34	0	0	0	0	Özel Belgeli Oteller Special Licenced Hotels
4	624	0	0	0	0	II. Sınıf Tatil Köyü II. Class Holiday Village
4	282	0	0	0	0	Butik Otel Boutique Hotel
19	1,062	0	0	4	304	Turistik Bungalovlar Touristic Bungalows
3	116	0	0	0	0	Apart Oteller Apart Hotels
0	0	1	42	2	54	Yöresel Ev Traditional House
2	53	2	46	11	134	Turistik Pansiyon Tourist Guest-house
0	0	1	6	1	102	Turistik Konut Holiday Homes
1	12	0	0	0	0	Henüz Sınıflandırılmayan Tesisler Hotels Not Classified
3	188	0	0	10	312	Diğer Konaklama Tesisleri Other Accommodation Est.

Source: Cyprus State Planning Organization/ <http://www.devplan.org>

Chapter 4

HYPOTHESES DEVELOPMENT

4.1 Workplace spirituality and environmental behaviors

One of the recent contexts in the environmental literature is Organizational citizenship behaviour for environment behaviour (OCBE), this concept seems to be a suitable idea for attracting the PEB of employees in organizations where they work (Paillé & Boiral, 2013). Daily et al. (2009, p. 243), defined OCBEs as “environmental efforts that are discretionary acts, within the organizational setting, not rewarded or required by the organization”.

Kazemipour et al. (2012) revealed that workplace spirituality have a positive impact on the citizenship of employees in the workplace. Workplace spirituality is an appropriate factor for workforces where they receive a meaningful feelings and a sense of connection with other creatures (Rego & Pina e Cunha, 2008). It is, also stated that when employees feel themselves as a valuable part of their workplace they start to show voluntary base behaviours beyond their routine job (Quatro, 2004).

In addition, Pawar (2009) proved that pro-social behaviours of workforce are a hint of their superiority. Researchers noted that sustainable behaviour roots from values which go beyond self-interest (Poortinga et al., 2004). It is also found in other studies that meaningfulness senses can be made by spirituality in workplace through organisations where employees show extra roles beyond their duties (Moorman &

Harland, 2002). Spirituality also increases the tendencies of sharing human's destiny with other creatures (Amin Mohamed et al., 2004); unity sense among human motivate them to corporate in citizenship behaviours and being careful about others. It is asserted by Giacalone and Jurkiewicz (2003) workers who perceive their workplace as a spiritual place; they show more efforts in their organizations. Nash and Stewart (2002) are in the belief that spirituality can be a powerful motivator for people to corporate in voluntary activities for social welfare. Spirituality encourages people to serve other creatures (Kinjerski & Skrypnek, 2004) and try to make a community and unity (Cavanagh & Bandsuch, 2002). Some researchers linked spirituality with environmental sustainability management (Shrivastava, 2010). Chalofsky and Krishna (2009) asserted the way that spirituality in work intrinsically encourages workforce through impacting their higher-level spiritual requirements to participate in pro-environmental activities.

Stead and Stead (2014) noted that sustainability rooted form spirituality. It is also argued by Afsar and Badir (2017) that workplace spirituality is related to sustainability through increasing meaning in people's lives, sense of unity, being careful about others, nature and future generation, emphasizing on the belief that current behaviours of the human will impact on the future of other generations.

Two important factors which are deeply interlinked together and cannot be separated from each other are sustainability and spirituality (Dhiman & Marques, 2016). The workforce experience of their workplace is known as workplace spirituality (Pawar, 2009). This context refers to the friendly behaviours of the employees about their workplace that promotes the spirit of individuals (Pandey, Gupta, & Arora, 2009). Moral and spiritual point of view motivates individuals for conserving and protecting

the nature (Kellert, 2012). WPS can be defined as feelings which are linked to having sympathy and tenders toward others, which lead people to have inner consciousness to seek for meaningful and mindful activities in workplace and enables individuals to supremacy (Petchsawang & Duchon, 2009). WPS promotes values of self-transcendence in employees (Giacalone & Jurkiewicz, 2003) and encourage them to engage in activities related to caring people and environment - as Schwartz (1994) in value basis theory also argued. WPS improves connectedness amongst individuals in workplace (Ashmos & Duchon, 2000). Such sense of unity motivates workforces to show prosocial activities and try to care for other workers, and lead them to act beyond their determined duties to form citizenship behaviour (Boyd & Nowell, 2014).

Empirical researches indicated that workforces with high levels of WPS will show OCB (Paul, Dutta, & Saha, 2016). It is argued that spirituality is a powerful motivator that lead people to participate in voluntary base activities in social works as well as acting toward social well-being in the communities (Nash & Stewart, 2002). Many studies have revealed that spirituality can have a positive effect on prosocial view and behaviour of individuals (Wierzbicki & Zawadzka, 2016). Pandey and Gupta, (2008) illustrate that WPS can be known as making harmony between individual, environment, and community. It is also proved a correlation between employee's spirituality, and their concern about nature and sustainability.

Additionally, WPS breeds the employee's spirit in various ways and helps them think of society's wellbeing and environment (Fairholm, 1996). According to all above mentioned ideas, as OCBE comes from OCB and due to the positive correlation

between WPS and OCB (Kazemipour, Mohamad Amin, & Pourseidi, 2012; Rastgar, Zarei, Davoudi & Fartash, 2012), the following hypothesis can be assumed:

H1: There is a positive link between WPS and employees' OCBE.

4.2 Workplace spirituality and nature connectedness

Spirituality is fundamental feelings on individuals about being linked to themselves completely, others, nature, and totally to all universe (Mitroff & Denton, 1999).

Workplace spirituality can enhance the borders of involvement and communication among individuals at work (Gotsis & Kortezi, 2008). Spirituality in work can be a promised motivator for employees to care about the social wellbeing, and to pay attention to future generations by improving a sense of connection to the society, membership and connection to the nature (Afsar & Badir, 2017). Such senses can lead people to emphasize on this unity by empathy and caring others (Zsolnai & Illes, 2017).

The connection to the nature, along with being careful about others, leads individuals to have more sustainable behaviours. It is stated by Leopold (1949) there is no a connection between human and nature, as they don't view themselves as a part of the nature; this is a reason for environmental footprints. Frantz et al. (2005) argued that sense of connection to the nature is an important factor to solve ecological problems. He also stated that industrialization has made people to focus more on themselves and to lose their connection to the environment. Maslow (1971) noted that the experience of self-transcendence among people is in a powerful relationship with their connection to the nature. Kempton et al. (1995) in a research revealed that spirituality is in connection with the people's environmental concern.

Milliman et al. (2003) noted that there is a positive connection between WPS and intrinsic motivation and commitment at work among employees. Kazemipour et al. (2012) regarding the connection between spirituality in workplace and citizenship behaviours of workforces asserted that spirituality of organization enhances emotional connection of the employees to their organization. Moreover, it is argued that values of spirituality in organizations can increase adaptability and engagement in employees (Gotsis & Kortezi, 2008). Rego and Pina e Cunha (2008) revealed that when workforces feel spirituality in workplace, they will have more effective attachment with their workplace.

Affective commitment (AC) can be defined as psychological and emotional commitment of people, sense of connection to their workplace (Shore & Wayne 1993; Rhoades et al., 2001). Connectedness is known as “a form of attachment that implies a broader grounding in a person’s total environment” (Carriere & Richardson 2009, p. 57). In some surveys, connectedness and AC were used together for organisations. For example, Cater and Zabkar (2009) defined impressive commitment as “stay(ing) in a relationship because of a feeling of connectedness and identification with each other” (p. 787). It is also told that AC depends on the levels of the connectedness among individuals. Also, AC can be known as a mutual concept to the connectedness of the organization (Cockshaw & Shochet, 2007).

Scholars believe that disconnection and egoism are critical items of irresponsibility among human against nature (Hinds & Sparks, 2008). While it is argued that connecting people with the environment might be helpful to reduce environmental problems (Tam, 2013). Schultz, Shriver, Tabanico and Khazian (2004) stated that initial beliefs of individuals about the fact that they are a part of environment help for

form their approach and concern toward nature. This integration to the nature is called “connectedness to nature” by Mayer and Frantz (2004). According to Hedlund-de Witt et al. (2014) recognition of intrinsic, consciousness, and value help individuals to feel that they are connected to the nature. It can be said that spirituality is “harmony with self, with social and natural environment” (Pandey and Gupta, 2008, p. 70). Until now, lots of theories have emerged about the origins of the union of human with the nature.

Stern’s (2000) in the value-belief-norm approach stated that three factors of value orientations such as altruistic, biospheric, and egoistic, indicate that how people perceive the issues related to the environment and behave according to pro-environmental issues as a response to morality. Canda (2008) revealed that “one of the key qualities of spirituality as an aspect is the theme of seeking integration, integrity, and connectedness” (p. 28). WPS hints at inner lifestyle which brings a sense of superiority in employees and helps them to be connected to others according to an unselfish love (Fry & Nisiewicz, 2013). The sense of union and connection made by WPS can spread beyond the human-being toward a sense of union in the communities in all aspects of life (Fry & Nisiewicz, 2013, p. 145).

Organizations should ideally support spirituality during their managerial process to be able to cope with the challenges of the new world (Prusan & Mikkelsen, 2007). Many researches have revealed that spirituality includes the completeness of the universe and environment. As an example Driscoll and McKee (2007), argued that “connectedness” can be known as a key factor of the first stapes that an organization can take to spirituality. Also Mitroff (2003) emphasized that “connectedness” is recognized to include union with the universe as whole. Additionally, it is suggested

that the domain of WPS is not bounded to the interconnectedness on individuals (Pavlovich & Corner, 2009), but it also extends to a vaster nature and life as a whole (e.g. nature, the earth, animals) (Drivers, 2007). Many scholars have emphasized on the sense of superiority as a main result of spirituality that individuals can catch at their workplaces (Giacalone & Jurkiewicz, 2003; Marques, 2007; Pandey & Gupta, 2008). According to all, the second hypothesize can be:

H2: There is a positive link between WPS and CNS.

4.3 Nature connectedness and PEB

Many studies have been clearly talked about the prosocial impacts of CNS on environment (Zelenski, Dopko, & Capaldi, 2015). It is argued in previous researches that CNS positively effect on humanity (Nisbet, Zelenski, & Murphy, 2009), kindness, and empathy (Zhang, Piff, Iyer, Koleva, & Keltner, 2014), unselfish behaviour and concern about the nature and future (i.e. sustainability; Schultz, 2001). According to eco-psychology approach a vast spiritual connection with the nature helps people to improve more sustainable attitude toward their life (Bragg, 1996; Wilson, 1996). Connectedness to the environment is also found to influence on citizenship behaviour, such as appealing nature concern (Gosling & Williams, 2010). It is stated that the concern about nature form people who know themselves as a part of environment and related to others flow out from a concern avoiding the complacency (Raymond, Brown, & Robinson, 2011).

People reduce their tendency to have harmful behaviours against nature when they feel a basic connection to other creatures (Kellert, 2012). Also, Mayer, Duval, Holtz, and Bowman (1985), stated that connectedness senses are a requirement between people and the aim to help. According to Mayer and Frantz (2004) if human feel a

relationship to the nature, he try to don't harm the nature. Pervious researchers also found a positive connection between PEB and CNS. Studies have revealed that the spiritual relationship of individuals with nature is an essential factor to explain the sustainable behaviours of people (Dutcher, Finley, Luloff, & Johnson, 2007; Stokols, 2004; Geng, Xu, Ye, Zhou & Zhou, 2015; Mayer et al., 2009). Other studies emphasize on the fact that previous stipulation of nature protection can be a sense of association to the nature for human (Fisher, 2002; Roszak, 1992). It is, additionally, argued that individual's concern on their own "selves" rather than the "community" and "others" is main reason for environmental footprints (Hinds & Sparks, 2008; Kidner, 2001). According to all, the following hypothesis can be shaped:

H3: Employees' CNS is positively related to their OCBE.

4.4 CNS as a mediator

Previous researches revealed the mediation role of connectedness to the nature, between PEB and anthropomorphism. As anthropomorphism increase the social relatedness with environment and enhances the similarity of nature and individuals (Tam, 2013). Hedlund-de Witt et al. (2014) revealed that CNS has a mediation role between contemporary spirituality and sustainability in the individual's lifestyle. In addition, they suggested that individuals who feel an intrinsic realm of meaning or a kind of consciousness to the reality feel more connection to the environment and have more tendencies to behave socially and environmentally friendly. It is also found that relatedness to the nature can mediate the connection between life experiences with psychedelics (by increasing self-awareness, changing self-construal, increasing egoism, and removing the bounds between nature and human), and PEB of individuals. Accordingly, relatedness to the environment has a mediating role in the relationship between PEB of people and mindfulness (Barbaro & Pickett,

2016). Petchsawang and Duchon (2009) argued that Mindfulness that hints at act with awareness has known as an important factor of WPS.

Brown and Ryan (2003) claimed that mindfulness can be the high awareness of experiments. Other scholars in this regard stated that spirituality can be known as “an awareness within individuals of a sense of connectedness that exists between inner selves and the world” (In this regard, Skamp, 1991, p. 80). The connection between connectedness to the environment, WPS, and PEB is supported by self-awareness approach, value basis approach, inclusion of self in environment theory, and self-construal approach theory (Duval & Wicklund, 1972; Markus & Kitayama, 1991; Schultz, 2001; Schwartz, 1994). When employees feel spirituality at work, they will achieve better self-transcendence. This situation helps them to have a sense of harmony and relation to nature. In this regard the following hypothesis can be shaped:

H4: CNS works as a mediator between WPS and OCBE.

4.5 EA as a moderator

Finally, scholars tested the moderating role of WPS, nature awareness (EA). It is defined that EA as a knowledge about the impact of anthropogenic on the nature and climate (Qu, Liu, Nayak, & Li, 2015). It is stated that due to the fact that the destruction of ecology does not happen immediately, emotional participation needs a certain levels of awareness and knowledge about the environment (Kollmuss & Agyeman, 2002). According to the fact that WPS can lead to OCBE, WPS leads workforces to be more consider about the nature in their behaviours. The communication of EA and WPS can increase the power of this relationship and enhance the cooperation of employees in behaviours related to the environmentally

friendly activities (Afsar et al., 2016). Stern, Dietz, and Kalof (1993), have defined a social-psychological model that is based on norm activation approach of Schwartz's (1977). This model assumes that for individual, to show altruistic activities, it is necessary to be aware of the result of exhibiting or not exhibiting behaviour in accordance with social harms. Some scholars believe that, according to NAM, defining EA in moderating role rather than having direct impact can have more effective role in the process of activating prosocial behaviour (De Groot & Steg, 2009; Han, Hwang, Kim & Jung, 2015; Han, Kim, & Kiatkawsin, 2017; Schultz & Zelezny, 1999; Schultz & Zelezny, 1998; Schwartz, 1977; Steg & De Groot, 2010; Vining & Ebreo, 1992).

The communication of employee's senses of socially responsibility behaviours and concern about the result of their behaviours were proved by Afsar et al. (2016), (i.e. EA) with the sense of membership with community and meaningfulness in their lives (i.e. WPS) can be helpful to activate moral obligations and resulting PEB. Additionally, many studies have revealed that when individuals are aware of the problems of environment, they will be more eager to show eco-friendly behaviours (Crossman, 2011; Zilahy, 2004). Finally, Schultz et al (2005), hinting at NAM, stated that an altruistic action is can occur when the actors are aware of the possible harms to the others, and they dedicated that awareness of negative consequences and attribution in responsibility have a moderating role in the relationship between values and behaviors. Accordingly the following hypothesize can be:

H5: EA boosts the link between WPS and OCBE.

Chapter 5

METHODOLOGY

5.1 Conceptual model of the study

According to discussions in the previous chapter, this study will test the relationship between WPS and PEB in hospitality sector. Moreover it will observe the mediating role of CNS and moderating role of EA in the relation of WPS and PEB (Figure 1.1).

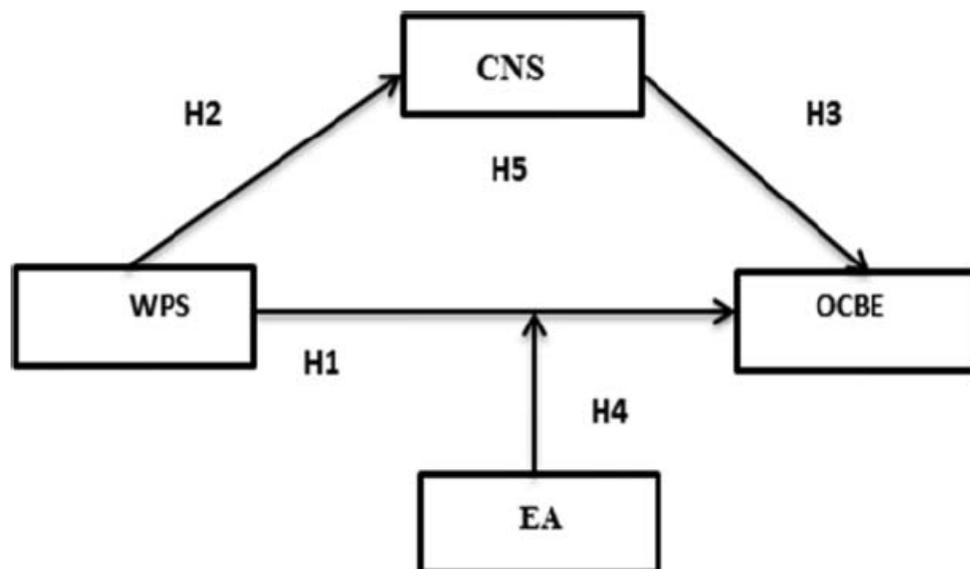


Figure 5.1: the conceptual model.

5.2 Hypotheses of the study

- H1: There is a positive relationship between workplace spirituality and employees' OCBE.

- H2: There is a positive relationship between workplace spirituality and employees' sense of connectedness to nature.
- H3: Employees' connectedness to nature is positively related to their OCBE.
- H4: Connectedness with nature mediates the relationship between workplace spirituality and OCBE.
- H5: Environmental awareness strengthens the relationship between workplace spirituality and OCBE.

5.3 Data collection and sampling

Judgmental sampling was used for collecting data from five-star hotels in different places of Northern Cyprus. The reason why this kind of selection was used is that larger hotels have more tendencies to participate in environmental activities in comparison with small hotels (Chan, 2011; Smerecnik & Andersen, 2011). Moreover, Safshekan (2014) in a study about the hotels in Northern Cyprus found that just five-star hotels participate in green environmental activities. In the first step in 2016, the researchers contacted managers of the hotels by sending a letter to them explaining the goal of the study and requested them to give a permission to collect data. 12 hotels out of 15 were agreed to participate in the research. Totally, 600 questionnaires distributed to the employees of the hotels, and 387 responses returned back which 7 of them were not useable. So, 380 questionnaires, with a response rate of 63.7%, were used for data analysis. The demographic information shows that 52.6% of respondents were male and 39.5% were female with the age of 30 to 35. 53.7% had undergraduate degree. 42.6% of the employees who responded had 1 to 5 years work experience in the hotels. Avoiding common method bias, some prophylactic actions applied before collecting data. Firstly, demographic items were added at the end of questionnaires. Secondly, the questions were ordered in a

counterbalance order, also the respondents' confidentiality was guaranteed. Also, the OCBE of employees was rated by supervisors, to prevent from same source problems, and the rest of the questionnaires were filled by the workforces (Podsakoff, MacKenzie, Lee & Podsakoff, 2003). Coddling was used for the questionnaires of the managers and employees, to have an appropriate matching of the survey and to link of workforce to their supervisors (Karatepe, 2016).

5.4 Measures

21 items of Milliman, Czaplewski, and Ferguson (2003) was used for WPS measurement. Sample Items were including: "I feel part of a community"; and "My work is connected to what I think is important in life". Six items measurement from Gosling and Williams (2010) was used for measuring the CNS of the employees. Items were including: "I often feel that I am a part of nature". Seven items which was adopted by Boiral and Paille (2012) was used measuring the OCBE. Sample item for this scale was "This employee volunteers for projects, endeavors or events that address environmental issues in this organization". Four-item scale of Han and Yoon (2015) and Ryan and Spash (2008), was used to measure the EA. Sample item was "The effects of pollution on public health are worse than we realize". Also, five-point Likert type was used to measure all constructs. Before starting the main measurement, a pilot study conducted with using 15 workforces and 3 supervisors in several hotels (i.e. food and beverage, kitchen, accounting, housekeeping, and front line); to be sure that back translation of the questionnaires is clear to understand (McGorry, 2000), and to assess the clarity of the hypotheses. Results of pilot study made researchers sure about the clarity and confidence to continue the main study.

5.5 Data Analysis

All the items were subjected to exploratory and confirmatory factor analysis to assess both convergent and discriminant validity (Joreskog & Sorbom, 1996) using SPSS 22.0 and LISREL 8.54, and then a structural model was analyzed. The result of the data analysis is presented in the next chapter in details.

Chapter 6

FINDINGS

6.1 Demographic characteristics

The profile of the respondents is presented in Table 6.1.

Table 6.1: Socioeconomic characteristics of respondents (N=380).

Item	Response	No. of Respondents	Percentage
Gender	Male	200	52.6
	Female	180	47.4
Age group	18-23	69	18.2
	24-29	104	27.4
	30-35	155	40.8
	36-40	38	10.0
	41 and above	14	3.7
Tenure	Below 1 year	31	8.2
	1-5	146	38.4
	6-10	147	38.7
	11-15	42	11.1
	16 and above	14	3.7
Education	Secondary & High school	14	3.7
	Vocational school	105	27.6
	University first degree	204	53.7
	Graduate degree	57	15.0

6.2 Measurement model and descriptive statistics

LISREL was used to conduct confirmatory factor analyses (CFAs) testing the factorial validity of measurements. Firstly, a four-factor base model (M0), while in (F1) WPS, (F2) CNS, (F3) EA, and (F4) OCBE defined a single factors. The comparison of the proposed model (M0) with the rest is presented in Table 6.1.

Table 6.2: Results of model comparisons using a CFA approach.

Models	Descriptions	χ^2	df	$\Delta\chi^2$	Δdf	MC	CFI	NFI	IFI	RMSEA
Four-factor Model (M0)	F1: WPS; F2: CNS F3: EA; F4: OCBE	2279.40	659				0.97	0.96	0.97	0.08
Three-factor Model (M1)	F1: WPS and EA; F2: CNS F3: OCBE	3812.94	662	1533.54	3	M0 and M1	0.94	0.93	0.94	0.11
Two-factor Model (M2)	F1: WPS, EA and CNS F2: OCBE	5722.00	682	3442.60	23	M0 and M2	0.92	0.91	0.92	0.15
One-factor Model (M3)	F1: WPS, EA, CNS and OCBE	9491.25	692	7211.85	33	M0 and M3	0.88	0.87	0.88	0.19

Note: All models (M1, M2 and M3) compared with the four-factor model (M0).

The outcome in Table 6.2 demonstrates that the four-factor display (M0) in light of CFA has an adequate fit to the information ($\chi^2 = 2279.40$, $df = 659$; $\chi^2/df = 3.46$; similar fit list [CFI] = 0.97; relative fit list [RFI] = 0.96; normed fit list [NFI] = 0.96; incremental fit list [IFI] = 0.97; root-mean-square remaining [RMR] = 0.04, and root-mean-square blunder of estimate [RMSEA] = 0.08).

The alphas of all variables surpassed the cutoff estimation of 0.70, demonstrating that they had internal consistency. Table 6.3 demonstrates the CR esteems for each of the four builds went from 0.94 to 0.98, which is more prominent than the base edge estimation of 0.70, and AVE esteems ran from 0.70 to 0.83, surpassing the adequate estimation of 0.50. Table 6.2 delineates institutionalized loadings, AVE and CR for all builds.

Table 6.3: Factor analysis results.

Items	Standardized loadings	C α	AVE	CR
Workplace spirituality (Milliman et al., 2003)		.98	.70	.98
WPS1 I experience joy in work	.84			
WPS2 My spirit is energized by work	.83			
WPS3 My work is connected to what I think is important in life	.84			
WPS4 I look forward to coming to work	.82			
WPS5 I see a connection between work and social good	.85			
WPS6 I understand what gives my work personal meaning	.92			
WPS7 Working cooperatively with others is valued	.81			
WPS8 I feel part of a community	.88			
WPS9 I believe people support each other	.82			
WPS10 I feel free to express my opinions	.85			
WPS11 I think employees are linked with a common purpose	.91			
WPS12 I believe employees genuinely care about each other	.85			
WPS13 I feel there is a sense of being a part of a family	.84			
WPS14 I feel positive about the values of the organization	.83			
WPS15 My organization is concerned about the poor	.84			
WPS16 My organization cares about all its employee	.83			
WPS17 My organization has a conscience	.83			
WPS18 I feel connected with the organization's goals	.83			
WPS19 My organization is concerned about health of employees	.81			
WPS20 I feel connected with the mission of the organization	.83			
WPS21 My organization cares about whether my spirit is energized	.84			
Connectedness to nature (Gosling & Williams, 2010)		.94	.72	.94
CNS1 I often feel that I am a part of nature	.83			
CNS2 I often feel close to the natural world around me	.89			
CNS3 I never feel a personal bond with things in my natural surroundings like trees, wildlife or the view on the horizon	.82			
CNS4 I often feel disconnected from nature	.82			
CNS5 My own welfare is linked to the welfare of the natural world	.90			
CNS6 I recognize and appreciate the intelligence of other living things	.82			
Environmental awareness (Han & Yoon, 2015)		.97	.83	.95
EA1 The effects of pollution on public health are worse than we realize	.93			
EA2 Over the next several decades, thousands of species will become extinct	.89			
EA3 Claims that current levels of pollution are changing earth's climate are exaggerated	.90			
EA4 Environmental protection will provide a better world for me and my children	.92			
Organization citizenship for the environment (Boiral & Paille, 2012)		.94	.71	.94
OCBE1 This employee encourages co-workers to adopt more environmentally conscious behavior	.83			
OCBE2 This employee spontaneously gives time to help colleagues take the environment into account in everything they do at work.	.82			
OCBE3 This employee actively participates in environmental events organized in and/or by this hotel.	.81			
OCBE4 This employee suggests new practices that could improve the environmental performance of this hotel.	.92			
OCBE5 This employee volunteers for projects, endeavors or events that address environmental issues in the hotel.	.83			
OCBE6 This employee weighs the consequences of actions before doing something that could affect the environment.	.83			
OCBE7 This employee voluntarily carries out environmental actions and initiatives in daily work activities.	.82			

Notes: All loadings are significant at the 0.01 level. AVE: average variance extracted; CR: composite reliability.

The discriminant validity was evaluated by deciding if the square root of each AVE esteem for each measure is substantially bigger than any connection among any combination of any pair of the latent constructs (Fornell and Larcker, 1981). The outcomes demonstrated that the square foundations of AVE for WPS (0.84), CNS (0.85), AE (0.91) and OCBE (0.84) were more noteworthy than the connection among any pair of constructs. An arrangement of fit indices was utilized to test the structural model (Table 6.4). The outcomes demonstrated that the speculated four-factor structural model, including WPS, CNS, EA, and OCBE, fit the information well ($\chi^2 = 1.54$, $df = 1$; $\chi^2/df = 1.54$; GFI = 1.00; AGFI = 0.98; NFI = 0.99; RFI = 0.97; RMR = 0.08; and RMSEA = 0.04). The model examined the intervening role of CNS, and in addition the directing effect of EA on the connection amongst WPS and OCBE.

Table 6.4: The assessment of the structural model.

Model	χ^2/df	GFI	AGFI	NFI	NNFI	RFI	RMR	RMSEA
Initial	1.54	1.00	0.98	0.99	0.99	0.97	0.08	0.04

GFI: goodness-of-fit-index; AGFI: adjusted goodness of fit index; NFI: normed fit index; NNFI: non-normed fit index; RFI: relative fit index; RMR: root-mean-square residual; RMSEA: root-mean-square error of approximation.

The means (M), standard deviations (SD) and intercorrelations among investigating factors have been exhibited in Table (6.5).

Table 6.5: Means, SD and correlations.

Variables	M	SD	1	2	3	4	5	6	7	8
1. Age	2.54	1.02	1.00							
2. Gender	1.53	0.50	-.06	1.00						
3. Tenure	2.64	0.92	.79*	-.12***	1.00					
4. Education	3.80	0.73	.02	-.10***	.00	1.00				
5. WPS	4.27	0.64	.12*	.03	.12***	.16**	1.00			
6. CNS	3.41	0.86	.10****	-.11***	.14**	.18*	.15**	1.00		
7. EA	4.05	1.11	.09****	.11***	.02	-.03	.22*	.10***	1.00	
8. OCBE	4.14	0.71	.17**	-.01	.17**	.14**	.40*	.19*	.25*	1.00

* $P < .001$, ** $P < .01$, *** $P < .05$, **** $P < .10$ (two-tailed test).
 Note: Composite scores for each variable were computed by averaging respective item scores.

6.3 Hypothesis testing

SPSS 22.0 was utilized to test the investigation speculations (Zhang et al., 2014). Theories H1 and H2 recommended that WPS would be linked to workers' OCBE and CNS. As appeared in Table (6.5), there is a noteworthy positive connection amongst WPS and OCBE ($r = 0.40$, $p < .001$), and furthermore CNS ($r = .15$, $p < .01$), along these lines supporting H1 and H2. H3 recommended that workers' CNS is associated with their OCBE. The outcome demonstrates that there is a noteworthy positive relationship amongst CNS and OCBE ($r = 0.19$, $p < .001$), therefore supporting H3. The discovery in regards to the aberrant impact of WPS on OCBE by means of CNS is abridged in Table (6.6). As specified previously, H2 proposed CNS as a mediator between the effect of WPS and OCBE. Following Baron and Kenney's (1986) criteria, the outcomes demonstrated that when CNS ($b = 0.11$, $p < .05$) was entered in the investigation, the extent of the WPS affect ($b = 0.36$, $p < .001$) on OCBE diminished however stayed critical that is supporting H4.

Table 6.6: Regression results: direct and indirect effects.

Variables	Connectedness to nature				Organization citizenship for the environment					
	β	t	β	t	β	t	β	t	β	t
Step 1										
Age	-.02	-.30	-.03	-.39	.09	1.16	.07	.97	.07	.96
Education	.18*	3.66	.16**	3.27	.14**	2.77	.08****	1.70	.06	1.32
Tenure	.15****	1.88	.15****	1.79	.09	1.13	.07	.91	.05	.71
Step 2										
Workplace spiritually			.12***	2.26			.37*	7.84	.36*	7.57
Step 3										
Connectedness to nature									.11***	2.20
F		6.84*		6.46*		6.74*		21.24*		18.14*
R^2 at each step		.05		.06		.05		.19		.20
ΔR^2				.01				.14		.01

* $P < .001$, ** $P < .01$, *** $P < .05$, **** $P < .10$ (two-tailed test).
 Note: The result of variance inflation factor (VIF) did not show any problem of multicollinearity.

Table (6.7) demonstrates the multiple moderated regression analysis to test H5, which proposed the moderation effect of EA on the link between WPS and OCBE. Following Baron and Kenney's (1986) criteria, at first the control variable was gone into the investigation; in the second step, WPS was entered alongside the EA to anticipate OCBE. At that point, in stage 3, the connection terms of WPS and EA were entered.

Table 6.7: Regression results: moderating effects.

Variables	Organization citizenship for the environment					
	β	t	β	t	β	t
Step 1						
Age	.09	1.16	.03	2.48	.03	.35
Education	.14**	2.77	.09***	1.98	.09****	1.86
Tenure	.09	1.13	.10	1.29	.11	1.47
Step 2						
Workplace spirituality			.33*	6.94	.03	4.06
Environmental awareness			.18*	3.76	-.41	-1.44
Step 3						
WPS * EA					.72***	2.10
F		7.75*		20.42*		17.91*
R^2 at each step		.05		.21		.22
ΔR^2				.16		.01

* $P < .001$, ** $P < .01$, *** $P < .05$, **** $P < .10$ (two-tailed test).
 Note: The result of variance inflation factor (VIF) did not show any problem of multicollinearity.

The outcomes in Table (6.7) demonstrate the positive relationship of WPS ($b = 0.33$, $p < .001$), EA ($b = 0.18$, $p < .001$), with OCBE. The examination demonstrates that the joint impacts of WPS X EA ($b = 0.72$, $p < .05$) on OCBE are noteworthy, proposing that EA strengthen the positive effect of WPS on OCBE. Moreover, the scientists plotted the WPS X EA communications at two levels of EA (e.g. +1 SD, -1 SD; Preacher, Curran, and Bauer, 2006) and led a straightforward slant test to test the idea of the communication. The cooperation is graphically shown in Figure (2). The outcome demonstrates that EA increases the positive effect of WPS on OCBE. H5 was, in this manner, bolstered.

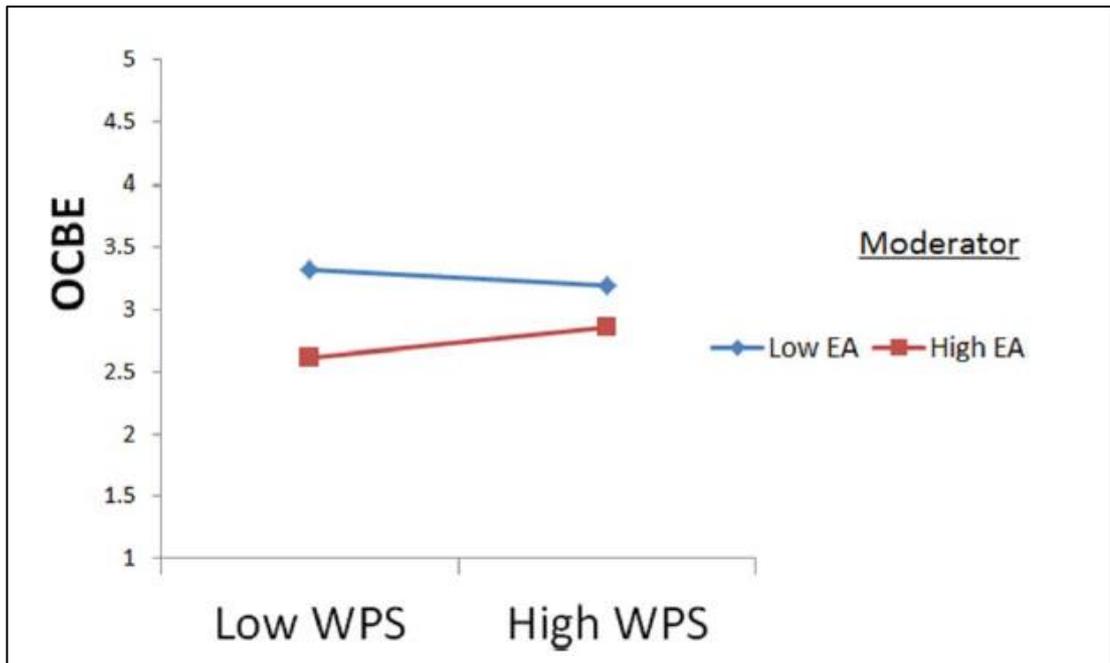


Figure 6.1: Interactive effect of WPS and EA

Chapter 7

CONCLUSION

7.1 Discussion

As a global necessity, if tourism industry can appropriately be managed, it will be able to associate to social, ecological and economic welfare of the society and nature (Hollinshead, 2007). It should be mentioned that the drawbacks of the dramatic growth of the tourism sector recently has made the context of sustainability as an important and primary context to the worldwide agenda (Chawla, 2015). Comparatively, regarding worldwide challenges including climate change, over-consumption, and social disinterest and disharmonious, we are facing a critical necessity for increasing the awareness amongst all stakeholders and organizations related to the tourism to be more conscious and focused toward the future generations and humanity and a need for more responsible change to having a deep thought of values and spirituality of individuals (Barkathunnisha et al., 2017). “We are living in a society where firms are judged on their business ethics, social accountability and socio-economic awareness as well as financial outcomes.” (Lee et al., 2010, p. 911)

In the new world, the concept of sustainability and its different subjects in hospitality sector are phenomena that emerged to the large number of mission statements, planning programs, code of ethics and organizational structures (Weaver, 2012). There is a common agreement that sustainability is effective to be successful in

hospitality activities though the execution of these kinds of strategies is impossible without the contribution and support from employees (Myung et al., 2012).

In the competitive environment, it is necessary for organizations to shift to a more holistic attitude about the business that is able to focus on economy, environment, and society simultaneously; regarding to the pressures of the consumers and market drivers (Stoddard et al., 2012). Sustainability can shift the organization's attention from short-term benefits to the long-term advantages for the economic, environmental and social functions of the organizations (Boley & Uysal, 2013). From this point of view, spirituality is an effective factor (Stead & Stead, 2014). Hospitality sector is known to have negative impacts on the nature, hopefully firms which are related to the tourism and hospitality can achieve to the benefits by utilizing pro-environmental behaviours and sustainable practices (Legrand et al., 2016). Having successful social-focused and workforce-intensive and service orientated organizations (Mok et al., 2013) to achieve sustainable issues, employee involvement in pro-environmentally activities is so important. However, regarding to the nature of the jobs in hospitality (Zientara & Zamojska, 2016) firms in this industry face some obstacles to motivate workforces to contribute in pro-environmental activities (Leondakis, 2009) that employee spirituality can be a great strategy to deal with such problems and encourage workforce to contribute in environmental behaviours. In the spiritual 'poverty' era (Lindholm & Astin, 2006, p. 64) and the worldwide unsustainability crisis (Kagan 2014) to effort for long-term success, the hotels would be better not to be seen as "machines for producing money" anymore but as the "living systems" (Geus, 2011) which they improve the spirit of the workforces (Pandey et al., 2009) and engage to the environmental and social wellbeing. Just by such transformation and change from materialism to

spirituality approach, the real sustainability can be achieved (Dhiman & Marques, 2016). Employee spirituality is a commencing development field of research which concern on the workforce humanistic nature in the workplace, to know if they practice the sense of unity, meaningfulness, and harmonious with the values at organization (Milliman et al., 2017). Workplace spirituality is connected to the current subject because of the important role of the organizations in fulfilling spiritual and physical requirements of employees (Klenke, 2005). Fulfilling the spiritual requirements of workforces lead to the spiritual welfare and consequently will lead employees to show citizenship behaviours. Hotel managers can provide such work environment through behaving respectfully with employees and giving them value and let them to feel a sense of communication unity in their organizations (Rego & Pina e Cunha, 2008). As a result, in broader spectrum such workplaces will associate with sustainability of the community as Collins (2010) noted that peaceful community and social justice can be achieved by creating ethical climate in organizations that motivate spirituality. Improving spirituality at organizations helps employees to spread their awareness to pay attention to the union world and to enhance the human connection with others and with nature (Howard, 2002). It is noted by Burkhardt (1989) that spirituality can create meaning for life and helps them to think about the future. Such improvement in the fillings is a strong reason for the workforces to pay attention to the coming generations which is connected to the sustainability: the idea that people have a common future and must be conscious about the benefits of the other generations (Brundtland, 1987). This idea can associate with a large number of tourism issues, hotels, in which workforces spend more working hours in their organizations and require more spiritual motivations to contribute to voluntary activities in the sake of environment. Latest researches in

service quality in the organizations suggested that spirituality in workplace can be a useful and advantageous factor for both workforce and workplace (Gatling et al., 2016; Lee et al., 2014). Nowadays individuals are seeking for some impressive goals in their organizations such as promoting in their works, having a sense of unity, pro-social communication, and having a meaningful workplace (Pfeffer, 2003). The awareness will improve the connectedness, empathy, and sympathy among individuals so that they will become more conscious about others, nature and future generations which will lead them to be more responsible citizens.

Because of the pressures that environment is suffering from and the regulations of the market as well as worldwide ecological problems, it is important for the hospitality industry to know the psychological mechanism that employees of the hotels can be encouraged to participate in PEBs during their job. Although external encouragements can activate the sustainable activities among employees as “demanded” behaviours, this is intrinsic motivations which play the most effective role in encouraging employees’ “requested” and voluntary PEBs in this industry. The current paper examined the impacts of WPS on OCBE of employees and the indirect impact of CNS on the connection between WPS and OCBE. The findings revealed that WPS has a positive correlation with greater participation in OCBE. The results also indicated that CNS has an indirect and mediating impact on the relationship between WPS and OCBE.

According to this, the individuals who had more experience of higher spirituality at their workplace showed more participation in OCBE. The results confirmed that being satisfy spiritually at work and their spirituality experiences, together with their sense of nature connectedness, provides a situation to increase their tend to show

citizenship behaviours to protect the environment. The results of the study are in parallel with the rhetorical experiments that proved the effective role of spirituality in persuading individuals to contribute in environmentally friendly behaviour (Dutcher et al., 2007). Also, the study revealed that the intrinsic factors are more linked to prosocial behaviours (Ryan & Spash, 2008). Also the consequences of such enhanced connection are connected with employees' PEB (e.g. Davis, Green & Reed, 2009; Gosling & Williams, 2010; Hoot & Friedman, 2011; Zylstra, Knight, Esler, & Le Grange, 2014). This research is connected with the sustainable organizational behaviour literature, as it describes the conditions of workplace that can improve OCBE. The workforces who can straighten their spirituality with their workplace are more possible to exhibit OCBE. Besides, the study filled the gap of research where Zylstra et al. (2014) called to promote the connectedness with environment theoretically and practically as an antecedent for PEB and also answered of the call for more empirical researches showing connection between nature and human and the effectiveness of PEB for having a future with sustainability (Beery, Jonsson, and Elmberg (2015). Additionally, the findings proved the partially mediating role of CNS in relationship between WPS and OCBE. Particularly, individuals who had spirituality experiences in their workplace raised their sense of self to all natural creations and, therefore, strived to save the nature by doing behaviors related to sustainability. Also, the buffering impact of the EA in the connection between WPS and OCBE can be taken into account.

7.2 Theoretical implications

The first valuable factor of the outcomes of the study is engaging the spirituality and environmental concerns in tourism context and increasing this knowledge by examining the priority of OCBE. As spirituality can be known as a worldwide

phenomenon and contributes all people, the approval of the strategies spread spirituality in workplaces can change the game (Afsar et al., 2016). However, emotionality and spirituality issues have not been in an appropriate attention in tourism studies Weaver and Jin (2016).

Secondly, this study underlined the mechanisms that illustrate aspirations of the employees to involve in sustainable activities at their workplace. While the current study can be introduced as the first study that tried to test this especial issue, the pattern of the data matched appropriately within theoretical explanation of how CNS and WPS can affect the engagement of employees in sustainable behaviors. This is suggested that spirituality in organisations can be an effective factor for organizations to catch the continual worldwide demand for make an organization a green organisation. Improving spirituality in the organization, help workforce to increase their attention to a world without unnatural manners and to enhance their human relations (Howard, 2002). It is stated that spirituality is a way to make the life meaningful Burkhardt (1989). A sense of superiority can be a strong reason for individuals to pay attention the future generation that is related to the sustainability: the idea that human have a common future must pay attention to the advantages of all generations in the future (EPA, 2015). Contributing to PEB in organisations is the issue that this research brought to the body of the knowledge (Andersson, Shivarajan, & Blau, 2005; Boiral & Paill_e, 2012; Paill_e & Boiral, 2013).

7.3 Practical implications

Some the practical implications of the study for the hotel managers who are eager to encourage their workforce to engage in PEB are as follow. According to the fact that WPS impacts the sustainability of workforce activities, it is practical if managers

improve such climate in their organisation and among workforces (Rego & Pina e Cunha, 2008). It is argued that WPS can be improved through humanism, respect, and communication in workplace (Lee, Lovelace, & Manz, 2014). Thus, treating employees in this way can motivate them to start selfless behaviours and do environmentally friendly behaviours beyond their tasks.

As the OCBE among employees is according to one's own judgement, it is found that WPS can be an effective predictor tool that helps managers to convince their workforce to contribute in such behaviours indirectly. In other word, it would be practical for managers to take into account the promotion of this kind of behaviours is achievable by improving intrinsic encouragements; thus, managers must consider that using just external motivations are not enough to promote such behaviours. Furthermore, emphasizing on the effect of WPS on the environmental activities among employees, the role of awareness of environmental problems and issues should be considered.

The findings also showed that EA moderates the relationship between the main constructs (e.g. Perron, Cote & Duffy, 2006). Therefore, providing workforce with appropriate trainings related to the environment is crucial to cultivate employee's awareness and to enhance their participation in environmental activities (Bansal & Roth, 2000; Chan et al., 2014). The partially moderating role of CNS is also another important result of the current study.

This is parallel with the helping and coping models (Duval, Duval & Neely, 1979), which argue that the basis of helping behaviour is the sense of connection to the nature. Study has revealed that when employees feel a closer connection to the issue

in necessity of the help, they will have more tendencies to act (Aron, Aron, Tudor, & Nelson, 1991). By increasing the CNS the intention to sympathize and help increase (Mayer & Frantz, 2004).

Managers also should take into account that the sense of connectedness to the environment is a time-taking issue (Geng et al., 2015). Accordingly, it would be more practical if managers find some ways to facilitate their relation with the nature and natural issues. Specifically with the workforces who don't have direct connection to the nature, the managers should utilize some mechanisms to connect them to the nature repeatedly. It is stated by scholars that change in the feeling and attitudes toward relationship between human and nature are possible and environment expenditures as well as education can be helpful to enhance the sense of connection the nature (Feral, 1998; Kaplan, 1995; Nisbet et al., 2009).

7.4 Limitations and future research

First limitation of the study is that regarding the fact that the data were cross-sectional, this study couldn't provide causality. Secondly, due to the limited number of respondents, generalizability of the survey was restricted. According to the partially mediating impact of CNS, it is likely that other factors be contributed to the impact of WPS and OCBE; so, future studies should focus on these issues, as contextual impacts and differences in the cultures might be effective on the attitudes of the employees toward natural issues (Muller, Kals & Pansa, 2009). As the present study was done in a small island where people are constantly in direct relationship with the nature, the future researches should repeat the current model to other places.

As it is proved that the direct connection to the nature is an effective tool to enhance the PEB, the type and the frequency of this connection are also important factors Collado, Corraliza, Staats and Ruiz (2015). Accordingly, it is suggested that such elements would be better to be considered for future studies. There is not any differentiation between the emotional and cognitional connection (Perrin & Benassi, 2009) in this study, thus it is proposed that future studies use these variables in a model measuring the impact of each of the situations on the individuals' OCBE separately. Thus, future researches can focus on the priority of WPS and their participation in the sustainability of organizations.

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