

Mindfulness and Eudaimonic Well-being as Intrinsic Predictors of Extra-Role Behaviors

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ABSTRACT

This dissertation examines mindfulness as a factor that leads to Organizational Citizenship Behavior (OCB) and Innovative Work Behavior (IWB) during the COVID-19 pandemic; besides how eudaimonic workplace well-being mediates these relationships. We applied Partial Least Squares Structural Equation Modeling (PLS-SEM) to develop structural and measurement models also to test hypotheses. Data were collected from 255 university academics in Northern Cyprus. The results indicate that mindfulness significantly improves academics' eudaimonic well-being and OCB, however, it does not affect their IWB directly. The relationship between mindfulness and IWB works via eudaimonic well-being as a full mediator of this relationship. Eudaimonic well-being partially mediates the mindfulness-OCB relationship as well. Findings of this study impress the significance of mindfulness and eudaimonic well-being for university managers to improve their academics' OCB and IWB, as important sources of universities' success. Additionally, results showed the prominent role of mindfulness in guaranteeing academics' eudaimonic workplace well-being (even under extraordinary conditions such as pandemic, economic crises, war, etc.). This study is the first empirical research that considers the mediator of the relationship of mindfulness with OCB and IWB. Eudaimonic well-being sheds light on the underlying mechanism of these relationships by playing the mediator role. The novel construct of eudaimonic well-being played a mediator role for the first time in this study.

Keywords: mindfulness, organizational citizenship behavior, innovative work behavior, eudaimonic well-being, academics, COVID-19

ÖZ

Bu tez, farkındalığı, COVID-19 salgını sırasında Örgütsel Vatandaşlık Davranışına (ÖVD) ve Yenilikçi İş Davranışına (YİD) yol açan bir faktör olarak incelemektedir. Ayrıca eudaimonik refahının bu ilişkilere nasıl aracılık ettiğini ele alıyor. Yapısal ve ölçüm modellerini geliştirmek ve hipotezleri test etmek için Kısmi En Küçük Kareler Yapısal Eşitlik Modellemesi (PLS-SEM) uygulanmıştır. Veriler Kuzey Kıbrıs'taki 255 üniversite akademisyeninden toplanmıştır. Sonuçlar, farkındalığın akademisyenlerin eudaimonik refahını ve ÖVD'yi önemli ölçüde geliştirdiğini ancak bunun YİD'yi doğrudan etkilemediğini göstermektedir. Farkındalık ve YİD arasındaki ilişki, bu ilişkinin tam aracısı olarak eudaimonik refahı üzerinden çalışmaktadır. Eudaimonik refahı, farkındalık-ÖVD ilişkisine de kısmen aracılık ediyor. Bu çalışmanın bulguları, üniversite yöneticileri için akademisyenleri, üniversite başarısının önemli kaynakları olarak, ÖVD ve YİD'ına teşvik etme yolunda farkındalığın ve eudaimonik odaklı işyeri refahının önemini vurgulamaktadır. Ek olarak, sonuçlar, akademisyenlerin işyerindeki eudaimonik refahını garanti etmede farkındalığın önemli rolünün gösterdi (salgın, ekonomik kriz, savaş vb. gibi olağanüstü koşullar altında bile). Bu çalışma, farkındalığın ÖVB ve YİD ile ilişkisinde aracı değişkeni ele alan ilk ampirik araştırmadır. Eudaimonik refahı, aracı rolü oynayarak bu ilişkilerin altında yatan mekanizmaya ışık tutuyor. Eudaimonik refahının yeni yapısı, ilk kez bu çalışmada aracı bir rol oynadı.

Anahtar Kelimeler: farkındalık, örgütsel vatandaşlık davranışı, yenilikçi iş davranışı, eudaimonik refah, akademisyenler, COVID-19

DEDICATION

To the soul of my father,

Youness Nourafkan,

whom life did not give him the opportunity to witness my
successes.

Dad, as a 28-year-old adult woman, I keep the promise I made when I
was a 14-year-old child.

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LIST OF SYMBOLS AND ABBREVIATIONS

IWB	Innovative Work Behavior
OCB	Organizational Citizenship Behavior
SDT	Self-Determination Theory

Chapter 1

INTRODUCTION

This chapter presents information relating to the study's background and problem statement. Furthermore, research questions, aims of the study, and hypothesis of the study will be presented. Then the methodology of the thesis and its contribution will be provided shortly.

1.1 Research Background

Globalization, rapid technological growth, environmental uncertainty, the COVID-19 pandemic, and economic and political instability in the twenty-first century have increased competition among firms in any industry (Ocampo et al., 2018; Yu et al., 2021). As competition increased and working conditions became more difficult, what used to be sufficient was no longer enough, and more than before was needed. Under these circumstances, employees' extra-role performances could be considered as an internal resource for a firm to increase organizational efficiency and survive in an intensely competitive environment (Katz & Kahn, 1978; Wu et al., 2022). Innovative Work Behaviors (IWB) and Organizational Citizenship Behaviors (OCB) are two types of employee extra-role behaviors. OCB and IWB are not among obligatory organizational duties but are exhibited by employees who voluntarily go beyond formal duties to benefit the organization (Janssen, 2000; Organ, 1988). It's important to find out how to encourage extra-role behaviors via techniques other than the reward system as they are voluntary and not motivated by a payment or reward system.

Self Determination Theory (SDT) separates motivators of an action into two dimensions: intrinsic (internal) and extrinsic (external) (Deci & Ryan, 2000). Intrinsically motivated behaviors are those we enjoy doing, but extrinsically motivated actions are encouraged by externally appealing outcomes like rewards. Since extra-role behaviors are voluntary and not necessarily rewarded by external factors (Organ, 1988), it is important for organizations to be able to identify intrinsic motivators.

Prior research (e.g., Janssen, 2000; Khan et al., 2020; Zhou et al., 2020) has concentrated on extrinsic factors that could promote OCB and IWB, while intrinsic variables have not gotten enough focus. In today's stressful business life, people need to be able to motivate themselves internally, reduce their stress, and manage their emotions and behaviors. Under challenging and stressful conditions, mindfulness as an intrinsic and inner factor has a prominent role because it acts as a buffer to protect people from the damaging effects of stressful experiences, promotes well-being, and encourages positive behaviors (Hülshager et al., 2013).

Brown and Ryan (2003) define mindfulness as a nonjudgmental awareness of what is going on internally and externally in the current moment. Mindfulness improves employees' performance on the job (Dane & Brummel, 2014) and has been linked to various positive job outcomes such as improved job performance, prosocial behavior, creativity, and innovation (Cheung et al., 2020; Hafenbrack et al., 2020; Reb et al., 2015; X. Wang et al., 2021). Studies found that mindfulness increases the sense of empathy and satisfaction at work (Chen et al., 2020; Hülshager et al., 2013). Mindful employees have less stress at work and experience fewer levels of emotional exhaustion and burnout (Anama-Green, 2020; Hugh-Jones et al., 2018; Hülshager et

al., 2013). Previous research has found that mindfulness reduces employee aggressive conduct and intentions to leave (Dane & Brummel, 2014; Reb et al., 2015).

There is a growing interest in understanding how mindfulness may be related to extra-role behaviors (Reb et al., 2015). On the one hand, due to their higher levels of empathy, focus, and attention, mindful employees may be more adept at recognizing when their coworkers need help. On the other hand, they can mindfully anticipate the responsibilities, costs, and difficulties that extra-role behaviors may bring for them (Glomb et al., 2011). Therefore, there must be another mediating factor that helps employees overcome their worries based on their conscious predictions and mediates the positive effect of being mindful of the display of extra-role behaviors. Hence the mechanism by which mindfulness affects extra-role behaviors needs investigation. To fill this gap, our study introduces employee eudaimonic well-being that goes beyond hedonic well-being, pleasure attainment, or prevention of pain but relates to the full functioning of the person including their search for meaning and self-realization (Di Fabio & Palazzeschi, 2015). We believe that employee eudaimonic well-being serves as the mediator of the relationship between mindfulness with OCB and innovative behaviors.

1.2 Statement of Problem

In the spring of 2020, the new coronavirus (COVID-19) began to spread rapidly and soon became a worldwide crisis. Although the COVID-19 pandemic negatively affected all sectors, the education industry, as one of the most affected sectors, has attracted the intense attention of scholars. A survey of academics reveals that they have been experiencing higher levels of stress, anger, burnout, and workloads after the COVID-19 pandemic, which affects their mental health and work-life balance

negatively (Gewin, 2021). Since education is indispensable, universities began providing distance education and continued their services online. However, online education poses difficulties for students and faculty members. The students needed support from their instructors and universities more than before. Academics had to go beyond their normal duties to help their students and their universities (e.g., to reply to their students' questions on 7/24, help other colleagues who had difficulties with being online or with using the new software applications, to assist coworkers who have quarantine or health problems, etc.). The worldwide abnormal situation and the novel era of education increased the need for creativity and innovation among academics. In this case, the innovative behavior of academics and their ability to go beyond their official duties were significant both for the success of distance education during the pandemic period and for the students to adapt to the classroom again after the pandemic.

It is suggested that rivalry in higher education now takes place institutionally rather than only between individuals and nations, creating a multi-level kind of competition and turning universities into competitors (e.g., Musselin, 2018; Pucciarelli & Kaplan, 2016). Academics play a crucial role in universities because of their diverse contributions in a variety of fields. Their knowledge, research, mentoring, teaching, and other contributions have a significant impact on the success and general operation of universities. The innovative behavior of academics could play a critical role in gaining a competitive advantage. Innovative work behavior refers to intentionally generating novel ideas and methods and applying these within job roles to enhance the functioning of the organization. According to a systematic literature review by Supe

et al. (2018), innovation and innovation-driven teaching processes have great importance in the competitiveness and success of higher education institutions.

Increasing responsibilities, difficulties experienced in the online teaching process, stress due to the pandemic and uncertainties, challenging and heavy workloads, challenges in adapting to regular classes after the pandemic, and the economic crisis made it important for academics to be able to go beyond their duties, on the other hand, began to threaten their well-being (Birchinall et al., 2019; Ruijgrok-Lupton et al., 2018). Academics are a prominent part of education and an effective factor in the success of universities. Academics play a crucial role in universities because of their diverse contributions in a variety of fields. Their knowledge, research, mentoring, teaching, and other contributions have a significant impact on the success and general operation of universities. A university's mission is centered on its academic mission. The prestige and prosperity of the institution are directly impacted by the quality of the teaching, research, and scholarship. Academics of the highest quality attract funds, researchers, and students. Students who get effective instruction gain the knowledge and abilities necessary for their vocations while also participating in a stimulating learning environment. Research helps to improve knowledge, inspire innovation, and provide answers to society's problems. Research output, faculty qualifications, student performance, and rankings are frequently used as indicators of an institution's academic success. With these realizations, it is important to consider how it is possible to improve academics' OCB, IWB, and well-being.

In a study has been conducted with nuclear power plant workers it was found that mindfulness is beneficial to improve job performance and safety performance in such jobs which are associated with high task complexity (Zhang et al., 2013; Zhang & Wu,

2014). In another study, Dane and Brummel (2014) found that mindfulness enhances performance in workplaces that need dynamic performance. In this study, we argue that mindfulness will enhance employee extra-role performances in dynamic and stressful working environments such as the pandemic.

1.3 Research Question

A research study is guided by a clear, specific, and brief research question. It outlines the particular area of a subject that the researcher wants to look into and offers a plan for how the study will be conducted. This study is designed to answer the following research questions in detail:

- Does mindfulness improve eudaimonic workplace well-being among academics?
- Does mindfulness encourage OCB among academics?
- Does mindfulness increase IWB among academics?
- Does eudaimonic workplace well-being improve OCB?
- Does eudaimonic workplace well-being encourage IWB?
- Does eudaimonic workplace well-being mediate the relationship between academic's mindfulness and their OCB?
- Does eudaimonic workplace well-being the mechanism that connects academic's mindfulness and their IWB?

1.4 Aims of the Study

The aims of a study offer a succinct summary of what the researcher hopes to accomplish with their research. This study aims to provide information on how eudaimonic well-being works as a mechanism that connects mindfulness with extra-role behaviors among academics in Northern Cyprus. We will provide information regarding each construct in detail also the relationships between constructs. We will

explore the effect of mindfulness on eudaimonic well-being, organizational citizenship behavior, and innovative work behavior. Also, we will check the effect of eudaimonic well-being, organizational citizenship behavior, and innovative work behavior. Then we will test to see whether eudaimonic well-being is playing the role of mediator. Also, we will provide suggestions on how to improve mindfulness and its positive outcomes.

1.5 Hypotheses of Thesis

A definite, testable, and concise assertion that suggests a connection between two or more variables in a research study is referred to as a research hypothesis. It is based on current ideas, observations, or prior knowledge and is an educated prediction or proposition about what you anticipate discovering in your investigation.

A research hypothesis is often expressed as a declarative sentence that implies a cause-and-effect relationship or a connection between two variables. By laying out the anticipated results directs the research process and provides the framework for creating experiments or gathering data. This study will test the following hypothesis:

H1: Mindfulness has a direct positive effect on OCB.

H2: Mindfulness has a direct positive effect on IWB.

H3: Higher levels of mindfulness will increase employees' levels of eudaimonic workplace well-being.

H4: Eudaimonic well-being has a direct positive effect on OCB.

H5: Eudaimonic well-being has a direct positive effect on IWB.

H6: Eudaimonic well-being mediates the positive relationship between mindfulness and OCB.

H7: Eudaimonic well-being mediates the positive relationship between mindfulness and IWB.

1.6 Methodology of Thesis

The method used by a researcher to address the research questions or study objectives is referred to as the methodology of a thesis. It describes the approaches, procedures, equipment, and techniques utilized in data collection and analysis as well as the reasoning behind their choice. Deductive reasoning, a technique for assessing theories, is used to present and evaluate the conceptual model of this study. In deductive reasoning, a confirmed theory is tested to see whether it fits a particular study (Graziano & Raulin, 1993). We used judgmental sampling in order to find the target group of the study. This method is a nonprobability method that includes respondents who could represent the study's interest in the best way. We considered academics in Northern Cyprus as our study sample. In the last 20 years, Northern Cyprus has rapidly emerged as a higher education destination with more than 100,000 international students and academics, comprising more than one-fourth of its total residents (Sözcü, 2021; YÖBİS, 2021). We believe academics in Northern Cyprus will provide the needed information in order to complete our study. We used measurements designed by other scholars to measure our variables. Since the legal language of Northern Cyprus is Turkish surveys were first designed in English then it has been translated to Turkish using the back-translation method. We used an online survey link and sent it to the email address of academics to invite them to our study. Frequency analysis is used to present demographic information regarding respondent profiles. The study model was tested using PLS-SEM. We reported the evidence of consistency, reliability, and validity to test the structural model and hypothesis.

1.7 Contribution of Thesis

The unique and original ideas, knowledge, or advancements that research adds to the academic or practical topic that has been studied are referred to as the contributions of

a study. This study has several contributions. The present research has explored the effect of mindfulness on the OCB and IWB of academics via the mediating role of eudaimonic well-being. Most of the previous studies neglected the intrinsic determinants of OCB and IWB and focused on extrinsic motivators. This study addressed this gap and considered mindfulness as a trait and inner factor to enhance extra-role behaviors. Also, by considering eudaimonic well-being as a mediator this study shed light on the obscure mechanism by which mindfulness encourages employee's extra-role behaviors. We found that high levels of mindfulness could positively and directly affect employees' OCB. Additionally, our findings underpinned that mindfulness enhances employees' OCB and IWB through increased eudaimonic well-being. High levels of mindfulness improve employees' eudaimonic well-being, which in turn results in OCB and IWB. This study considered SDT as a theoretical anchor of this empirical study and emphasized the explanatory power of this theory in explaining relationships in mindfulness-related studies. Considering the prominent role of academics in universities' success, this study comes with practical implications for higher education managers to improve the mindfulness level of their employees as well.

Chapter 2

LITERATURE REVIEW

The study constructs of mindfulness, OCB, IWB, and eudaimonic workplace well-being will be reviewed in this chapter along with definitions and prior research findings.

2.1 Mindfulness

“Live in the present” must be one of the most common pieces of advice we hear these days. Mindfulness is rooted in Buddhism and comes from the word “sati” which means “awareness” and “to remember” (Bodhi, 2013). Despite its roots, mindfulness is not a religious concept, and its popularity is not limited to Eastern countries and has become popular all over the world (Glomb et al., 2011). Mindfulness is about an inner state of awareness and consciousness, accepting everything as it is in the moment and not judging or ruminating (Brown & Ryan, 2003). Awareness is compromised if individuals do not consciously pay attention to their behavior or act automatically and compulsively (Deci & Ryan, 1980). Simply, mindfulness is accepting and focusing on everything as it is in the moment, and not bothering yourself by judging the situation or thing. Mindfulness reduces pessimism and the desire to talk about negative things rather than positive ones (Kiken & Shook, 2011). In a conscious state, individuals are less likely to resent or internalize events that surround or happen to them. People who take everything personally tend to interpret events as a reflection or criticism of who they are. However, people can overcome this tendency by accepting events as they are happening and concentrating on the here and now (Brown & Ryan, 2003). Mindfulness

also improves individuals' capacity for self-regulation (e.g., Glomb et al., 2011). Mindfulness is a multifaceted construct and consists of various components and skills, including the capacity to notice and pay attention to different stimuli, full awareness, and attention to the moment (Grossman, 2008). Mindfulness can be contrasted to the situation where people are busy and distracted, hooked on autopilot, and not aware of the present moment (Brown & Ryan, 2003). In a mindful state, individuals openly and calmly pay attention to current events and ongoing mental content without thinking or evaluating mental events that have occurred former or may occur in the future (Grossman, 2008).

Studies showed that mindfulness skills are not static and could be improved with meditation and practice (Grossman, 2008; Kabat-Zinn, 1982). Focused attention and open-monitoring meditations are among the regularly practiced meditation techniques (Lutz et al., 2008). By doing focused attention, mediators try to focus their attention on voluntarily chosen specific objects (it could be a specific part of their body, eating, or breathing). In the open-monitoring technique, mediators observe their physical sensations, emotional states, opinions, and thoughts without judgment and become non-reactive aware of automatic or involuntary cognitive or affective interpretations regarding their experience. Meditation results in a variety of skills such as observation, acting with awareness, description, and accepting without judgment (Kabat-Zinn, 1982). Since psychotherapists and medical professionals began using mindfulness meditation as a therapeutic technique, there has been an increase in the public's interest in it. The concepts of Mindfulness-Based Cognitive Theory (MBCT; Segal et al., 2018) and Mindfulness-Based Stress Reduction (MBSR; Kabat-Zinn, 1982) are among the most important mindfulness-based interventions. The positive effects of

interventions are not limited to reducing symptoms in clinical cases however mindfulness-based interventions promote well-being in non-clinical cases as well. Brown and Ryan (2003) note that numerous studies have considered how mindfulness training improves well-being outcomes, but few studies have addressed mindfulness as a naturally occurring trait regardless of training. In another study, Hülshager and his colleagues noted that mindfulness is an inner factor however it is possible to improve an individual's mindfulness by training (2013).

Mindfulness is not a vague or mystical concept and is capable of being reliably and legitimately measured. It can also be related to a variety of individual and company-level results and can be triggered through both meditative and non-meditative activities (Sutcliffe et al., 2016). Although there is no single, accepted definition of individual-level mindfulness, there has been development in this area. Indeed, concepts of individual mindfulness are more convergent than disparate throughout organizational psychology and organizational behavior (Sutcliffe et al., 2016). According to the cross-level review done by Sutcliffe et al. (2016) about mindfulness in the organization, the majority of researchers working on mindfulness agree that it is about being in the moment and focusing on the moment. In particular, open or attentive awareness and attention, which may manifest in a more frequent or continuous consciousness of ongoing events and experiences, have been regarded as a basic characteristic of mindfulness (Martin, 1997). This dissertation on mindfulness deals with mindfulness in the workplace and its positive outcomes. Workplace mindfulness is rooted in traditional mindfulness training however it has been customized in order to address particular job-related challenges and workplace demands. In the context of

work, mindfulness can be considered as keeping full awareness and attention on the present moment and the job that is going on.

According to Brown et al. (2007), mindfulness consists of a variety of traits, practices, and processes with the common purpose of being in the current moment with open-minded and nonjudgmental awareness. In an organizational context, mindfulness is operationalized as intervention, state, trait, and practice (Good et al., 2016). State mindfulness is related to consciousness regarding the present and it can be considered a temporary state however trait mindfulness is related to the stable ability of the mindfulness process. Accordingly, state mindfulness can be considered as a within-person variation which means that the same person can experience various levels of mindfulness in different moments on the other hand trait mindfulness is about the between-person variation of mindfulness which means that the ability of mindfulness varies among individuals (Brown & Ryan, 2003). The mindfulness capacity of individuals and their propensity and desires toward being mindful also may vary among them. Considering this, Brown and Ryan (2003) developed the Mindful Attention Awareness Scale (MAAS) in their study to measure individual differences in the rate of mindfulness. MAAS emphasizes on the existence or absence of awareness and attention toward present events rather than other associated characteristics with mindfulness such as trust, empathy, and acceptance, and is also designed as a self-report measure to assess trait and state mindfulness of untrained respondents.

Previous studies found that mindfulness improves employee-level outcomes such as work-life balance (Allen & Kiburz, 2012), task performance, OCB (Reb et al., 2015), work engagement (Leroy et al., 2013), work performance (Dane & Brummel, 2014),

job satisfaction (Hülshager et al., 2013), generating creative ideas (Baas et al., 2014), insight problem solving (Ostafin & Kassman, 2012), and compassionate behavior (Lim et al., 2015). Additionally, it has been discovered that trait mindfulness improves worker well-being across an array of professions and industries (e.g., Roche et al., 2014; Schultz et al., 2015).

2.2 Eudaimonic Workplace Well-being

Modern work life consumes a significant amount of individuals' life and it has a huge effect on their well-being which makes workplace well-being an attractive topic for scholars to investigate. The concept of well-being is about ideal psychological functioning and capability and has been considered from two main perspectives hedonic and eudaimonic (Ryan & Deci, 2001). Hedonic well-being is about having a good life and arises from one's appraisal of the pleasure in his/her life, it relies on maximizing happiness while minimizing pain (Diener, 2000; Ryan & Deci, 2001). Hedonic well-being accepts life as good in the condition of no pain and high pleasure. Eudaimonic well-being on the other hand arises when one's human growth, development, fulfillment, authentic, and positive relation needs are satisfied (Ryff & Singer, 2008). Its roots in eudaimonia which comes from ancient Greek philosophy and focuses on human flourishing. Eudaimonic well-being is more difficult to define than hedonic because expressing the idea of eudaimonia is not easy in the psychological language (Straume & Vittersø, 2012). Some authors contend that eudaimonic well-being is more valuable than hedonic well-being because it is deeper than just happiness and not every pleasure can improve eudaimonic well-being (Diener, 2000). In rough terms, we can say that eudaimonic well-being is concerned with the practice of virtues, which is a kind of acting towards a kind of universal wholeness and completeness or excellence with respect to our human nature (Straume

& Vittersø, 2012). Researchers claim that general well-being and workplace well-being are different constructs and they have different antecedents and outcomes so they should be conceptualized differently (Bowling et al., 2010). Bartels et al. (2019) defined eudaimonic well-being in the work context and developed items to measure it. Eudaimonic workplace well-being refers to the employee's subjective assessment of their ability to grow and perform optimally in the work environment and job role. In much of the well-being literature, scholars focused on hedonic well-being at work and eudaimonic well-being deserve additional attention. Eudaimonic well-being has been studied in the field of organizational psychology (Bailey et al., 2017). Previous studies found that job crafting (Tims et al., 2012), a supportive work environment (Bailey et al., 2017), and authentic leadership (Avolio & Gardner, 2005) are among the factors that improve employees' eudaimonic well-being at work. Bailey et al (2017) suggested job characteristics such as autonomy, opportunities for personal development, and task variety among predictors of eudaimonic well-being. Job satisfaction, work engagement, and organizational commitment are considered outcomes of eudaimonic well-being (Hakanen et al., 2006; Harter et al., 2002).

Eudaimonic well-being at the place of work consists of two main components intrapersonal and interpersonal which jointly reflect the growth and ideal functioning at work (Bartels et al., 2019). The interpersonal dimension deals with social interactions in the place of work which improves an employee's ability to reach personal development and flourishing (Diener et al., 2010). The intrapersonal dimension is about one's internal feelings regarding the meaningfulness and value at the place of work and his/her personal development as an employee. Employees,

especially young employees, view their work as more than only an income source and they expect their work to make sense of purpose and be important for society.

2.3 Organizational Citizenship Behavior

Since when Bateman and Organ (1983) introduced the term Organizational Citizenship Behavior (OCB) more than 30 various forms of it have been identified by scholars (Podsakoff et al., 2000). Organ (1988) is the first who define OCB and his definition is among the most accepted definitions of OCB among scholars. Organ (1988) considers OCB as prosocial, positive, and voluntary employee behavior that is not recognized by the formal duty and reward method but is desirable and encouraged as it can improve the functioning of a firm. According to Organ et al. (2005), ideas related to the emergence of OCB are based on employee satisfaction and productivity discussions in the 1930s which is called the “human relation” era. From the landscape of the satisfaction-performance arguments, Herzberg et al.’s (1959) two-factor theory has an important place. Herzberg and his colleagues believe that satisfaction with employees' basic individual needs motivates them to perform well. Later, there was a clash of ideas among researchers. While Vroom (1964) joined Herzberg, Triandis (1959) suggested a negative relationship between satisfaction and performance, and some other researchers such as Ewen (1964), Quinn and Kahn (1967) agreed with him (Ocampo et al., 2018). Because of these divergences and the failure of some studies to find a significant relationship between performance and job satisfaction, researchers focused on the link between job attitudes and employees' willingness to do things for their colleagues outside of their formal responsibilities. Managers claimed that employees with good morale were ready and willing to put in the extra effort and do more than is required of them in a job role, the 1960s led to the emergence of the OCB (Ocampo et al., 2018). In this period researchers tried to classify employee behaviors

and attitudes and to understand the reason and motivator behind them. Katz (1964) considered employees' voluntary behaviors which exceed their role requirements as innovative and spontaneous behaviors. These spontaneous and extra-role behaviors become popular among academics and practitioners because they contribute to the effectiveness of the organization (Katz & Kahn, 1978). In 1977 Organ suggested the name of OCB for these types of behavior and in 1988 he defined it as “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization” (p.4). Organ identified 5 dimensions associated with OCB: “altruism, conscientiousness, courtesy, civic virtue, and sportsmanship”.

Altruism is about prosocial behavior that is voluntary and aims to benefit coworkers (Organ, 1988). Conscientiousness is about being hard working and dedicated to the job even when it exceeds formal job roles. Courtesy is about taking steps and taking action to prevent problems and their potential future effects (Organ, 1988). Civic virtue refers to the constructive contribution of workers in an organization's management and administrative jobs. Sportsmanship is defined as tolerating the possible problems and irritations that can be considered an unavoidable part of every organization (Organ, 1988). After the introduction of five dimensions by Organ, other researchers also introduced dimensions related to OCB whether similar to Organ's or not. Williams and Anderson (1991) categorized OCB based on its target party as OCB toward individuals (OCBI) and OCB toward the organization (OCBO). Altruism and courtesy can be considered as a part of OCBI, civic virtue, sportsmanship, and conscientiousness as a part of OCBO (Vandyne et al., 1995).

According to a historical review, various antecedents were considered for OCB during the years such as job satisfaction, job embeddedness, employee engagement, organizational commitment, human resource practices, self-efficacy, transformational leadership, self-serving motives, and culture (Ocampo et al., 2018). In this study, we considered mindfulness as a predictor of OCB.

2.4 Innovative Work Behavior

Innovation comes from the Latin word *innovates* which means introducing something novel or making a change in an existing thing. Innovative ideas are important for the success of every organization (AlEssa & Durugbo, 2022). Intense competition and global crisis forces organizations to seek IWB more than before. Organizations consider their employees as intangible assets since they can display IWB. Janssen (2000) provided the most common definition related to IWB as intentionally generating novel ideas and methods and applying these within job roles, a group, or an organization to enhance the functioning of the organization. Janssen defined IWB based on West & Farr's (1989) study related to innovation at work. Scott and Bruce (1994) defined IWB as the creation of helpful and valuable ideas, goods, services, or procedures that result from identifying a problem and falling out of a possible solution. Kanter (1988) defined IWB as a nonroutine and multifaceted behavior of employees in which they try to create novel ideas and avoid traditional ways of thinking. Creativity is an important stage of IWB; however, it is not enough by itself; application and promotion of those creative ideas are needed to exhibit IWB (Janssen, 2000). IWB is considered as a complex behavior that has three stages: generation, promotion, and realization of the idea (Scott & Bruce, 1994). These stages occur sequentially in a complete process however at any stage individuals may engage in any one or more of these various behaviors at any time (Scott & Bruce, 1994). IWB is a type of extra-role

behavior and similar to other extra-role behaviors it is discretionary and not rewarded directly by formal payment or salary system (Katz, 1964; Organ, 1988).

In the first stage, innovation starts with understanding the work-related problems, clashes, gaps, and emerging trends which results in novel idea generation (Drucker, 1985). After the generation of an idea, individuals need to promote the generated idea by finding sponsors and backers or forming a coalition of supporters. The last stage is the application of the idea or its realization by a model which can be applied within a job role, a group, or the entire organization (Kanter, 1988). Janssen (2000) concludes that IWB consists of three stages as the generation, promotion, and realization of an innovative idea.

According to previous studies, HRM practices such as training and development, job security, task composition, feedback, and giving authority are among the popular predictors of IWB (Bos-Nehles et al., 2017). Various leadership styles such as authentic leadership (Purwanto et al., 2021), empowering leadership (Rao Jada et al., 2019), transformational leadership (Li et al., 2019), entrepreneurial leadership (Akbari et al., 2021), inclusive leadership (Javed et al., 2019), servant leadership (Khan et al., 2022) have been studied as the predictor of IWB in previous studies. Individual characteristics and trait factors got less attention. According to Siregar et al. (2019), there are several individual aspects that contribute to IWB, including motivation, self-efficacy, competency, and commitment. In this study, we considered the effect of being mindful on IWB.

Chapter 3

HYPOTHESIS DEVELOPMENT

This chapter will give brief information related to the theory that the study relies on and will explain the relationship between constructs also how these relationships make sense based on previous studies and theories.

3.1 Theoretical Framework

3.1.1 Self-Determination Theory (SDT)

Deci and Ryan established the psychological framework known as Self-Determination Theory (SDT) in the 1980s which focuses on human motivation and behavior. It attempts to discover what motivates people to pursue and partake in diverse activities. SDT suggests that individuals have innate psychological needs which affect their motivation and well-being. SDT argues that when an individual's need for autonomy, relatedness, and competence are met, one tends to be intrinsically motivated, feels better, is satisfied, and will experience higher levels of well-being (Roche & Haar, 2013; Ryan & Deci, 2000).

Autonomy is about having the right to choose, decide, and the availability of alternatives. Individuals who feel that their actions are motivated by their own principles and interests are said to have a feeling of autonomy. Relatedness is about individuals' needs to receive help and support from their peers and be part of a group with mutual values. Competence is related to the capacity of individuals to use their abilities and knowledge to fulfill challenging tasks and feel successful (Deci & Ryan,

2000). According to SDT, when these psychological needs are met, people are more likely to experience intrinsic motivation, which is driven by personal interest and joy. SDT emphasizes human motivation and the importance of intrinsic motivation, which refers to the inherent satisfaction that one gets from performing a task, and has a crucial place in the SDT literature (Ryan et al., 2021).

SDT separates the motivation behind an action into intrinsic and extrinsic dimensions (Deci & Ryan, 2000). Intrinsically motivated behaviors are those that we enjoy doing, but extrinsically motivated actions are those that are encouraged by externally appealing outcomes like rewards. Intrinsic motivation is about doing a job because of the pleasure and enjoyment that we feel by doing that activity whereas external motivation refers to the motivation of pursuing a reward (such as money, prestige, or promotion) or escaping punishment. There are often external factors involved in motivating jobs that are not inherently enjoyable. An interesting activity has the potential to promote autonomous regulation because it is undertaken for its own reason, for the pleasure and interest it brings (Manganelli et al., 2018).

Researchers have focused on extrinsic incentives like leadership style and rewards that increase autonomous motivation, but when considering SDT, internal factors should not be ignored because it is a theory of self-regulation (Ryan et al., 2021). Since extra-role behaviors are voluntary and not necessarily rewarded by external factors (Organ, 1988), intrinsic motivations are important for organizations. According to Ryan et al. (2021), mindfulness is arguably one of the internal process and intrinsic motivation topics that is most frequently emphasized in SDT. Mindfulness leads to behaviors compatible with individual motivation and well-being by providing a full understanding of what is happening at the moment (Brown & Ryan, 2003).

Nonjudgmental awareness of mindful individuals about present events is well-matched with intrinsically motivated behaviors (Brown & Ryan, 2003) and helps them to be less stressed and more satisfied with what they are doing (Hülshager et al., 2013). This convenience, relaxation, and satisfaction can increase employees' intrinsic motivation and their autonomy as the core complements of SDT (Brown & Ryan, 2003; Deci & Ryan, 2000). Autonomous motivated individuals are more adaptable and likely to cope with changes, to display their in-role job requirements also extra-role, proactive, and innovative behaviors (Devloo et al., 2015).

Mindful individuals could better understand what is valuable and behave in alignment of their interests, goals, and values, hence their intentions are well predictors of their actions (Brown & Ryan, 2003). Mindfulness enhances the employee's ability to be more aware of their own intrinsic goal attainment. When an employee is willingly helping colleagues due to their own sense of goodwill instead of being assigned this task by their organization, they will experience higher levels of autonomy. Similarly, when the employee can assess and appreciate their own positive impact on their organization and the tasks they are performing, they will experience higher levels of competence. Furthermore, when an employee feels a connection to their colleagues through the support that they are providing to them, this will enhance their levels of relatedness. Thus, the mindful employee is more likely to be aware and conscious of their own autonomy, competence, and relatedness which results in higher levels of intrinsic motivation and eudaimonic well-being in their organization.

3.2 Hypothesis Development

3.2.1 Effect of Mindfulness on Organizational Citizenship Behavior and Innovative Work Behavior

Mindfulness, as an inner state of awareness and consciousness, is accepting everything as it is in the moment and not judging or ruminating (Brown & Ryan, 2003). Previous studies found that mindfulness could affect individuals' connections with others, keep them away from presumed bias towards self-concerns (Good et al., 2016), and increases their helping and prosocial behaviors (Hafenbrack et al., 2020). Mindfulness increases focus at work and on task (Hafenbrack & Vohs, 2018), focused employees can find ways to help others and behave prosaically (Hafenbrack et al., 2020). The prosocial orientation, which includes actions like helping others and being considerate of colleagues' needs, has been linked to mindfulness practice. People who practice mindfulness often have a better sense of empathy and engage in actions that foster a productive workplace (Hülshager et al., 2013). Empathy, emotional intelligence, and improved interpersonal skills are all associated with mindfulness. These traits enable people to develop enduring relationships with coworkers and engage in constructive social interactions, which promotes OCB. OCB is prosocial, and voluntary employee behavior that is desirable and encouraged as it can improve the functioning of a firm (Organ, 1988). A positive association between mindfulness and OCB was stated by Reb et al. (2015). Mindfulness also increases the sense of empathy (Chen et al., 2020; Glomb et al., 2011), which could lead to a higher OCB. Asthana (2021) found that mindfulness improves OCB among MBA students. In another study, it has been found that green mindfulness improves green OCB (Chen et al., 2023).

IWB refers to intentionally generating novel ideas and methods and applying these within job roles to enhance the functioning of the organization (Janssen, 2000). Creativity is an important stage of IWB, however, it is not enough by itself; application and promotion of those creative ideas are needed to exhibit IWB (Janssen, 2000). Challenging and critical periods require innovation and the prominent role of innovation and creativity in crisis management and the sustainability of organizations stated by Hölzle et al. (2020). The COVID-19 pandemic and the inclusion of myriad e-applications and information technology tools in education increased the need for IWB (Khan et al., 2020). Therefore, it is essential to understand which variables may contribute to the emergence of these IWBs. Agnoli et al. (2018) discovered a favorable association between employees' mindfulness and their level of creativity as a vital aspect of innovation (Cheung et al., 2020; X. Wang et al., 2021; Y. Wang et al., 2021). Khan and Abbas (2022) considered the role of mindfulness on creative performance. Scholars concentrated on how mindfulness affected creativity as the initial step of IWB, but they ignored how mindfulness affected actual IWB. In a research, Tang et al. (2021) studied the role of the perceived impact of COVID-19 on employees' creative process engagement. Employees' IWB is also an important variable to consider during pandemics. There is a need to consider the effect of mindfulness on IWB, especially during a crisis. Mulligan et al. (2021) considered the role of mindfulness in inspiring innovation. By lowering fear and anxiety related to uncertainty, mindfulness encourages a balanced attitude to take risks. IWB requires experimentation, trying new things, and taking measured risks, all of which are more common in mindful people (Reb et al., 2015). An open and receptive mindset that encourages people to consider other options and viewpoints is linked to mindfulness. Innovative ideas and methods are more likely to be embraced by mindful people,

which leads to increased levels of IWB (Dane, 2011). The practice of mindfulness can improve cognitive flexibility, or the capacity to shift between several points of view and produce various ideas. This adaptability enables people to think creatively and develop original solutions to issues (Dane & Brummel, 2014).

The Self-Determination Theory (SDT) conceptual framework can be used to understand the relationship between mindfulness and extra-role behaviors. SDT is a well-known theory of motivation that places an emphasis on the function of autonomy, psychological needs fulfillment, and intrinsic motivation in guiding human behavior. From an SDT perspective, Roche and Haar (2013) argue that there will be a positive relationship between mindfulness, and OCB. They suggest that the SDT needs will be facilitated by mindfulness and will enhance OCB. In another study, Z. Wang et al. (2020) considered employee IWB from the self-determination perspective. According to the SDT perspective, individuals with higher levels of self-determination engage in creative ideas more than those with lower levels (Ryan & Deci, 2000). Mindfulness increases employee intrinsic motivation and their autonomy as the core complements of SDT (Brown & Ryan, 2003; Ryan & Deci, 2000).

The relationship between mindfulness and extra-role behaviors could be explained by SDT from various aspects. By promoting self-awareness and a non-judgmental attitude toward one's thoughts and feelings, mindfulness encourages autonomy. Employees may feel more free to make decisions and take initiative as a result. Autonomy- choose to engage in discretionary behaviors on their own.

Agreeing with SDT, we argue that mindfulness improves individual intrinsic motivation, and consequently, employees will exhibit OCB and IWB. Thus, we hypothesize the following:

H1: Mindfulness has a direct positive effect on OCB.

H2: Mindfulness has a direct positive effect on IWB.

3.2.2 Effect of Mindfulness on Eudaimonic Workplace Well-being

Scholars classify well-being as hedonic and eudaimonic (Ryan & Deci, 2001). Hedonic well-being is about having a good life and arises from one's appraisal of the pleasure in his/her life, it relies on maximizing happiness while minimizing pain (Diener, 2000; Ryan & Deci, 2001). Eudaimonic well-being on the other hand arises when one's human growth, development, fulfillment, authentic, and positive relation needs are satisfied (Ryff & Singer, 2008). Some authors contend that eudaimonic well-being is more valuable than hedonic well-being because it is deeper than just happiness and not every pleasure can improve eudaimonic well-being (Diener, 2000). Bartels et al. (2019) defined eudaimonic well-being in the work context and developed items to measure it. Eudaimonic workplace well-being refers to the employee's subjective assessment of their ability to grow and perform optimally in the work environment and job role. In much of the well-being literature, scholars focused on the hedonic well-being at work and neglected the eudaimonic. It is essential to consider eudaimonic well-being in the work context since it could predict several employee behaviors (Bartels et al., 2019). The effect of mindfulness on psychological well-being has received considerable attention. Researchers discovered a link between mindfulness and eudaimonic well-being (Iani et al., 2017) as well as the psychological well-being of employees (McKay & Walker, 2021; Schultz et al., 2015). A recent study discovered that fear of COVID-19 endangers employees' well-being by increasing

emotional exhaustion due to increased perceived job insecurity, although mindfulness could mitigate the positive association between fear of COVID-19 and perceived job instability (Chen & Eyoun, 2021). Despite the important role of mindfulness in individuals' well-being, no study considered the impact of mindfulness on eudaimonic workplace well-being. Hülshager et al. (2013) studied the benefits of mindfulness in the workplace and stated that nonjudgmental views of mindful individuals help them to notice stressful and challenging conditions more objectively and move away from bias and attaching a dramatic assessment to the event. Mindfulness enables people to respond to challenges more effectively (Dane, 2011). It is sensible to consider that mindfulness buffers the negative effects of the pandemic and a challenging work environment hence it promotes eudaimonic well-being. According to SDT, mindful individuals have higher intrinsic motivation (Brown & Ryan, 2003), which in turn increases their well-being (Ryan & Deci, 2000). Furthermore, the ability of mindful individuals to focus on the present moment without the anxiety of how their work will be judged can help them to enjoy working on their tasks and gain an intrinsic satisfaction by performing these tasks (Chang et al., 2015). Subsequently, mindfulness increases the awareness of gaining mastery of skills which in turn strengthens the feelings of competence. In addition to higher levels of competence, mindful academics will be able to find meaning in what they do and see their role beyond merely a job, perceiving it as a calling that could increase their eudaimonic well-being. Individuals with high mindfulness can move beyond a self-centered state and see the integration between their work and the outside world, thus, appreciating the contribution of their work to others (Chang et al., 2015). Accordingly, we argue the following:

H3: Higher levels of mindfulness will increase employees' levels of eudaimonic workplace well-being.

3.2.3 Eudaimonic Workplace Well-being as a Mediator

We have not been able to find studies that have used the newly developed construct of eudaimonic workplace well-being as a mediator. Eudaimonic well-being increases employee creativity (Bartels et al., 2019). Additionally, Bartels et al. observed a positive association between overall well-being and OCB (2019). We expect eudaimonic well-being to play an intrinsic motivator role and encourage employees to exhibit IWB and OCB. We argue that in line with SDT, mindfulness clarifies the individual's perception of their autonomy, the meaning of their efforts, and their personal growth, thus, as a result, it leads to increased eudaimonic well-being. Based on Bartels et al.'s (2019) findings on OCB and creativity, we also argue that eudaimonic well-being will be related to OCB and IWB.

Eudaimonic well-being is frequently linked to intrinsic motivation, or engaging in an activity for its own sake rather than seeking out rewards from others. Higher eudaimonic well-being among employees may increase their intrinsic motivation to engage in OCBs because they view these actions to be personally meaningful and consistent with their beliefs. A distinct feeling of purpose and meaning in life is associated with eudaimonic well-being. Employees who believe their work has a higher purpose are more inclined to act in ways that benefit their coworkers and the company, including helping out or going above and beyond. Focusing on long-term objectives and values is frequently linked to eudaimonic well-being. Because they believe that these actions will benefit the organization's and its members' long-term prosperity and well-being, employees with higher eudaimonic well-being may engage in OCBs.

Higher degrees of eudaimonic well-being are associated with increased intrinsic motivation and involvement in one's work. They are more likely to discover a greater sense of meaning in their work, which may inspire them to think creatively and offer novel solutions and innovative ideas. Autonomy and initiative are frequently linked to eudaimonic well-being. Employees who feel empowered and strongly connected to their work are more inclined to take chances and come up with novel solutions to problems they face. Personal development and growth are important to eudaimonic well-being. Employees with greater levels of eudaimonic well-being are more inclined to look for educational opportunities, gain new skills, and experiment with fresh ideas, all of which support IWB.

In a recent study, Asthana (2021) considered resilience as a mediating mechanism that connects the mindfulness of MBA students to their OCB. Furthermore, it is reasonable to expect that eudaimonic well-being will facilitate the relationship between mindfulness, IWB, and OCB. Based on the Trait Activation Theory (TAT; Tett & Guterman, 2000) we know a trait such as mindfulness will be activated when the conditions are supportive of that trait and subsequently will result in behavioral outcomes such as IWB and OCB. TAT argues that situational factors (eudaimonic well-being) are related to a trait (mindfulness) and can mediate the relationship between that trait and behavioral responses (Tett & Guterman, 2000). Thus, we contend that the link between mindfulness and IWB and OCB is mediated by eudaimonic well-being:

H4: Eudaimonic well-being has a direct positive effect on OCB.

H5: Eudaimonic well-being has a direct positive effect on IWB.

H6: Eudaimonic well-being mediates the positive relationship between mindfulness and OCB.

H7: Eudaimonic well-being mediates the positive relationship between mindfulness and IWB.

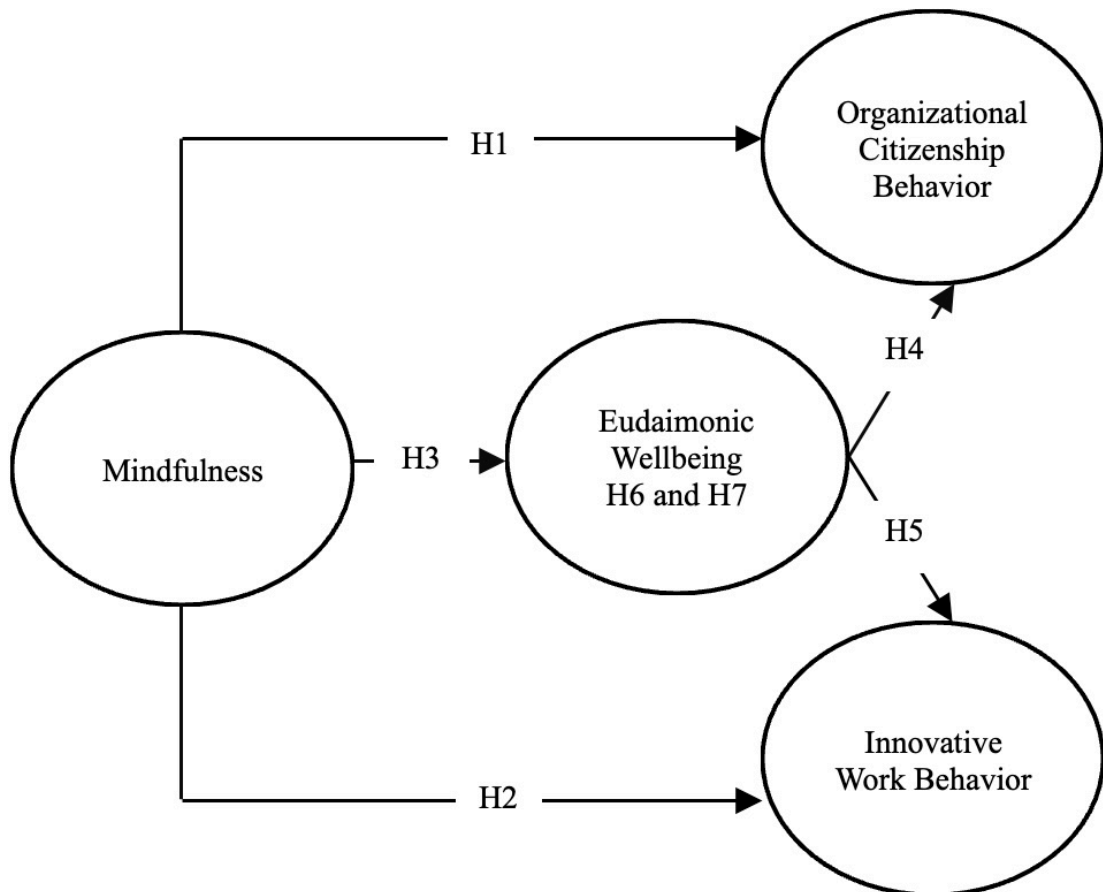


Figure 1: Hypothesized Model and Proposed Relationships

Chapter 4

METHODOLOGY

This section of the thesis delivers information about the method used in this study. The term "methodology" describes how a researcher actually goes about discovering what they think can be known. This chapter includes research questions and the design of the study to answer our research questions. The sample and the method used to collect the data are also covered in this chapter.

4.1 Research Design

4.1.1 Research Objectives and Questions

There are three main types of research objectives namely exploratory, descriptive, and explanatory research. Exploratory research is used when the researcher has new insights and tries to consider the phenomena in a different light. It is used usually when there is not enough information and studies related to a new concept and phenomenon or the concept is in its new stage. Descriptive studies aim to obtain information regarding the existing state of a phenomenon and try to provide an accurate summary and information related to a situation, events, environment, or people. Explanatory studies tend to find the reason behind the occurrence of specific phenomena and explain the event or situation as a casual relationship. Explanatory studies are useful to test and extend theories and are relevant to the quantitative method (Rahi, 2017).

This study is designed to answer the following research questions:

- A) Does mindfulness improve eudaimonic workplace well-being among academics?
- B) Does mindfulness encourage OCB among academics?
- C) Does mindfulness increase IWB among academics?
- D) Does eudaimonic workplace well-being improve OCB?
- E) Does eudaimonic workplace well-being encourage IWB?
- F) Does eudaimonic workplace well-being mediate the relationship between academics' mindfulness and their OCB?
- G) Do eudaimonic workplace well-being the mechanism that connects academics' mindfulness and their IWB?

4.1.2 Epistemology and Ontology

The research philosophy provides the basis for adopting appropriate strategies and methods for conducting research, which is why it is crucial to understand the wide variety of philosophical assumptions and research paradigms (or traditions) before proceeding with the research (Greener, 2008). A paradigm is a series of fundamental worldviews or metaphysical systems that determine the nature of the universe and its relationships (Guba & Lincoln, 1994). Ontological assumptions result in epistemological assumptions then epistemological assumptions lead to human nature assumptions. Ontology is related to the form and nature of “reality” which means that ontology is about how things work and how they are (Guba & Lincoln, 1994). Hence the different ontological standpoints reflect different perceptions regarding the nature and characteristics of reality. The two main ontological debates are whether the nature of reality can either be regarded as objective entities with a reality outside of social actors (referring to objectivism) or whether reality can be regarded as social constructs

constructed from the perceptions and actions of individuals (referring to subjectivism) (Saunders et al., 2003).

Science is the process of transforming doxa to episteme which means changing what is believed to what is known. Epistemology considers whether knowledge is soft, subjective, and derived from specific individual experience, or whether it is hard, genuine, and in a general form. A simple epistemological question is “What is the nature of the relationship between the knower or would-be knower and what can be known?” (Guba & Lincoln, 1994, p. 108). Various research philosophies are used for this aim however positivism and interpretivism are among the most popular ones. Positivism is based on objective ontological assumption and interpretivism is based on subjective ontological assumption. The findings of positivist studies are universal, generalizable, and realistic however interpretative studies' findings are influenced by the authors' self-interest. Relativism says that realities are multiple, so interpretations of those realities are multiple as well (Andrews, 2012). Facts are there, and there is no human creation but they are human interpretations based on the perspective that different eyes are looking at the same thing. Positivism accepts realities as being stable and can be defined from an objective landscape (Levin, 1991). Positivism believes that phenomena should be isolated and it should be possible to repeat observations should be repeatable.

The positivist paradigm supporters believe knowledge should be obtained through experiment or observation. Positivism is also known as empirical, quantitative scientific, and post-positive (Rahi, 2017). The positivist paradigm forms the basis of quantitative methodology then its realist/objectivist ontology and empiricist epistemology needs an impartial or independent research methodology that places a

focus on obtaining data and testing hypotheses related to broad causal explanations (Sarantakos, 2017). Validity and reliability have an important place in positivism.

Contrarily, interpretivism, and constructionist ontology are the basis of qualitative methods. By observing the people and interactions of a culture, participating in activities, conducting interviews with important individuals, collecting life histories, creating case studies, and analyzing existing documents or other cultural artifacts, researchers who use qualitative methodology become fully immersed in that culture (Antwi & Hamza, 2015). Constructivists believe that because reality has many facets, it cannot be broken up or analyzed in a lab, but only as a cohesive whole in its natural environment (Antwi & Hamza, 2015). The qualitative method is useful when a researcher aims to observe and interpret a special environment in order to develop a theory (Rahi, 2017).

In conclusion, the positivist method is a philosophical and methodological viewpoint highlighting the value of scientific rigor, empirical evidence, and objectively examining observed events. Positivism emphasizes the value of empirical data, rigorous science, and the unbiased examination of observable events. Since we are doing a survey-based quantitative study in social science to test our hypothesis, this dissertation is close to positivist epistemology and objective ontology.

4.1.3 Deductive and Inductive Reasoning

Deductive and inductive are two basic types of scientific reasoning. Inductive reasoning tries to combine explanation and observation to create a rule and theory which means it comes from specific to general (Mantere & Ketokivi, 2013). In deductive reasoning, the researcher takes theories then tries to develop hypotheses based on theories then collects data and makes observations to support or reject

hypotheses (Mantere & Ketokivi, 2013). Deductive reasoning begins with an established theory and then uses an empirical study to examine whether the theory fits a particular case which is considered a theory-testing method (Graziano & Raulin, 1993). In deduction, the conclusion is made by testing the theory which means it comes from general to specific. In theory testing studies, hypotheses are developed using prior theoretical backgrounds and literature then developed hypotheses will be tested using data collection during the study to support or reject what we have claimed in the beginning.

In this research, we build our hypothesis according to the findings of previous studies and SDT. We considered a well-established theory to develop our hypothesis and to test it using the data collected. Accordingly, this study is based on deductive reasoning.

4.2 Sample and Procedure

Sampling is the procedure to select a small segment from the population of the study. There are two main techniques of sampling non-probability and probability methods. In the probability method, each unit of the population has an equal chance to be included in the sample however in the non-probability method the chance of each member of the population to be included in the sample is not known or confirmed. University academics in Northern Cyprus were selected as study respondents by using a purposive sampling method. According to Churchill and Iacobucci (2006), purposeful sampling, often referred to as judgmental sampling, is a non-probabilistic selection technique in which qualifying samples are nominated that most effectively represent the interest. Several reasons encouraged us to consider academics as our proper respondents. Education is an indispensable and vital industry that continued its service during the pandemic. In order to continue service, universities changed their

education style and started online teaching. Online education comes with numerous difficulties and extra duties for academicians which on one hand threaten their well-being and on the other hand make extra-role behaviors more important than before. Northern Cyprus is known as an educational island with multinational students and academicians. We identified 1634 academics through the websites of all the universities in North Cyprus. Due to the COVID-19 epidemic, we collected the data by using an online survey questionnaire and sent an email invitation to the academics to participate in our online survey and we received 255 responses after sending several reminders.

Northern Cyprus is a part of small island that is not recognized globally however located in a strategic location in the Eastern Mediterranean region and was established on 15 November 1983. This non-recognized area is self-declared and administrated by Turkish Cypriots. Since Northern Cyprus does not have any trade with other countries because of its non-recognition, it focuses on tourism and education (Katircioğlu, 2014). At the moment there are 23 universities recognized by YODAK (Higher Education Planning, Evaluation, Accreditation, and Coordination Council) namely: “Eastern Mediterranean University, Girne American University, Near East University, European University of Lefke, Cyprus International University, METU Northern Cyprus Campus, ITU-TRNC Education Research Campuses, Mediterranean Karpaz University, University of Kyrenia, Cyprus Science University, American University of Cyprus, Cyprus University of Health and Social Sciences, Final International University, Ada Kent University, Bahçeşehir Cyprus University, Rauf Denktaş University, Arkin University of Creative Arts and Design, Cyprus West University, Onbeş Kasım Cyprus University, Ankara Social Sciences University, European

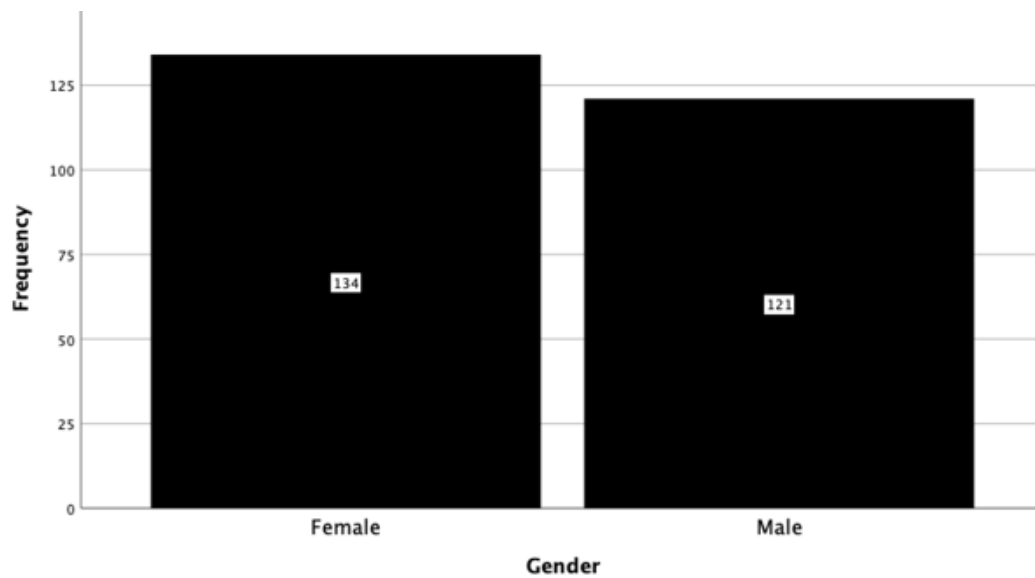
Leadership University, World Peace University, and International Alasia University. International students have been choosing Northern Cyprus for their education since 1982. Now students from more than 68 different countries are studying in Northern Cyprus. The presence of universities with international accreditations helps promote of country's reputation.

Table 1 shows the demographic frequencies of the study sample and indicates that the majority of participants (72.9%) continued delivery of education online. There were 121 (47.5%) male and 134 (52.5%) female respondents. The number of males and females is close to each other and the distribution is equal. This shows that the answers are not tied to a particular gender. The age of the majority of respondents (45%) ranged between 25 and 35. When we look at the academic title, we see that the majority are research assistants, and other titles come with close percentages. The majority of our participants are full-time employees. Since we conducted research with university academics, the education level of the majority of the employees is Ph.D. Nearly 73% of academics stated that they continued their education online during the pandemic period, while 24% stated that they used a combination of online and face-to-face. Only 2.7% of the participants stated that they did face-to-face training during the pandemic period. This was the expected response in line with the decisions of the Ministry of Education.

Table 1: Demographic Information

	Levels	Counts	% of Total
Gender	Male	121	47.5 %
	Female	134	52.5 %
Age	25-35	115	45.0 %
	36-45	59	23.0 %
	46-55	43	16.0 %
	56 and more	37	14.0 %

Academic Title	Res. Ass	78	30.6 %
	Sen. Ins	30	11.8 %
	Dr.	28	11.0 %
	Assist. Prof	40	15.7 %
	Assoc. Prof	36	14.1 %
	Prof.	43	16.9 %
Organizational Tenure	Less than 1	10	4.0 %
	1-5 years	137	53.5 %
	6-10 years	51	20.0 %
	11 and more	57	22.5 %
Employment	Full-time	224	87.8 %
	Part-time	31	12.2 %
Education level	Bachelor	4	1.6 %
	Master	53	20.8 %
	Ph.D.	198	77.6 %
Education Style During Pandemic	Face to Face	7	2.7 %
	Online	186	72.9 %
	Combination	62	24.3 %



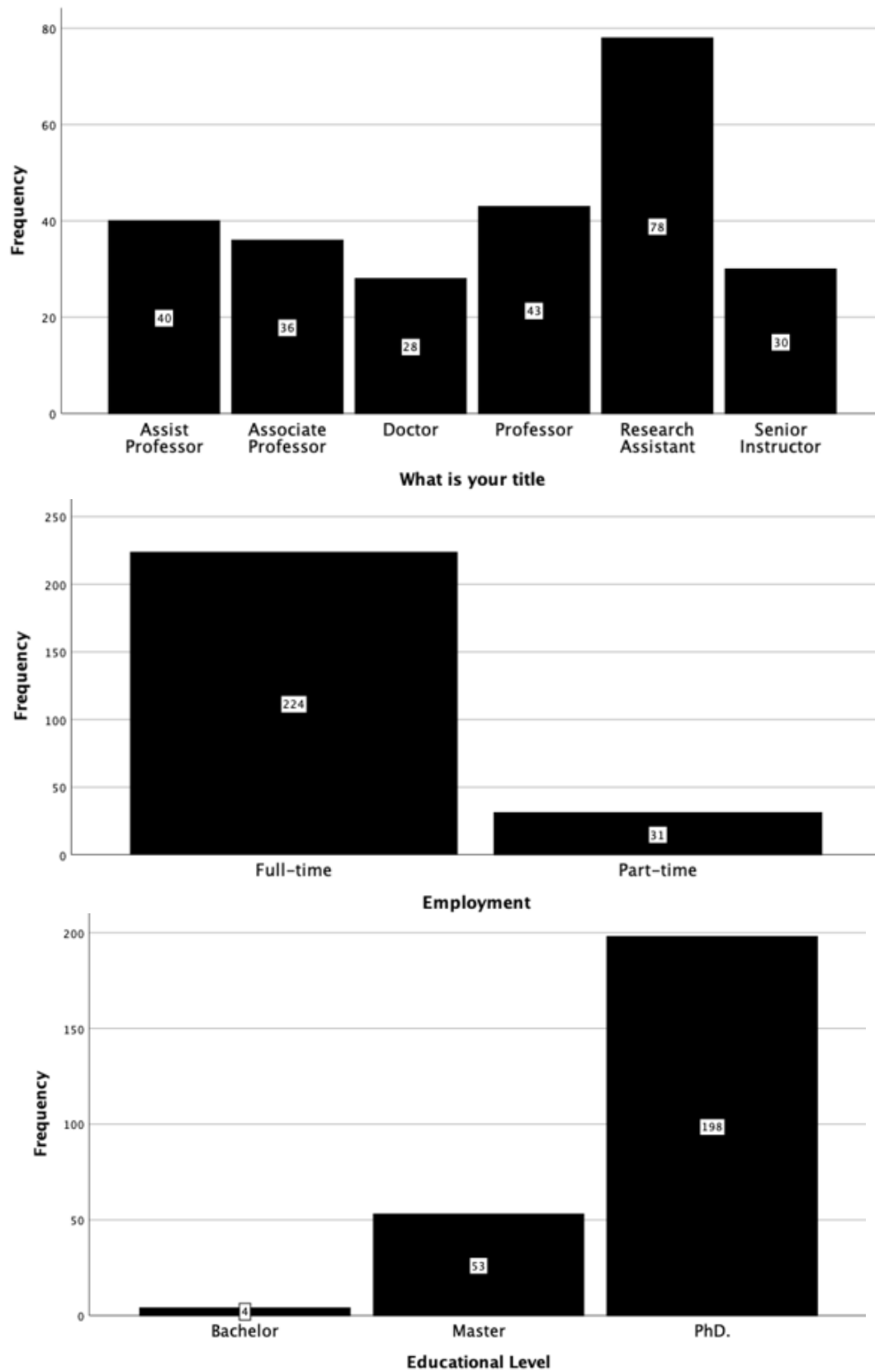


Figure 2: Demographic Frequency Graph

4.3 Measurements

Previous studies and relevant literature were used to operationalize the study constructs. Given that our research was conducted in Northern Cyprus, we prepared the questionnaire in Turkish and English. The back-translation method was applied so the survey was prepared in English and then turned into Turkish. A sample of twelve academics was used to confirm that measuring scales are not difficult to understand. The findings demonstrated that every question on the questionnaire was comprehensible and clear.

4.3.1 Mindfulness

Mindfulness was measured by using 15 items from the well-known Mindfulness Attention Awareness Scale (MAAS) developed by Brown and Ryan (2003). After testing their scale, Brown and Ryan found that it was sufficiently reliable. In research concluded to assess the psychometric validity of MAAS by MacKillop and Anderson (2007), it has been revealed that MAAS is an accurate measure of mindfulness. MAAS focuses on the presence or absence of awareness and attention toward present events rather than other associated characteristics with mindfulness such as trust, empathy, and acceptance, and is also designed as a self-report measure to assess trait and state mindfulness of untrained respondents. Several further investigations in a variety of nations have found the MAAS scale to be very reliable: $\alpha = 0.84$ (Hülshager et al., 2013), $= 0.97$ (Anasori et al., 2020), $= 0.92$ (Cheung et al., 2020). Cronbach's alpha for the current study is 0.91. Respondents ranked the frequency of their experience regarding 15 items by using a 6-point Likert-type scale (1 = “Almost Always”; 6 = “Almost Never”). A sample item is “I find myself preoccupied with the future or the past.” High scores are representing a high level of mindfulness.

4.3.2 Eudaimonic Workplace Well-being

8-items of Eudaimonic Workplace Well-being (EWW) were taken from Bartels et al. (2019) to measure eudaimonic well-being. 4 items are measuring intrapersonal dimension and 4 other interpersonal dimensions. An example item is "I feel that I have a purpose at my work." Bartels and his colleagues found the EWW is distinct from similar key constructs such as "general well-being, employee engagement, life satisfaction, and social undermining". In Bartels et al.'s (2019) study, the coefficient alpha ranged between 0.87 and 0.90. This study has a Cronbach's α of 0.88. The respondents rated their agreement on the items of Eudaimonic Workplace Well-being using a 5-point Likert-type scale where 1 represents "strongly disagree" and 5 represents "strongly agree."

4.3.3 Innovative Work Behavior

IWB was measured by using 6 items from the Innovative Work Behavior (IWB) scale developed by Scott and Bruce (1994). The reliability score of the IWB scale is satisfying ($\alpha = 0.89$) in Scott and Bruce's (1994) study. Our study's α is 0.89. An example item is "I investigate and secure funds needed to implement new ideas." Innovative Work Behavior was rated using a 5-point Likert-type scale from "strongly disagree" to "strongly agree."

4.3.4 Organizational Citizenship Behavior

Employee OCB was measured by using 16 items (8 for OCBI and 8 for OCBO) taken from Lee and Allen (2002) with sample items "I keep up with developments in the university," and "I help others who have been absent." Lee and Allen reported their coefficient alpha higher than 0.80 which shows the reliability of the scale. Items ranged from 1 ("Never") to 7 ("Always"). Cronbach's alpha for OCB is 0.93.

Table 2: Scale Abbreviation

Variable	Proxy	Abbreviation
Mindfulness	Nonjudgmental opinion about what is happening now	MAAS
Eudaimonic Workplace Wellbeing	Employees' subjective assessment of their ability to grow and perform optimally at work	EWB
Innovative Work Behavior	Introduction, and/or implementation of novel ideas and methods within employees' job roles	IWB
Organizational Citizenship Behavior	Prosocial, positive, and voluntary employee behavior to help the organization and coworkers	OCB

4.4 Method

PLS-SEM is a method to estimate practical model structures by combining ordinary least square regression with principal component analysis (Mateos-Aparicio, 2011). PLS-SEM is considered an alternative to Covariance Based SEM (CB-SEM). PLS-SEM is a variance-based method that considers the total variance to estimate relationships and parameters (Hair et al., 2017). However, CB-SEM is a covariance-based method. The number of studies using PLS-SEM increased in recent years (Hair et al., 2017). Smart PLS provides a user-friendly software package to analyze complex models with many constructs and paths. Also, PLS-SEM offers a solution to distributional assumptions and small sample size problems. Scholars indicate that overcoming non-normality problems is one of the most important advantages that encourages researchers to choose PLS-SEM over CB-SEM (Hair et al., 2012).

Shapiro-Wilk test indicated that our data is not normally distributed (MAAS = 0.963, EWB = 0.947, IWB = 0.947, OCB = 0.947; $p\text{-value} < 0.000$). Considering this condition and the research's exploratory feature, this study used PLS-SEM as a nonparametric method (Hair et al., 2019). PLS-SEM is widely used in such studies

because relaxes the strong assumptions of covariance-based SEM regarding the distribution of the data. To estimate the measurement and structural model, we followed a two-step approach. By using the PLS algorithm, we estimated the measurement model, and by applying bootstrap we checked the structural model and tested the hypotheses.

The below figures reported the histogram charts and normal distribution curves to better visualize the normality assumption. Table 3 represents the descriptive characteristics of the variables.

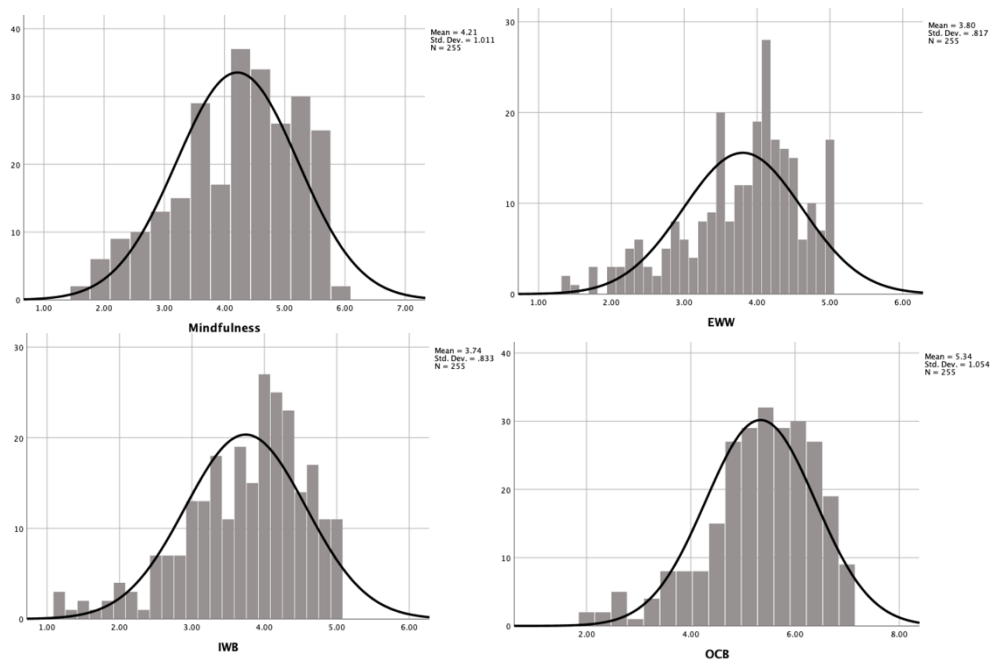


Figure 3: Normality Histogram

Table 3: Descriptive Statistics

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Mindfulness	255	1.60	6.00	4.21	1.01
Eudemonic well-being	255	1.38	5.00	3.80	0.81
Innovative Work Behaviors	255	1.17	5.00	3.74	0.83
Organizational Citizenship Behaviors	255	2.00	7.00	5.33	1.05

4.5 Empirical Findings

Measurement and structural model results are presented below.

4.5.1 Measurement Model

Confirmatory Factor Analysis (CFA) and measurement model were estimated by running the PLS-SEM algorithm. Table 4 represents the CFA results. Jöreskog's (1971) CR is a step to assess internal consistency and higher values are signs of reliability. Values ranging between 0.60 and 0.70 are considered an acceptable range, and values ranging from 0.70 to 0.90 are satisfactory good however values above 0.95 are problematic because they show that items are redundant. Another measure of internal consistency that typically yields values less than CR is Cronbach's alpha. ρ_A can be considered the exact measure of reliability and normally lies among Cronbach's alpha and CR. The most consistent measure to indicate reliability for PLS constructs is ρ_A (Dijkstra & Henseler, 2015). Scores above the threshold of 0.70 are signs of reliability and consistency. ρ_A scores were ranging between 0.89 and 0.94 in our model. Additionally, Cronbach's alphas (Nunnally & Bernstein, 1994), and composite reliabilities (CR, Hair et al., 2012) were ranging between 0.88 and 0.94 brought evidence of construct reliability and internal consistency.

Factor Loadings (FLs) and Average Variance Extracted (AVE) are used to assess convergent validity. FLs were ranging between 0.640 and 0.853. Two items (5 and 6) from the MAAS scale were dropped to improve AVE. The degree to which a construct converges to explain the variance of its elements is known as convergent validity. AVE for each construct's entire set of items serves as the measurement tool for assessing a construct's convergent validity. The loading of each indication on a construct must be squared in order to determine the AVE, then the mean value must be determined.

AVE's equal or above 0.50 means that the construct explains at least 50% of the variation of its components. After dropping 2 items, AVEs ranged between 0.503 and 0.654 and indicated convergent validity as they surpassed the suggested threshold of 0.5 (Hair et al., 2019).

To guarantee that using self-reported items in a single time does not make the study results biased, Common Method Bias (CMB) threat tested by using Variance Inflation Factor (VIF)s (see Table 4). VIF is a measure of the collinearity of formative indicators. VIFs above 5 are signs of critical collinearity issues however it is possible to face collinearity issues in values around 3 as well. Kock (2015) suggested that VIFs below 3.3 are evidence of no multicollinearity and no CMB. VIFs were between 1.67 and 2.87 in this study. Previous studies used the same way to report that there is no CMB (e.g., Anasori et al., 2020).

Table 4: Measurement Model and Confirmatory Factor Analysis.

Construct/ Measurement Items	FLs	t	VIF
<i>Mindfulness (MAAS)</i>			
<i>Cronbach's $\alpha = 0.91$, $\rho A = 0.92$, $CR = 0.92$, $AVE = 0.503$</i>			
Experience an emotion and not be conscious	0.653	15.64	1.67
Break or spill while thinking of something else	0.647	14.16	1.74
Difficult to stay focused	0.752	23.09	2.36
Walk quickly without paying attention	0.678	15.08	1.72
Not notice feelings of discomfort till later	-	-	-
Forget names quickly	-	-	-
Run on automatic	0.792	33.00	2.63
Not attentive to activities	0.792	29.12	2.89
Too focused on goal to forget time	0.697	17.69	2.09
Perform tasks without being aware	0.735	19.10	2.19
Listen to someone and do something else at the same time	0.686	17.13	1.91
Do things without paying attention	0.767	24.09	2.28
Drive places and forget why	0.640	12.39	1.90
Preoccupied with future or past	0.685	17.52	1.88
Snack without being aware	0.669	14.70	1.86
<i>Eudaimonic Wellbeing</i>			
<i>Cronbach's $\alpha = 0.88$, $\rho A = 0.89$, $CR = 0.91$, $AVE = 0.560$</i>			
Sense of brotherhood/sisterhood with colleagues	0.709	15.25	2.20

Close to the people at work	0.769	21.27	3.02
Connected to others at work	0.745	19.31	2.37
People at work are friends	0.729	18.70	2.31
Emotionally energized at work	0.729	21.14	1.74
Have purpose at work	0.765	26.21	2.73
My work is important to me	0.752	20.95	2.64
Continually develop as a person in my work	0.785	25.82	2.43
<i>Innovative Behaviors</i>			
<i>Cronbach's α = 0.89, ρA = 0.89, CR = 0.91, AVE = 0.650</i>			
Search new technologies or ideas	0.805	28.90	2.09
Generate ideas	0.853	40.71	2.84
Promote ideas to others	0.832	30.70	2.34
Search and find funds to support ideas	0.720	20.14	1.90
Develop plans to apply ideas	0.841	32.48	2.63
I am innovative	0.795	23.95	2.12
<i>OCB (OCBO, and OCBI)</i>			
<i>Cronbach's α = 0.93, ρA = 0.94, CR = 0.94, AVE = 0.513</i>			
Attend functions even if not required	0.698	19.14	2.26
Find out about developments in university	0.734	23.26	2.69
Defend university if others criticize	0.731	21.82	2.48
Proud of the university in public	0.781	29.53	2.85
Offer ideas to improve the university	0.718	18.44	2.46
Loyal	0.775	28.67	2.87
Take actions to protect university	0.767	25.28	2.87
Concerned about university image	0.753	20.78	2.56
Help those who were absent	0.664	14.91	2.06
Willing to give my time to others	0.761	22.70	2.78
Adjust my schedule to accommodate other academics	0.698	16.22	2.23
Make new academics feel welcome	0.678	16.00	2.07
Show genuine concern to colleagues	0.682	14.85	2.17
Help with non-work problems	0.672	15.08	2.10
Assist with lectures or tasks	0.626	13.10	2.18
Share property with others	0.697	16.51	2.29

Note: (-) = dropped items during CFA; FLs= Factor Loadings; ρA = Dijstra-Henseler's rho; CR= Composite Reliability; VIF= Variance Inflation Factor; All items are significant at $p < 0.000$

According to Fornell and Larcker's (1981) criterion, each construct's square root of AVE needs to be larger than its association with other variables to bring evidence for discriminant validity. The results of our study were in line with Fornell and Larcker's (1981) suggestion. All items were loaded into their relevant construct consistently which brings evidence of discriminant validity (Hair et al., 2012). The Heterotrait–Monotrait (HTMT) ratio is another measurement of the discriminant validity that is

suggested to be lower than 0.9 (Henseler et al., 2015). These findings are reported in Table 5.

Table 5: Correlations among variables Matrix of HTMT

	Mean	SD	1	2	3	4
Eudaimonic Well-being	3.80	0.81	0.748	5.42	0.433	0.645
Innovative Work Behavior (IWB)	3.74	0.83	0.499	0.809	0.328	0.566
Mindfulness	4.21	1.01	0.408	0.304	0.709	0.382
Organizational Citizenship Behavior (OCB)	5.34	1.05	0.610	0.524	0.370	0.716

Note: bold values on the diagonal represent AVEs' square roots; values below the diagonal represent correlations; values above the diagonal represent the HTMT; SD = Standard deviation

4.5.2 Structural Model

Applying 5000 subsampled bootstrapping enabled us to estimate the structural model. After the satisfactory results of the measurement model, it comes to structural model assessment. Determination of coefficients (R^2), blindfolding-based cross-validate redundancy (Q^2), path coefficients, and significance levels are among the criteria to be assessed in order to check the structural model. Before structural relationships, VIFs should be checked in order to avoid collinearity. Since VIFs in our study are below 3, collinearity is not a problematic in our research. What comes next is the examination of R^2 which shows the model's explanatory power and ranges from 0 to 1. Higher values of R^2 indicate a better predictive power of the model. The R^2 of eudaimonic well-being, IWB, and OCB are reported respectively as 0.16, 0.26, and 0.39, were considered medium, medium, and large effects (Hair et al., 2019). It is also possible to determine how the removal of a specific predictor construct will affect an endogenous variable's R^2 . The magnitude of the path coefficients is slightly redundant with this static, which is the f^2 effect size. As a rule of thumb f^2 s higher than 0.02 are considered small and values higher than 0.15 and 0.35 are accepted as medium and large

respectively (Hair et al., 2019). The effect size (f^2) of mindfulness on eudaimonic well-being was medium 0.19 and small 0.02 on OCB. The f^2 of mindfulness on IWB was not satisfying (0.01). The effect size of eudaimonic well-being on IWB was medium 0.22 and large 0.41 on OCB. To reflect the prediction accuracy of the structural model for a given endogenous construct, Q^2 values for that construct should, as a general rule, be greater than zero. All Q^2 s were above 0.0 which shows the predictive relevance of endogenous constructs.

Table 6: Testing of Hypothesis and Paths Effect Sizes

	Path	B	t-value	p-value	f^2	Effect size	Decision
H1	Mindfulness → OCB	0.14	2.41	0.015	0.02	Small	Supported
H2	Mindfulness → Innovative behaviors	0.12	1.58	0.110	0.01	-	Not Supported
H3	Mindfulness → Eudaimonic wellbeing	0.408	7.7	0.000	0.19	Medium	Supported
H4	Eudaimonic wellbeing → OCB	0.55	9.78	0.000	0.41	Large	Supported
H5	Eudaimonic wellbeing → Innovative behaviors	0.44	7.25	0.000	0.22	Medium	Supported
H6	Mindfulness → Eudaimonic wellbeing → OCB	0.22	6.40	0.000			Supported (Partial Mediator)
H7	Mindfulness → Eudaimonic well-being → innovative behaviors	0.18	4.90	0.000			Supported (Full Mediator)

P-values < 0.05 indicates a statistically significant relationship

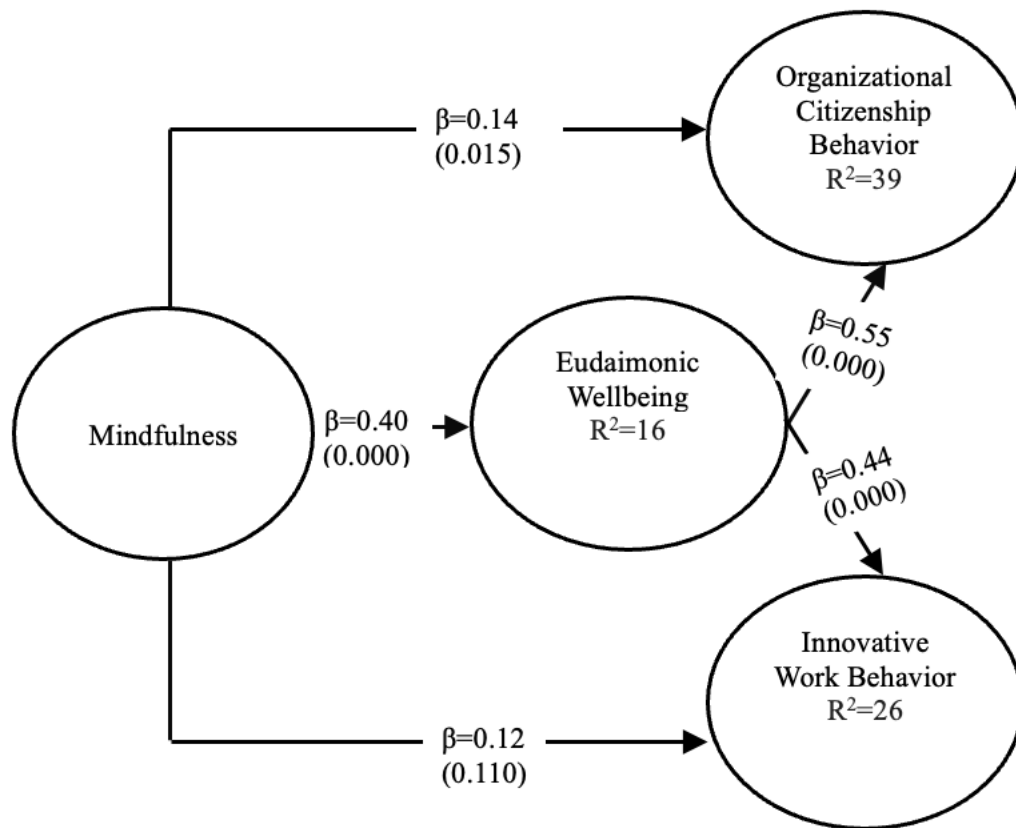


Figure 4: Structural Model (values in parentheses indicate p-values of standardized coefficients)

Chapter 5

DISCUSSION

This chapter will discuss the findings of the study and hypothesis test.

5.1 Discussion of Hypothesis Tests and Findings

Bootstrapping allows us to check path coefficients with their significance levels and t-values. Direct and indirect path coefficient and their significance levels are used for hypothesis testing (see Table 6 in the previous chapter). H1 argues about a positive direct effect of employees' mindfulness on their OCB. According to a study by Reb et al. (2015) mindfulness increases OCB. Formerly, Glomb et al. (2011) invited researchers to study whether mindfulness enables or limits OCB. The results of this study showed that mindfulness enables employees' OCBs. The mindfulness → OCB path is statistically significant ($t = 2.4$, $p < 0.05$) and indicates a positive effect ($\beta = 0.14$). It shows mindfulness has a direct positive effect on OCB which brings evidence to support H1. As the mindfulness level of employees increases, their OCB will also increase.

Self-awareness and environmental sensitivity are developed through mindfulness. Employees who practice mindfulness are more sensitive to the needs of their coworkers, managers, and the company as a whole. improved OCB may result from this improved awareness since workers are more likely to go above and beyond the requirements of their jobs to assist people in need. Mindfulness practices encourage emotional control and self-regulation (Hülshager et al., 2013). Employees who

practice mindfulness are better able to control their emotions and react to obstacles at work in a positive way. This emotional control can improve interpersonal connections and boost constructive interactions, fostering an OCB-encouraging work environment. The practice of mindfulness promotes compassion and empathy for others (Chen et al., 2020). Employees who engage in mindfulness practices are more likely to comprehend the thoughts and feelings of their coworkers, which increases empathy. Employees may be encouraged to participate in OCB by providing support, and assistance, and going above and beyond to help others when they are motivated by empathy and a caring mentality. Mindfulness practices can help employees feel less stressed and avoid burnout (Hugh-Jones et al., 2018). People have greater cognitive resources available to participate in discretionary behaviors when they are less stressed. Practices that foster resilience and well-being can have a favorable impact on employees' desire to participate in OCB. Employee collaboration and communication abilities can be improved with mindfulness. People are more able to actively listen to others, comprehend their needs, and communicate successfully when they are more present and focused during conversations. Increased OCB may result from better employee cooperation and communication when they work together more effectively to accomplish organizational objectives. The practice of mindfulness has been associated with improved overall well-being and job satisfaction. Employees are more inclined to engage in discretionary activities that are advantageous to the company when they are happy with their employment and feel fulfilled. Positive workplace environments encourage individuals to go above and beyond the call of duty because they feel valued and respected (Dane & Brummel, 2014).

The H2 argues that employees' mindfulness has a positive direct effect on their IWB. We failed to find a statistically significant direct relationship ($\beta = 0.12$, $t = 1.58$, $p > 0.05$) between mindfulness and IWB (Mindfulness \rightarrow IWB) which makes H2 unable to be supported. This is not surprising, as innovation is a high-risk performance (Anderson et al., 2004), and mindfulness alone might not be sufficient to significantly promote inventive behaviors. Previously, Khan et al. (2020) investigated the association between organizational characteristics such as leadership style and organizational culture and academics' innovative behaviors. They found that transformational and transactional leadership positively and directly affect IWB however laissez-fair leadership does not affect innovative behavior significantly. In this study, when we considered mindfulness which is an individual-level factor, we could not find a direct relationship. On the other hand, we also investigated an indirect relationship through eudaimonic well-being (See H6) and found that mindfulness through its role in increasing eudaimonic well-being does lead to innovative work behaviors. The presence of the indirect relationship and the lack of the direct one demonstrates that mindfulness will lead to innovation through its role in enhancing well-being. Thus, if its role in enhancing well-being was not effective, it would also not result in innovative behaviors.

Practices of mindfulness enhance focus and attentional regulation. Mindfulness decreases distractions and improves concentration by teaching people to focus on the here and now. Employees are better equipped to come up with novel ideas, create unique connections, and consider original solutions to issues because of their heightened attention (Dane, 2011). An open, curious, and nonjudgmental mindset is fostered by mindfulness. When workers practice mindfulness, they cultivate a

responsive attitude that makes them more open to exploring uncommon ideas, challenging preconceived notions, and alternate points of view. This willingness to consider many viewpoints might inspire creative thinking. People who practice mindfulness can free themselves from constrained thought patterns. It fosters adaptation and cognitive flexibility, which promotes flexible thinking. Employees who practice mindfulness are better able to let go of preconceived assumptions and become more at ease with ambiguity, which helps to generate creative ideas. Increased creativity has been linked to mindfulness exercises (Cheung et al., 2020; Khan & Abbas, 2022). People can access their inner resources, unleash their creativity, and think creatively and unconventionally when they are mindful. Mindfulness can encourage innovative behavior in workers by promoting divergent thinking and the examination of many perspectives. By encouraging a healthy perspective and minimizing cognitive biases, mindfulness improves problem-solving skills. It aids staff members in approaching problems clearly, patiently, and from a wider angle. This may result in the development of creative solutions and more efficient problem-solving techniques (Dane & Brummel, 2014). Practices in mindfulness build emotional resilience, empowering staff to deal with obstacles and failures in the creative process. Mindfulness teaches people to accept their feelings without reacting to them, which makes it easier to overcome challenges, stay motivated, and keep pursuing novel ideas.

Our H3 argued that employee mindfulness enhances their eudaimonic well-being. Mindfulness → eudaimonic well-being path represents a statistically significant positive effect ($\beta = 0.40$, $t = 7.70$, $p < 0.01$). It shows mindfulness has a direct positive effect on eudaimonic well-being. The H3 is supported. It means that mindful employees will experience higher levels of eudaimonic well-being in their work.

Previous research (e.g., McKay & Walker, 2021; Schultz et al., 2015) has also revealed a link among mindfulness and psychological well-being. A positive association among mindfulness and eudaimonic well-being has been found by Iani et al. (2017) as well.

Practices that promote mindfulness help people connect with their values, goals, and sense of meaning (Hülshager et al., 2013). Employees can better match their jobs with their beliefs and feel more fulfilled at work by fostering awareness of their personal and professional aspirations. Eudaimonic well-being could be promoted by this alignment. Self-awareness and self-reflection are fostered by mindfulness. Employees who engage in mindfulness practices are more aware of their feelings, thoughts, and actions. This self-awareness enables people to see their areas of strength and potential, which fosters a sense of achievement, personal development, and improved eudaimonic wellbeing. A non-judgmental and accepting mindset toward oneself and others is encouraged through mindfulness. This mindset can lessen self-criticism and increase self-compassion, two qualities that are crucial to eudaimonic well-being. Additionally, mindfulness increases people's capacity to respond to pressures rather than simply react to them, giving workers a sense of control, independence, and empowerment (Glomb et al., 2011). Improved social connections and interpersonal relationships are made possible by mindfulness activities (Dane & Brummel, 2014). Employees can forge deeper bonds with coworkers, encourage empathy, and develop a positive work environment when they are more attentive and present during conversations. For eudaimonic well-being in the job, healthy social ties are essential. Interventions with mindfulness have been demonstrated to lessen stress and shield workers from burnout (Hülshager et al., 2013). Through the development of stress management, emotion control, and resilience abilities, mindfulness enables people to

successfully handle obstacles at work. Stress levels that are lower promote better health and flourishing at work. A state of intense immersion and satisfaction in one's work known as flow can be experienced with the help of mindfulness practices, which can also increase work engagement. Employees are more likely to have a sense of fulfillment, absorption, and intrinsic motivation, which results in a rise in eudaimonic well-being when they are totally present and concentrated on their work.

H4 and H5 argue that eudaimonic well-being has a direct positive effect on OCB and IWB. The eudaimonic well-being \rightarrow OCB path ($\beta = 0.55$, $t = 9.78$, $p < 0.01$) indicates a significant positive effect of employees' eudaimonic well-being on their OCB and support H4. Results of our study indicate that eudaimonic well-being positively affects OCB as well. The eudaimonic well-being \rightarrow IWB path ($\beta = 0.44$, $t = 7.25$, $p < 0.01$) indicates a positive and statistically significant effect. The findings demonstrate that eudaimonic well-being fosters employees' innovative activities and provides support for H5. Furthermore, eudaimonic well-being has been shown by Bartels et al. (2019) to foster creativity, which is an essential precondition for innovation. Prior research by Zhou et al. (2020) showed a negative relationship between IWB and lower levels of subjective and eudaimonic well-being. Technology advancements, heightened competition, and outstanding COVID-19 conditions have made IWB essential in addition to being valuable. The current study confirmed that improved eudaimonic well-being enhances employee innovation.

Eudaimonic well-being is frequently linked to intrinsic motivation, or engaging in an activity for its own sake rather than seeking out rewards from others. Higher eudaimonic well-being among employees may increase their intrinsic motivation to

engage in OCBs because they view these actions to be personally meaningful and consistent with their beliefs.

The H6 argues that eudaimonic well-being plays a mediator role between mindfulness and OCB. The indirect effect of mindfulness on OCB has been checked by the Mindfulness \rightarrow eudaimonic well-being \rightarrow OCB path. Mindfulness has a positive statistically significant effect on OCB indirectly through eudaimonic well-being ($\beta = 0.22$, $t = 6.40$, $p < 0.01$). The total effect of mindfulness on OCB is significant ($\beta = 0.37$, $t = 5.90$, $p < 0.01$). The direct effect by controlling the impact of eudaimonic well-being was significant as well ($\beta = 0.14$, $t = 2.41$, $p < 0.05$). Accordingly, we can conclude that eudaimonic well-being partly mediates the relationship between mindfulness and OCB. It means that mindfulness explains OCB through its positive impact on eudaimonic well-being and when the mediator is accounted for, mindfulness still has the power to explain OCB. The H7 argues that eudaimonic well-being plays a mediator role between mindfulness and IWB. The indirect effect of mindfulness on IWB has been checked by the Mindfulness \rightarrow eudaimonic well-being \rightarrow IWB path. Mindfulness has a positive statistically significant effect on IWB indirectly through eudaimonic well-being ($\beta = 0.18$, $t = 4.90$, $p < 0.01$). The total effect of mindfulness on IWB is significant as well ($\beta = 0.30$, $t = 4.30$, $p < 0.01$). The total effect and indirect effect of mindfulness on IWB as being statistically significant shows that there should be an impact however the direct effect remaining after statistically controlling the impact of eudaimonic well-being was not statistically significant ($\beta = 0.12$, $t = 1.58$, $p > 0.05$). Accordingly, we can conclude that eudaimonic well-being is the full mediator of the relationship between mindfulness and IWB. It means that mindfulness explains IWB only through its positive impact on eudaimonic well-being and when the mediator is

accounted for, no statistically significant effect of mindfulness on IWB remains. Although the direct effect in H2 was not supported, we see that mindfulness improves IWB via improving eudaimonic well-being. Therefore, the total effect is statistically significant. Zhou et al. (2020) investigated the function of well-being as a mediator in the association among IWB and violence at the place of work. They discovered that violence reduces employees' IWB by decreasing both subjective and eudaimonic well-being. Similarly, we found the significant role of well-being as a mediator in IWB studies.

Chapter 6

RECOMMENDATIONS

This chapter will bring recommendations and several managerial and theoretical implications. This chapter will also cover the current study's limitations as well as future research options.

6.1 Recommendations and Implication

Increasing numbers of universities have resulted in increasing competitiveness in higher education. Academic staff are the key to university success and competitive advantage. The COVID-19 pandemic has resulted in an unprecedented change in how universities function as well as having a huge impact on the emotions and behaviors of the academic staff. The current study has explored the effect of mindfulness on the OCB and IWB of academics via the mediating role of eudaimonic well-being. Most of the previous studies neglected the intrinsic determinants of OCB and IWB and focused on extrinsic motivators. This study addressed this gap and considered mindfulness as a trait and inner factor to enhance extra-role behaviors. We found that high levels of mindfulness could positively and directly affect employees' OCB. Additionally, our findings underpinned that mindfulness enhances employees' OCB and IWB through increased eudaimonic well-being. High levels of mindfulness improve employees' eudaimonic well-being, which in turn results in OCB and IWB. Our findings indicate after we control for the effect of eudaimonic well-being, mindfulness does not affect the IWB directly. However, this relationship works significantly through the mediating role of eudaimonic well-being. The mediating role of eudaimonic well-being sheds

light on the obscure mechanism between mindfulness and extra-role performances (e.g., OCB and IWB). As another theoretical contribution, this study considered SDT as a theoretical anchor of this empirical study and emphasized the explanatory power of this theory in explaining relationships in mindfulness-related studies. Considering the prominent role of academics in universities' success, this study comes with practical implications for higher education managers. Pandemic situations amplified the importance of extra-role behaviors. Universities need the help of academics to find ways to improve course delivery, hence academics who voluntarily learn about new technologies and applications are among the valuable resources for universities. With the inclusion of e-applications and information technology in education, the need for the establishment of IWB has increased (Khan et al., 2020). Creative and innovative behaviors can help organizations in crisis management as well (Hoelzle et al., 2020). Besides, it is important to have academics who handle heavy workloads and help absent coworkers with quarantine or health problems. Additionally, it is important to promote academics' well-being since the pandemic has started to threaten their well-being. Regarding the findings of this study, university managers should consider mindfulness training programs for their employees to improve their eudaimonic well-being, OCB, and IWB. Mindfulness is an inner factor but it is possible to improve it by training (Hülshager et al., 2013). In the pandemic situation, managers should organize online mindfulness courses for employees. Investing in short training and courses will result in pleasurable outcomes for universities (academics with higher eudaimonic well-being who exhibit OCB and IWB). University managers should plan mindfulness training programs, seminars, or workshops with a focus on academic personnel. These lectures can provide an introduction to mindfulness concepts, practices, and applications in academic settings. Bringing in seasoned mindfulness

teachers or practitioners might offer helpful direction. Managers should include mindfulness techniques in current initiatives for professional development. For instance, incorporate mindfulness practices into staff retreats or days for faculty development. Managers should provide simple access to mindfulness resources. This can include suggested reading lists, online meditation classes with guides, and mindfulness-promoting apps. In addition to training programs, organizations need to develop a culture and climate where mindfulness becomes possible. If an organization can develop a more supportive atmosphere where employees feel psychologically safe and are not constantly feeling like if they make a mistake, this can have very negative consequences, this could enhance the possibility of developing mindfulness. Organizations may provide space and time for employees to be able to meditate in the workplace. Managers ought to establish spaces on campus where academic staff members can practice mindfulness. These areas can be calm rooms, gardens, or meditation nooks that offer a relaxing and accommodating atmosphere. Managers should promote a work-life balance-focused culture. Allow academic personnel to work remotely or with flexible hours so they can better incorporate mindfulness techniques into their everyday routines. University managers can create communities of practice or mindfulness groups where academics can gather together to share their experiences, challenges, and techniques they are using to be mindful. Colleague support can improve mindfulness integration. Managers at universities should practice being mindful. Making mindfulness and well-being a priority for leaders sends a strong message to the rest of the employees. Management may include mindfulness training in their leadership development initiatives. Leaders who practice mindfulness can lead with more awareness and compassion, creating a productive workplace. Managers ought to recognize and honor academic staff members who actively practice

mindfulness. This acknowledgment may encourage others to investigate mindfulness as well.

High levels of mindfulness improve employees' eudaimonic well-being, which in turn results in OCB and IWB. It will help the university succeed in different ways. OCB among faculty and staff contributes to a positive and supportive learning environment. When academic staff go the extra mile to help students or collaborate with colleagues, it creates an atmosphere that fosters student engagement and success. Research discoveries, novel instructional strategies, and fruitful collaborations are the results of innovative work behavior. These results not only boost the university's prestige but also bring in collaborations and funds.

6.2 Limitations and Future Study Directions

Our research is not without limitations. Future studies may use a larger sample from different contexts to take into consideration the different cultural and institutional characteristics in which academics operate. We used self-reported measures within a cross-sectional design which may be problematic in terms of self-bias and CMB (Podsakoff et al., 2003). We used VIF values to ensure that there is no CMB threat, future studies may use a time-lag study design and multiple source measures to have a comprehensive causality inference. In this study, we did not categorize academics according to the department and faculty they work in and did not evaluate the behavior and awareness of individuals working in each department separately. Future studies can examine the changes in the mindfulness levels and behaviors of academics working in different departments. Future studies can also make comparisons if they collect data from a sufficient number of full-time and part-time employees to compare the mindfulness levels and related behaviors of part-time and full-time academics.

Part-time employees may not have enough job security, which may cause a change in their behaviors. Rahman and Mendy (2019) found that the internationalization of organizations (especially SMEs) is highly influenced by their resilience factors and organizations need to develop their resilience to be able to increase their competitiveness and to adequately adapt to change. Today, internationalization is a top priority for higher education institutions. Considering the significant impact of resilience on internationalization (Rahman & Mendy, 2019), and the positive impact of mindfulness on resilience (Keye & Pidgeon, 2013) we recommend future research to consider the role of resilience in explaining employee extra-role behaviors as well as research relating to other types of extra-role behavior such as employee voice behavior. Additionally, future studies should investigate how and which human resource management techniques and organizational factors can predict employees' mindfulness.

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APPENDICES

Appendix A: Study Questionnaire (English)

Dear Respondent:

This study which is initiated by university-based researchers is aimed to understand your everyday work experiences better. Therefore, we kindly request that you self-administer this questionnaire.

There are no right or wrong answers in this questionnaire. Any information collected during our research will be kept in confidential. Participation is voluntary but encouraged. We appreciate your time and participation in our research very much.

If you have any questions about our research, please do not hesitate to contact **Nadia J. Nourafkan** through her e-mail address: **nadia.nourafkan@emu.edu.tr**

Thank you for your kind cooperation.

Research Team:

Res. Assist. Nadia J. Nourafkan*

Prof. Dr. Cem Tanova*

Assoc. Prof. Dr. Korhan Gökmenoğlu**

Address:

*Faculty of Business and Economics, Department of Business Administration
Eastern Mediterranean University

** Faculty of Business and Economics, Department of Finance
Eastern Mediterranean University

Important Note: Agreeing to fill out this questionnaire shows your consent.

SECTION I:

Please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

- 1) Almost Always 2) Very Frequently 3) Somewhat Frequently
4) Somewhat Infrequently 5) Very Infrequently 6) Almost Never

I could be experiencing some emotion and not be conscious of it until sometime later.	1	2	3	4	5	6
I break or spill things because of carelessness, not paying attention, or thinking of something else.	1	2	3	4	5	6
I find it difficult to stay focused on what's happening in the present.	1	2	3	4	5	6
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.	1	2	3	4	5	6
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.	1	2	3	4	5	6
I forget a person's name almost as soon as I've been told it for the first time.	1	2	3	4	5	6
It seems I am "running on automatic," without much awareness of what I'm doing.	1	2	3	4	5	6
I rush through activities without being really attentive to them.	1	2	3	4	5	6
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there.	1	2	3	4	5	6
I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6
I find myself doing things without paying attention.	1	2	3	4	5	6
I drive places on 'automatic pilot' and then wonder why I went there.	1	2	3	4	5	6
I find myself preoccupied with the future or the past.	1	2	3	4	5	6
I snack without being aware that I'm eating.	1	2	3	4	5	6

SECTION II (a):

Please read each statement carefully indicate your disagreement or agreement with each statement by crossing the number using the following five-point scale:

- 1) Strongly Disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly Agree

Among the people I work with, I feel there is a sense of brotherhood/sisterhood.	1	2	3	4	5
--	---	---	---	---	---

I feel close to the people in my work environment.	1	2	3	4	5
I feel connected to others within the work environment.	1	2	3	4	5
I consider the people I work with to be my friends.	1	2	3	4	5
I am emotionally energized at work.	1	2	3	4	5
I feel that I have a purpose at my work.	1	2	3	4	5
My work is very important to me.	1	2	3	4	5
I feel I am able to continually develop as a person in my job.	1	2	3	4	5
I search out new technologies, processes, techniques and/or product ideas.	1	2	3	4	5
I generate creative ideas.	1	2	3	4	5
I promote and champion ideas to others.	1	2	3	4	5
I investigate and secure funds needed to implement new ideas.	1	2	3	4	5
I develop adequate plans and schedules for the implementation of new ideas.	1	2	3	4	5
I am innovative.	1	2	3	4	5

SECTION II (b):

Please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1) Never 2) Very Infrequently 3) Somewhat Infrequently

I attend functions that are not required but that help the organizational image of the university.	1	2	3	4	5	6	7
I keep up with developments in the university.	1	2	3	4	5	6	7
I defend the university when other employees criticize it.	1	2	3	4	5	6	7
I show pride when representing the university in public.	1	2	3	4	5	6	7
I offer ideas to improve the functioning of the university.	1	2	3	4	5	6	7
I express loyalty toward the university.	1	2	3	4	5	6	7
I take action to protect the university from potential problems.	1	2	3	4	5	6	7
I demonstrate concern about the image of the university.	1	2	3	4	5	6	7
I help others who have been absent.	1	2	3	4	5	6	7
I am willingly giving my time to help others who have work-related problems.	1	2	3	4	5	6	7
I adjust my work schedule to accommodate other academicians' requests for time off.	1	2	3	4	5	6	7
I go out of the way to make newer academicians feel welcome in the work group.	1	2	3	4	5	6	7

I show genuine concern and courtesy toward coworkers, even under the most trying business or personal situations.	1	2	3	4	5	6	7
I give up time to help others who have work or non-work problems.	1	2	3	4	5	6	7
I assist others with their lectures, studies, or duties.	1	2	3	4	5	6	7
I share personal property with others to help their work.	1	2	3	4	5	6	7

4) Sometimes 5) Somewhat Frequently 6) Very Frequently 7) Always

SECTION III:

Gender

☐ Male

☐ Female

Age

.....

Educational level

☐ Bachelor

☐ Master

☐ PhD

Education style

☐ Face to Face

☐ Online

☐ Combination of

two

during pandemic?

Employment

☐ Full-time

☐ Part-time

What is your title?

.....

How long have you been working in this organization?

Thank you for participating in this survey.

Appendix B: Study Questionnaire (Turkish)

Sayın Cevaplayıcı,

Bu çalışmanın amacı, işinizdeki günlük deneyimlerinizi araştırmaktır. Bu amaç doğrultusunda, sizden bu anketi doldurmanızı rica etmekteyiz.

Soruların doğru veya yanlış diye bir cevabı yoktur. Araştırma sonunda elde edilen veriler tamamen gizli tutulacaktır. Katılım isteğe bağlıdır ancak teşvik edilir. Zaman ayırdığınız ve araştırmamıza katıldığınız için çok teşekkür ederiz.

Bu araştırma ve/veya anketle ilgili herhangi bir sorunuz olursa, proje yürütücülerinden Nadia Jobbehdar Nourafkan'a nadia.nourafkan@emu.edu.tr elektronik posta adresinden ulaşabilirsiniz.

Katkılarınız için tekrar teşekkür ederiz.

Proje Yürütücüleri

Arş. Gör. Nadia Jobbehdar Nourafkan
Prof. Dr. Cem Tanova*
Doç. Prof. Dr. Korhan Gökmenoğlu**

Address:

*İşletme ve Ekonomi Fakültesi, İşletme Bölümü
Doğu Akdeniz Üniversitesi

** İşletme ve Ekonomi Fakültesi, Finans Bölümü
Doğu Akdeniz Üniversitesi

Önemli Not: Bu anketi doldurmayı kabul etmeniz, onayınızı gösterir.

BÖLÜM I:

Lütfen şu anda her deneyimi ne sıklıkta yaşadığınızı belirtin. Lütfen deneyiminizin olması gerektiğini düşündüğünüz şekilden ziyade gerçekten olduğu şekilde belirtin. Lütfen her bir öğeyi diğer tüm öğelerden ayrı olarak ele alın.

- 1) Neredeyse Her Zaman 2) Çok Sık 3) Biraz Sıklıkla
4) Biraz Seyrek 5) Çok Seyrek 6) Neredeyse Hiçbir Zaman

Bazı duygular yaşıyor ve bir süre geçene kadar bilincinde olmaya biliyorum.	1	2	3	4	5	6
Dikkatsizlikten veya başka şeyleri düşünmekten dolayı bir şeyleri kırar veya dökerim.	1	2	3	4	5	6
Etrafımda olanlara odaklanmakta zorlanırım.	1	2	3	4	5	6
Yol boyunca etrafta olanlara dikkat etmeden gittiğim yere ulaşmak için hızlı yürürüm.	1	2	3	4	5	6
Üzerimdeki Fiziksel baskı veya rahatsızlığı gerçekten dikkatimi çekene kadar fark etmeye bilirim.	1	2	3	4	5	6
Bir kişinin adını neredeyse söylenir söylenmez unuturum.	1	2	3	4	5	6
Ne yaptığımın tam farkında olmadan otomatik hareket ederim.	1	2	3	4	5	6
Çok dikkat etmeden acele ile bir aktiviteden diğer bir aktiviteye geçerim.	1	2	3	4	5	6
Ulaşmak istediğim hedefe o kadar odaklanırım ki, ona ulaşmak için şu anda yaptığım şeyle bağlantımı kaybederim.	1	2	3	4	5	6
Ne yaptığımın farkında olmadan işleri veya görevleri otomatik olarak yaparım.	1	2	3	4	5	6
Kendimi tek kulağımla birini dinleyip aynı anda başka bir şey yaparken buluyorum.	1	2	3	4	5	6
Kendimi dikkat etmeden bir şeyler yaparken buluyorum.	1	2	3	4	5	6
Otomatik pilot gibi bir yerlere gidiyorum ve sonra neden oraya gittiğimi bilemiyorum.	1	2	3	4	5	6

BÖLÜM II (a):

Lütfen aşağıdaki soruları size en uygun olan seçeneğe göre işaretleyerek cevaplayınız.

- 1) Hiç Katılmıyorum 2) Katılmıyorum 3) Kararsızım 4) Katılıyorum
5) Kesinlikle Katılıyorum

Birlikte çalıştığım insanlar arasında bir kardeşlik duygusu olduğunu hissediyorum.	1	2	3	4	5
Çalışma ortamımdaki insanlara kendimi yakın hissediyorum.	1	2	3	4	5
İşyerimdeki insanlarla kendimi yakın hissediyorum.	1	2	3	4	5
Birlikte çalıştığım insanları arkadaşım olarak görüyorum.	1	2	3	4	5
İş yerinde duygusal olarak enerjik hissedirim.	1	2	3	4	5
İşimde bir amacım olduğunu hissediyorum.	1	2	3	4	5
İşim benim için çok önemlidir.	1	2	3	4	5

İşimde sürekli kendimi geliştirebileceğime inanıyorum.	1	2	3	4	5
Yeni teknolojileri, süreçleri, teknikleri ve / veya ürün fikirlerini araştırıyorum.	1	2	3	4	5
Yaratıcı fikirler üretiyorum.	1	2	3	4	5
Başkalarına fikirler veriyorum.	1	2	3	4	5
Yeni fikirleri uygulamak için gereken fonları araştırıyor ve güvence altına alıyorum.	1	2	3	4	5
Yeni fikirlerin uygulanması için plan ve program yaparım.	1	2	3	4	5
Yenilikçiyim.	1	2	3	4	5

BÖLÜM II (b):

Lütfen şu anda her deneyimi ne sıklıkta yaşadığınızı belirtin. Lütfen deneyiminizin olması gerektiğini düşündüğünüz şekilden ziyade gerçekten olduğu şekilde belirtin. Lütfen her bir öğeyi diğer tüm öğelerden ayrı olarak ele alın.

- 1) Hiç 2) Çok Seyrek 3) Biraz Seyrek 4) Bazen
5) Biraz sıklıkla 6) Çok sıklıkla 7) Her zaman

Zorunlu olmayan ancak üniversitenin itibarına katkı sağlayan işlere katılıyorum.	1	2	3	4	5	6	7
Üniversite ile ilgili gelişmeleri takip ediyorum.	1	2	3	4	5	6	7
Diğer çalışanlar üniversitemi eleştirdiğinde, işyerimi savunuyorum.	1	2	3	4	5	6	7
Üniversitemi toplum içinde temsil ederken gurur duyuyorum.	1	2	3	4	5	6	7
Üniversitemin işleyişini iyileştirmek için fikirler sunuyorum.	1	2	3	4	5	6	7
Üniversiteme bağlı ve sadığım.	1	2	3	4	5	6	7
Üniversitemi olası sorunlardan korumak için elimden geleni yaparım.	1	2	3	4	5	6	7
Üniversitemin imajı ve itibarı konusunda hassasım.	1	2	3	4	5	6	7
İşe gelemeyenlere yardımcı olurum.	1	2	3	4	5	6	7
İşle ilgili sorunları olan kişilere yardım etmek için gönüllü olarak zaman ayırıyorum.	1	2	3	4	5	6	7
Çalışma programımı diğer akademisyenlerin izin taleplerini karşılayacak şekilde ayarlıyorum.	1	2	3	4	5	6	7
Yeni akademisyenleri, çalışma grubunda hoş karşılamak için görevimden fazlasını yapıyorum.	1	2	3	4	5	6	7
En zorlu iş koşullarında veya kişisel problemler yaşadığımda bile iş arkadaşlarıma karşı samimi, ilgili, ve nezaketli davranıyorum.	1	2	3	4	5	6	7
İş veya iş dışı sorunları olan çalışma arkadaşlarıma yardım etmek için kendi zamanımdan ayırıyorum.	1	2	3	4	5	6	7
Çalışma arkadaşlarıma, derslerinde, araştırmalarında veya görevlerinde yardımcı oluyorum.	1	2	3	4	5	6	7
Kişisel eşyalarımı işlerinde yardımcı olmak için çalışma arkadaşlarımla paylaşıyorum.	1	2	3	4	5	6	7

BÖLÜM III:**Cinsiyetiniz**☐ Erkek☐ Kadın**Yaşınız**

.....

Eğitim durumunuz☐ Lisans☐ Yüksek Lisans☐ Doktora**Pandemi dönemindeki****eğitim şekli?**☐ Yüz Yüze☐ Çevrim İçi☐

İkisinin

Kombinasyonu

İstihdam Şekli☐ Tam Zamanlı☐ Yarı Zamanlı**Ünvanınız?**

.....

Ne kadar süredir bu üniversitede çalışıyorsunuz?**Katılımınız için teşekkürler.**

Appendix C: Ethical Approval



Etik Kurulu / Ethics Committee

Reference No: ETK00-2021-0010

20.01.2020

Subject: Your application for ethical approval.

Re: Nadia Jobbehdar Nourafkan (20610242)

Faculty of Business & Economics.

EMU's Scientific Research and Publication Ethics Board (BAYEK) has approved the decision of the Ethics Board of Business & Economics (date: 18.01.2021, issue: 2021/01) granting Nadia Jobbehdar Nourafkan from the Faculty of Business & Economics to pursue her PhD thesis titled **"Mindfulness: A Key for Innovative and Organizational Citizenship Behavior via the Mediating Role of Eudaimonic Workplace Well-being"** supervised by Prof. Dr.Cem Tanova and Assoc. Prof. Dr. Korhan Gökmenoğlu.

Best Regards

Prof. Dr. Yücel Vural

Chair, Board of Scientific Research and Publication Ethics - EMU

YV/şk.

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