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**Mindfulness Experiences of University Staff in New
Zealand: An Integrated Workplace Mindfulness
Framework**

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Abstract

Research on and the practice of mindfulness is increasing in the organisational context. It is generally understood that mindfulness is a human ability or practice which guides the cognitive and psychological processes of employees and informs their decisions and actions in everyday life. Many organisations thus offer mindfulness training programmes to their employees in order to obtain workplace benefits such as improving well-being, inter-relationships, and performance. Much existing work on mindfulness in the organisational context has focused on the consequences of mindfulness interventions and the benefits that the mindful individual can bring to their work. Despite the positive relationship that research has shown between mindfulness and workplace functions, we still know little about how employees actually experience mindfulness. Such an understanding is important to advance organisational strategies and training inventions to promote health, well-being, and the productivity of employees.

University staff experience considerable stress at work, and in response many universities around the world have made mindfulness sessions available as part of their staff support practices. Thus, they were an appropriate group to research regarding mindfulness experiences. The purpose of this research was thus to explore the mindfulness experiences of university staff in order to understand their experiences in more depth. In particular, using positive organisational behaviour (POB) as a theoretical lens and conservation of resource (COR) as an additional tool, this thesis focuses on aspects of mindfulness experience that can give insight into how employees enact mindfulness, for example: their everyday practices of mindfulness; their perspectives about workplace outcomes of mindfulness; and what employees perceive to be the facilitating and hindering factors of mindfulness. The research addressed three key research questions: i) how do staff

experience mindfulness in the university?; ii) how and why might mindfulness impact on the workplace functions of university staff?; and iii) what individual and workplace factors facilitate or hinder the mindfulness experiences of university staff?

To meet the research objectives of this study, a qualitative approach was based on phenomenological enquiry. In-depth, semi-structured interviews were conducted with 28 faculty and administrative staff from different universities in New Zealand who had attended mindfulness-based training programmes and/or who practised mindfulness. Based on a qualitative thematic analysis of interview material, an integrated workplace mindfulness framework was developed that helps us to understand how employees perceive their mindfulness experiences and practices. First, the framework presents five different kinds of mindfulness-related experiences including formal practices, informal moments, mindful interactions, a state of awareness, and the state of being present. These mindfulness experiences help us to comprehend how staff operationalise mindfulness in the university environment. Second, the framework provides a range of well-being, relationship, and performance-related consequences of mindfulness to address the question relating to the workplace outcomes of mindfulness. Third, the framework elaborates on different mechanisms and functions that explain the relationship between mindfulness and workplace outcomes such as attentional stability, psychological detachment, self-regulation, attentional control, and cognitive flexibility. The mechanisms help us to understand why mindfulness affects workplace functions. Finally, to address the question relating to individual and workplace factors that facilitate or hinder mindfulness, the framework highlights various factors including individual efforts, communal support, and sectoral culture that can influence the application of workplace mindfulness in the university setting.

This study contributes to knowledge by providing a comprehensive framework which will assist in the refinement and development of many branches of mindfulness research. In particular, the study discusses relevant aspects of POB and COR to draw out implications for operationalisation, outcomes, mechanisms, and factors affecting workplace mindfulness in the university setting. Practice contributions are also provided. The thesis has implications for the refinement of training practices and organisational efforts in the university sector as well as in other professions to optimise mindfulness programmes for employees' wellbeing and productivity.

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List of acronyms

MBI - Mindfulness-based intervention

MBS - Mindfulness-based scales

MBSR - Mindfulness-based stress reduction

MBCT - Mindfulness-based cognitive therapy

IWMF - Integrated workplace mindfulness framework

COR - Conservation of resource

POB - Positive organisational behaviour

List of key terms

Mindfulness - The phenomenon of mindfulness in general

Workplace mindfulness - The phenomenon of mindfulness in the workplace context

Trait mindfulness - Stable individual capacity for being mindful in a particular way

Mindfulness interventions - All forms of mindfulness-based training programmes and interventions (e.g. MBSR and MBCT)

State mindfulness - Temporary state of present moment consciousness

Mindfulness practices - Formal and informal mindfulness practices and meditation, (e.g. loving-kindness meditation, breathing meditation, walking meditation, mindful driving, and mindful eating)

Mindfulness experiences / Everyday mindfulness - State mindfulness and mindfulness practices

CHAPTER ONE – INTRODUCTION

1.1 Chapter introduction

This qualitative inquiry aims to seek an insight into the phenomenon of workplace mindfulness by exploring experiences of university staff who practise mindfulness or have attended mindfulness-based training programme(s). This chapter seeks to address two main questions of why and how this research was conducted. First, it provides the justification for conducting the research by highlighting the research background and main research aim. Second, the chapter elaborates on the rationale for using, and nature of, the theoretical lens of conservation of resource theory and positive organisational behaviour which are used in the research. Third, it describes the research approach and the methods adopted to gather empirical evidence, and how this material is analysed using thematic analysis techniques. Finally, it describes the implications for workplace research and practice. It also provides an outline of the ensuing thesis structure.

1.2 Research background

The term VUCA (volatile, unpredictable, complex, and ambiguous) is often used to describe the uncertainty and complexity of this modern world (i.e. the present period or recent times). The COVID-19 outbreak is a recent example of this VUCA world (Ding & Mao, 2020). In this VUCA world, the workplace challenges of organisations in terms of economic uncertainty, rapid technological advancements, globalisation, and the complexity of social-organisational systems are increasing (Levey & Levey, 2019; Worley & Jules, 2020). The workplace challenges of VUCA world have made work life of people more demanding and stressful than was previously the case. Thus, employees in modern organisations of VUCA world are more vulnerable to health and work-related

issues as compared to employees in previous organisations (Ding & Mao, 2020; Passmore, 2019; Shahbaz & Parker, 2021a; Taberner, 2018).

University employees are also at risk of health- and work-related issues. A well-established line of research in multi-disciplinary literature suggests that academic work is getting stressful (Bal & Doci, 2018; Boncori et al., 2020; Kenny, 2018; Kenny & Fluck, 2019; Miller, 2019; Taberner, 2018). In this regard, a few scholars from health care and clinical psychology discipline have highlighted the need for better organisational strategies and training inventions to promote health, well-being, and productivity of university staff (Lloyd et al., 2017; Pignata et al., 2016). According to some researchers, mindfulness intervention in the workplace is one of the key strategies that managers can employ to address the diverse and challenging dilemmas of the workplace (e.g. Chapman-Clarke, 2017; Passmore, 2019; Shahbaz & Sajjad, 2021; Vu & Gill, 2018; Wamsler et al., 2018).

In simplest terms, mindfulness is a “state of being attentive to and aware of what is taking place in the present” (Brown & Ryan, 2003, p. 822). Attention and awareness are two key components of mindfulness. Attention refers to the consciousness of the inner and outer on-going experiences such as feelings, thoughts, and sensations concerning the present context rather than thinking about the past or future. Awareness involves monitoring of feelings and thoughts that arise as a function of attention without becoming involved in them (Brown & Ryan, 2003). Literature focused on organisational settings has examined mindfulness as a stable human trait as well as a temporary state in a specific situation. This implies that mindfulness is a state-like and trait-like cognitive ability of an individual in terms of consciousness and flexibility of present moment experiences (Jamieson & Tuckey, 2017; Reina & Kudesia, 2020).

Trait or state mindfulness, as the individual's innate cognitive quality of being present in a particular way, can be reflected in everyday life. An increasing number of multi-disciplinary studies in the organisational field have been conducted to determine the relationship between the trait mindfulness of employees and their workplace functions. For example, Allen and Kiburz (2012) found that the trait mindfulness of workers is positively related to work-family balance. Workers who reported greater mindfulness tend to be more effective and satisfied with their work and family life. Other studies have also found a positive relationship between employees' trait mindfulness and workplace functions including work engagement, well-being (Malinowski & Lim, 2015), and performance (Zhang et al., 2013; also see Hawkes & Neale, 2020; Kao et al., 2019; King & Haar, 2017; Liu et al., 2020).

Many mindfulness-based training programmes or interventions have been introduced in clinical and cognitive health to assist with patient well-being. Some of the most commonly-used programmes and interventions are mindfulness-based stress reduction (MBSR), mindfulness-based cognitive therapy (MBCT), acceptance and commitment therapy (ACT), and dialectical behaviour therapy (DBT). These training programmes usually consist of group and home-based exercises of paying attention to current physical and psychological conditions. These exercises help individuals to improve their natural ability in mindfulness (Baer, 2010; Jamieson & Tuckey, 2017; Kang & Whittingham, 2010). These techniques from health have been integrated and supplemented with other customised mindfulness training programmes to design interventions for the business world. Google's Search Inside Yourself and General Mills' Mindful Leadership programmes, for instance, are famous corporate mindfulness interventions (Badham & King, 2019; Schaufenbuel, 2015; Sutcliffe et al., 2016).

There is also a growing body of empirical evidence in multi-disciplinary literature focused on organisational settings which suggests that mindfulness interventions in organisations can provide workplace benefits (e.g. Hafenbrack et al., 2020; Hafenbrack & Vohs, 2018; Pang & Ruch, 2019). For example, one study found that participants in a mindfulness intervention performed better in a group decision-making task when compared with control group participants (Cleirigh & Greaney, 2015). Other studies have found that mindfulness interventions reduce the psychological distress of employees in terms of stress, anxiety, depression, and fatigue (Gregoire & Lachance, 2015), and mindfulness interventions improve employees' work engagement (i.e. vigour, dedication, and absorption) (Leroy et al., 2013), job satisfaction, and task performance (Pang & Ruch, 2019; also see Crain et al., 2017; Kay & Skarlicki, 2020; Roeser et al., 2013).

Mindfulness in workplace research and practice has been gathering pace (Good et al., 2016; Roche et al., 2020). Various workplace contexts, including hospitals, universities, technological firms, banks, and the military, have adopted mindfulness-based interventions to benefit employees and the organisation (e.g. Eby et al., 2019; Qiu & Rooney, 2019). Indeed, over 22% of Fortune 500 companies had implemented workplace mindfulness initiatives in 2016 (Wolever et al., 2018). According to the *Harvard Business Review*, “mindfulness is close to taking on cult status in the business world” (Brendel, 2015). Furthermore, an analysis of Google Scholar revealed a significant increase in the incidence of the term “mindfulness” in scholarship from 1970 to 2016. The term appeared nearly 438 times between 1970 and 1980 and nearly 74,600 times between 2010 and 2016 (Khoury et al., 2017). The researcher of this study has searched by himself and found that the term “mindfulness” appeared nearly 209,000 times between 2010 and 2021.

One reason for the growth in research on and the application of mindfulness in the workplace context is its association with a range of workplace benefits in terms of job performance, job satisfaction, and the physical and psychological health of employees (Allen et al., 2015). Secondly, some popular organisations, including Google, General Mills, and Target have adopted mindfulness practices and reported associated workplace benefits (Eby et al., 2019; Jha et al., 2010; Reb & Choi, 2014; Schaufenbuet, 2015; Sutcliffe et al., 2016). Thirdly, employees' occupational challenges, such as stress, depression, and addiction are increasing due to technological advancements and digital distraction (i.e. an increase in attentional demands due to an increase in information, use of technology and social media). Organisational leaders thus seem fascinated by mindfulness as a potential tool to address employees' occupational challenges (Berthon & Pitt, 2019).

1.3 Research objectives

An in-depth review of the literature suggests that researchers' interest in the study of mindfulness in organisational scholarship including management sciences, organisational psychology, and organisational behaviour has increased dramatically and remains significant. Moreover, the practice of mindfulness in the organisational domain is growing (Eby et al., 2019). However, to effectively extend the research and application of mindfulness to the organisational domain, certain concerns need further consideration.

First, it is critical to understand the everyday mindfulness experiences of employees in the workplace so we can understand how mindfulness can be used to address workplace challenges. In organisational scholarship, a key focus of studies has been to determine the relationship between trait mindfulness and workplace functions (e.g. Allen & Kiburz, 2012; Malinowski & Lim, 2015; Zhang et al., 2013). However, less

is known about how individuals experience state mindfulness in everyday life to address workplace challenges. Similarly, a number of studies have focused on determining the impact of mindfulness interventions on workplace functions (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Leroy et al., 2013; Pang & Ruch, 2019) yet very limited is known about how and why individuals practice mindfulness in everyday life. A better understanding of employees' everyday mindfulness experience (i.e. state mindfulness or mindfulness practices) should be useful to facilitate organisational strategies and training interventions related to employee's health and productivity.

Furthermore, mindfulness is a multi-faceted phenomenon that can be operationalised in different ways (Cigolla & Brown, 2011). This means that everyday mindfulness as a state or practice can also be experienced in different ways. Some studies have explored the everyday mindfulness experiences of health care professionals to understand how mindfulness is experienced and practised in a workplace (e.g. Cigolla & Brown, 2011; Irving et al., 2014; Lyddy et al., 2016). A few studies have argued that mindfulness research in the organisational context has mainly focused on the health care and student settings (Glomb et al., 2011; Roche et al., 2014; Toniolo–Barrios et al., 2020) and so other workplaces are under-researched. Studies on the mindfulness experiences of the university staff are very limited, and those studies that exist (e.g. Atkins et al., 2015; Horan & Taylor, 2018; Koncz et al., 2016) do not make clear how university staff experience or practise mindfulness in the workplace environment.

This absence of scholarship is critical for two reasons. First, it is useful to comprehend the phenomenon of mindfulness by suggesting how state mindfulness and mindfulness practices look like in university settings. Mindfulness research in this setting can help to address existing literature gaps concerning the application of mindfulness in

a professional environment other than healthcare and student settings (Glomb et al., 2011; Roche et al., 2014; Toniolo–Barrios et al., 2020). Secondly, a number of studies have identified increasing occupational challenges for university staff, for instance, in terms of teaching and non-teaching workloads (e.g. Jerg-Bretzke et al., 2020; Kenny & Fluck, 2019; Mato et al., 2020; Miller, 2019), rising student expectations, limited career progression opportunities (Hamilton, 2019), and growing job-related stress and anxiety (Berg et al., 2016; Williams et al., 2017). Thus, a study of mindfulness in the university setting can be useful for organisational leaders and staff in the sector who want to use mindfulness interventions and practices to help address the emerging workplace challenges.

The second concern of the workplace mindfulness literature that needs further investigation is the mechanism of the relationship between mindfulness and workplace functions. Existing empirical studies have empirically found a relationship between mindfulness and workplace functions (e.g. Allen & Kiburz, 2012; Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Zhang et al., 2013). However, there is limited understanding of the underlying mechanisms of this relationship in terms of how and why mindfulness influences workplace functions. A few studies have discussed the potential mechanisms of the relationship between mindfulness and workplace functions (e.g. Glomb et al., 2011; Good et al., 2016). They have also highlighted a need for empirical research that not only focuses on the impact of mindfulness on workplace functions but also explains the mechanisms through which mindfulness impacts on workplace functions. Such research is important for developing theory on the development of mindfulness in the organisational context (Glomb et al., 2011; Good et al., 2016; Reb et al., 2020).

The third key limitation of existing literature is with coverage of the individual and contextual conditions in which workplace mindfulness occurs. Fundamentally, everyday mindfulness experiences of employees including individual mindfulness practices or state of mindfulness depend on the individual and workplace conditions. Some authors have argued that the mindfulness experiences of employees are shaped by organisational structures, processes, tasks, and human interactions (e.g. Hulsheger et al., 2018; Reb et al., 2020; Roche et al., 2020; Sutcliffe et al., 2016). Yet, the organisational literature has not as yet adequately discerned what factors make an individual more or less mindful in the workplace (Reina & Kudesia, 2020). One organisational psychology study indicated that “mindfulness-based training programmes may not be the only way to promote mindfulness in organisations” as certain factors can support or hinder employees’ state of mindfulness in the workplace (Hulsheger et al., 2018, p. 262). Another study has highlighted that employee experiences of mindfulness in the workplace are shaped as well as explained by multiple individual and workplace factors (Sutcliffe et al., 2016). Despite growing research interest in the practice of mindfulness at work, there are very few studies focusing on individual and workplace features that might promote or hinder the mindfulness experiences of employees (e.g. Hulsheger et al., 2018; Reina & Kudesia, 2020).

In sum, very little is known about everyday mindfulness (i.e. state mindfulness and mindfulness practices) (Forjan et al., 2020; Hafenbrack, 2017; Lyddy et al., 2016), with few studies discussing the operationalisation of mindfulness (e.g. Cigolla & Brown, 2011; Lyddy et al., 2016), relationship mechanisms (e.g. Forjan et al., 2020; Irving et al., 2014), and the factors that facilitate or hinder everyday mindfulness (e.g. Hulsheger et al., 2018; Lyddy et al., 2016). Furthermore, no attempt has been made to understand the holistic process of everyday mindfulness in relation to each of these considerations in the

university setting despite the holistic view of everyday mindfulness being important to understand the application of mindfulness in an integrated and systematic way.

To address this gap in organisational scholarship, this research utilises a qualitative research approach to explore the mindfulness experiences of university staff, seeking insights on the holistic process of mindfulness application in the university environment. This research aim is underpinned by three key research questions:

Research question 1:

How do staff experience mindfulness in the university?

Research question 2:

How and why might mindfulness impact on the workplace functions of university staff?

Research question 3:

What individual and workplace factors facilitate or hinder the mindfulness experiences of university staff?

1.4 Theoretical foundation

Positive organisational behaviour (POB) from the discipline of organisational psychology is also used as a theoretical lens in this research. POB is defined “as the study and application of positively oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed for performance improvement in today's workplace” (Luthans, 2002, p. 59). POB focuses on the study of positive and state-like human psychological capital, capacities or resources (also called ‘psycap’) that can be measured, developed, and maintained. The four fundamental psycap constructs are

hope, self-efficacy, resilience, and optimism (Luthans, 2002; Luthans et al., 2007). Psycap is related to workplace functions in terms of employee attitudes, behaviour, well-being, and performance at the individual, group, and organisational level (Luthans & Youssef, 2017; Newman et al., 2014).

This study frames mindfulness within POB as an employees' positive psychological strength or psycap. According to Luthans et al. (2015), mindfulness as a state of consciousness can be considered psycap because mindfulness meets the basic criteria of psycap. Mindfulness as a state-like positive psychological strength of an individual can be measured, developed, maintained, and related to workplace outcomes. However, certain potential concerns need to be addressed before mindfulness can be confidently categorised as psycap. These concerns include the potential mechanisms that link mindfulness with work-related performance, and how the cognitive state of mindfulness and related benefits can be fostered without mindfulness practices or meditation (Luthans et al., 2015). Although mindfulness is not fully established in the field of POB, it can be considered to be a potential construct of psycap because of its state like nature and positive relationship with workplace functions (Luthans et al., 2015; Marianetti & Passmore, 2009; Roche & Haar, 2019).

This research conceptualises mindfulness as a state-like cognitive ability of employees. Adopting the POB lens in this research implies that mindfulness is a positive state-like human factor that can be measured, developed, maintained, and related to workplace outcomes. Indeed, the focus of the research is to understand the positive factor of mindfulness and its interaction with workplace functions through the experiences of university staff.

Conservation of resource (COR) theory from the discipline of organisational psychology is used as an additional tool to explain the process of mindfulness experiences in the university setting. COR helped to explain the research findings in the context of an overall POB approach. The COR model suggests that resourceful individuals tend to gain more resources while an individual's lack of resources leads to their ongoing resource loss (Hobfoll, 2001). In this research, the COR model related to resource gain or resource loss spiral is used to explain how individual and workplace facilitating factors or availability of resources might facilitate the mindfulness experiences of university staff and promote positive workplace outcomes. Conversely, the individual and workplace hindering factors or lack of resources might hinder the mindfulness experiences of university staff and reduce other workplace resources.

1.5 Research methodology

This research adopted post-positivism as a philosophical lens in response to the research objective by using a systematic method of collection, analysis, and interpretation of interview material. The social science lens of post-positivism allowed the researcher to explore and understand the experiences and perspectives of study participants rather than test theories (Creswell & Poth, 2018; Denzin & Lincoln, 2018). Concomitantly, the research approach involved qualitative inquiry, reflecting the purpose of this research of exploring the complex interrelationships between mindfulness, workplace functions, and contextual characteristics in the university setting. A qualitative approach enables the researcher to elicit and interpret detailed descriptions of the phenomenon from study participants, facilitating understanding of the phenomenon in natural individual contexts (Creswell & Poth, 2018).

Twenty-eight in-depth, semi-structured interviews were conducted with staff at different universities in New Zealand. To ensure that the participants had some exposure to mindfulness, the researcher selected university staff who had attended mindfulness-based training programmes and/or practise mindfulness. The participants involved both the teaching and administrative staff at the universities. The interview material was analysed using a thematic analysis approach, a process of making sense of and interpreting qualitative interview material. This approach also provided the researcher with some flexibility to understand the research phenomenon based on the experiences and perspectives of individuals (Braun & Clarke, 2006).

1.6 Research contributions

The primary purpose of this research is to understand the process of mindfulness application in the university sector by focusing on its operationalisation, relationship mechanism, and factors that facilitate or hinder its application. By deepening understanding of the mindfulness process in the university sector, this research sought to make some key research contributions in terms of developing theoretical and with regard to mindfulness practice in the organisational setting. Theoretically, this research makes a unique contribution by considering mindfulness experiences as a process. In this way, this research develops extant knowledge by suggesting a holistic and systematic understanding of mindfulness phenomenon in an organisational domain, and more particularly, university setting. While much is known about trait mindfulness and mindfulness interventions, little is known about everyday mindfulness experiences in terms of state mindfulness and individual mindfulness practices. To extend knowledge of mindfulness in the workplace domain, it is important to understand how employees experience or practise mindfulness in everyday life. This research is one of very few that

focuses on understanding the everyday mindfulness experiences of employees in the workplace (e.g. Cigolla & Brown, 2011; Irving et al., 2014; Lyddy et al., 2016). Furthermore, to the researcher's knowledge, it is the first to explore and understand the mindfulness experiences of university workers. The findings of this research thus extend current organisational literature in terms of understanding the everyday mindfulness experiences in the university environment.

Second, the research provides insights into the mechanism of the relationship between mindfulness and workplace outcomes. A wealth of organisational studies has found an association of mindfulness with workplace outcomes but empirical research is lacking in terms of helping to understand the underlying mechanism of the relationship between mindfulness and workplace outcomes (Glomb et al., 2011; Good et al., 2016). This research fills this theoretical gap by providing an in-depth understanding of not only the influence of mindfulness on workplace functions but also the mechanisms through which mindfulness influences workplace functions.

Third, mindfulness as a state-like ability of individuals fluctuates according to certain psychological and situational characteristics. However, there is a scarcity of scholarship that focuses on those characteristics that determine the within-person variation of individual mindfulness (Brown & Ryan, 2003; Hulsheger et al., 2018). This research contributes to the discussion on the factors that facilitate or hinder mindfulness in the workplace by empirically investigating the factors that are responsible for fluctuations in the level of state mindfulness of employees in their everyday work.

In terms of workplace practice, organisational leaders, mindfulness trainers, and practitioners face challenges to do with incorporating mindfulness in their training design and contents, target outcomes, and sustainability of mindfulness practices (Eby et al.,

2019; Jamieson & Tuckey, 2017; Lyddy et al., 2016). This research captured ‘lessons learned’ from university employees who implement mindfulness practices by investigating their mindfulness-related experiences in the workplace context. It thus contributes as a guide to employees, mindfulness trainers, and managers or decision-makers in general as well as in the university sector in terms of maximising the application and work-related benefits of mindfulness in the workplace.

Little is known about the factors that develop or hinder state-like mindfulness of employees in the workplace (Hulsheger et al., 2018). As mindfulness has a positive impact on workplace functions, it is important to understand what makes an individual more mindful in the workplace. Knowing these factors can help to promote mindfulness in the workplace (Reina & Kudesia, 2020). An understanding of the individual and work-related factors that affect mindfulness can help organisational leaders to develop a favourable mindfulness environment by incorporating the facilitating factors and impeding the unfavourable factors that have an impact on the application of mindfulness in the workplace. In this way, the research can benefit organisational leaders to promote employees’ mindfulness and their positive consequences in the workplace.

This research also contributes through its capacity to inform mindfulness intervention designs for university staff and organisations in general. A better understanding of the factors that facilitate or hinder mindfulness at work can help trainers to optimise the efficacy of mindfulness interventions in organisations (e.g. training wherein participants learn to skilfully address those factors or challenges and retain a state of mindfulness) (Lyddy & Good, 2017). In this way, the research findings can also help trainers to achieve optimal benefits from mindfulness interventions.

Finally, the research findings could potentially help university employees who want to use mindfulness as a mean to address workplace challenges. Lyddy and Good (2017) argue that to extend the benefits of workplace mindfulness, it is important to understand how employees operationalise mindfulness in that setting. A better understanding of mindfulness experiences and their interrelationship with workplace functions in the university setting might help staff in terms of using mindfulness as a tool to address the modern workplace challenges such as work intensification and pressure at work (Berg et al., 2016; Hamilton, 2019; Kenny, 2018; Kenny & Fluck, 2019; Miller, 2019).

1.7 Summary and thesis structure

This chapter provided an overview of mindfulness in the multi-disciplinary literature focusing organisational setting. It presented an understanding of the concept of mindfulness and key research literature gaps that need further investigation. Based on those gaps, the research objectives are presented, and theoretical foundation of the research process is rationalised. The chapter provided an overview of qualitative research methodology used for this research and contributions in terms of research and practice.

This thesis is organised as follows. Chapter two discusses mindfulness definitions and related perspectives, trait mindfulness, and mindfulness interventions. It then describes everyday mindfulness and critiques relevant literature to identify key research gaps. Gaps relating to the operationalisation, mechanism, and factors of mindfulness in extant scholarship inform the development of the key research objective. Chapter three responds to this research aim and underpinning research questions by outlining and justifying an empirically based methodological approach, its assumptions, and the design. The findings of this research are discussed in chapters four and five. Chapter four

interprets the interviews and discusses the five themes of the research in relation to the operationalisation, mechanisms, and outcomes of mindfulness. Chapter five presents the findings of the research concerning the individual and workplace factors associated with everyday mindfulness. Chapter six then portrays an integrated workplace mindfulness framework that is derived from the findings. It also discusses the implications of the framework for organisational practice, theory, and research. Chapter seven discusses the research study limitations and future research directions.

CHAPTER TWO - LITERATURE REVIEW

2.1 Introduction

The purpose of this qualitative research is to understand the application of mindfulness in the workplace context by exploring the mindfulness related experiences of university staff. Specifically, the research investigates how university staff operationalise mindfulness in the workplace, how and why mindfulness might influence the workplace functions of staff in the university setting, and to determine the individual and workplace factors that impact mindfulness in the workplace. The research findings can help advance research and practice of workplace mindfulness in universities as well as in other organisations to promote health, well-being, and productivity of employees.

This chapter defines mindfulness and explains the application of mindfulness in the Buddhism, clinical psychology, and social psychology domains. Then, it elaborates on a common definition of mindfulness in organisational literature. The chapter discusses the trait mindfulness and mindfulness intervention in the workplace, then it suggests everyday mindfulness as the focus of this research study. It also explains the use of POB as a theoretical lens for the conceptualisation of mindfulness in this research study. The chapter integrates and critiques the organisational literature on everyday mindfulness and highlights key literature gaps. Then, the chapter highlights the work-related challenges of university staff in terms of heavy workload, time pressures, and lack of resources. The later sections elaborate on the significance of investigating operationalisation, mechanism, and associated factors of everyday mindfulness in the workplace. Based on the literature gaps that are identified, the chapter presents the research key objectives and suggests the use of COR theory as an additional model to understand the mindfulness

process in this research study. Finally, the chapter concludes by summarising the key features of the literature review.

2.2 Defining mindfulness

The word ‘mindfulness’ derives from the word “sati”. Sati has two different meanings: “to remember” which means the memory of past experiences, and “awareness” which means being conscious of present experiences (Bodhi, 2011; Khoury et al., 2017). The word ‘mindfulness’ is widely used in the teaching of Buddha (Williams & Kabat-Zinn, 2013) who mainly focused on mindfulness-awareness. Buddha offered a framework for understanding the world. The framework guides humanity to achieve freedom, peace, and happiness (Bodhi, 2011). The framework involves four fundamental pillars called “The Four Noble Truths”. The first truth suggests that suffering is the gateway to freedom and happiness. The second truth suggests that experience is not painful but the desire for attachment or to have it in a particular way is painful. The Third Noble Truth tells us that the cessation of suffering is possible, and it is to be realised through the cessation of desire. The Fourth Noble Truth describes different ways to achieve cessation of desires and suffering known as The Noble Eightfold Path (Williams & Kabat-Zinn, 2013). These eight paths or ways include: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right consciousness. These eight paths are not mutually exclusive, as they are connected to each other (Teasdale & Chaskalson, 2011; Williams & Kabat-Zinn, 2013).

Right mindfulness, the seventh path of Buddha’s teaching, pertains to the awareness that “(a) all conditioned things are inherently transitory; (b) every worldly thing is, in the end, unsatisfying; and, (c) there are really no entities that are unchanging or permanent, only processes” (Gunaratana, 2011, p. 138). According to the teaching of

Buddha, right mindfulness emphasises the elimination of the perception that our self is stable and independent of external influences. The elimination of such perception is essential because an effort to hold particular feelings and concepts can result in dissatisfaction. Thus, one should accept that there is a complex and naturally changing relationship between humans' internal physical, emotional, cognitive, and spiritual world, and external circumstances, which influence each other simultaneously (Kumar, 2002; Weick & Putnam, 2006). Fundamentally, Buddha emphasised the clear, stable, and focused mind as a mean to get relief from suffering (Hyland et al., 2015). Therefore, the right mindfulness as awareness is an important aspect of Buddha's teaching that provides a foundation to achieve cessation from suffering through insight and wisdom (Bodhi, 2011).

In clinical psychology literature, the concept of mindfulness is mainly influenced by the work of Jon Kabat-Zinn, Professor of Medicine at the University of Massachusetts. He defined mindfulness as "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (Kabat-Zinn, 2003, p. 145). He described mindfulness as the non-judgemental awareness of experiences and introduced mindfulness in a training programme known as the mindfulness-based stress reduction (MBSR) programme for the treatment of physical and psychological health problems such as chronic pain, eating disorders, and alcohol and drug addiction (Ie et al., 2014; Irving et al., 2014). He argued that the mindfulness-based training programme can help the patients to self-regulate unwanted physical and psychological conditions (Kabat-Zinn et al., 1985; also see Kabat-Zinn, 1982, 1990). Initially, the mindfulness-based training programmes were designed for the treatment of patients with health-related issues. These programmes gained popularity in the clinical psychology domain (Kang & Whittingham, 2010). Later, the

mindfulness training programmes were not only used to treat patients with physical and psychological issues but also as a stress reduction programme in a nonclinical context (Glomb et al., 2011).

Langer introduced the concept of mindfulness in social psychology literature, around the 1970s (Ie et al., 2014). She defined mindfulness as “the process of drawing novel distinctions” (Langer & Moldoveanu, 2000, p. 1). She further described that the process of mindfulness can result in “(1) a greater sensitivity to one’s environment, (2) more openness to new information, (3) the creation of new categories for structuring perception, and (4) enhanced awareness of multiple perspectives in problem-solving” (Langer & Moldoveanu, 2000, p. 2). The three key characteristics of mindfulness in drawing novel distinctions are related to the present moment, context-sensitive, and guided by rules and routines (Ie et al., 2014). Langer (2014) also considered mindfulness as an individual cognitive state of mind to view the world differently according to the context. She defined mindfulness as a state of being present, remaining sensitive to the context or perspective, and not governed by rules and routine. She explained that the mind can process information in two ways: in a state of alertness (mindfulness) or a state of automation (mindlessness). The state of mindlessness observes rigid rules where information is acquired from a single perspective based on past experience. Therefore, the state of mindlessness encourages automatic actions and responses that are based on previous concepts. Contrary to mindlessness, the state of mindfulness focuses on obtaining additional or new information from present experiences.

A critical review of multi-disciplinary literature suggested that there is a conceptual confusion among scholars concerning the phenomenon of mindfulness. Some authors argued that Kabat Zinn mindfulness concept is different from the Buddha’s

mindfulness concept (e.g. Baer et al., 2009; Grossman, 2008; 2010; 2011; Keng et al., 2011). For instance, Keng et al. (2011) highlighted that the Buddhist understanding of mindfulness is different from the Kabat Zinn's application of mindfulness in terms of context, process, and content. In terms of context, Buddhist philosophy considers mindfulness as a part of the process, which is connected with multiple other factors to eliminate personal suffering. In contrast, Kabat Zinn's philosophy considers mindfulness as independent of any factor or process. In terms of process, Buddhist philosophy aims for broader gains such as impermanence, selflessness, and relief from suffering. On the other hand, Kabat Zinn's philosophy is less oriented toward impermanence and selflessness. In terms of content, Buddhist philosophy focuses more on the observation of individual perceptions and reactions rather than features of the present objects. In contrast, Kabat Zinn's philosophy encompasses awareness relating to all aspects of objects. Scholars have also highlighted that the Kabat Zinn's philosophy of mindfulness considers the mind as a machine that processes physical, psychological and cognitive functions whereas Buddhist philosophy considers the mind as a source of investigation about all phenomena of life that can lead to human suffering and joy (Baer et al., 2009).

Although scholars have discussed the differences between Buddhist oriented eastern and Kabat Zinn oriented western perspectives on mindfulness, some authors also indicated that it is unclear what is secular and what is non-secular mindfulness as the modern secular mindfulness interventions are derived from ancient mindfulness practices (e.g. Brown, 2016; Monteiro et al., 2015;). For instance, Brown (2016) suggested that the Eastern and Western philosophies of mindfulness cannot be separated from each other because the Western mindfulness training programmes include Eastern Buddhist mindfulness content. Weick and Putnam (2006) argued that Kabat Zinn adopted the basic principles of Buddha's teaching that nothing is permanent and an effort to hold any

feelings can result in human suffering. Further, human suffering can be eliminated by the practice of mindfulness that facilitates insight and wisdom through awareness of the internal process of mind and concentration. Similarly, Monteiro et al. (2015) argued that mindfulness interventions in the workplace are based on spiritual practices, philosophies, and processes of the Buddhist tradition. This means that mindfulness interventions are derived from ancient religious traditions.

Some scholars have highlighted the similarities and differences between the conceptualisation of mindfulness (e.g. Glomb et al., 2011; Hart et al., 2013; Ie et al., 2014). For instance, Langer's and Kabat Zinn's conceptualisation of mindfulness are similar as they focus on paying attention to the present (Glomb et al., 2011) and self-regulation of attention (Hart et al., 2013). Kabat Zinn's mindfulness concept emphasis on the awareness of internal and external experiences whereas Langer's work focuses on the external experiences only. Kabat Zinn also emphasises on the practice of mindfulness to promote awareness of the present moment. Long-term mindfulness-based training programmes are introduced to reduce stress and chronic pain. In contrast, Langer considers mindfulness as a natural human capacity that is gained through a specific orientation towards the present moment. Therefore, short-term training programmes are introduced for well-being, performance, and creativity (Hart et al., 2013; Ie et al., 2014).

In sum, the concept of mindfulness derived from Buddhist teaching philosophy as awareness and elimination of wrong perception about life, operationalised as mindfulness intervention for the treatment of patients physical and psychological health problems. Socio-cognitive conception introduced in social psychology adopted mindfulness as a natural ability to draw "novel distinctions" in the present and focused on avoiding the state of mindlessness by paying attention to the contents of the mind rather than its

process. Various similarities and differences exist relating to the Buddhist, clinical, and social psychological perspectives on mindfulness. Some authors have argued that Buddhist and clinical conceptualisation of mindfulness are significantly different from each other and others argued that the boundaries between the two schools of thought are not clear. While there is a conceptual confusion of mindfulness among scholars in multiple disciplines, organisational scholars most commonly defined the phenomenon of mindfulness as a particular state of present moment consciousness.

2.2.1 Concept of mindfulness in organisational scholarship

In organisational psychology, behaviour, and management scholarship, one of the most commonly-used definitions of mindfulness was proposed by Brown and Ryan in 2003 (Kalafatoglu & Turgut, 2019). They defined mindfulness as “the state of being attentive to and aware of what is taking place in the present” (Brown & Ryan, 2003, p. 822). Attention refers to taking notice of present experiences related to feelings, thoughts, emotions, and sensations. Awareness entails monitoring of experiences by adopting a detached perspective. Thus, mindfulness involves monitoring of thoughts and feelings without getting attached to these experiences (Reina & Kudesia, 2020).

Dane (2011) defined mindfulness as “a state of consciousness in which attention is focused on present moment phenomena occurring both externally and internally” (p. 1000). He proposed two important characteristics of the state of mindfulness present moment orientation and relatively wide attentional breadth that includes internal and external phenomena. He suggested that these characteristics of mindfulness differentiate the state of mindfulness from other states such as flow, absorption, and fantasising. For example, flow refers to a high level of engagement in a challenging activity with a relatively narrow attention breadth. This means that the state of flow is different from the

state of mindfulness because although it involves present moment orientation, the attentional breadth is relatively narrow. In contrast, the state of mindfulness involves both a high level of present moment orientation and relatively wide attentional breadth. Good et al. (2016) compare experiential and conceptual mode of mind. He suggested that mindfulness involves an experience-based mode of mind rather than a conceptual mode. In an experiential processing mode, the individual pays attention to the present experience rather than pre-existing thoughts and concepts. In this way, experiential processing mode of mind facilitates present moment oriented conscious and non-habitual reactions.

Glomb et al. (2011) defined mindfulness as “a state of consciousness characterised by receptive attention to and awareness of present events and experiences, without evaluation, judgement, and cognitive filters” (p. 119). Similarly, Sutcliffe et al. (2016) defined mindfulness as “a particular state of consciousness—one in which an individual focuses attention on present-moment events” (p. 57). Both mindfulness definitions are similar to the concept of mindfulness proposed by Brown and Ryan (2003) that mindfulness involves a state of present moment consciousness.

A review of organisational scholarship suggested that mindfulness is commonly defined as a state of present moment consciousness. A state in which an individual pays attention to current experiences (Dane, 2011; Sutcliffe et al., 2016). The organisational literature categorizes the phenomenon of mindfulness as a trait, intervention, state, and practice (Jamieson & Tuckey, 2017; Roche et al., 2020). The next two sections discussed trait mindfulness and mindfulness interventions in the workplace. The focus of this research study is everyday mindfulness that involves state mindfulness and mindfulness practices. Everyday mindfulness is discussed in the later sections.

2.3 Trait mindfulness

Trait mindfulness refers to the stable individual ability of engagement in the mindfulness processes. As trait mindfulness is a stable individual ability, it varies between individuals. This means that some individuals might be more mindful than others (Brown & Ryan, 2003; Jamieson & Tuckey, 2017). Multiple mindfulness-based scales (MBS) have been introduced in different disciplines including clinical and social psychology to measure trait-like individual mindfulness of people (Hart et al., 2013). MBS provide a simple and short way to measure the individual state and trait-like capacity for mindfulness (Sauer et al., 2013).

The Mindfulness Attention Awareness Scale (MAAS) was one of the first attempts and most popular MBS with which to measure mindfulness. MAAS includes 15 attention and awareness related questions or items that determine the individual capacity for being mindful such as “I rush through activities without being really attentive to them” and “I do jobs or tasks automatically, without being aware of what I’m doing”. These items are scored on a 6-point Likert-type scale from 1 (almost always) to 6 (almost never). These items are negatively formulated which means that individual mindfulness is determined by reverse scoring of these items (Bergomi et al., 2013a; Chiesa, 2013). Brown and Ryan (2003) introduced and also tested the MAAS by measuring the mindfulness of individuals with and without mindfulness practices. They also tested MAAS to examine the relationship between mindfulness and well-being. Similar to MAAS, other MBS have been introduced to measure the individual state and trait-like capacity for mindfulness. An overview of some of the most commonly used MBS and their key characteristics is given in appendix A.

In multi-disciplinary literature, a number of studies have used MBS to determine the relationship between trait mindfulness and workplace outcomes. For example, Reb et al. (2014) found a positive relationship between trait mindfulness of supervisors and factors of employees' well-being and performance in terms of job satisfaction, need satisfaction, in-role performance, and organisational citizenship behaviour. Similarly, another study found that mindful employees are likely to remain committed to their current organisation and less likely to quit their current job (Zivnuska et al., 2016; also see Allen & Kiburz, 2012; Cheung et al., 2020; Malinowski & Lim, 2015; Zhang et al., 2013). These studies focus on trait mindfulness and workplace function by using quantitative methods and provide no information about how mindfulness is experienced in everyday life. Thus, it is not clear how employees' state of mindfulness looks like in a workplace. Another limitation of these studies is the use of problematic MBS. A view of commonly used MBS suggests that they vary significantly from one another in terms of mindfulness constructs (appendix A). There is no apparent consensus regarding the fundamental construct of mindfulness and MBS are designed based on varied mindfulness constructs (Baer, 2010; Bergomi et al., 2013b; Brown et al., 2007). For example, MAAS used a narrow approach to measure mindfulness by incorporating a single construct of mindfulness relating to acting with awareness. In contrast, FMI used a broader concept of mindfulness by considering multiple factors of mindfulness: observing, acting with awareness, self-acceptance, non-avoidance, non-reactivity, non-identification, and insightful understanding (Bergomi et al., 2013a; 2013b).

Some critics have highlighted the potential problems with the existing MBS. For example, MBS are based on varied mindfulness constructs and represent different meaning of mindfulness (Baer, 2010; Bergomi et al., 2013b; Brown et al., 2007). Therefore, when MBS are used in studies, there is a danger of misconstruing the actual

meaning of mindfulness (Choi & Leroy, 2015; Van Dam et al., 2018). MBS are a self-reported measure of individual mindfulness. It is not clear how accurately the self-reports of mindfulness relate to the actual experience of mindfulness. The scales are based on the assumption that individuals can directly report their mindfulness experiences on a scale. This means that the scales rely on the memory of the participants rather than the actual content of subjective experience. Consequently, some researchers reported that the validity of a self-reported measure is very low (Brown et al., 2007; Choi & Leroy, 2015; Keng et al., 2011). Additionally, a participant who practises mindfulness might give a biased answer to demonstrate the benefits of mindfulness. Considering the assumption or wish, the participants are likely to respond positively to the items or statements of MBS (Grossman, 2011).

Moreover, the meaning of mindfulness might be different for different people. For instance, mindfulness practitioners who are familiar with Buddhist philosophies might understand mindfulness differently than others (Choi & Leroy, 2015). Similarly, mindfulness experts with long-term experience of mindfulness practices might understand mindfulness differently than people without or short-term experience of mindfulness practices (Grossman, 2008, 2011; Keng et al., 2011; Van Dam et al., 2018). Bergomi et al. (2013a) highlighted three core issues with the existing self-report scales of mindfulness: lack of consensus on the essential aspects of mindfulness, the association between different mindfulness aspects, and the validity of mindfulness scales.

Considering the varied nature and significant methodological issues relating to the use of MBS, some authors have highlighted the need to use qualitative methodology for the study of mindfulness (e.g. Chiesa, 2013; Grossman, 2008, 2011; Sauer et al., 2013). For example, Sauer et al. (2013) suggested that a qualitative study might be more helpful

to explore mindfulness through in-depth analysis of interview material as compared to quantitative studies based on MBS.

In sum, trait mindfulness is a stable individual ability of engagement in the mindfulness processes that can be measured using MBS. Various studies in organisational scholarship examine the relationship between trait mindfulness and workplace outcomes. However, they do not provide information on everyday mindfulness, and they also use what has been recognized as problematic MBS. In response, scholars have increasingly suggested that a qualitative methodology rather than MBS is more appropriate for studying mindfulness.

2.4 Mindfulness interventions

The multi-disciplinary literature focusing organisational setting has also examined mindfulness as a training programme or intervention (e.g. Gregoire & Lachance, 2015; Leroy et al., 2013; Pang & Ruch, 2019). Mindfulness interventions include formal and structured initiatives such as the Mindfulness-Based Stress Reduction (MBSR) programme. The MBSR programme takes eight weeks and includes weekly sessions, home-based practices, and a one-day retreat. It involves multiple mindfulness practices or meditation techniques such as breathing, sitting, walking, eating, yoga meditation, body scanning, group discussion, and individual support (Baer, 2003; Jamieson & Tuckey, 2017; Khoury et al., 2017). The consistent practice of mindfulness techniques or meditation practices mainly helped participants to develop or enhance the capacity to remain in the present moment. For instance, walking meditation involves one's observation of sensations in the feet while walking; similarly, eating meditation is careful observation of the sensations relating to eating. In this way, mindfulness interventions are mainly designed to enhance participants' capacity to be mindful and to encourage them

to live each moment fully and in a non-judgemental way (Glomb et al., 2011). The MBSR programme for the treatment of patients with psychological, emotional, and behavioural disorders is one of the most widely used therapies across clinical settings (Bishop et al., 2004).

Dialectical behaviour therapy (DBT) is designed primarily for borderline personality disorder patients to regulate their behaviours (Baer, 2010). Borderline personality disorders can lead to suicidal and self-injurious behaviour among patients. DBT based on mindfulness exercises allows patients to accept reality and facilitates patients to change their behaviour by accepting the undesirable aspects of their life. In this way, the DBT helps to prevent reactivity to negative emotions and encourages emotional regulation (Kang & Whittingham, 2010; Keng et al., 2011). Similarly, acceptance and commitment therapy (ACT) focuses on the treatment of the cognitive process of individuals. ACT facilitates individuals through non-meditative exercises to perceive thoughts as just thoughts because mental events or thoughts do not necessarily reflect reality and thus the therapy encourages rational behaviour irrespective of thoughts (Baer, 2010; 2003). The concept of ACT is based on psychological flexibility to accept internal and external experiences and to change behaviour accordingly. ACT is centred on mindfulness exercises to enhance awareness and acceptance of emotions, feelings, and thoughts (Baer, 2010; Kang & Whittingham, 2010).

Mindfulness-based cognitive therapy (MBCT) is similar to the MBSR training programme because it involves mindfulness meditation and informal exercises. MBCT is mainly designed for patients with a cognitive disorder such as obsessive-compulsive disorder (Baer, 2010). MBCT consists of eight weekly sessions and aims to train individuals to control their cognitive process by noticing their thoughts as thoughts only,

instead of fact or reality. Noticing thoughts as just thoughts assist individuals not to react to these thoughts. Thus, the training programme helps individuals to respond alternatively to maladaptive thoughts to reduce anxiety and related problems (Baer, 2010; 2003; Segal et al., 2002).

Fundamentally, mindfulness-based training programmes including MBSR, MBCT, ACT, and DBT were designed in a clinical setting for the physical and psychological well-being of patients. Later on, some more mindfulness interventions were introduced in the non-clinical context. For example, cultivating awareness and resilience in education (CARE) and stress management and relaxation techniques (SMART) are typically designed for employees in the education sector to improve their well-being and job performance (Roeser et al., 2012). The CARE training programme aims to improve classroom management, teacher-student relationships, and instructional strategies. CARE comprises three main exercises: (1) emotional regulation skills, (2) mindfulness and stress reduction, and (3) listening and compassion exercises (Jennings et al., 2019; also www.garrisoninstitute.org/care). The SMART training programme aims to enhance the personal and professional well-being of teachers and includes group discussions and practices such as meditation, body scanning, and mindful moments (Gardiner et al., 2015; also www.mindfulnesseveryday.org/smart). Mindful schools (www.mindfulschools.org) is an online forum that offered mindfulness-based courses, training, and workshops for staff in the education sector (Roeser et al., 2012). An overview of some mindfulness interventions is given in appendix B.

A series of studies used a mindfulness-based intervention approach and determined the impact of a mindfulness intervention on the workplace functions of employees (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Leroy et al.,

2013; Wolever et al., 2012). For example, a study found that a short mindfulness intervention promotes mindfulness of employees and also work recovery in terms of sleep quality and sleep duration over a period of ten days (Hulsheger et al., 2015). Mulla et al. (2017) found that after MBSR training, participants reported lower levels of stress in terms of physical, sleep, behaviour, emotional, and personal issues. The training participants also reported an increase in self-compassion levels. Furthermore, the participants experienced a reduction in their blood cortisol levels and blood pressure as a result of attending the MBSR programme. Similarly, a study found that employees' workplace spirituality and work engagement was higher in organisations that offered mindfulness courses than the control group (Petchsawang & McLean, 2017), and mindfulness training for employees who are not proactive can provide workplace benefits in terms of job performance and career satisfaction (Bajaba et al., 2018).

Collectively, literature focusing mindfulness in the workplace context suggested that mindfulness intervention provides workplace benefits at individual and organisational level (Eby et al., 2019; Johnson et al., 2020). However, less is known about how individuals practise or experience mindfulness in everyday work life after mindfulness intervention. It has been argued that mindfulness practices might be easy when conducted during mindfulness intervention in a training room (Lyddy et al., 2016). The real-world context is different from the training room so the mindfulness practices in the real-world context might be challenging for the employees when compared to the mindfulness practices in the training room. In this regard, understanding the experience of mindfulness practices in everyday work life is important to highlight the challenges and opportunities of practising mindfulness as well as to promote the application of mindfulness in the workplace (Lyddy et al., 2016). Unfortunately, a very limited is known about everyday mindfulness in the workplace context.

2.4.1 McMindfulness

As mindfulness interventions have gained popularity in the organisational context, some critics have highlighted the dark side of mindfulness practices in the organisation. The critics in multidisciplinary literature highlighted that the commercialisation of mindfulness interventions in organisations, which was originally a religious practice, is unethical. For example, Purser and Loy (2013) pointed out that mindfulness is being used as a secular technique in the workplace to improve workplace functioning such as employees' performance, stress reduction, and concentration. Mindfulness as a technique ignored the ethical and religious foundation of mindfulness. The core purpose of mindfulness is "to free human beings from the delusion of being a separate self" (Purser, 2018, p. 106). They argued that mindfulness is a religious practice that aims for broader collective gain such as ethical behaviour, social harmony, and compassion rather than individual workplace benefits. Mindfulness is commercialised in the organisational context as a solution to all major work-related problems. The term "McMindfulness" was introduced to describe the secular technique of mindfulness for workplace benefits. The authors highlighted the need to use mindfulness in the organisation within the frame of ethical values and social responsibility (Purser & Loy, 2013). Collectively, these authors argued that McMindfulness is wrong mindfulness that involves secular practices of workplace mindfulness to obtain employees and organisational benefits. In contrast, right mindfulness based on the teaching of Buddha focuses on broader goals of cessation of human suffering.

While some critics argued that mindfulness interventions might involve certain ethical issues because of their association with a Buddhist tradition (Monteiro et al., 2015; Purser & Loy, 2013; Purser, 2018), some scholars in behavioural health sciences

discussed the implicit and explicit nature of ethics in mindfulness practices (e.g. Baer, 2015; Cheung, 2018; DeSteno, 2013). They argued that mindfulness practices are naturally ethical and thus require no specific ethical framework while incorporating mindfulness in the workplace. They highlighted that scientific domains such as organisational psychology provides a suitable ground for the application of mindfulness in the workplace in a secular and ethical way. They argued that mindfulness interventions such as MBSR and DBT are well-structured programmes where trainers or teachers of the programme follow a code of ethical conduct. Moreover, compassion, kindness, and ethical conduct towards self and others are core components of mindfulness practices. That means that mindfulness practices are inherently ethical. These authors further added that it is important to focus on optimising the benefits of mindfulness for humanity rather than focusing on alignment of secular mindfulness with Buddhist mindfulness (Baer, 2015; Cheung, 2018; DeSteno, 2013).

On the other hand, some scholars of behavioural health sciences argued that there is a need for explicit ethics while incorporating mindfulness in the workplace. For instance, Monteiro et al. (2015) argued that the expected outcome of mindfulness practices in the corporate world might not be consistent with the expectation of traditional Buddhist mindfulness. Therefore, teachers and practitioners of mindfulness in the workplace context should follow an ethical code of conduct. These authors suggested that mindfulness training programmes need to add instructions related to an ethical code of conduct concerning mindfulness practices. Brown (2017) highlighted that it is an ethical obligation of mindfulness trainers to remain transparent while conducting mindfulness training programmes in the workplace. Hence mindfulness trainers need to disclose information concerning the risks of harmful as well as spiritual impacts of mindfulness

practices. Moreover, it is important to disclose any religious association of the trainers in terms of concepts, values, practices, and communities.

Currently, the issue of ethical conduct of mindfulness practices as a workplace intervention is evolving. The concept of mindfulness within the Buddhist tradition is not clear. Mindfulness is interpreted in many ways within the Buddhist tradition (Purser & Milillo, 2015). In such a situation, there might be an issue of authority, for instance, who has the authority to distinguish between right and wrong mindfulness (Payne, 2018). Psychologists believe that Buddha's teaching of mindfulness in a secular context is psychology rather than a religion or a philosophy. They argued that Buddha did not intend to establish a religion or to be involved in philosophical discussions around life and death. The core component of this teaching involved training the mind to reduce personal suffering. In this regard, the origin of the mindfulness concept is based on the psychological domain of cognition, emotions, and sensations (Mikulas, 2018). Another scholar suggested that there is a need to explore mindfulness-related concepts and replace the broader term of mindfulness with other terms such as heedfulness, i.e. the monitoring of cognitive functions to safeguard goal orientation. Such replacement of terms might be helpful to reduce the theoretical confusion raised due to the umbrella term of mindfulness (Krageloh, 2018).

There is an ongoing debate on the means to address the ethical issues concerning mindfulness intervention in the workplace. One of the studies discussed the application of wrong and right mindfulness in the organisational context. Vu and Gill (2018) conducted interviews with twenty-four organisational leaders from Vietnam who practise Buddhist meditation to understand the practices of mindfulness in the organisation. They argued that secular mindfulness as a technique to address workplace problems can be

misused in the organisation. Secular mindfulness can be based on selfishness, greed, and hidden organisational purposes. Secular mindfulness is considered as a universal solution to the workplace problems without contextualising the application of mindfulness in the organisation. It is important to incorporate the right mindfulness in the organisation to obtain optimal workplace benefits of mindfulness. Right mindfulness is based on the teaching of Buddhism that focuses on wisdom, compassion, and non-attachment. Thus, the organisational leaders should consider the right mindfulness based on Buddhist principles of wisdom, compassion, and non-attachment rather than secular mindfulness-based on organisational selfishness, greed, and a hidden agenda. In a similar vein, Willmott (2018) highlighted that mindfulness practices are being used to address personal issues while ignoring social issues. Personal issues such as individual misery and stress are the outcome of broader circumstances or social structures due to neoliberalism and neo-colonialism. Therefore, it is important to use mindfulness practices to address the broader social or public issues of inequality rather than personal issues. He synthesised the socio-political literature to elaborate on how mindfulness practices can be used to facilitate the relationship between personal problems and public issues and thus to address the social problems.

In sum, there is an evolving debate about the ethical and unethical application of mindfulness in the workplace. Some authors highlighted that the application of secular mindfulness techniques in the workplace for work-related benefits might be unethical and called such workplace applications of mindfulness wrong mindfulness or McMindfulness. In contrast, other authors argued that there is no right or wrong mindfulness as mindfulness is inherently ethical and follows Buddha's main principles of compassion and kindness towards self and others. Considering such debates, it is important for organisational researchers to explicitly discuss the different scholars' points

of view about mindfulness and rationalise the concept of mindfulness using the best available knowledge in the scientific literature. While it is important to explicitly discuss the scholars' perspectives, the primary focus of organisational research should be on extending the benefits of mindfulness for individuals and organisations.

2.5 Everyday mindfulness

While majority of studies in organisational scholarship have focused on trait mindfulness and mindfulness intervention (e.g. Allen & Kiburz, 2012; Zhang et al., 2013; Wolever et al., 2012), limited attention has been given to state mindfulness (Forjan et al., 2020; Hulsheger et al., 2018) and mindfulness practices in the workplace (Hafenbrack, 2017; Lyddy et al., 2016). This encouraged the research study to focus on such, with the term 'mindfulness experience' or 'everyday mindfulness' including both state mindfulness and mindfulness practices in its usage here.

State mindfulness refers to a temporary psychological state of present moment consciousness that cultivates intentionally and fluctuates within individuals in everyday life. While trait mindfulness is stable individual capacity, state mindfulness pertains to the temporary state of present moment consciousness. The temporary state of mindfulness mainly depends on individual and situational factors (Brown & Ryan, 2003; Chiesa, 2013; Hulsheger et al., 2012). Similar to MAAS, Toronto mindfulness scale (TMS) have also been introduced to measure state mindfulness (Lau et al., 2006). While a majority of MBS are introduced to measure trait mindfulness, TMS is the only scale available to measure state mindfulness (Sauer et al., 2013).

Mindfulness practice is the mechanism for enhancing state mindfulness and trait mindfulness (Jamieson & Tuckey, 2017). Commonly, the term 'meditation' is used in the

literature to represent mindfulness practices. Meditation refers to “attentional training, a process of consciously keeping one’s awareness focused in a particular way, awareness to be maintained in an open way on whatever is present, without fixating on any particular part of that experience or engaging in any secondary processing” (Chambers et al., 2009, p. 561). Meditation is the practice of mindfulness to develop ability relating to monitoring and consciousness. It can be practised formally daily or informally while doing everyday activities (Hart et al., 2013; Kabat-Zinn, 2003).

Most commonly, meditation is categorised into mindfulness meditation and concentration meditation. Concentration meditation aims to improve ability relating to concentration and avoidance of distraction. It involves paying attention to a single object such as a physical sensation, image, or word. It provides calmness, clarity, and stability of mind. In contrast, mindfulness meditation aims to improve awareness of inner processes such as thoughts and feelings by monitoring the present moment experiences. It provides insight and awareness of natural experiences (Chambers et al., 2009; Chiesa, 2013; Dhiman, 2018; Weick & Putnam, 2006). A few studies have highlighted that these are not two different ways of meditation; rather these are two poles of a single continuum. It means that both involve concentration or attention to the present moment (e.g. Chambers et al., 2009; Chiesa, 2013; Lutz et al., 2008). Therefore, it is important to practise meditation as a combination of both concentration and mindfulness meditation to develop mindfulness skill. The aim of these practices includes attention to the present experiences without prejudice and misunderstandings (Chiesa, 2013).

Commonly used mindfulness practices or meditation techniques include body scanning, sitting meditation, and mindful yoga. The body scanning technique involves paying attention to various body parts, and sitting meditation involves focusing on

breathing, body sensations, thoughts, and emotions. Mindful yoga involves awareness of the body while engaging in yoga practices (Kang & Whittingham, 2010; Sauer-Zavala et al., 2013). Loving-kindness meditation is another type of mindfulness practice. In this practice, the practitioners pay attention to the present experiences while closing their eyes and also focus on positive feelings of compassion and love for themselves and others. During this practice, the practitioners say the following lines to generate positive feelings: “May I be safe”, “May I be happy”, “May I be healthy”, and “May I be peaceful”. In this way, the practitioners feel a positive connection of self with humanity (Johnson et al., 2009).

Mindfulness can also be practised informally in everyday life. Informal mindfulness practices refer to paying full attention to everyday activities such as reading, driving, and eating (Shapiro et al., 2016). Gehart (2012) suggests that daily activities such as stopping to smell a flower, feeling the breeze, listening to sounds outside, taking a sip of water, or touching a fabric can be introduced as a form of therapy for time-stressed individuals who have no time for more formal practices. These simple activities involve being fully present and mindfully aware of daily experiences and induce an immediate sense of calm and a more focused mind. Similarly, noticing sensations of the body (Roche et al., 2020), paying attention when driving a car, doing dishes, gardening, and walking can be considered as informal mindfulness practices (Brown et al., 2013). According to Shapiro et al. (2016), formal mindfulness practices are conducted in a systematic and structured way whereas informal mindfulness practices can be done while doing everyday activities.

It can be noted that the state, trait, practice, and intervention, like nature of mindfulness, are not mutually exclusive. For instance, Jamieson and Tuckey (2017)

suggested a framework of understanding four different natures of mindfulness: state, trait, practice, and intervention. The framework proposed that mindfulness interventions facilitate mindfulness practices that in return promote state and trait mindfulness of individuals. This means that mindfulness intervention, mindfulness practice, state mindfulness, and trait mindfulness are interconnected.

Although extant organisational scholarship has broadly categorised mindfulness natures, it is often difficult to distinguish the different nature of mindfulness. For instance, a study has argued that mindfulness practices are the heightened state of mindfulness where mindfulness practice is a particular kind of state mindfulness (Kiken et al., 2015). A study argued that often studies have failed to distinguish between state mindfulness and trait mindfulness (Jamieson & Tuckey, 2017). Similarly, the difference between state mindfulness and informal mindfulness practices such as mindful reading, driving, and eating is unclear. Therefore, this research adopts the perspective that mindfulness practice is a heightened state of mindfulness (Kiken et al., 2015). In this regard, the research focuses on state mindfulness that includes mindfulness practices when compare with trait mindfulness and mindfulness intervention.

2.5.1 Positive organisational behaviour

As mindfulness is conceptualised as a state-like individual experience of present moment consciousness in everyday life, the theoretical lens of positive organisational behaviour (POB) is used in this research. The concept of POB is an outcome of the positive psychology movement. The positive psychology movement was started in 1998 by Seligman and colleagues. The movement aimed to change the focus in the field of psychology from solving life problems to strengthening positive human strengths (Dutton et al., 2006). In the field of psychology, considerable attention is given to negativity or

human sufferings as compare to positivity or human strengths (Luthans, 2002). Cameron (2008) argued that negativity dominates over positivity in terms of intensity, novelty, adaptation, and singularity. He explained that negative experiences are more intense than positive experiences so the reactions to negative experiences are immediate and stronger when compare to the reactions of positive experiences. Similarly, negative events are usually unexpected so stand out in everyday life whereas positive events are more likely to be normal. He added that negative experiences are likely to motive change for development or improvement whereas positive experiences are less likely to motive change. Also, a single negative thing can fail the whole system in contrast a single positive thing cannot guarantee the success of a system. While there is a psychological inclination of humans towards negativity, positive psychology highlights the importance of developing positive subjective experiences in terms of well-being, contentment, satisfaction, hope, optimism, flow, and happiness (Seligman & Csikszentmihalyi, 2000) as opposed to focusing on worst life experiences or negativity. The purpose of positive psychology is to balance the emphasis on positivity and negativity, in both research and practice rather than undermine the importance of negativity (Luthans et al., 2017).

Positive organisational scholarship (POS) is related to positive psychology in the organisational domain and focused on the organisational role in explaining positivity at the individual, group, and organisational levels (Dutton et al., 2006). POS highlights the importance of positivity in the research and practice within the organisational domain. In this regard, POS is often considered as a broader term used for positive traits, states, perspectives, relationships, processes, practices, and outcomes in the organisational domain (Cameron & Spreitzer 2012; Luthans et al., 2017). POB is a branch of POS introduced by Fred Luthans in the organisational literature. POB focused on micro-level and state-like positive individual strengths and capacities that can be measured,

developed, and maintained in the organisation for performance management (Luthans et al., 2002). It means that when compared with POS, POB provides a more specific individual-level perspective of positive psychology in the organisation.

In POB literature, individual-level positive strengths and capacities are termed as psychological capital or psycap. To differentiate psycap with other similar individual constructs or resources, POB described the following inclusion criteria of psycap: psycap must be (a) supported by theory and research, (b) measurable, (c) developable, and (d) related to work performance (Luthans, 2002; Luthans et al., 2007). Following the inclusion criteria, four psycap are identified including hope, efficacy, resilience, and optimism (Luthans et al., 2007; 2017). Hope involves individual willpower to achieve goals and the ability to create alternative plans in difficult situations to achieve goals (Snyder et al., 1991). Efficacy relates to individual confidence and belief related to creating alternative plans, taking actions, and achieving goals (Avey et al., 2008; Stajkovic & Luthans, 1998). Resilience is the individual ability to bounce back from a difficult situation (Luthans, 2002;) and optimism is the individual ability to expect positive outcomes from themselves irrespective of their personal ability (Avey et al., 2008; Seligman, 1998). Luthans et al. (2004) argued that organisations can achieve a competitive advantage by investing in four broader categories of capital including traditional capital (e.g. financial, tangible assets), human capital (e.g. knowledge, experience, skills), social capital (e.g. social network, relationships), and psycap (e.g. confidence, hope, optimism, and resilience).

The workplace mindfulness literature suggests that the phenomenon of mindfulness comply with the inclusion criteria of psycap. Mindfulness has a state-like nature (Jamieson & Tuckey, 2017), Hobfoll's (1989) COR theory as a theoretical

foundation has been used to explain how state mindfulness works in the workplace (Hulsheger et al., 2018), and the relationship between state mindfulness and work performance is supported by empirical research (e.g. Forjan et al., 2020; Lyddy & Good, 2017). TMS is used to measure state mindfulness (Lau et al., 2006) and state mindfulness can be developed through mindfulness intervention (Jamieson & Tuckey, 2017). This suggests that mindfulness meets the basic criteria of psycap and it can be a potential psycap in the field of POB. Some scholars have argued that mindfulness can be considered as psycap. For instance, Luthans et al. (2015) argued that mindfulness has a state-like nature and positive association with work performance. As mindfulness has a state-like nature it can also be measured, developed, and maintained in the organisation. A few other studies have also indicated that mindfulness meets the basic criteria of psycap (e.g. Luthans et al., 2017; Marianetti & Passmore, 2009) and suggested to include as a psycap construct in the field of POB (Roche & Haar, 2019).

Some studies in the organisational domain have examined the role of mindfulness, psycap, and workplace outcomes. For example, Roche et al. (2014) examined the relationship between mindfulness, psycap, and well-being of organisational leaders. The study found that mindfulness and psycap are the strengths of the leaders that have a positive relationship with their well-being. Similarly, another study examined the relationships between mindfulness, psycap, and positive emotions of employees. The study found that when psycap is low, the relationship between mindfulness and positive emotions is strong. It means that mindfulness compensates for the role of psycap in predicting positive emotions (Avey et al., 2008). Another study examined the relationship between mindfulness, psycap, and workplace outcomes in terms of work engagement and the well-being of employees. The study found that mindfulness is positively related to workplace engagement and fully mediated by psycap. In addition, mindfulness is

positively related to well-being and partially mediated by psycap. Thus, a mindful individual is more engaged in their work and psychologically healthy than others. This relationship is explained by psycap (Malinowski & Lim, 2015).

Luthans et al. (2015) highlighted potential problems that prevent mindfulness to be considered as psycap. One of the key issues is the lack of understanding about the relationship mechanism of mindfulness and workplace function. For instance, how and why does mindfulness impact workplace functions? Secondly, there is a lack of knowledge concerning the non-meditative means to promote state mindfulness in the workplace. For instance, what are the work-related factors that facilitate the state mindfulness of employees in the workplace? In this research, mindfulness is considered as a state-like positive individual capital or psycap. Using a POB lens, the relationship mechanism and facilitating/hindering factors of mindfulness are investigated and discussed in this research. In this way, this research might help to contribute to the understanding of mindfulness as a psycap and expand the POB literature by addressing the key theoretical limitations of mindfulness in the organisation.

2.5.2 Critical review of studies on everyday mindfulness in the workplace

As noted earlier, in organisational scholarship, most research has focused on trait mindfulness and mindfulness intervention and little is known about everyday mindfulness (Forjan et al., 2020; Hafenbrack, 2017). In recent years, a few studies used MBS to examine the relationship between state mindfulness and workplace functions. For instance, Forjan et al. (2020) found that state mindfulness is associated with job satisfaction via positive effect and task performance via problem-solving confidence. The study not only provided empirical support to the relationship between state mindfulness and workplace function in terms of job satisfaction and task performance but also

indicated the mechanism of these relationships in terms of positive effect and problem-solving confidence. Similarly, Hulsheger et al. (2018) found that everyday mindfulness experiences of employees are associated with employees' psychological detachment (i.e. detachment of self from work-related stress during non-work time) and sleep quality after work. Another study found that there is a reciprocal relationship between state mindfulness and state work engagement. It implies that state mindfulness partially support state work engagement and state work engagement support state mindfulness during the workday (Tuckey et al., 2018). Although these three studies (i.e. Forjan et al., 2020; Hulsheger et al., 2018; Tuckey et al., 2018) suggested a positive relationship between state mindfulness and workplace function, no attempt has been made to understand how employees experience state mindfulness or practise mindfulness in the workplace. Another limitation of these studies is that they have used MBS to investigate mindfulness while some scholars have highlighted the problems with the existing MBS (e.g. Chiesa, 2013; Grossman, 2008, 2011; Keng et al., 2011; Khoury et al., 2017; Sauer et al., 2013; Van Dam et al., 2018).

A few organisational studies have focused on understanding how employees experience state mindfulness or practise mindfulness in health care settings. For example, Lyddy et al. (2016) conducted a study to understand how employees practise mindfulness in the workplace. The study found that health care professionals practise mindfulness at work in four different ways: planned practices, episodic practices, on-the-fly practices, and contagion practices. Planned practices include the formal mindfulness practices inside and outside the workplace, episodic practices include informal, short, and unplanned mindfulness practices that mainly depend on the situation, on-the-fly practices include the experience of mindfulness while doing a daily activity such as mindful interaction with others, and contagion practices include teaching mindfulness techniques

to others. Cigolla and Brown (2011) conducted a qualitative study to understand how therapeutic staff operationalise mindfulness in their work. The study found that therapeutic staff experience mindfulness as a way of being in their personal and professional lives. In professional life, the therapeutic staff deal with their patients with attention, awareness, openness, compassion, and acceptance. Therefore, mindfulness is an attitude or a way of interacting with clients.

Another psychology study discussed the nature of mindfulness experience in a general workplace population. The study suggested that mindfulness is a cognitive state of being while doing work in the organisation. Mental quietness, present focus, non-conceptual processing of mind, selflessness, and acceptance of new experiences are the key characteristics of this cognitive state of being. Thus, individuals in a being mode tend to focus and accept present moment experience, and act in a non-conceptual, goalless, and selfless manner. In contrast, the doing mode facilitates automatic, goal-directed, and self-centred actions that are based on past experiences, pre-developed concepts, and judgements (Lyddy & Good, 2017). Thus, literature suggested that mindfulness can be operationalised as a formal and informal practice (Lyddy et al., 2016) as a way of being with others (Cigolla & Brown, 2011), and as a state of being (Lyddy & Good, 2017). A key limitation of existing studies is that they have not suggested the relationship mechanism between mindfulness and workplace functions. In other words, it is not clear how and why state mindfulness and mindfulness practices impact workplace functions.

One interview-based study focused on understanding the mechanism of state mindfulness. The study examined the mindful experiences of health care professionals after a mindfulness-based training programme. The study found that the core experience of mindfulness is described as an enhancement of awareness of cognitions, sensations,

and emotions. Formal and informal practices both enhance awareness. Also, it was discovered that participants practice mindfulness as a result of internal and external challenges. Internal challenges include discomfort, pain, anxiety, and boredom. External challenges include a busy work schedule and personal life issues. Mindfulness practice is facilitated by group experience including peer support, the structure of the mindfulness intervention, and instructor qualities. Attention, observation, acceptance, and change are the strategies related to mindful awareness. This means that awareness as a function of these strategies has an impact on the personal life and work of health care professionals. Self-compassion, self-care, cognitive flexibility, and pleasure are some of the main outcomes of mindful experiences (Irving et al., 2014).

Hafenbrack (2017) proposed that mindfulness can be operationalised as a short on-the-spot intervention. He suggested a theoretical framework to explain that on-the-spot short mindfulness practice can help employees to address difficult situations at work such as job stress. Short mindfulness practice involves approximately ten minutes of paying attention to physical sensations or psychological conditions such as emotions and thoughts. Overall, the framework suggested that on-the-spot short mindfulness practice can improve the well-being and performance of employees. Therefore, instead of incorporating long-term mindfulness training programmes, short on-the-spot meditation can be helpful to address workplace challenges.

Although the studies discussed mechanisms of state mindfulness in the health care sector (Irving et al., 2014) and mindfulness practices in general (Hafenbrack, 2017), more research is needed to comprehend the relationship mechanism of both state mindfulness and mindfulness practices in the university setting. Furthermore, state mindfulness and mindfulness practices are often studied as positive individual experiences at work that

improve self-compassion, self-care, well-being, and performance of employees (Hafenbrack, 2017; Irving et al., 2014; Lyddy et al., 2016; Lyddy & Good, 2017). However, these everyday positive individual experiences are not yet studied using the POB framework.

Some organisational behaviour and psychology studies have also discussed the individual and work-related factors that facilitate or hinder the state mindfulness and mindfulness practices in the workplace. For instance, Lyddy et al. (2016) found that multiple external environmental factors such as noise, task demands, and social context can facilitate or hinder mindfulness practices in the workplace. The study also found that internal factors such as fatigue, ongoing thinking, and emotions can also influence the application of mindfulness practices in the workplace. Hulsheger et al. (2018) found that workload constrained the employees' mindfulness experiences. The study also found that previous day recovery experience in terms of sleep quality and psychological detachment facilitate employees' mindful experiences in the workplace. In other words, workloads and previous day recovery experiences are the antecedents of employees' mindfulness in the workplace. The study suggested that organisations need to control the workload and concentrate on sleep quality and psychological conditions to promote mindfulness of employees. Recently, Reina and Kudesia (2020) found that the state mindfulness of employees depends on individual metacognitive beliefs and the nature of tasks. For example, challenging tasks that require attention can increase the state mindfulness of employees, and off-task attentional demands or organizational constraints can inhibit their mindful experiences. Another study argued that quiet space, sufficient time, and supportive leadership at work can facilitate everyday mindfulness of employees whereas high workloads and lack of resources such as time, space, and managerial support can hinder their everyday mindfulness experiences (Roche et al., 2020). Collectively,

literature suggested that individual and situational factors facilitate or hinder state mindfulness and mindfulness practices in the workplace. Currently, comprehensive research is needed to explore the factors that facilitate or hinder the state mindfulness and mindfulness practices in the university environment.

Recently, a review article highlighted that POB can be a potential framework to study the application of mindfulness in the workplace (Shahbaz & Parker, 2021b). A few studies have used the extended job demands-resources model (Lawrie et al., 2018), self-determination theory (Kao et al., 2019), and COR theory (Hulsheger et al., 2018; Liu et al., 2020) as a framework to investigate mindfulness in the workplace. However, there is a lack of research that use POB as a theoretical framework to investigate workplace mindfulness.

2.5.3 Key organisational literature gaps in relation to everyday mindfulness

A critical review of organisational literature on everyday mindfulness suggested the following literature gaps. First, most studies focused on trait mindfulness and mindfulness intervention while less consideration was given to everyday mindfulness experiences in terms of state mindfulness and mindfulness practices in the workplace (Forjan et al., 2020; Hafenbrack, 2017; Hulsheger et al., 2018). Second, while a few studies focus on understanding the everyday mindfulness experiences of employees in the health care sector (Cigolla & Brown, 2011; Irving et al., 2014; Lyddy et al., 2016), others have examined general workplace settings (Forjan et al., 2020; Hafenbrack, 2018; Lyddy & Good, 2017). There is a lack of understanding in relation to the everyday mindfulness experiences of university staff. Third, a few studies suggested a positive relationship between state mindfulness and workplace function (Forjan et al., 2020; Hulsheger et al., 2018; Tuckey et al., 2018). These studies provide no information about how employees

experience state mindfulness or practise mindfulness in the workplace. Also, the mindfulness-based scales used by these studies need improvement (Bergomi et al., 2013a; Chiesa, 2013; Grossman, 2008; 2011).

Fourth, a few studies suggested that mindfulness can be operationalised as a formal and informal practice (Lyddy et al., 2016) as a way of being with others (Cigolla & Brown, 2011), and as a state of being (Lyddy & Good, 2017). A key limitation of these studies is that they have not suggested the relationship mechanism between mindfulness and workplace functions. Thus, it is not clear how and why state mindfulness and mindfulness practices impact workplace functions. Fifth, although the studies discussed the mechanism of state mindfulness in the health care sector (Irving et al., 2014) and mindfulness practices in general (Hafenbrack, 2017), more research is needed to comprehend the relationship mechanism of both state mindfulness and mindfulness practices in the university environment. Sixth, very limited studies highlighted factors that influence mindfulness practices in the health care sector (Lyddy et al., 2016) and state mindfulness in general workplace settings (Hulsheger et al., 2018; Reina & Kudesia, 2020). There is a lack of understanding concerning the factors that facilitate or hinder the everyday mindfulness experiences of university staff. Furthermore, to develop existing knowledge, there is a need for research that investigates everyday mindfulness at work using the POB framework (Shahbaz & Parker, 2021b).

This section identified key gaps in the organisational literature concerning the operationalisation, mechanism, and factors that facilitate or hinder the everyday mindfulness experiences of university staff. The following sections extend the debate on everyday mindfulness as well as highlight the significance of these research dimensions.

2.6 Everyday mindfulness experiences of university staff

In organisational literature, it has been argued that neoliberalism has affected the work-life of employees (Bal & Doci, 2018), specifically the life of staff in the university sector (e.g. Boncori et al., 2020; Brunila & Valero, 2018; Geppert & Hollinshead, 2017; Gill, 2009; Taberner, 2018). Neo-liberalism is an ideology that conceptualises workers as capital, focuses on using the optimal human potential for financial gain, and promotes competition, inequality, and materialism in the workplace (Bal & Doci, 2018; Berg, 2016; Taberner, 2018). In the neo-liberal academia, the work-related challenges of university employees are increasing in terms of teaching and non-teaching workloads (Kenny, 2018; Kenny & Fluck, 2019; Miller, 2019), student expectations, limited career progression opportunities (Hamilton, 2019), stress, and anxiety (Berg et al., 2016; Williams et al., 2017). For instance, an interview-based study argued neo-liberal universities prefer efficiency over effectiveness, quantity over quality, autocracy over democracy, and instrumentalism over intellectualism. Such preferences give rise to bullying, workplace aggression, work intensification, and resource limitations in the university sector (Taberner, 2018).

Many studies from multiple disciplines highlighted the workplace challenges face by university staff including occupational stress (e.g. Hamjah 2015; Mark & Smith, 2018; Mato et al., 2020; Taberner, 2018), depression, anxiety (Mukosolu et al., 2015), and muscular pain (Mohan et al., 2015). Scholars have also discussed the predictors of workplace challenges in terms of lack of career development opportunities (Ismail & Noor, 2016), job demand (Mukosolu et al., 2015), lack of work-life balance, heavy workload (Jerg-Bretzke et al., 2020; Kinman & Wray, 2014), strict deadlines, frequent

overwork, communication problems with colleagues and superiors (Mato et al., 2020), time pressure, overwork (Cannizzo & Osbaldiston, 2016).

In neoliberal academia, where workplace challenges of university staff are increasing, some scholars from health care and clinical psychology discipline have highlighted the need for better organisational strategies and training interventions to promote health, well-being, and productivity of university staff (Lloyd et al., 2017; Pignata et al., 2016). Some studies conducted in the university setting suggested that mindfulness interventions can help employees to address workplace problems (e.g. Atkins et al., 2015; Horan & Taylor, 2018; Koncz et al., 2016; Malarkey et al., 2013). For example, a study provided six weeks of mindfulness training to a group of fifty university staff and twenty-nine university staff members were included in a control group without any training. The impact of training on well-being and engagement of staff was determined in two intervals, i.e. after one and six weeks of training. The study found that when compared with the control group, the mindfulness training participants reported a significant increase in well-being and work engagement. They also reported a decrease in work-related stress. Overall, the study argued that mindfulness interventions can reduce stress, improve overall well-being, and increase work engagement of university staff (Koncz et al., 2016). Another study found that mindfulness practices significantly decrease chronic stress of university employees including teaching faculty and administrative staff. The study also found an improvement in sleep quality and a reduction of depression and stress as a result of mindfulness practices (Malarkey et al., 2013).

Horan and Taylor (2018) conducted a 10-week training programme for 24 university employees. The programme involved different exercises related to mindfulness and self-compassion. The study conducted a pre-and-post training comparison of

participants. The study found that after training the employees reported an increase in their mindfulness, self-compassion, health-promoting behaviour, and well-being. Similarly, Atkins et al. (2015) argued that mindfulness can benefit university staff in terms of their well-being, work engagement, and performance. According to a few scholars, mindfulness interventions may not only provide health and performance-related benefits to teachers but can also support students' learning experiences (Shapiro et al., 2016).

Although mindfulness interventions can be a potential source of improving the functioning of university staff in challenging workplace conditions, little consideration has been given to this area. The literature on workplace mindfulness highlighted that a majority of studies addressed the clinical and student contexts (Eby et al., 2019; Reb & Atkins, 2015; Roche et al., 2014) but not other workplace environments such as the university sector. This means that there is a scarcity of mindfulness related research focusing on the university environment.

Yet, research on the phenomenon of mindfulness in the university sector can have important practical and theoretical implications, further underlining the utility of this research. For example, practically, it can extend the knowledge of organisational leaders, trainers, and practitioners who want to incorporate mindfulness in the university sector to help the staff in addressing workplace challenges. Theoretically, it can expand the literature on workplace mindfulness in a non-clinical environment by providing an insight into the mindfulness phenomenon in a specific professional environment of the university sector.

Understanding everyday mindfulness experiences of university staff might help to promote practice and research of mindfulness not only in the university setting but also

in other professional environments. It is suggested that mindfulness intervention facilitate mindfulness practices that in return support state mindfulness and trait mindfulness of individuals (Jamieson & Tuckey, 2017). While a majority of research focused on mindfulness interventions and trait mindfulness less is known about state mindfulness and mindfulness practices in the workplace (Forjan et al., 2020; Hafenbrack, 2017). To fully understand the phenomenon of mindfulness and expand the application of mindfulness in the workplace context it is important to explore and comprehend the nature of state mindfulness and mindfulness practices in the workplace. Thus, exploring everyday mindfulness experiences of university can help to contribute in the organisational literature on mindfulness in terms of comprehending the phenomenon of mindfulness.

A study highlighted that mindfulness practices in everyday life might be different from practices in a training room. Everyday mindfulness practices might be challenging for the employees when compared to the mindfulness practices in the training room. To extend the research and application of mindfulness in the workplace setting, it is important to understand the nature of mindfulness experiences and related challenges in everyday work life (Lyddy et al., 2016). A major concern of the researchers has been on the benefits of mindfulness intervention while short mindfulness practices can also provide workplace benefits. Unfortunately, scholars have given a very limited attention to the short mindfulness practices in the workplace (Hafenbrack, 2017). A knowledge related to the application of short mindfulness practices might help the employees, organisational leaders, and trainers in general workplace settings as well as in the university sector to obtain the workplace benefits of short mindfulness practices. While the university sector faces certain work-related challenges, learning from the experiences

of university staff who have incorporated mindfulness in their work-life might be beneficial for future practitioners in the university environment.

2.7 Mechanisms linking everyday mindfulness and workplace functions

As research on workplace mindfulness is increasing, some scholars have highlighted the importance of understanding how and why mindfulness influences workplace functions (e.g. DeMauro et al., 2019; Good et al., 2016; Glomb et al., 2011; Reb et al., 2020) and also suggested frameworks of relationship mechanisms between mindfulness and workplace functions. For example, Good et al. (2016) suggested a theoretical framework that explained the mechanism of mindfulness in the organisation. The framework indicated that mindfulness is related to workplace outcomes in terms of well-being, relationships, and performance through the mechanism of human functions. It highlighted five main human functions that act as a mechanism of the relationship between mindfulness and workplace functions including the regulation of attention (in terms of stability, control, and efficiency), cognition, emotion, behaviour, and physiology. It suggested that human functions act as a mechanism through which mindfulness has an impact on workplace outcomes.

Attentional stability refers to the quality of mind associated with reduction of mind wandering and focus on present moments (Hasenkamp et al., 2012). Attentional control involves regulating attention in demanding situations (Ocasio, 2011) and attentional efficiency means fewer use of mental resources (Neubauer et al., 2009). Mindfulness can support the stability of attention by reducing mind wandering, control of attention by reducing automation and distraction, and finally, efficient use of cognitive ability (Good et al., 2016). Mindfulness also supports human cognition in terms of

cognitive capacity and cognitive flexibility. Cognitive capacity involves the ability to hold, process, and respond to the information (Good et al., 2016) and cognitive flexibility relates to the ability to adopt new information and experience (Walsh, 1995). Emotion as a mechanism of mindfulness includes reducing the intensity of negative emotions, decreasing the effects of negativity, and improving overall positive emotional tone rather than negativity (Chiesa et al., 2013). The behavioural aspect is also influenced by mindfulness. Mindfulness as a function of awareness supports the self-regulation of unwanted behaviour and reduces automatic reactions. Mindfulness is also associated with human physiology which includes neurobiological responses of stress, brain structure, and age-related processes (Good et al., 2016).

Another study proposed primary and secondary mechanisms of mindfulness. The study is based on a review of organisational literature and qualitative interviews with twenty workers who practice mindfulness regularly (Glomb et al., 2011). The study argued that the primary mechanism of mindfulness in the workplace involves self-regulation of thoughts, emotions, and behaviour. The key processes of these mechanisms involve (a) decoupling of self from experiences, (b) a decrease in automaticity of mental processes, and (c) increased awareness and regulation of physiological systems. The secondary mechanism that links mindfulness to the work-related outcomes involves (a) response flexibility that is the ability to think before any action rather than reacting automatically, (b) decreased rumination that is a reduction in thinking about past negative experiences, (c) empathy that is the ability to look at life from another's point of view, (d) effective regulation that is reduction of negative and encouragement of positive emotions, (e) increased self-determination and persistence, (f) increased working memory, and (g) more accurate forecasting. Fundamentally, the study discussed different processes through which mindfulness affects workplace outcomes. The study also

discussed a wide range of expected work-related benefits including improved well-being, relationships, and performance of employees (Glomb et al., 2011).

A literature review paper based on qualitative studies argued that mindfulness facilitates the ability to listen effectively to the one who needs care. Attentive listening helps to understand the situation and thus enhances the caring performance of the health care professional. Furthermore, a judgemental interaction with the patient can result in negative experiences, but mindfulness can promote a non-judgemental attitude so mindfulness can promote positive interactions of health care professionals with the patients. Non-judgemental means accepting a situation as it is without linking any personal judgements to the current situation. Similarly, the review identified compassionate feelings for oneself and others, self-care, and emotional awareness as potential mechanisms through which mindfulness promotes the motivation of health care employees (DeMauro et al., 2019).

Many studies have used MBS to examine the underlying mechanism of the relationship between trait mindfulness and workplace functions. For instance, trait mindfulness is associated with work-family balance via vitality (i.e. positive experience of liveliness) and sleep quality (the sufficiency of sleep that can affect the ability to function) (Allen & Kiburz, 2012), team-member exchange (i.e. the individual perception about the exchange relationship with the group members) via emotional regulation (Hawkes & Neale, 2020), work engagement via recovery level (Liu et al., 2020), and work injuries via safety compliance (Kao et al., 2019; also see Kay & Skarlicki, 2020; Kind & Haar, 2017; Malinowski & Lim, 2015; Reb et al., 2019; Reb et al., 2017). Studies have also found that trait/state mindfulness is associated with spouse's work-family enrichment and spouse's work-family balance via empathic concern (Chen et al., 2020),

employee creativity via creative process engagement (Cheung et al., 2020), job satisfaction via positive affect (or experience), emotional exhaustion and job satisfaction via surface acting (i.e. an emotional regulation strategy) (Hulsheger et al., 2012), sleep quality via psychological detachment (i.e. detachment of self from work-related stress during non-work time) (Hulsheger et al., 2014; also see Roche et al., 2014; Sahin et al., 2020).

A review of organisational literature suggested that there is an underlying mechanism of the relationship between mindfulness and workplace functions. A few studies provided a theoretical framework for understanding the mechanism of the relationship (Glomb et al., 2011; Good et al., 2016) while others provided empirical evidence that elaborates on the mechanism of association between trait/state mindfulness and workplace outcomes (e.g. Kay & Skarlicki, 2020; Malinowski & Lim, 2015; Reb et al., 2019; Reb et al., 2017). While a growing number of studies found that mindfulness is positively related to workplace functions (e.g. Allen & Kiburz, 2012; Dane & Brummel, 2014; Reb et al., 2014) and the application of mindfulness interventions in organisations can provide workplace benefits (Hulsheger et al., 2015; Roeser et al., 2013; Gregoire & Lachance, 2015), there has been limited empirical knowledge about relationship mechanism between everyday mindfulness and workplace functions (e.g. Forjan et al., 2020; Irving et al., 2014). In this regard, a key concern of this research is to understand how and why might everyday mindfulness experiences impact the workplace functions of university staff? A few articles have highlighted that it is important not only to understand the impact of mindfulness on workplace functions but also to identify the specific pattern through which mindfulness affects workplace functions (e.g. Sutcliffe et al., 2016; Reb et al., 2020). This understanding can advance the theoretical knowledge as well as the confidence in the practical application of workplace mindfulness.

2.8 Facilitating and hindering factors of everyday mindfulness

The literature on workplace mindfulness argued that mindfulness experiences of employees are not disconnected from the environment; rather, certain individual and work-related factors can influence the mindful experiences of employees (Hulsheger et al., 2018; Roche et al., 2020; Sutcliffe et al., 2016). Particularly, the state mindfulness which is a temporary state of present moment consciousness and individual mindfulness practices mainly depends on the individual environment. Unfortunately, there has been less attention toward exploring the factors that facilitate or hinder the state mindfulness or mindfulness practices in the workplace.

Some studies suggested that individual and work-related factors predict trait mindfulness of employees. For example, a study found that organisational constraints such as a lack of resources, role conflict, and task routineness hinder the individual mindfulness of employees. It also found that organisational support (e.g. job autonomy, supervisor support) facilitates trait mindfulness (Reb et al., 2015). Another study found that an ethical climate has an impact on the trait mindfulness of employees in the workplace. Thus, the employees of an organisation that looks after its employees tend to be more mindful than others. Similarly, the goal orientation of employees also informed the trait mindfulness level of employees in the workplace (Kalafatoglu & Turgut, 2019; also see Appendix C).

Two MBS based studies found that individual factors including employees' psychological demands, job control (i.e. an environment that encourages employees' skills and decisions) (Lawrie et al., 2018), and metacognitive beliefs (Reina & Kudesia, 2020) can affect state mindfulness of employees in the workplace. Reina and Kudesia (2020) also found that state mindfulness of employees depends on the situational factors.

For example, challenging tasks that require attention can increase state mindfulness of employees, and off-task attentional demands or organizational constraints can inhibit their mindful experiences. Three interview-based studies highlighted individual and workplace factors that facilitate or hinder workplace mindfulness. These factors include situational demands (e.g. attentional, emotional, task-related), mindfulness-related experience, mindfulness-related self-efficacy (Lyddy & Good, 2017), internal challenges (e.g. pain, discomfort, anxiety), situational challenges (e.g. busy work schedule, family issues) (Irving et al., 2014), noise, task demands, social context, fatigue, rumination, and emotions (Lyddy et al., 2016). These studies thereby indicate that individual and workplace factors can enhance, hinder or anticipate everyday mindfulness.

Alongside the studies that focus on the individual and environmental features that facilitate or hinder trait mindfulness of employees, some studies have discussed certain contingency conditions or factors that might change the relationship between mindfulness and outcomes. For example, Zhang et al. (2013) found that the relationship between trait mindfulness and employee task and safety performance (efficiency and accuracy) changes when the level of task complexity (high versus low) is considered. Where there is high task complexity (i.e. control room operation), the relationship with trait mindfulness is positive. When there is low task complexity (i.e. field operation), the relationship is negative. Overall, their study found that task complexity acts as a moderator of the relationship between individual mindfulness and job performance (task and safety). Similarly, Cheung et al. (2020) found that the relationship between mindfulness and creative performance is contingent on employees' perception relating to leader humility (i.e. a tendency to learn from others). This suggests that the relationship between mindfulness and creative performance of employees is stronger when leaders are

humble with their subordinates and weaker when leaders behave arrogantly towards their subordinates.

Dane (2011) proposed two moderating factors (task environment and task expertise) which influence the relationship between individual mindfulness and task performance. His study suggested a positive relationship between individual mindfulness and task performance in a dynamic task environment involving the high task expertise of employees. However, the relationship changes in a static environment where there is low task expertise of employees. This suggests that individual mindfulness can be beneficial in a dynamic task environment when task expertise of employees is high while it can be unfavourable in a static task environment where task expertise of employees is low.

Collectively, some studies suggest that individual and workplace features can play an important role in relation to trait mindfulness and its relationship in the workplace context. While a majority of research studies focused on predictors of trait mindfulness, a limited number of studies investigated the factors that facilitate or hinder the everyday state mindfulness or mindfulness practices in the workplace (e.g. Lawrie et al., 2018; Lyddy et al., 2016; Reina & Kudesia, 2020). Sutcliffe et al. (2016) conducted a review of more than 100 studies to enhance the understanding of the antecedents, mechanism, and outcomes of mindfulness in the organisation. They argued that mindfulness as a social construct is shaped by workplace factors such as work experience, supervisor support, and conflicting job demands. In particular, the study highlighted that there is a paucity of empirical studies focusing on the workplace environment of mindfulness. There is a need for studies to identify the workplace factors that foster mindfulness. Despite the significant role of individual and work-related features in the application of mindfulness in the workplace, this area of research has received very limited attention.

To address this research gap, a third concern of this research is to understand what individual and workplace factors facilitate or hinder the mindful experiences of university staff? An understanding of facilitating and hindering factors of employees' mindfulness experiences is important for multiple reasons. It can help to address multi-level workplace concerns such as how factors at individual, group, and organizational levels impact workplace mindfulness. It can also facilitate interdisciplinary research by identifying the different levels of analysis in geographical, social, and psychological terms. It is also vital to comprehend the uniqueness of the workplace environment that might facilitate or hinder mindfulness to enhance the application of mindfulness research into organizational practice (Johns, 1993; 2006; 2018).

A major concern of the workplace mindfulness literature has been to improve employees' mindfulness through mindfulness interventions. However, multiple individual and work-related factors might affect the development and emergence of employees' mindfulness experiences such as workload and psychological conditions. In other words, individual and work-related factors can promote employees' mindfulness experiences without mindfulness interventions in the workplace (Hulsheger et al., 2018). Therefore, an understanding of facilitating and hindering factors of mindfulness can help organisational leaders to promote without mindfulness interventions.

Many organisations are adopting mindfulness intervention to obtain workplace benefits (Eby et al., 2019; Qiu & Rooney, 2019). However, less is known about the post-intervention environment (i.e. employees workplace setting where they work after training). It is not clear what challenges and opportunities employees face while the practical application of mindfulness in the workplace (Lyddy et al., 2016). An understanding of hindering and facilitating factors of mindfulness might help the

organisational leaders to sustain the long-term benefits of mindfulness intervention by facilitating a post-intervention work environment conducive to mindfulness practices.

2.9 Research objective

The gaps identified in the critical literature review thus informed the development of the research aim, questions, and empirical response to this research study. This literature review suggested that a relatively limited number of studies on workplace mindfulness explore the mindfulness experiences of employees to understand the application of mindfulness in the real-world context. Existing studies have not provided a comprehensive and systematic understanding of everyday mindfulness of university staff in terms of operationalisation, relationship mechanisms, and facilitating/hindering factors of mindfulness (e.g. Cigolla & Brown, 2011; Forjan et al., 2020; Hafenbrack, 2017; Hulsheger et al., 2018; Irving et al., 2014; Lyddy et al., 2016; Lyddy & Good, 2017; Reina & Kudesia, 2020). In response to these significant gaps in the extant scholarship, the purpose of this research is to explore the mindfulness experiences (i.e. state mindfulness and mindfulness practices) of university staff to seek an insight into the holistic process of mindfulness application in the university environment. The research is aimed to address the following three research questions to obtain the research objectives.

Research question 1:

How do staff experience mindfulness in the university?

Research question 2:

How and why might mindfulness impact on the workplace functions of university staff?

Research question 3:

What individual and workplace factors facilitate or hinder the mindfulness experiences of university staff?

2.9.1 Conservation of resource (COR) theory

To explain the holistic process of mindfulness experience in the workplace, conservation of resource (COR) theory is used as an additional tool in this research. COR theory is defined as “people strive to retain, protect, and build resources and that what is threatening to them is the potential or actual loss of these valued resources” (Hobfoll, 1989, p. 516). COR theory focuses on individual motivation related to the acquisition and conservation of valuable resources. Resources might refer to anything that people value including object (e.g., car, equipment), condition (e.g., employment, tenure, seniority), individual characteristic (e.g., skills, traits), and energies (e.g., credit, money) (Hobfoll et al., 2018). Fundamentally, COR theory is a set of tenets, principles, and corollaries (Hobfoll, 2001). The core belief of COR theory is that individuals strive to acquire, retain, foster, and protect valuable resources (Hobfoll, 2001). The first principle of COR theory suggests that resource loss dominates over resource gain. This means that losing resources has a greater psychological impact on individuals than the impact of gaining resources. The second principle states that individuals must invest resources to gain additional resources and to protect and recover themselves from resources loss (Halbesleben et al., 2014; Hobfoll, 2001).

COR theory proposes some corollaries to predict and understand specific situations at individual and organisational levels. One key corollary of COR theory is that “Individuals with more resources are better positioned for resource gains. Individuals with fewer resources are more likely to experience resource losses” (Halbesleben et al., 2014, p. 1337). It suggests that resource gain and resource loss have a spiralling or

ongoing nature. Individuals with greater resources tend to gain more resources and less likely to loss resources. Conversely, individuals with less resources tend to loss more resources and less likely to gain resources (Hobfoll et al., 2018). A number of studies have used COR model to explain the resource gain or resource loss spiral. For instance, an increase in work-related pressure may lead to exhaustion as well as conflict between work and family roles (Demerouti et al., 2004), employees' seeking resources ability promotes their task performance via job autonomy and work engagement (Demerouti et al., 2015) employees' higher level of job demands can increase their absenteeism at work (Van Woerkom et al., 2016), and employees' ability to influence others as a resource might help them in coping stress and burnout in the workplace (Park et al., 2014).

COR theory is one of the most commonly used theories in the field of organisational behaviour (Halbesleben et al., 2014). However, its use in relation to workplace mindfulness is very limited. In recent years, just two studies have used the COR model to study the process of mindfulness in the workplace. One study found that mindfulness may serve as a resource in the workplace and positively impact the work engagement of employees through the mediating process of recovery level (Liu et al., 2020). Another used resource gain or resource loss spiral to explain that previous day psychological conditions of employees impact their mindfulness experiences in the workplace the next day. The mindfulness experiences in return impact the future employees' psychological conditions (Hulsheger et al., 2018).

In this research, the COR model related to resource gain or resource loss spiral is used to explain the process of mindfulness experiences of university staff. The COR model suggests that resourceful individuals tend to gain more resources while lack of resources leads to an ongoing resource loss. Employing the resource gain and resource

loss spiral model of COR theory, the research investigated the factors or availability of resources that might facilitate the mindfulness experiences of university staff and promote positive workplace outcomes. The research also investigated the factors or lack of resources that might hinder the mindfulness experiences of university staff and decrease other workplace resources. Individual and work-related resources such as individual psychological conditions, work environment, nature of the task, and social context are important for influencing employees' mindfulness experiences in the workplace (Hulsheger et al., 2018; Lyddy et al., 2016; Reina & Kudesia, 2020). In return, employees' mindfulness experiences can provide workplace benefits in terms of employees' well-being, relationship, and performance (Good et al., 2016). Thus, COR theory provides a ground to understand the process of mindfulness experience in the workplace in terms of factors affecting mindfulness experiences and the relationship mechanism of mindfulness and workplace outcomes.

2.10 Chapter summary

This chapter provided a comprehensive review of the mindfulness definitions and background, trait mindfulness, mindfulness intervention, and everyday mindfulness. It presented an understanding of the concept of every mindfulness as a state of present moment consciousness and rationalised the mindfulness concept used in this research. Everyday mindfulness in the workplace was then explained through the theoretical lens of POB. The chapter integrated organisation oriented studies and highlighted the key gaps in this scholarship in relation to everyday mindfulness. Specifically, it argued that little attention has been given to the operationalisations, mechanisms, and factors that facilitate or hinder everyday mindfulness in the workplace, and with particular regard to the university environment. A focus on the university setting revealed the significance of

undertaking an exploratory research study of everyday mindfulness in that setting because it can help to promote health, well-being, and productivity of university staff. Based on gaps in the mindfulness literature and its application to the university setting, the primary research objective of this research was derived: that is, to understand the mindfulness process in everyday life of university staff, and underpinned by three key research questions; (1) How do staff experience mindfulness in the university?, (2) How and why might mindfulness impact on the workplace functions of university staff?, and (3) What individual and workplace factors facilitate or hinder the mindfulness experiences of university staff? COR theory is proposed to explain the research findings of this research study. Finally, the chapter provided a brief chapter summary.

CHAPTER THREE - METHODOLOGY

3.1 Introduction

The purpose of this research is to explore everyday mindfulness experiences of university staff to seek an insight into the phenomenon of mindfulness as well as to facilitate the practice of mindfulness in the workplace. This chapter outlines and rationalises the research approach adopted in this research to respond empirically to the research objective and research questions. The chapter first describes the study's qualitative research approach and rationale. Second, it justifies the adoption of postpositivism as a philosophical assumption in the study. Third, it discusses the use of a phenomenological research design in the study. The chapter then discusses the research techniques used to gather in-depth qualitative material via semi-structured interviews with staff in New Zealand universities who have practised mindfulness. The nature and rationale for a thematic analysis of the interview material is then discussed. The chapter covers the human ethical concerns and trustworthiness of the study before concluding with a chapter summary.

3.2 Research approach

The research approach refers to the plans and procedures used to conduct a study (Creswell, 2014). A qualitative research approach was employed in this research study as it involves an interpretation of research phenomena from the perceptions and experiences of people in their natural settings (Denzin & Lincoln, 2011). There are five common characteristics of qualitative research. First, it is conducted in a natural setting by direct interaction with people rather than in a manipulated environment or laboratory. Second, qualitative research relies on multiple sources of evidence including documents,

observations, and interviews. Third, qualitative research focuses on multiple perspectives about the phenomenon or phenomena under examination of the study participants and the researcher's interpretation of such rather than confining itself to meaning obtained from research instruments such as questionnaires. Fourth, qualitative research focuses on understanding the contextual factors that influence the participants' experiences. Finally, it is based on emergent rather than rigidly prefigured theories and concepts (Creswell & Poth, 2018; Marshall & Rossman, 2016).

In chapter 2, the literature review on workplace mindfulness suggested that most research has focused on trait mindfulness and mindfulness intervention. Very limited attention has been given to everyday mindfulness experiences in terms of state mindfulness and mindfulness practices in the workplace (e.g. Forjan et al., 2020; Hafenbrack, 2017; Hulsheger et al., 2018; Lyddy et al., 2016) and particularly in the university setting. The objective of this research was thus to explore the everyday mindfulness experiences of university staff to seek an insight into the phenomenon of mindfulness. In this regard, the first concern of the study is to understand how university staff experience mindfulness in the university? To gather knowledge on such, the researcher needs to interact directly with staff in natural settings. Therefore, a qualitative research approach is appropriate in this study because it enables this interaction, as well as the exploration of participant's perspectives and experiences related to the phenomenon of research (Creswell & Poth, 2018). Indeed, some studies have used a qualitative research approach to investigate the mindfulness experiences of workers (e.g. Cigolla & Brown, 2011; Irving et al., 2014; Lyddy & Good, 2017; Lyddy et al., 2016).

The second major aspect of this inquiry is to understand how and why might mindfulness have an impact on the workplace functions of university staff? Some studies

have highlighted the need for research that investigates not only the relationship between mindfulness and workplace functions but also the mechanism or underlying process of this relationship (e.g. Glomb et al., 2011; Reb et al., 2020; Sutcliffe et al., 2016). To understand the relationship mechanism or process, the researcher needs to seek a detailed and in-depth exploration of the perspectives and experiences of participants rather than relying on already developed questionnaires. The qualitative research approach is suitable for studies that intend to understand “how” and “why” rather than quantity (Pratt & Bonaccio, 2016). Qualitative research helps the researcher to attain an in-depth and detailed understanding of the research phenomenon by asking follow-up questions from the participants (Guest et al., 2013). This approach is often useful to investigate human behaviour because it helps to explain the meanings and purposes of the behaviour (Guba & Lincoln, 1994). Therefore, rather than relying on the confined instruments or questionnaires, this research used a qualitative research approach to achieve a more insightful investigation of the mindfulness phenomenon and relationship mechanism by asking follow-up or probing questions from the participants to understand the meanings and purposes of their specific behaviours.

Some organisational studies have used a quantitative research approach to investigate the relationship mechanism of mindfulness in the workplace (e.g. Forjan et al., 2020; Hulsheger et al., 2012; Hulsheger et al., 2014). Many quantitative research approaches tend to rely on fixed and confined questionnaires and ignore responses that fall outside of the response categories. In contrast, qualitative research captures new information from the participants by exploring their experiences and perspectives (Denzin & Lincoln, 2018; Guest et al., 2013). Indeed, the topic of the relationship mechanism of workplace mindfulness is emerging in the field of organisational science (Reb et al., 2020; Sutcliffe et al., 2016). A qualitative research approach is thus useful for attaining new

knowledge about it from experienced research participants. Also, some scholars have highlighted critical issues with the existing MBS (e.g. Brown et al., 2007; Bergomi et al., 2013a; Grossman, 2008, 2011; Keng et al., 2011; Khoury et al., 2017; Van Dam et al., 2018), suggesting the use of the qualitative methodology for studying mindfulness (Chiesa, 2013; Grossman, 2008, 2011; Sauer et al., 2013).

The third research question of this research is to explore and identify individual and workplace factors that facilitate or hinder the mindfulness experiences of university staff. While organisational researchers' interest in workplace mindfulness is increasing, little is known about the factors that facilitate or hinder mindfulness experiences of employees (Hulsheger et al., 2018). Exploration and identification of factors is often considered to be an important part of a research process. Some scholars have argued that qualitative research is ideal for studies that explore the factors that influence a research phenomenon (e.g. Barbour, 2014; Creswell & Poth, 2018, Guest et al., 2013; Marshall & Rossman, 2016). Thus, qualitative research is suitable for this research because it allows the researcher to focus on the specific natural context of the participants and to identify the factors that might influence their experiences.

Mindfulness is a complex and multi-faceted phenomenon that can be perceived and experienced in different ways. There is no universal way to conceptualise, operationalise, and measure it (Cigolla & Brown, 2011; Grossman, 2008; Keng et al., 2011; Van Dam et al., 2018). Thus, a qualitative research approach is preferred for this study for additional reasons. First, the qualitative researcher can explain the meaning of the question to the participants. Indeed, some scholars have argued that the findings of questionnaire-based studies may not be reliable because the meaning of mindfulness might differ for different people (Grossman, 2008, 2011; Keng et al., 2011; Van Dam et

al., 2018). This means that participant answers to the questionnaire items are based on their own understandings of mindfulness rather than knowledge of the actual meaning of questionnaire items. Qualitative research is a flexible approach that allows the researcher to ask questions from the participants in various and dynamic ways to ensure that they have understood the question (Creswell & Poth, 2018).

Secondly, the qualitative researcher can attain descriptive views of the phenomenon from individuals who have directly experienced it, rather than impose a predetermined concept of mindfulness on the participants. Qualitative research is inherently interpretative. This means that the findings of qualitative studies rely heavily on the interpretation of researchers, participants, and readers of the study. Qualitative research enables the researcher to adopt a flexible method such as an open-ended interview and understand the complex phenomenon from the perceptions and experiences of individuals (Stake, 2010).

In summary, a qualitative research approach is used in this research because it allows the researcher to interact directly with the participants, facilitates in-depth, detailed, and new insight into research phenomenon, and helps to avoid conceptual and measurement issues related to workplace mindfulness. A qualitative research approach was shown to consist of three main components: (1) philosophical assumptions that reflect the researcher's beliefs, (2) a research design that uses context-sensitive and flexible processes to elicit and interpret empirical interview material in response to the research questions, and (3) research methods for collection, analysis, and interpretation of interview material (Creswell, 2014).

3.3 Philosophical assumptions

Philosophical assumptions in research concern the ideas and beliefs that reflect the researcher's views about the world and inform the research process (Creswell, 2014). Fundamentally, philosophical assumptions guide the ontological, epistemological, and methodological views of the researcher. Ontology reflects the researcher's view on the nature of reality; epistemology reflects the researcher's view on the nature of knowledge, and methodology reflects the researcher's view on the approach to inquiry (Denzin & Lincoln, 2018; Creswell & Poth, 2018; Glesne, 2016).

This research is positioned within a postpositivist philosophical paradigm. Postpositivism is a social science philosophical lens that adopts a systematic approach in order to understand reality (Guba & Lincoln, 1994). The philosophical assumptions of this research are premised on a postpositivist approach for a number of key reasons. First, the research aims to understand the application of mindfulness in the workplace rather than to test or examine theories or hypotheses. Positivists believe in the objective nature of reality which can be measured and known by using scientific methods. They assume that absolute reality exists whether humans are aware of it or not. Positivists focus on the scientific method to understand objective reality by testing theories and hypotheses (Denzin & Lincoln, 2018; 2011). In contrast, the goal of postpositivists is to progress towards understanding the truth rather than uncovering the truth. From their perspective, a 'perfect' as in full understanding of social phenomena such as emotions, feelings, and behaviours is impossible (Bougie & Sekaran, 2020). It has been argued that postpositivists' adoption of a qualitative research approach reflects their uncertainty of reality which they often investigate with a small group of samples in order to achieve an

insight into the reality (Crossan, 2003; Wang et al., 2007). In this research, postpositivist principles thus help to explain and understand the phenomenon of mindfulness.

Second, as noted, mindfulness is a complex and multi-faceted phenomenon, a postpositivist approach helps the researcher to explore and understand the complex social science phenomenon of mindfulness in a flexible manner. A key criticism of positivists approach is that it does not consider the specific meaning and purposes of human behaviour in the study but rather relies on rigid scientific methods of investigation. Some scholars have thus argued that positivism is not a suitable approach to investigate human behaviour and complex social phenomena (Crossan, 2003; Ryan, 2006; Wang et al., 2007). Whereas, postpositivists believe that a single reality exists which can never be fully understood. However, in their view, reality can be estimated in a systematic manner through the collection, analysis, and interpretation of empirical evidence. In this way, the postpositivists adopt flexible means to understand reality and assume that the cause and effect relationship of reality is probable that may or may not happen (Creswell & Poth, 2018; Guba & Lincoln, 1994). Thus, this research is guided by postpositivist philosophy to understand the complex phenomenon of mindfulness in a flexible manner.

Third, the researcher acknowledges that a wide range of research has already been conducted on mindfulness in the workplace context (Eby et al., 2019) so the adoption of a postpositivist approach is more suitable than a constructivist approach. Constructivists maintain that there is no reality beyond or independent of human consciousness. Rather, reality is constructed through the subjective experiences of individuals. This means that subjective reality is constructed through human consciousness (Guba & Lincoln, 1994). Constructivists focus on the social and historical aspects of individuals and groups to understand their subjective reality. Usually, the purpose of research that adopts a

constructivist philosophy is to develop theory using inductive approaches such as interviews, observation, and/or textual analysis (Creswell, 2014, Guba & Lincoln, 1994). The purpose of this research is to contribute to the existing knowledge of workplace mindfulness rather than to develop a theory. Thus, postpositivist principles help to contribute in the existing knowledge of mindfulness.

Fourth, postpositivists beliefs that social science phenomena are interconnected so cannot be studied without considering their contextual features. In this research study, a postpositivist approach enables the inclusion of individual and workplace contextual features of research phenomenon while acknowledging the uncertainty of research findings (Clark, 1998; Guba & Lincoln, 1994). In sum, this research study adopted a flexible research philosophy of postpositivism to contribute to extant knowledge of the complex phenomenon of mindfulness. It explores the purpose and meanings of human behaviour as well as the uniqueness of their context. The study assumes that absolute reality is unknown, and thus its findings are probable rather than absolute.

3.4 Research design

A study's research design is the procedure that informs the writing structure and way of organising the ideas in qualitative research. Scholars have discussed five key qualitative research designs: narrative, grounded theory, ethnography, case study, and phenomenology research (Creswell & Poth, 2018). A narrative research design focuses on stories about one or a few individuals concerning social, cultural, familial, linguistic, and institutional aspects. The stories of the individual change over time, therefore the chronological ordering of life phases is important. Multiple sources are used to gather empirical evidence including interviews, observations, documents, and pictures (Creswell & Poth, 2018; Marshall & Rossman, 2014).

For its part, grounded theory research design is used to generate theory. The collection of evidence and analysis are undertaken simultaneously, meaning that the researcher moves back and forth between the collected material and participants to generate an understanding of the research topic or phenomena (Creswell & Poth, 2018). Ethnographic research design focus on the values, behaviours, beliefs, and language of the individual belongs to a specific culture such as teachers and social workers. The purpose of this design is to develop an understanding of the specific culture of the individuals that might shape their life (Creswell & Poth, 2018). Case study as a research design focuses on single or multiple cases at various levels, including a programme, event, process, individual, or group. Cases are bounded by time and activity (Creswell, 2014). In case study research, it is important to define case boundaries to contextualise the research findings in specific time and domain (Yin, 2003). This design is useful when the researcher intends to explore and analyse a case or cases (Creswell & Poth, 2018).

The fundamental purpose of phenomenological research is to explore, describe, and analyse the lived experiences of the participants to understand the research phenomenon or phenomena from their viewpoints (Marshall & Rossman, 2011; Tarozzi & Mortari, 2010). In such research, lived experiences is considered a form of research material or evidence. Lived experiences are common everyday experiences of research participants. Researchers explore the lived everyday experiences of research participants in order to understand the meaning and uniqueness of those experiences and provide meaningful insights on phenomena by using those examples of lived experiences (Heidegger, 2013; Van Manen, 2017).

A phenomenological research design was adopted for this research study. The focus of phenomenological research design was deemed by the researcher to be consistent

with the focus of this research study. This research aims to understand the application of mindfulness in the workplace from the perspectives and experiences of university staff. This research study fits with the emphasis of two key features of a phenomenological research design it allows the researcher to (1) focus on a single concept or idea, and (2) understand the phenomenon by exploring the multiple perspectives of those who have experienced the phenomenon. It focuses on understanding what individuals experienced related to the phenomenon and how they experienced the phenomenon (Creswell & Poth, 2018). Therefore, the phenomenological research approach is suitable here as it extends the understanding of mindfulness from the perspectives and experiences of multiple individuals through direct interaction with them.

There are two main categories of phenomenological research. First, hermeneutical phenomenology suggested by Heidegger involves the researcher's interpretation of individuals' perspectives and experiences to develop an understanding of a phenomenon. Hermeneutical phenomenology thus involves the description of research participants as well as the interpretation of researcher concerning lived experiences of participants. In this way, the researcher's role is prominent in the research process because they interpret participant comments. In contrast, transcendental or psychological phenomenology suggested by Husserl focuses on individuals' descriptions of experiences relating to the phenomenon rather than the researcher's own interpretation of the participants' comments (Creswell & Poth, 2018; Johnson, 2000; Wojnar & Swanson, 2007). It involves the textual and structural description of the individual experiences. Textual description pertains to what individuals experience and structural description pertains to how individuals experience in a particular context (Creswell, 2007). Thus, the researcher's role is less evident in transcendental phenomenology because it focuses on description rather than interpretation. It is important to note that the researcher's influence cannot be

completely excluded from this form of research but they can clarify their position in the research process and control the influence of personal experiences on the research process to some extent (Creswell & Poth, 2018; Wojnar & Swanson, 2007).

In this research, a transcendental or psychological kind of phenomenological research design is employed. Transcendental phenomenology or relying on the participant's description is important to capture the universal essence of mindfulness by identifying the patterns or common lived experiences of participants (Wojnar & Swanson, 2007). Transcendental phenomenology is also important because although the researcher is familiar with the concept of mindfulness from the research experience and community workshops, he had little personal experience of practising mindfulness. Transcendental phenomenologists thus attempt to set aside their own understanding of the phenomenon and rely on the insights and comments of research participants (Gill, 2014). In this research study, the researcher relies on the research participants' textual descriptions of mindfulness experiences and structural descriptions of the context rather than the researcher's own interpretation of the participant context in terms of culture, practice, and language (Creswell & Poth, 2018; Wojnar & Swanson, 2007). Hermeneutical phenomenology relies heavily on the researcher's philosophical role of being and his interpretation of empirical evidence weakens the confidence in research findings. Therefore, it has been argued that transcendental or psychological phenomenology is a preferred way of research over hermeneutical phenomenology in the field of human psychology research, (Giorgi, 2007), and this research study.

In qualitative research, text is a means to transform beliefs, values, meanings, and understandings of one person or community to another. In this process of transformation, the researcher's background, interests, and understanding can influence the process and

findings of the study (Crotty, 1998). Therefore, the researcher needs to describe his or her position in the research process. The research position may involve why the researcher is interested in the topic, what the researcher wants to gain personally from the study, and who might be the target audience of the study (Creswell & Poth, 2018).

Professionally, the researcher has been involved in different roles relating to administration, human resource management, and project coordination. The researcher has always been interested in understanding the positive energy or factors that make employees motivated, happy, and productive in the workplace. During a master's degree programme, the researcher studied workplace spirituality as a positive factor and examined the relationship between workplace spirituality and stress and work-related attitudes of employees. Workplace spirituality refers to the spiritual intelligence of the employee in terms of recognition and nourishment of meaningful work in the organisation for community development (Ashmos & Duchon, 2000). The study found workplace spirituality to be a positive energy that can hinder the negative impact of stress on the employees' workplace attitudes. While exploring a PhD topic, the researcher found mindfulness as a positive factor that might influence the well-being and performance of employees. The researcher's interest in studying the topic of mindfulness started from there.

In qualitative research, it is important to reduce the researcher's influence to ensure the objectivity of the study (Flick, 2014). In particular, a postpositivist philosophical assumption was chosen for this study. In postpositivist philosophy, it is important to control the researcher's influence on the research process (Creswell & Poth, 2018). Therefore, the researcher has been very careful about adopting and practising mindfulness. He has attended a few online courses, workshops, and conferences on

mindfulness. He has participated in a mindfulness course offered at the university. The course involved four weekly sessions of mindfulness practices. It also involves reading, home-based practices, and follow-up weekly midday sessions. The researcher has attended workshops and summits on mindfulness, such as “Mindfulness@work summit 2019” in June 2019. The summit included online question and answer sessions between the host and mindfulness experts: HR executives, professors, psychologists, meditation teachers, authors, and entrepreneurs. They shared their experiences and practices relating to mindfulness in the workplace. The researcher also attended an international conference on mindfulness in February 2019. The conference is hosted annually on the topic of mindfulness in various fields of study including medicine, psychology, and organisations.

Collectively, the researcher needs to clarify his position as a researcher in qualitative research. The researcher considered mindfulness as a positive factor that might be beneficial for employees and employers. However, it was important to control the researcher’s biases. Therefore, the researcher has not adopted any specific mindfulness perspective or practice in his personal life. The researcher also recognised that in qualitative research, the researcher’s subjectivity cannot be excluded. However, it can be minimised by following the research procedures systematically (Creswell & Poth, 2018).

3.5 Collection of interview material

Research methods concern strategies for collecting, analysing, and interpreting empirical and other evidence (Creswell, 2014). In this research, material was collected through semi-structured interviews with selected research participants. Interviews are the common means of collecting material in qualitative research approach (Myers, 2020) and phenomenology research design (Bevan, 2014). Interviews provide an opportunity for the researcher to interact with the participants in a natural setting and explore their

perspectives and experiences to understand the phenomenon of interest. In this way, the researcher can understand the context within which the participant experienced the phenomenon as well as the meaning of the phenomenon from the participants' perspective.

As the purpose of this research was to understand the application of everyday mindfulness in the workplace from the experiences of university staff, interviews were considered an appropriate means of material collection strategy that aims to interpret lived experiences of the individual (Marshall & Rossman, 2011). Semi-structured interviews were used as they enable the interviewer to pose both standard questions and introduce a flexible flow of discussion with open-ended questions (Guthrie, 2010; Flick, 2014). This form of interview allowed an open-ended and in-depth discussion with individuals, facilitating understanding about the complex phenomenon of mindfulness from the subjective experiences and perceptions of individuals.

3.5.1 Semi-structured interview questions

Basic interview questions as given in the interview guide (see appendix D) are derived from the literature review and consultation with the researcher's supervisors. Usually, a semi-structured interview involves an introduction, topic questions, and 'probe' questions that are designed to elicit further comment or detail (Bougie & Sekaran, 2020). In this study, the interview questions involved an introduction and five stages of topic and follow-up questions. First, the researcher introduced himself and described the purpose of the research. The researcher assured the participants of their confidentiality and asked for permission to voice record their interview.

As noted, the interview questions and follow-up questions were asked in five stages. In the first stage, warm-up questions were asked to elicit an understanding of the

participant's professional background and current position (e.g. "Tell me a little bit about yourself and how your job has been over the past year", "Tell me about some of the things you find enjoyable or rewarding about your job"). The second phase involved questions relating to mindfulness practices and experiences of the participants (e.g. "How do you define mindfulness?", "How do you practise mindfulness/meditation?", "In everyday life, how do you experience mindfulness?"). During and following these more structured questions, some probe questions were asked to gain further insights on the interviewees' perceptions and experiences related to mindfulness (e.g. "When and why did you start practising mindfulness?", "How often you practise mindfulness?", "Which techniques do you use while practising mindfulness and why?").

In the third stage, the questions mainly focused on the individual and work-related factors that were perceived by them to facilitate or hinder their mindfulness experiences (e.g. "Can you think of a situation when you were mindful?", "How and why did you get into that state of mindfulness?", "How easy or difficult do you find practising mindfulness in the workplace?"). Follow-up questions were also asked during this phase (e.g. "Please explain why"; "Could you please tell me more about ...?") Questions concerning mindfulness outcomes were asked at the fourth stage (e.g. "How do you think mindfulness has helped you with your job?", "To what extent can you say that practising mindfulness is important to yourself and your company?"). At this stage, additional questions were posed to investigate the perceived impacts of mindfulness practices and experiences on the participants' workplace functions (e.g. "Do you think mindfulness practices have an impact on your relationship with your colleagues, students, and supervisors?").

In the fifth and final phase, questions mainly related to the discussion in the previous stages. Most of the questions asked at this stage were open-ended questions so

as to elicit greater detail on specific mindfulness experiences and perceptions (e.g. some interviewees discussed the implications of mindfulness for academic professionals). Finally, interviewees were asked whether they wanted to add any further comments before the completion of the interview.

For semi-structured interviews, some researchers rely more on the order of the pre-formulated questions while others emphasise the discussion and questions that transpire during the interview (Barbour, 2014). In this research, the researcher relied more on the latter, meaning that the researcher relied more on the flow of discussion and emerging questions to explore and understand the interviewees' subjective perspectives and experiences rather than pre-formulated interview questions. Furthermore, according to Creswell and Poth (2018), it is important for the interviewer to focus more on listening to interviewees than speaking frequently. In this study, the researcher thus asked questions and provided sufficient time for interviewees so that they could describe in detail their experiences and perceptions of mindfulness.

3.5.2 Pilot Study

In qualitative research, a pilot study with some research participants can help the researcher to gain experience of the (interview) process (Creswell & Poth, 2018) and to identify unforeseen circumstances and perspectives (Glesne, 2016). It can also help to improve the research instruments including interview questionnaires (Marshall & Rossman, 2011). For this research, a pilot study was conducted before the main interview fieldwork from March to July 2017. Three interviewees were involved, including a lecturer, a brand manager, and an office administrator at a university in New Zealand. They were invited to participate in the study via email. The email was circulated by the coordinator of a mindfulness-based course in the university.

The pilot study provided the researcher with practical experience of conducting interviews, interacting with research participants, voice recording, interview material management, human ethics considerations, and analysis. The experience of written and oral communication with the participants during the pilot study improved the researcher's confidence about communicating with interviewees during the main study.

The pilot study was also useful for identifying unforeseen situations. For instance, during this research phase, it was observed that the battery of the digital voice recorder could drain; an alternative device would be needed as a backup. Therefore, the researcher downloaded a voice recording application onto his mobile phone to provide a second form of recording during interviews. It was also observed during the pilot study that the recruitment of research participants was challenging so the researcher initiated discussions with supervisors, colleagues, and personal contacts to explore options and referrals who might be helpful to secure the participation of interviewees in the main study.

Prior to conducting the pilot study, a low-risk ethics notification was obtained from Massey University's Human Ethics Committees (Ethics Notification No: 4000017172 see appendix E). Key concerns identified during the low-risk pilot study process were then able to be addressed in detail in the full risk ethics application of the main study. For instance, it was decided in the main study that both oral and written consent of the participant will be taken for voice recording the interview. The pilot study also guided the researcher to identify and address the anticipated human ethics issues that might arise during the study. For example, the researcher arranged a personal lockable filing cabinet after the pilot study to ensure the security and privacy of the interview material such as consent forms and demographic sheets.

In addition, the researcher attended an online course on the “Fundamentals of NVivo for Windows” in May 2017 which provided basic guidelines for using NVivo for qualitative analysis of interview material. The pilot study enabled the production of interview material which was used to gain practical experience of NVivo that proved useful during the main study.

The researcher revised certain interview questions following the pilot study though the bulk of the interview questions for both pilot and main studies were similar. The pilot exercise resulted in only two questions being added in the main study - (1) “Tell me about some of the things you find enjoyable or rewarding about your job?”, and (2) “Please tell me about some of the things you find challenging about your job?” - to capture interviewees’ perceptions about their job or role in the workplace. Follow up questions (e.g. “How and why you get into that state of mindfulness?”, “What do you think what takes you in the state of being not mindful?”) were also included in the main study after reflecting on the question coverage in the pilot study. Furthermore, during the pilot, it was observed that some interview questionnaires were somewhat unclear to the participants, so the researcher rephrased some questions to clarify their meaning to interviewees in the main study. The sequence of the interview questions was also revised to maintain a discursive flow in the interviews. However, as the pilot study findings did not result in major differences being made to the main study research process, the pilot interview material was also used alongside the main interview material in the study analysis.

In sum, a pilot study was conducted with three interviewees to deepen the researcher’s experience of the research process, identify unforeseen situations, and amend

parts of the interview question set. It helped the researcher to also plan and execute more effective interviews in the main fieldwork stage of the study.

3.5.3 Selection of participants

Both purposeful and snowballing sampling techniques were used to elicit interviewees for this study. Purposeful sampling involves the intentional selection of research participants who can inform the study about the phenomenon under investigation (Creswell & Poth, 2018).

This basic criterion of selection is important in purposeful sampling to attain suitable participants for the study (Marshall & Rossman, 2016). The following criteria were used to select potential participants for the study. First, individuals needed to be current employees of a New Zealand university. Second, participants had to have attended mindfulness training programme(s) and/or practise mindfulness, in line with the requirement in phenomenological research that participants have experienced the phenomenon.

A snowballing method was also employed to locate research participants. This involves the researcher's use of existing contacts to develop new contacts (Bryman & Bell, 2011; Marshall & Rossman, 2016). Initially, the researcher used his social network to approach potential participants, and then asked those contacts about subsequent potential contacts. For instance, at the end of the interview, the researcher asked interviewees to introduce him to other colleagues or potential participants who might be interested in participating in the study.

3.5.4 Invitation to participate

An information sheet about the study (see appendix F) was distributed through email to the potential participants to encourage them to participate. The sheet introduced the researcher and the study, the procedure for collection and management of interview material, the participants' rights, the researcher's and supervisors' contact details, the statement of human ethics approval, and a formal invitation to take part in the study.

The information sheet was disseminated among the potential participants in two ways. First, the consultants and trainers in health, well-being, and mindfulness in different universities of New Zealand were asked to circulate it to university employees who practise mindfulness and/or attend mindfulness training programmes, with some universities conducting their own mindfulness-based training programmes for employees. The invitation was circulated by the trainer or coordinator to the participants of those training programmes. A few universities also have self-managed mindfulness groups of employees. The coordinators of these groups were asked to circulate the invitation to group members.

In addition, a mindfulness training coordinator in a university advised the researcher to convert the information sheet into an 'advertisement' to help solicit participants, and this was developed with the approval of the human ethics committee. It was then printed in the newsletter of a university (appendix G).

Potential participants who contacted the researcher about participation were invited via email for an interview at a time and location that suited them. Of the 28 interviews, 23 were conducted at public places including hospitals, universities, and libraries. Just five interviews were conducted on the telephone to minimise the interviewees travelling costs and maximise their convenience in terms of how they

participated in the study. For the researcher, time limitations to complete the PhD and financial constraints were also a consideration

3.5.5 Number of interviewees

A total of 28 university staff participated in the study including the three interviewees from the pilot study (appendix H). The adequacy of the number of research interviewees was deemed by the researcher to rest on two key considerations. First, the number of participants in a qualitative research is often considered to reflect the subjective decision of the researcher based on ‘data saturation’ (Denzin & Lincoln, 2011; Mason, 2010). Data saturation is considered as one of the most common guiding principles for number of interviews in a qualitative research (Boddy, 2016; Braun & Clarke, 2021; Mason, 2010). In this research, the researcher developed a sense of saturation after conducting 25 interviews as he started to observe repetition in the participants’ responses. At that stage, there was a sense that any additional interviews might not provide any new information or contribute to the research investigation.

Second, a phenomenological study does not require a specific number of participants but between five to 25 interviews with individuals who have experience of the phenomenon under study is frequently recommended (Creswell & Poth, 2018; Mason, 2010). In qualitative research, developing an in-depth understanding is more important than conducting a large number of interviewees (Boddy, 2016). In this phenomenological research, a key concern of the researcher was to explore the perspectives and experiences of university staff (who have attended mindfulness training programme(s) and/or practise mindfulness) by in-depth interviewees.

3.5.6 Interview process

The interview guide (appendix D) shows the process for the interviews along with the interview questions. The interview questions were sent to the participants via email one or two days before the interview so that participants would have sufficient time to think about and coordinate their perceptions and experiences relating to mindfulness. Secondly, the email including the interview questions before the interview reminded the interviewees of their scheduled interview.

One interview was conducted with each interviewee. The average duration of the interviews was between 35-45 minutes. At the start of each interview, the researcher obtained the oral and written consent of the interviewee for voice recording. The researcher also informed the participant about their right to stop the recording at any time during the interview. The researcher then obtained interviewees' written consent for voice recording their interview (appendix I). Any initial questions or concerns of the participants were addressed before the interview. Basic demographic information about each participant was obtained on a demographic sheet (appendix J). To comply with the ethical code of conduct, the demographic sheet indicated that the participants have the right not to answer any question (s) if they do not want to. As some of the interviews were conducted on the telephone, the participant consent form and demographic information were first obtained via secure email.

Interview recordings were transcribed by a professional transcriber. To ensure the confidentiality of the interview material, the transcriber was informed of the sensitivity of the interview material and required to sign a written confidentiality agreement (appendix K). After interview transcription, a copy of the transcript was sent to respective interviewees for review as the researcher believes that it is their fundamental right to

provide feedback on the transcription prior to its analysis. In this way, the participants were given a chance to withdraw or supplement any answer or comment from the transcript.

3.5.7 Interviewees overview

As mentioned, 28 interviewees from six universities participated in the study (appendix H). All were full- or part-time university employees and had mindfulness experience in terms of having attended a training programme and/or practising mindfulness. The interviewees belonged to different demographic, professional, and mindfulness backgrounds. Thirteen were aged 51-60 years, nine were between 41-50 years, four were 61-70 years of age, one was aged between 21-30 years, and another was aged between 31-40 years. Thus, 26 of the 28 interviewees were over 40 years of age. Seventeen identified as females and 11 as male. The interviewees held a range of academic and administrative roles, including associate professor, senior lecturer, lecturer, laboratory manager, manager of student life, and business relationship specialist. Most of them worked in multiple roles such as teaching, research, and administration. Twenty-two were full-time and six were part-time employees. They also varied in terms of their years of work experience (from nine to 40 years) (see appendix L).

In addition, the participants reflected diverse mindfulness backgrounds (i.e. followed and practised different perspectives and techniques of mindfulness). The most common perspective that participants followed was the perspective of Kabat-Zinn and some followed spiritual or religious perspectives as well. The participants also practised different mindfulness techniques such as walking meditation, body scanning, and breathing meditation, and varied in terms of the time, duration, and their intention to practise mindfulness techniques. Furthermore, participants' experience of mindfulness-

based training programmes also differed in terms of content, duration, and purpose. A few participants were involved in the practice of mindfulness as a mindfulness teacher or coordinator of a workplace mindfulness group. Some participants had been practising mindfulness for many years while others were relatively new to mindfulness practice. Some participants also reported inconsistency in their daily practice of mindfulness. Thus, there was significant variation in participant's mindfulness backgrounds in terms of their level of understanding, training, and practise of mindfulness.

3.6 Analysis and interpretation of interview material

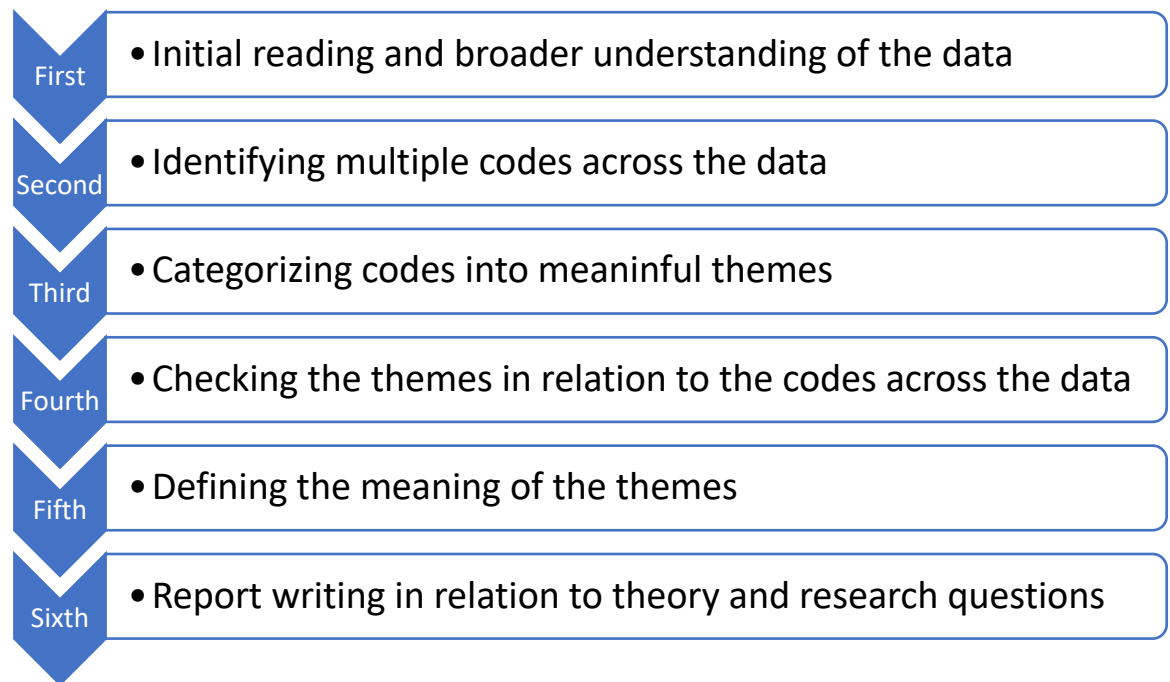
Analysis in qualitative research is a process of organisation and interpretation of raw materials in a meaningful and presentable way (Flick, 2014). It involves organising, reading, coding, representing, and interpreting the material (Creswell & Poth, 2018) and there are different strategic approaches to such (Glesne, 2016).

Thematic analysis was undertaken in this study. This process identifies, analyses, and reports themes that emerge from text(s) (Braun & Clarke, 2006). It is one of the commonly used data analysis methods for a large dataset (Moss et al., 2008) but was also suitable for this study because it can be conducted in different ways as a flexible approach that allows the researcher to make sense of interview material in multiple ways (Braun & Clarke, 2006). This research aimed to understand the application of mindfulness in the workplace from the experiences and perspectives of individuals, meaning that a flexible approach was important for developing an understanding of multiple individuals' standpoints and views.

Furthermore, thematic analysis is a process of understanding the empirical evidence, searching for and developing codes, classifying codes in themes, revising and

defining the themes, and reporting them (Myers, 2020). There are six steps to conduct a thematic analysis (Braun & Clarke, 2006). Figure 3.1 shows the process of thematic analysis used in this study.

Figure 3.1: Process of thematic analysis



Source: Braun & Clarke (2006)

NVivo was used in this process because it helped the researcher to systematically retrieve, organise, and examine interview material (Bazeley, 2013). During the first step of the thematic analysis process, the researcher uploaded all the transcripts onto NVivo. The researcher then read each transcript several times to develop a broader understanding of the interview material (Creswell, 2014). The demographic information of the interviewees was also included in NVivo. No coding was done at this stage.

Next, the researcher started the coding process by categorising interview material into meaningful groups (Braun & Clarke, 2006). In this process, significant statements or patterns that provided basic information about the research phenomena were identified. The researcher grouped similar significant statements or patterns in interview comments into simple, generic, and distinguishable codes.

A key consideration of the researcher was to seek new possibilities or information as such ideas might provide new insights on the research topic. Multiple codes were thus developed (Bazeley, 2013; Bergin, 2018). For instance, some codes were identified that highlight the importance of the physical environment of the organisation in relation to mindfulness practices - a private space or office and natural environments in an organisation tended to facilitate the application of mindfulness in the workplace. Coding was a challenging task as some statements had more than one meaning. Therefore, some statements were assigned to more than one code. For instance, one of the participants said: *“I am mindful because I know I’m dealing with the samples and I have to be very focused and it doesn’t have to be – the contamination means like I should not mix it with this sample with the other one. And so for that particular work, actually, I’m very mindful.”* This statement was assigned to two codes concerning the state of being present and job design of participants as factor affecting their mindfulness at work.

At the third stage, codes were grouped into sub-themes and themes. Initially, the connections between the codes were identified. Then, the small codes were merged into the broader codes. Codes were then grouped into sub-themes and themes which constitute the main findings of the study with which to address the research questions (Braun & Clarke, 2006). Table 3.1 below provides some examples of significant statements, codes, sub-themes, and themes.

Table 3.1: Examples of codes, sub-themes, and themes

Themes	Sub-themes	Codes	Significant statements/quotes
Mindfulness as informal moments	Mindful moments as practice	<ul style="list-style-type: none"> • Informal mindfulness practice • Habit of being mindfulness 	<p><i>“Identifying at least one activity that you will practise mindfulness on. So for eating for example or brushing your teeth, whatever it is, but just some activity that you’re going to consciously practise mindfulness on ... I think that it is building a habit of mindfulness.” (R16)</i></p>
		<ul style="list-style-type: none"> • Informal mindfulness practice • Short mindful moments 	<p><i>“The informal practices is where I can during the day dropping in and that might be in a way that has instruction like reminding myself to pause, take two or three mindful breaths and smile ... for me probably one of the most accessible ways of connecting with practice during the day.” (R20)</i></p>
Mindful interaction	Being attentive while interacting with others	<ul style="list-style-type: none"> • Listen to others carefully 	<p><i>“I think with the patient, you know often we see people who are quite in distress ... I think for me to be able to sit there and to listen and to allow them to express themselves ... I think trying to deliberately get into a state (of</i></p>

			<i>mindfulness) that is more likely to be at it allow me to listen to try and understand what they're saying.” (R2)</i>
		<ul style="list-style-type: none"> • Attention on the current discussion 	<i>“When I have a discussion, even a casual discussion with a colleague, I will try to focus on the conversation ... it's really to focus my attention on the current discussion and trying not to be distracted.” (R17)</i>
Organisational factors	Private space to practise mindfulness	<ul style="list-style-type: none"> • Practise mindfulness at work in a private room 	<i>“If I need to meditate at work, there's a prayer room here and I've done meditation at the prayer room ... it was a mix of pressure at work, some stuff going on at work and some stuff going on at home ... so I disappeared off for 15 minutes to the prayer room.” (R8)</i>
		<ul style="list-style-type: none"> • No place to practise mindfulness at work 	<i>“I haven't tried doing meditation at work. I haven't tried taking myself away somewhere. One, there's nowhere to go. Two, I never stop.” (R3)</i>

Next, the researcher reviewed the emerging themes, sub-themes, and codes using a constant comparative method which systematically compares and contrasts interview material (Barbour, 2014). At this stage, some codes and themes were restructured and merged. For instance, formal and informal mindfulness practices were often discussed by the interviewees in general. Both practices involve paying attention to the present moment physical and psychological conditions. It was difficult to distinguish between informal and formal mindfulness practices. Using ‘compare and contrast’ methods, it was found that formal mindfulness practices involve meditation, formal, regular, or structured practice of mindfulness. In contrast, informal mindfulness practices were described as random, short, and informal. Informal practices were often discussed as unstructured and experienced for a short period in a particular situation. Thus, the codes, sub-themes, and themes were restructured accordingly.

At the fifth stage, the meanings of the themes and sub-themes were defined. Being new to using NVivo, the researcher sensed that he might lose some important statements and codes during the analysis of interview material. The researcher thus transferred all of the significant statements, codes, sub-themes, and themes to a Word document. The interview material was then re-checked for any repetition or absence of a key statement or code. The statements and codes were re-organised in Word documents at this stage. This process increased the researcher’s confidence in his analysis of interview material. Then the literature was reviewed to give meaning to the emerging themes. At this stage, the themes were also shared with the supervisors for feedback, including the need to shorten some very long direct quotes.

Sixth, themes were interpreted to address the research questions and research objective. The coding process was carried out with the research questions and objectives

kept in view. While relevant codes of the interview material were used to meet the research objectives, some of them were removed. For example, a “fake mindfulness” code was generated by the statement: *“I’m going to think the mind thing is potential for charlatanism ... I mean by charlatan or it’s fake or – you know for me, I don’t think it is but for people who haven’t got experience with it ... I think they think that it’s... Not worth their time.”* The interviewee was describing the belief of other people rather than his own perception or experience related to mindfulness. This quote provides no information about the research objective concerning the process of mindfulness experience in the workplace and was thus removed from the study. The structure of categorising statements, codes, sub-themes, and themes is given below:

Figure 3.2: Structure of thematic analysis



The thematic analysis was a continuous process of comparing and contrasting. Although this study broadly used the six-step process of thematic analysis as presented in figure 3.1, the codes and themes were redefined and restructured at multiple stages. Thus, the researcher moved forward and backwards at multiple stages of the process to redefine and restructure the codes and themes (e.g. the researcher revised the codes and themes after receiving feedback from the supervisors and being guided by extant scholarly emphases).

Finally, it is not possible to draw a clear line between the codes and themes. Some codes and themes overlap because a single statement or pattern gives different meanings.

For example, mindfulness is often used interchangeably with meditation and vice versa. The literature suggested mindfulness is a state or trait-like capacity of an individual that can be strengthened through formal practice or meditation such as walking, eating, and breathing meditations. However, meditation itself is an intentional state of mindfulness where an individual pays attention to the physical sensations (Brown & Ryan, 2003; Kiken et al., 2015). Hence, it is not always possible to differentiate the state of mindfulness and the formal practice of meditation. Moreover, there is a very thin line between formal and informal mindfulness practices because mindfulness is a complex and multi-faceted phenomenon, both theoretical and in practice; there is no universal definition and structure to understand and practise mindfulness. Considering such complications, guidance was taken from the literature and the ‘compare and contrast’ method of analysis.

Table 3.2: Tabular presentation of the methodology

Methodology	Chosen for this study	Key features	Reasons for selection
Research approach	Qualitative research	<ul style="list-style-type: none"> • Multiple perspectives • Context oriented • Natural settings • Emergent theories and concepts • Flexible methods 	<ul style="list-style-type: none"> • Allows the researcher to understand mindfulness from the subjective experiences of the individuals • Enables the researcher to understand the role of individual and workplace contexts concerning mindfulness experiences of individuals • Suitable to study a complex phenomenon such as mindfulness
Research assumption (ontology, epistemology, and methodology)	Postpositivism	<ul style="list-style-type: none"> • A single reality exists. • Reality can be understood to some extent. • Reality can be understood in a systematic way. 	<ul style="list-style-type: none"> • Provides a social science theoretical lens to explore and understand mindfulness in a flexible way • A wide range of research has already been conducted concerning mindfulness in the workplace.
Research design	Phenomenology	<ul style="list-style-type: none"> • Explores, describes, and analyses the meaning of individual experiences • Focuses on a single concept or idea 	<ul style="list-style-type: none"> • Consistent with the focus of study to understand the application of mindfulness from the perceptions and experiences of individuals

Research methods	Collection of interview material: Purposeful and snowballing	<ul style="list-style-type: none"> • Intentional selection of participants that can inform the study • Referrals from the participants to get the further participants 	<ul style="list-style-type: none"> • In the phenomenological study, it is important to include only those individuals who experience the phenomenon of the study.
	Analysis of interview material: Thematic	<ul style="list-style-type: none"> • Identifying, analysing, and reporting patterns 	<ul style="list-style-type: none"> • Provides a flexible approach to make sense of interview material.

Source(s): Creswell & Poth (2018); Marshall & Rossman (2016)

3.7 Ethical considerations

In this qualitative study, the researcher recognised that human ethical issues could arise during data collection, analysis, and dissemination of the final report. The ethical issues involve “respect for persons (i.e., privacy and consent), concern for welfare (i.e. minimize harm and augment reciprocity), and justice (i.e. equitable treatment and enhance inclusivity)” (Creswell & Poth, 2018, pp. 149-151). This study involved human participation so human ethics consideration was an essential aspect of the research process. The study thus adopted an appropriate human ethics approach according to Massey University’s Code of Ethical Conduct for Research (2015) and human ethics approval was obtained from the human ethics committee of Massey University, Auckland (appendix M).

However, robust qualitative research means that the researcher not only obtains the approval of the committee but also addresses emerging ethical issues over the course of the study (Creswell & Poth, 2018). In this regard, the study adopted a vigorous procedure to identify and address potential ethical issues.

3.7.1 Procedure to identify the ethical issues

Human ethical issues were identified and discussed in five stages. First, the researcher developed an in-depth understanding of human ethics in research by attending an informative session on Human Ethics by Brian Finch, Director of Human Ethics, at Massey University on 8 November 2016. He also read the code of ethical conduct for researchers available on the Massey University website. The researcher then analysed the project and identified possible ethical issues involved in the study. He discussed these issues and possible ways to address them with his supervisors.

The researcher then discussed the project with two peer reviewers at School of Management, Massey University – Professor James Arrowsmith and Dr Fatima Junaid, and one peer reviewer at Centre for Teaching and Learning, Massey University – Jane Terrell – to elicit their expert opinion regarding ethical issues relating to this project. Third, a pilot study was conducted from March to July 2017 to understand and experience the context of the study (see section 3.5.2), with low-risk ethical notification attained for this (appendix E). Fourth, the project was discussed with Margaret Kawharu, Senior Māori Advisor at Massey University, for advice on ethical issues that might relate to Māori culture. Finally, after discussion with the supervisors, it was concluded that there were no serious human ethical issues involved in the project because the project did not focus on any specific organisation or ethnic group.

However, full human ethics approval was obtained for research publication prior to the collection of interview material for the study (see appendix M) to ensure research process rigour and enable the researcher to gain invaluable experience of undertaking a full ethics application Table 3.3 below describes the key ethical issues identified during the process and the strategies adopted to address those ethical issues.

Table 3.1: Ethical issues identified in the study and strategic responses

No	Ethical issues	Strategies to address ethical issues
1	<p>To act ethically, the researcher needs to obtain consent from the participants. The researcher informs the participants about the risks and benefits of research participation and ensures the voluntary participation of the participants in the study. (Flick, 2014).</p>	<p>a. An information sheet was distributed to the potential participants of the study. The information sheet contained the introduction and purpose of the study.</p> <p>b. The researcher obtained oral as well as written consent from the participants before the interview started. The researcher informed the participants verbally that the interview would be voice recorded. When the participant gave consent for recording the interview then the researcher asked the participant to sign a written consent form.</p> <p>c. A copy of the transcript was sent to each respective participant for review before analysis of interview material so that the participant had an opportunity to withdraw any comment or answer of the interview.</p>
2	<p>The researcher should not harm the participants. Respecting the participants</p>	<p>a. The researcher ensured that the interview material collected from the participants is used for this study only. The interview material will not be used for any other study. It will be destroyed by supervisors five years after collection of interview material.</p>

<p>while collecting interview material and anonymising the identity of the participants in the study is important. It is also important to maintain the confidentiality of interview data (Flick, 2014). The following steps were taken to address these concerns.</p>	<p>b. The interview material collected was secured properly. The soft copy of collected material was transferred to a password-protected drive on the Massey University network and removed from the digital voice recorder and/or mobile phone. The drive was accessible only to the researcher. The hard copies of the interview material such as consent forms and demographic sheets were placed in a personal lockable filing cabinet of the researcher at Massey University, Albany campus.</p> <p>c. The identity of the participants was not disclosed at any stage during and after the research project. The researcher used codes such as R1, R2, and so on. The codes were used to protect the identities of the participants. The list of participants with the respective codes was stored on a password-protected H-drive on the Massey University network and accessible to the researcher only. In the data analysis and the results of the study, only the codes of the participants were used.</p> <p>d. The interviews were transcribed by a professional transcriber. To maintain the confidentiality of the interview material, the transcriber was informed, and a transcriber's confidentiality agreement was obtained from the transcriber. The copy is provided in appendix K.</p>
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3	While analysing interview material personal judgements about the participants should be avoided (Flick, 2014).	The researcher ensured that the interview material of all participants was treated equally and interpreted fairly in the report without biases. The researcher followed the research procedures consistently to minimise the researcher’s influence on the research process.
4	The norms and values of different cultures must be respected.	<p>a. The researcher conducted a meeting with Margaret Kawharu, Senior Maori Adviser at Massey University to get her advice on ethical issues that might relate to indigenous people (Maori culture). During the meeting, the cultural, religious, gender, and other differences were discussed. During the research process, the researcher addressed those concerns. For example, the researcher tried his best to listen carefully and openly to the participants and acknowledge their perspectives in the report without prejudice. The researcher preferred a face to face interaction with the participants rather than emails. Moreover, the researcher decided that if any participant wished to speak Te Reo Maori during the interview, the researcher would engage an interpreter. Further, if at any stage, during the research, the researcher needed any further guidance, the researcher would seek advice from a Maori adviser accordingly.</p>

		b. The researcher would not reflect the statistics of any ethnic group in the report.
5	The personal and professional life of participants should not be disturbed.	The researcher obtained an appointment from the participants before any meeting. Interviews were conducted at a time and location that was suitable for the participants. Most interviews were conducted in public places such as libraries and universities. Some interviews were conducted on the telephone.
6	Additional measures to be taken in future	<p>a. An abstract of the final report was sent to all participants. The participants were also offered a copy of the final report. A copy of the final report was provided to the participants as per their requirement.</p> <p>b. The findings of the study are to be shared at Te Putahi-a-Toi (Maori Studies), Massey University.</p> <p>c. A copy of the study findings is to be shared with AVC Maori studies for information.</p>

3.8 Trustworthiness

In quantitative research, well-established terms including reliability, validity, generalisability, and objectivity are used to establish rigour in the research process. However, the process of establishing rigour is different in qualitative research (Lietz et al., 2006; Sinkovics et al., 2008). To address these concerns, the term trustworthiness was first introduced in relation to qualitative research by Lincoln and Guba in 1985 (Elo et al., 2014). They argued that trustworthiness in qualitative research is important in order to convince the reader that research findings are valuable and research methods used are appropriate (Lincoln & Guba, 1985). Thus, the purpose of trustworthiness is to explain the readers the research process and convince them that adequate research methods have been adopted to conduct the study.

Trustworthiness is related to the researcher's honesty and rationality in relation to the research process and findings (Pratt, Kaplan, et al., 2020). Scholars have argued that as most of the management researchers have a quantitative background, they might misunderstand the research practices adopted by qualitative researchers. Thus, it is important to clarify what steps the researcher has taken to make the qualitative research trustworthy (Pratt, Kaplan, et al., 2020). Trustworthiness of data collection, analysis, and presentation is also important because data can be interpreted in various ways. It is important to rationalise the findings or categorises that emerged from the raw data to increase the trustworthiness of the qualitative research (Elo et al., 2014; Graneheim & Lundman, 2004).

Scholars have proposed different criteria to judge the qualitative research trustworthiness (Graneheim & Lundman, 2004). For instance, Lincoln and Guba (1985)

suggested that credibility, transferability, dependability, and confirmability determine research trustworthiness. Credibility involves the confidence that the research findings are true. Transferability involves the degree to which the research findings can be transferred to another context. Dependability relates to the stability of research findings over time. Confirmability determines the degree to which the research findings can be confirmed by other researchers. Similarly, Yin (2003) discusses construct validity, internal validity, external validity, reliability and authenticity as dimensions of trustworthiness. Some scholars argued that Yin's (2003) trustworthiness criteria mainly focus on positivist-oriented research and Lincoln and Guba's (1985) trustworthiness criteria need improvement to cover the latest means of trustworthiness such as computer-based applications (e.g. Colquitt & Rodell, 2011; Pratt, Sonenshein, et al., 2020).

Following the critique of existing trustworthiness criteria, some scholars have suggested competency, integrity, and benevolence as the key dimensions of trustworthiness. Competency refers to the researcher's knowledge of availability and use of analytical moves for the research study. Integrity involves the degree to which the different research analytical moves fit with each other. Benevolence refers to honouring and respecting the knowledge and insights of those studied highly enough that it influences the theories we create (Colquitt & Rodell, 2011; Mayer et al., 1995; Pratt, Sonenshein, et al., 2020). Pratt (2008) has argued that trustworthiness can be increase through the transparency of the research method. To improve research methods transparency, the researcher should address the following question in the research process; Why was this study done? Why was this study done in this context? What is the author studying and why? And how did the author conduct the study and analyze the data? (Pratt, 2008).

In this research, the issue of trustworthiness is addressed by using multiple tables. Cloutier and Ravasi (2021) suggested that the use of tables enhance trustworthiness in qualitative research through the process of organising, analysing, and displaying of a large volume of data in a transparent way. In this research, multiple tables are provided to ensure transparency and enhance the trustworthiness of the research process. For instance, table 3.1 (on examples of codes, sub-themes, and themes) shows how raw interview material was categorised into codes, sub-themes, and themes. Tables 4.1 and 5.1 provide a summary of themes, sub-themes, and codes that emerged from the study. Organising interview material into tables helps to keep a record of the emerging concepts. Tables also help to identify the similarities and differences between the concepts and summarize the key research findings honestly and transparently. Collectively, this research used multiple tables and figures in the thesis to enhance the trustworthiness of the research process (Cloutier & Ravasi, 2021; Pratt, Kaplan, et al., 2020).

Recently, O’Kane et al. (2021) discussed how computer-assisted qualitative data analysis software (CAQDAS) such as NVivo can contribute to the trustworthiness of qualitative research. They further noted how CAQDAS techniques such as retrieval and frequency of text and code can contribute to different dimensions of trustworthiness in terms of confirmability, credibility, dependability, and transferability. Other scholars have also suggested that CAQDAS enhances transparency in the interaction between researcher and raw data. CAQDAS also formalises the organisation and analysis process of a large volume of data that contribute to the trustworthiness (e.g. Sinkovics et al., 2008; Sinkovics & Alfoldi, 2012).

In this research, interview material is organised and analysed using NVivo to increase the trustworthiness of the research process. Specifically, NVivo helped to

organise the interview material objectively, contributing to the confirmability of the research process. It also promotes research credibility by supporting contextual understanding of the text and dependability by ensuring no important information is lost during the analysis process. In the coding process, NVivo has been a useful tool to compare text within the code to understanding the meaning of a specific code and to compare the codes across the data to ensure codes consistency and conceptual accuracy. In this way, NVivo enhances research trustworthiness in terms of credibility, confirmability, and dependability (O’Kane et al., 2021). An example of NVivo coding categories is given in appendix N.

Triangulation is another approach to enhance the trustworthiness of qualitative research. Triangulation involves the use of multiple sampling strategies, involvement of two or more researchers, use of two or more research approaches, and use of different techniques within a research approach to study the same phenomenon (Curtin & Fossey, 2007; Lincoln & Guba, 1985). In this research, interview material was analysed by using a Word document application as well as NVivo. First, NVivo is used to identify significant statements and codes. Then, statements and codes of NVivo were transferred to a word document and re-checked for any repetition and loss of key information. This process of re-checking interview material by using two different techniques of data analysis increases the trustworthiness of the research process via triangulation.

3.9 Chapter Summary

This chapter described how the study was conducted. Given the main research objective and three key research questions of this exploratory research, it justified qualitative research as the research approach, postpositivism as the philosophical assumption, and phenomenology as the research design of the study. The chapter elaborated on interviews

as the data collection technique, participant selection criteria and invitation procedure, the interview process, pilot study, overview of interviewees, and main fieldwork activities. It then discussed in detail the chosen mode of thematic analysis and provided examples of the coding process. Finally, the chapter discussed the need to consider ethical issues in relation to this study which engaged with human participants, and measures to ensure the trustworthiness of this research.

CHAPTER FOUR – OPERATIONALISATION, MECHANISMS, AND OUTCOMES OF MINDFULNESS

4.1 Introduction

This research set out to provide insights for organisational researchers and leaders into the holistic process of mindfulness by focusing on the mindfulness experiences of New Zealand university employees who have attended mindfulness training programme(s) and/or practise mindfulness. Specifically, it sought to understand how they experience mindfulness in the workplace, how and why mindfulness affects their workplace functioning, and the nature of the individual and workplace features that shape their mindfulness experiences.

This chapter focuses on the first two research questions: (1) how do employees experience or operationalise mindfulness in the university?; and (2) how and why might mindfulness impact on their workplace functions? This chapter aims to analyse, interpret, and discuss the interview material of the study. It describes the significant themes, sub-themes, codes, and quotes that emerged from the interview material using a qualitative thematic analysis technique.

Five main themes emerged from the analysis of interview material, representing five different ways to operationalise mindfulness according to the research participants: as (1) formal practice, (2) informal moments, (3) a way of interaction, (4) a state of being aware, and (5) a state of being present. These five themes or different experiences of mindfulness are further divided into sub-themes and codes. This chapter thus provides an understanding of mindfulness application where five main themes represent the

operationalisation of mindfulness, the related relationship mechanisms, and outcomes of mindfulness.

4.2 Mindfulness as formal practice

The first theme that emerged from the analysis of interview material concerned the formal practice of mindfulness. This was found to be most common way to operationalise mindfulness, with all interviewees (n=28) reporting that they practise mindfulness formally. This theme was identified when interviewees referred to the meditation, formal, regular, or structured practice of mindfulness. Thus, the formal practice of mindfulness referred to meditation or structural techniques such as breath awareness, body scanning, walking meditation, and yoga meditation.

The interviewees varied significantly in their formal practice of mindfulness in terms of its duration and contents. For example, R18, a mental health nurse who had been working in the field of nurse education for the past 10 years, stated that she practised mindfulness formally every day for half an hour. She said that her mindfulness practices include sitting, walking, and lying meditation techniques. On the other hand, R15, who was also involved in the education of nursing staff, stated that she practised mindfulness for 10 to 20 minutes every day. She used mindfulness techniques including breathing and Metta Bhavana (which is similar to loving-kindness meditation).

There was also variation in terms of regularity of mindfulness practices. Most of the interviewees regularly practise mindfulness and a few practise mindfulness when they feel the need. For instance, R25, a programme director on a human capacity building project, said; *“I’m a Zen Buddhist. I’ve been practising using Zen meditation for 25 years.”* On the other hand, three interviewees reported that they were not regular in their

formal practice of mindfulness; instead they practise mindfulness as and when required.

For instance, R14, an associate professor in a university, commented:

“To be honest, it (mindfulness practice) is a little bit a demand-driven at the moment ... I am still using it as a tool de-stress rather than to not even get into the stress mode.”

Broadly, the interview material revealed that the workplace relationship of formal mindfulness practices was mainly linked to the times when the interviewees practise mindfulness. Formal practices of mindfulness at different times provided different implications for their work. In this regard, the researcher categorised the formal mindfulness practices as morning practice, mid-day practice, after work practice, and on-the-spot practice.

4.2.1 Morning practice for attentional stability

A majority of the interviewees (n=19) reported that they practised mindfulness in the morning. Most commented that these practices are part of their routine. A few of these interviewees (n=3) noted an association between morning mindfulness practice and work. For instance, R6, a histologist and manager of the university histology laboratory, was a regular practitioner of mindfulness. When she was asked about the times when she does not feel mindful during the day, she commented:

“The only time I find that I’m not mindful is when I don’t do meditation that morning ... Morning meditation keeps me very, very focused.”

These interviewees discussed the association of morning practice with attentional stability and concentration during the day. Regular morning practice stabilises attention and reduces mind wandering. These interviewees managed to remain focused and stabilise

attention rather than thinking about the past or future. For instance, R25, a programme director in a university, has been practising meditation regularly for the last 25 years. He stated that regular practice of mindfulness improved his ability to stabilise his attention and be less distracted by situations. He said:

“As I have matured in the spiritual meditation practice, my mind has become more stable. So I’m less bothered by the comings and goings and I’m less distracted by the sort of random thought of mind ... I’m more available to work in a sense because my mind is less volatile.”

These interviewees also argued that the formal practice of mindfulness in the morning helped them to concentrate on the tasks during the day. For example, R16, a professor, reported that the daily practice of mindfulness helped him to concentrate on his work:

“I think that conscious thought happens far more than once or twice a week I think. And I think it happens more often because of the daily practice ... I find that several times each I will have – the thought will occur to me to be mindful in the situation, to concentrate on what I’m doing at the moment.”

These experiences suggested that formal mindfulness practices in the morning have an association with attentional stability and concentration ability. Some interviewees acknowledged that formal morning practice of mindfulness helped them to concentrate on their work through attentional stability during the day. In other words, the process through which formal mindfulness practices affect workplace functioning is attentional stability. The research argued that formal mindfulness practices in the morning can help to stabilise attention during the day. Employees’ attentional stability benefits them in terms of their work concentration. In other words, formal mindfulness practices,

particularly in the morning, can improve work concentration of employees as a function of attentional stability.

4.2.2 Midday practice for psychological detachment

A large number of interviewees (n=19) formally practised mindfulness during the day. They described these practices as inconsistent and mainly dependent on the situation and availability of time. Midday practices involved both individual and group practices in the workplace. A majority of these interviewees (n=16) practised mindfulness in a group whereas others practise individually at the workplace. Some universities provide space where the staff and students can practise mindfulness formally under the supervision of a trainer or coordinator of the group session. The mindfulness group sessions provide an opportunity for the university staff to practise mindfulness in the university during the day. One university lecturer, R19, reported that she practised mindfulness in the group on Monday in order to relax when she had long hours of teaching:

“Mondays are a five-hour teaching day. I go to the Monday midday mindfulness class ... and that just gives me renewed energy.”

Three interviewees also practised mindfulness individually during the lunch break. R12, an international student support officer in a university as well as a PhD student, said: *“I usually do it (mindfulness practice) at work during my lunch break using different techniques.”*

Four interviewees described how formal mindfulness practice during the workday facilitates their psychological detachment from the pressure of work; the midday practices at work emerged as a break from work. For instance, R9, a practising veterinary clinician in a university veterinary teaching hospital, stated:

“I really like just the group sessions you know of half an hour or between half to one hour ... having it early afternoon kind of like gets a bit of a break throughout the day.”

These interviewees reported that mindfulness practice during the lunch break provided relaxation and calmness. A senior university tutor, R19, stated that when she had a busy day at the university, she often practised mindfulness during the lunch break for relaxation. She said:

“The other meeting is the long-winded, the whole day meeting ... by sort of midday, you sort of doing the whole – OK. And then it’s just finding ways to stay alert for the latter part of the day. So, then at the lunch break ... I’ll do a 10-minute body scan ... I find that it sort of makes me ready both mentally and physically to be able to go back into the afternoon meeting again.”

These results suggest that midday individual and group-based mindfulness practices facilitate psychological detachment from the pressure of work. The psychological detachment or break from the work resulted in the well-being of the interviewees in terms of relaxation and calmness.

4.2.3 After work practice for psychological detachment

Six interviewees stated that they practised mindfulness formally at home after getting home from work or before going to sleep at night. R12, an international student support officer as well as a PhD student, was juggling her job and study. She attended a course on mindfulness at the university, and stated that she often practises mindfulness before she goes to sleep, describing it thus:

“If you get a feedback from your boss at the start of the day ... Or if I’ve got a bad feedback from my supervisor on one of the drafts ... these parts keep haunting me so I set aside 10 minutes before I sleep to do like pre-sleep meditation just to get out of these ... so it’s like a switch on and switch off.”

The fundamental purpose of mindfulness practices after work was reported as psychological detachment from work-related stress. Some interviewees (n=6) formally practise mindfulness after work as a tool to psychologically detach from stress. For example, R23, a business relations specialist in a university, stated that her job was stressful because it involved a lot of interaction and time pressures. She reported that she practised a mantra (a type of meditation) at night to switch off from work and family-related issues:

“I do that mantra one every day at the end of the day and I just find that it just actually stops the noise in my head and it calms me ... sometimes when you’re lying there and you can’t sleep, because you are worried about the things you still need to do or financial ... when I do that mantra, when I actually just stop the noise, I can deeply sleep ... So for me, it’s just being able to switch off.”

In this regard, stress reduction was a key benefit of formal mindfulness practices after working hours. One interviewee, R5, a full-time research fellow at a university, commented that she practised mindfulness before she goes to sleep to switch off the problems in her mind. She reported:

“I just go to sleep ... it (mindfulness practice) calms your brain tremendously ... the brain is in the place where it’s free of all these things that are around us, work, and family. It’s very calm and very relaxed ... So mindfulness gives me this opportunity to switch off.”

Overall, interviewees' comments, as exemplified by these quotes, show that some interviewees practised mindfulness formally after working hours to psychologically detach from work-related stress. Formal mindfulness practices allowed them to psychologically detach from work stress and thus functioned as a tool for relaxation, calmness, and stress reduction after working hours. One of the main mechanisms by which mindfulness practice at midday and after work affects workplace function is psychological detachment.

4.2.4 On-the-spot practice for self-regulation

Five interviewees practised mindfulness in a difficult situation at work. These included those situations when the interviewees felt stress or anger. In such situations, the interviewees formally practised mindfulness on the spot as a tool to reduce stress or anger. Instead of being affected by the negative situation, the interviewees practised mindfulness on the spot to self-regulate the negative thoughts and feelings. On-the-spot mindfulness practice facilitated self-regulation of unwanted thoughts and feelings. For example, R8 was involved in multiple roles including lecturing in a university, acting as a private practitioner of social work and counselling, editing an academic journal, writing a blog relating to child protection, and supervising PhD students. He stated that he practised mindfulness in the prayer room during work time when he had stress in his work and personal life:

“If I need to meditate at work, there’s a prayer room here and I’ve done meditation at the prayer room. ... The last time was probably about three weeks ago and it was a mix of pressure at work, some stuff going on at work and some stuff going on at home ... so I disappeared off for 15 minutes to the prayer room.”

An associate professor and deputy head of school in a university, R21, pointed out that when he feels stressed, he practises body scanning as a means to reduce stress:

“The other thing it does help with is when I do start to feel stressed is then I know it’s time to just sit and have a body scan or something to get back into the moment.”

Similarly, R6, the manager of the histology laboratory, used mindfulness practice as a tool to reduce anger while engaging in challenging interactions with others:

“If I’m angry, I will say, “I’m sorry. Can I talk to you later?” I’ll go and I’ll clean (meditate). Go to my room and then I’ll clean out my anger or get the thing, thought about it. Some people drink water. I will meditate.”

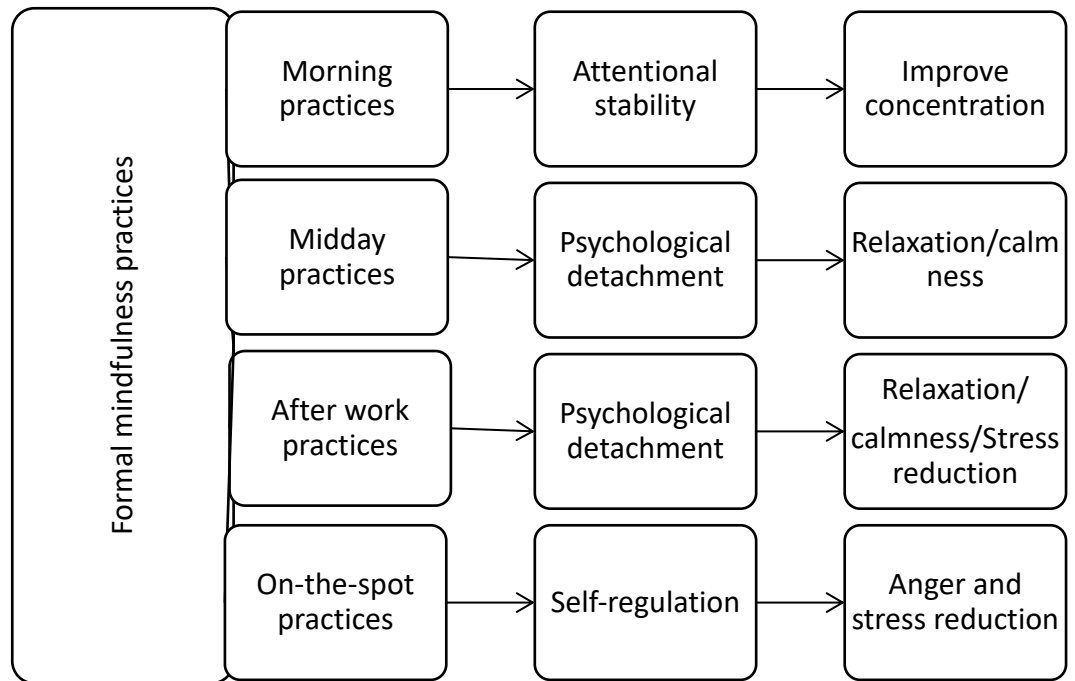
On-the-spot formal mindful practices thus allowed the interviewees to self-regulate the unwanted stress and anger.

4.2.5 Overview of formal mindfulness practices

One of the most common ways in which the interviewees express their experience of mindfulness is through formal mindfulness practices. The formal practice of mindfulness includes the practice of mindfulness techniques such as breathing, walking, and body scanning meditation. Most of the interviewees practised mindfulness formally as a regular practice as well as according to the situational need. The study found that the implications of mindfulness practices are different depending on the time and situation. With this in mind, the analysis led to sub-categorisation of the mindfulness practices of university staff as morning practice, midday practice, after work practice, and on-the-spot practice. Morning practices as a function of attentional stability can improve focus and concentration during the day. Midday and after work practices can help the employee to psychologically detach from their work-related problems, and support relaxation,

calmness, and stress reduction. Formal mindfulness practices can also be used to self-regulate negative feelings such as anger and stress in difficult situations as an on-the-spot intervention. Figure 4.1 below provides a view of workplace outcomes related to formal mindfulness practices and also suggests the underlying mechanisms of the relationship between mindfulness and workplace outcomes.

Figure 4.1: Outcomes and mechanisms of formal mindfulness practices



4.3 Mindfulness as informal moments

The second significant theme to emerge from the interviews is related to informal moments. Nearly half (n=13) interviewees operationalised mindfulness as short informal mindful moments. Mindful moments were described as random, short, and informal. Unlike formal mindfulness practices, the mindful moments were thus usually unstructured and experienced for a short period, and according to a particular situation. In these types of mindful experiences, the interviewees pay attention to their physical sensations and psychological conditions. For example, R11, a manager of a student counselling service and a psychologist by profession, involved in health and well-being counselling of university students, explained mindful moments as everyday mindfulness. He stated that sometimes he practised informal mindfulness rather than formal mindfulness techniques:

“I try to keep some time aside briefly and to be mindful. The part for – it’s rather than being formal, it’s more than what we call everyday mindfulness. It’s more wrapped into, OK, let’s just sit here. OK. I’m cleaning my teeth. Let’s just focus on cleaning my teeth.”

Thus, three sub-themes of mindful moments were identified and labelled as: (1) mindful moments as practice, (2) on-the-spot mindful moments, and (3) mindful moments in the natural environment.

4.3.1 Mindful moments as practice

Seven interviewees discussed mindful moments while doing daily activities such as laundry, drying hands with a dryer, and brushing teeth. In these experiences, the interviewees pay attention to the physical sensation for a few moments. As R1, a

registered social worker and a permanent full-time employee of the university, observed, she experienced mindful moments by paying attention to the sensation of the hand dryer:

“I make it a point, every time I come across a hand dryer, I try and practise mindfulness.”

Some interviewees (n=7) discussed the mindful moment as an informal practice of mindfulness. It means that instead of formal practice of mindfulness the interviewees practise informal mindful moments to improve their ability to be mindful in everyday life.

In these experiences, interviewees tend to stabilise their attention by paying attention to the specific activity. For instance, R16, a professor, stated that he practised informal mindful moments to develop the habit of being mindful:

“Identifying at least one activity that you will practice mindfulness on. So for eating for example or brushing your teeth, whatever it is, but just some activity that you’re going to consciously practise mindfulness on ... I think that it is building a habit of mindfulness.”

Informal mindful moments during the day were reported by a few interviewees (n=4) as a practice to improve the ability of being mindful through the process of attentional stability. The main work role of R20, a clinical educator in a university, relates to training of clinical psychology students. She stated that, during the day, she practised mindfulness informally such as noticing body movement and feelings:

“The informal practices is where I can during the day dropping in and that might be in a way that has instruction like reminding myself to pause, take two or three mindful breaths and smile ... for me probably one of the most accessible ways of connecting with practice during the day.”

These descriptions of mindful experiences suggested that informal mindful moments can support the attentional stability of university employees and also act as a short practice of

mindfulness. The participants discussed how mindful moments can act as a potential tool to stabilise attention and promote mindfulness in everyday life. This implies that mindfulness can be cultivated through various informal activities for a short moment.

4.3.2 On-the-spot mindful moments for self-regulation and attentional control

Nine interviewees reported that they operationalise mindfulness as on-the-spot mindful moments in order to achieve desirable outcomes. ‘Pause and breathe’ was the most common technique used by the interviewees in this category. In these experiences, they pause for a moment and pay attention to the sensation of breathing when they are in a particular situation. For example, a clinical educator, R20, who was also running two mindfulness programmes for the university staff, students, and community, described on-the-spot mindful moments as:

“I suppose the pause is usually connecting with my breath and my body, noticing if there’s some sensations or tension holding that might be present that is not needed. And the thoughts might – well, often when I come to connect with my breath about mental activity naturally drops away and it supports me in having a place for some stillness and some calm.”

Some of these interviewees (n=5) practised on-the-spot mindful moments for self-regulation in a difficult situation and for attention control. Interviewees indicated that mindful moments facilitate the self-regulation of negative feelings in a difficult situation. The mindful moments in terms of pausing and noticing breathing for a few moments helped to reduce the stress. For example, R18, a mental health nurse, reported that she operationalised mindful moments on the spot to reduce the work-related stress:

“Usually I would become aware that I’m getting stressed so I’d make a conscious effort to be aware of my breathing with the – I guess to focus on trying to deepen my – and extending my breathing to help me stay calm.”

Similarly, R23, a business relationship specialist, noted that, during a meeting, she undertook deep breathing just to calm herself down and respond properly:

“We’re in quite a stressful situation at the moment around some delivery pressures ... I was just able to focus more inwardly and just kind of OK, just breathe and listen ... trying to calm so that you can actually respond in a calm manner rather than either getting upset or walking away or whatever you do.”

Four interviewees highlighted that on-the-spot moments facilitated their attentional control. When the interviewee feels that their mind is wandering, they pause and pay attention to their breathing in order to reconnect with the present moment. In this way, on-the-spot mindful moments act like a tool for attaining attentional control. For example, R3, an honorary senior lecturer in a university and palliative medicine specialist at a hospital, stated that she practised mindful moments in meetings to reconnect herself in the moment:

“Sometimes I’ll be in a meeting and I’ll be aware that either that I’m not present or that I’m getting irritated or making a judgement and just coming back to my breath. In those moments, just connect – reconnecting with my breath. It helps me to just check. You really like this or you’re in it.”

Two benefits were associated with attentional control of mindful moments: improved concentration and creative writing ability. Interviewees often used mindful moments to reconnect themselves with the present moment and concentrate on the current task. A

part-time university lecturer, R8, stated that he practised short mindful moments during a conference. The purpose was to reconnect with the moment and concentrate on the conference. He described his experience thus:

“I was at a criminal justice conference ... I just got into the routine of the conference like I do. And then I just stopped ... I was able just to take my mind away and pause at that moment and that then enabled me to focus more on the summit when I got back into it.”

Another interviewee, R17, a lecturer in a university, reported that short mindful moments acted as a potential source of improving creative writing ability because he managed to control his attention through mindful moments:

“I will breathe to anchor my attention, my wellness through breathing just to calm me down and to generate then more ideas because I feel at some point, my mind is too busy and when ... I’m in writing mode and I just need to completely empty out my mind to be able to restart and to be creative and just to keep my level of stress very low ... So I would do mostly the breathing exercise ... It helps me to get focused and to be mindful about the present moment.”

Similarly, the manager of a student counselling service, R11, discussed his experience of mindfulness as stopping for a few moments while writing a document. This helped him to attune his attention towards the writing process:

“Yesterday, I had to write a document which I was finding to have difficulty with ... I had to stop first because I was busy typing and writing and going between documents and try to think of a best way of doing it. I just have to stop, take a

breath, focus on let's just do one thing. What's the thing I need to pay attention to?

It's this one sentence I'm trying to understand."

Overall, these experiences suggested that short mindful moments on the spot supported self-regulation in negative situations involving stress and anger. Moreover, mindful moments can be used as a technique to facilitate attention control that improves concentration and creative writing ability.

4.3.3 Mindful moments in the natural environment for psychological detachment

Seven interviewees experienced mindful moments in the natural or outdoor environment such as noticing trees, birds, and flowers. The mindful moments in this context involved paying attention to the physical sensations such as the senses of touch, smell, and sight. While sharing mindfulness-related experience, an associate professor, R14, reported that, when he became stressed at work, he often went outside of his office and into the natural environment for a break:

"I think those little moments during the day when OK, you're under stress but there is a beautiful tree for example, I smelled by the tree and we just stop or you hear the birds singing. I do notice that more and I'd say, "Hey, right now, I am mindful of my surroundings."

These interviewees asserted that mindful moments in the natural environment provided psychological detachment from work-related stress. When they felt the pressure of work, they went for a walk in the natural environment to reduce stress. As R23, a business relations specialist in a university, commented:

“If something is really stressful ... I go and walk around the – walk around the block mindfully you know just actually take some time to think and do and remove from that kind of busy noise.”

Key benefits of mindful moments in the natural environment were reported as stress reduction, relaxation, and calmness. The student life manager, R11, reported that when he felt pressure at work or lazy, he went for a walk on the campus for relaxation. The mindful moments in the natural environment refreshed his brain:

“Quite often I had these problems of too busy or too lazy to engage in intentional practice. I certainly fall back on, OK, I’ll just clear my head, walking at the campus and biking at the campus ... it’s a break for me. It’s a relaxation ... I come back to the task differently.”

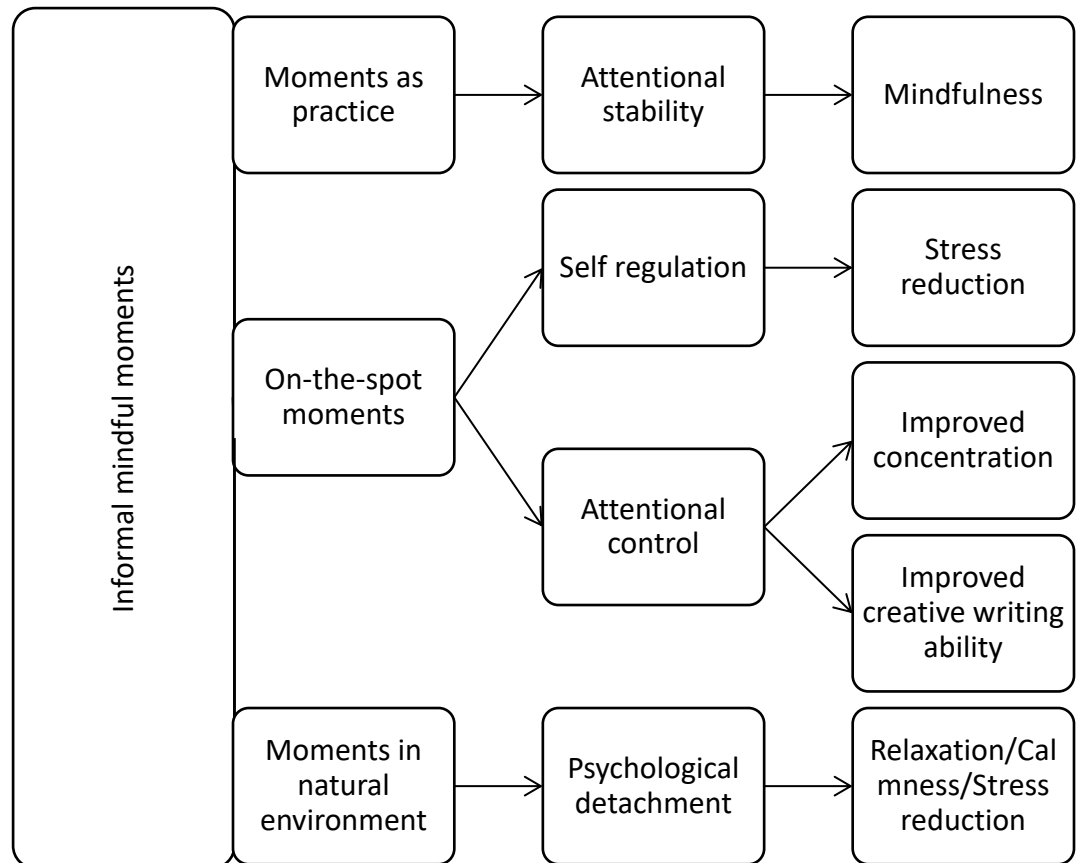
These comments suggested that interviewees experienced psychological detachment from work-related stress while practising mindful moments in the natural environment. Thus, mindful moments in the natural environment facilitated their well-being in terms of stress reduction, relaxation, and calmness. The key link between mindful moments and workplace function is identified as psychological detachment. This research found that short mindful moments in the natural environment can provide relaxation and calmness despite work-related stress through the function of the psychological detachment from negative thoughts and feelings. This means that the mindful moment helps the employees to have a break from the pressure of work and other negative thoughts or feelings of the past. Consequently, the break from such negativity promotes employees’ well-being in terms of relaxation, calmness, and stress reduction.

4.3.4 Overview of mindful moments

The second category concerning the operationalisation of workplace mindfulness has emerged as short, informal, and random mindful moments rather than regular and formal mindfulness techniques. Mindful moments are experienced for a short period, sometimes a few seconds or minutes, according to a particular situation. According to the research findings, these mindful moments are experienced in three different ways: mindful moments as practice, on-the-spot moments, and moments in the natural environment. The participants practise mindfulness informally and randomly in the workplace such as paying attention to the sensation while hand drying hands in the bathroom. They perceived that these short practices could help them to improve the habit of being mindful during the day.

Informal mindful moments are also operationalised on the spot to address workplace problems. When the participants perceived a difficult situation, they took a few moments of mindfulness such as paying attention to their breathing. On-the-spot informal mindful moments thus facilitate self-regulation. Self-regulation helped to reduce stress and improve communication. On-the-spot, informal moments also facilitated attentional control. Attentional control is related to concentration and creative writing ability. Finally, mindful moments in the natural environment provided psychological detachment from the work for a short period. In this way, mindful moments helped to reduce the stress of the employees and provide relaxation and calmness. Figure 4.2 below provides an overview of workplace outcomes related to informal mindfulness moments and also suggests the underlying mechanisms of the relationship between mindfulness and workplace outcomes.

Figure 4.2: Outcomes and mechanisms of informal mindful moments



4.4 Mindful interaction

Mindful interaction was the third theme to emerge from the analysis of interview material. Some interviewees (n=12) represented their experience of mindfulness as a specific way of interacting with others. For instance, R4, an associate professor, stated that she experiences mindfulness in the class while interacting with students. Instead of criticising the students, she allows them to self-reflect:

“I do a lot of skills training with students and instead of jumping [in] and criticising them, allowing space for them to self-reflect ... so in the classroom situation, for me, it (mindfulness) is about stopping myself and allowing space for a student.”

The four sub-themes of mindfulness interaction could thus be categorised as being: (1) attentive, (2) compassionate, (3) non-judgemental, and (4) non-reactive.

4.4.1 Being attentive

Five interviewees reported their experience of mindfulness as paying attention to conversations with others. Mindfulness interaction as being attentive refers to paying attention to the conversation without distractions. As R2, an emergency medicine specialist in a hospital and an honorary clinical lecturer in the university, noted, while interacting with patients and being mindful, he usually gives full attention to the conversation:

“I think with the patient, you know often we see people who are quite in distress ... I think for me to be able to sit there and to listen and to allow them to express themselves ... I think trying to deliberately get into a state (of mindfulness) that is more likely to allow me to listen to try and understand what they’re saying.”

Two benefits related to mindfulness as being attentive to the conversation were identified: improved communication and task performance. Interviewees felt improvement in their communication when they pay attention to the conversation with others. For instance, R17, a lecturer, reported that, while in conversation with colleagues, he tried to pay attention rather than thinking about something else:

“When I have a discussion, even a casual discussion with a colleague, I will try to focus on the conversation ... it’s really to focus my attention on the current discussion and trying not to be distracted.”

A professor, R16, discussed how paying attention to the conversation helped in terms of task performance. He highlighted that he focused and concentrated on the conversation with the people during a meeting. This enabled him to present a good summary of the conversation at the end of the meeting:

“I had two meetings yesterday ... I felt really good about being able to concentrate on that discussion fully and as a result of that ... I was able to summarise in a way that he thought was a very accurate summary of the organisation and its needs.”

These mindfulness-related experiences suggest that mindful interaction in terms of being attentive to the conversation with others improved interviewees’ communication and task performance. Attentiveness in mindful interaction is an important mechanism of mindfulness. Mindful interaction helps to foster communication and task performance through the function of attentiveness. This means that instead of thinking about the past or future, the mindful interaction facilitates attention to the communication process and present task. In this way, attuning attention to the specific interaction can benefit the employees.

4.4.2 Being compassionate

Mindfulness as being compassionate was the second sub-theme of mindful interaction. Three interviewees said that they experience mindfulness as being compassionate to others. In these experiences, they felt a sense of compassion while interacting with others. In other words, mindfulness-based compassionate interaction involves paying attention to the feelings and perspectives of others. For example, R25, a programme director, reported that he experienced compassionate interaction with others when he found someone had a problem:

“An opportunity to be mindful, it’s normally when there’s a conflict in the relationship so that – or when somebody, say a staff member, is in stress or something, and that ability to actually set aside that intellectual concentration and tune in to become very present to another person.”

Positive relationships and better communication were identified as two key benefits of compassionate interaction. These interviewees asserted that compassionate interaction promotes positive relationships. As the deputy head of school, R21, commented,

“When you’re working with people, they need to feel like you’re paying attention to them and what they say matters. And therefore, if they feel your mindful connection ... when you can have that face-to-face in a mindful way then I think it promotes positive relationships.”

Compassionate interaction also improves communication with others. For instance, R18, an honorary professional teaching fellow, stated that while interacting with a student she felt compassionate feelings for her student. Compassionate interaction supported the communication process:

“I’m a supervisor in my practice ... yesterday somebody told me a really sad story about the people that she works with. And I was able to sit and listen to the story and support the nurse. So I support her through I guess the careful listening to the story and affirming what she’s done well. Yeah, I just felt I can be more compassionate with people.”

Mindful interaction with others in being compassionate can thus be helpful in promoting effective communication and positive relationships among employees.

4.4.3 Being non-judgemental

Two interviewees also described their mindful experience as being non-judgemental while interacting with others. In such experiences, they adopted what they considered to be an objective view of the situation. For instance, R8, a lecturer, described his non-judgemental interaction: *“I take people as they come all the time and I try and treat each person’s circumstances as objectively as possible.”* He elaborated on his non-judgemental interaction with a student:

“I’ve had a student who came in, he was about to start placement but he was just being charged with quite a serious driving offence which is going to affect her placement ... It’s not about judging. It’s not my place to judge what should happen to them for drinking while they are driving. But it’s about just working through with them what’s going to be best for them now.”

Improvement in communication was identified as a key benefit of being non-judgemental when interacting with others. For example, a lecturer, R17, shared his experience of non-judgemental interaction with a student. He stated that when a student came to him with

some problem, he tried to understand the student's problem instead of making any judgement:

“The student will come back to me and ask me about the assignment for example. And the student will say he or she is confused with it. So at that point, I would say, ‘OK. Let’s sit down ...’ and I will try to understand and not say, ‘What is wrong?’ ... Understanding why the student doesn’t understand. But it’s without making any judgment in this case.”

Attending to people without judgements thus emerged as a mindful way of interaction that can be helpful to better communicate with others. The study found that mindful interaction is also associated with workplace functions through the non-judgemental mechanism. Non-judgemental mindful interaction involves accepting the situation as it is without linking one's own judgement to the situation. The participants in this research reported that a non-judgemental stance towards students while interacting affects their communication process in a positive way.

4.4.4 Being non-reactive

Four interviewees experience mindful interaction with others as being non-reactive in a negative situation. In these experiences, the interviewees adopted a non-reactive stance in challenging interactions. Instead of an immediate and negative response, the interviewees preferred not to react in a difficult interaction. To illustrate, the manager of student life, R11, described his non-reactive interaction with his colleague:

“I get really angry with somebody. So instead of responding, I try to step back from it ... I recognise the feeling and I don’t say I shouldn’t feel it but I say ‘OK, I am feeling it.’ Let that feeling move from my body.”

Interviewees highlighted communication improvement as an outcome of being non-reactive. For instance, R15, a research nurse, reported that when she got an offending email, instead of responding immediately, she took some time to think and then respond in a productive way to the email:

“I got an email last week and it was a little bit annoying but I wasn’t offended ... so I was taking some time to think about it and I decided how to respond ... and then I thought about how I felt about the email and what might be – where I wanted to go and what might be a productive way forward with the communication.”

Similarly, an associate professor, R4, commented that, instead of criticising the student for wrongdoing, she preferred to give the student a chance to self-reflect:

“I do a lot of skills training with students. And instead of jumping [in] and criticising them, allowing space for them to self-reflect ... it is about stopping myself and allowing space for a student.”

A lecturer, R8, stated that he preferred not to react and adopted a non-reactive attitude in a challenging interaction with his colleagues:

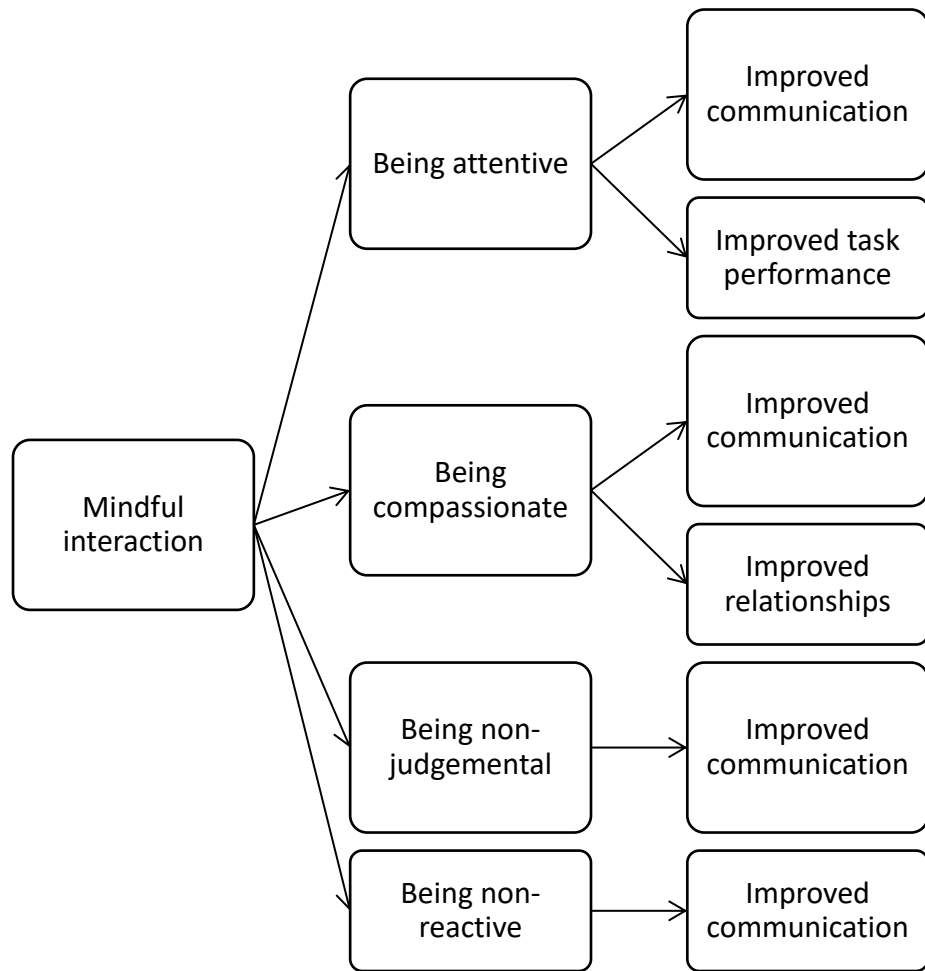
“A colleague of mine that I really respect has recently challenged me on something ... so yes, my immediate reaction was one of reactivity ... I wasn’t mindful but as soon as I became mindful, it was actually OK.”

These experiences indicated that mindful and non-reactive interaction facilitated communication with others.

4.4.5 Overview of mindfulness interaction findings

Mindfulness is also operationalised and experienced as a way of interacting with others. In mindful interactions, the participants adopted a particular way of being attentive, compassionate, non-judgemental, and non-reactive while dealing with others. As mindful interaction with others is facilitated by a certain mode of being, this can result in a better relationship, communication, and task-related performance. Figure 4.3 below provides an overview of workplace outcomes related to mindfulness interaction and also suggests the underlying mechanisms of the relationships between mindfulness and workplace outcomes.

Figure 4.3: Outcomes and mechanisms of mindful interaction



4.5 Mindfulness as a state of being aware

The fourth theme related to mindfulness experiences was identified as a state of awareness. Thirteen interviewees reported their experiences of mindfulness as awareness of the bigger picture of the situation and acting accordingly. Thus, the interviewees adopted a broader frame of understanding the current situation. For instance, the deputy head of school, R21, described his experience of mindfulness as adopting a bigger picture of the situation while making a decision:

“One of the staff came to see me because there was a problem with the 2019 timetable for her programme and it was because that something new that happened that affected the teaching that we didn’t know about before. So you have to be able to adjust but still keep the big picture of all of the staff workload in mind.”

Analysis enabled the identification of three sub-themes of mindful awareness: (1) cognitive flexibility, (2) proactive behaviour, and (3) acceptance.

4.5.1 Cognitive flexibility

Five interviewees experience cognitive flexibility during the state of mindful awareness. They evaluate multiple options by adopting a holistic view of the situation rather than focusing on a single perspective or option. In other words, the interviewees adopt a flexible view of the situation and look for multiple perspectives rather than relying on past experiences. For example, the deputy head of school, R21, stated that mindful awareness encouraged cognitive flexibility in terms of adapting to change:

“If you practise mindfulness you expect that there will be change and it’s just how you are aware of that change and how you adapt.”

Cognitive flexibility benefits the interviewees in terms of problem solving and decision making. For instance, R14, an associate professor, noted that, while mediating a conflict, he adopted a wide view of the situation to resolve it:

“I was asked to mediate in a conflict between a supervisor and a student and I had my own preconceptions about this case ... but I then thought, “No, let’s not do that,” through my mind and I was mindful about the situation ... I listened to both very intensely ... and that changed the whole relationship between the supervisor and the student.”

Cognitive flexibility also helped interviewees to make better decisions. For instance, R8, a lecturer, said:

“When I’ve been offered (some work) – in my private practice ... I would pretty much take anything that was offered to me ... and so now ... I will stop and think about it carefully before I accept ... I will be mindful about it ... mindfulness has helped me to make much more carefully considered decisions, more informed decisions about how I do any particular task.”

Fundamentally, the state of being aware allows a interviewee to evaluate different perspectives concerning the current situation. Consequently, the state of awareness helped the interviewees in decision-making and problem-solving processes.

4.5.2 Proactive behaviour

The state of being aware of the current situation also facilitated proactive behaviour. Two interviewees reported that due to being aware of the bigger picture of the situation, they are aware of negative situations and they keep themselves away from such negative

situations. For instance, a senior English language teacher, R13, observed that in being mindful she kept a distance instead of involving herself in unnecessary discussions:

“Sometimes people have different opinions about how things should happen ... and sometimes I feel myself getting dragged into them ... (now) I can really feel that there’s a kind of a distancing, it’s not that I don’t care, it’s just that I don’t get really caught up in it.”

The state of awareness thus informed the interviewees about negative situations and how to avoid the consequences of negative situations, such as anger and stress, with proactive behaviour. The deputy head of school, R21, said:

“Possibly that what triggers me to be mindful is when I noticed myself getting angry ... or impatient with someone then I make a conscious effort to be sure that I’m being mindful.”

In such a situation the interviewee adopted a bigger view of the situation and acted proactively to avoid negative feelings such as anger and impatience. R21 further explained his proactive behaviour to avoid work-related stress:

“I think that the way it (mindfulness) helped me is that I don’t tend to get stressed about the fact that there are a number of things to do. And because I can be mindful I find that I can organise for things that are coming up and so I don’t have to panic when it comes.”

This implies that the state of awareness is a type of mindfulness when the interviewee adopts a broader view of the situation. Such a broader view allowed the interviewees to respond and react to a negative situation in a proactive way. Avoidance of stress and anger were reported as outcomes of proactive behaviour due to a mindful state of awareness.

The concept of proactive behaviour as a link between mindfulness and workplace function is new. This research found that mindful individuals tend to be more proactive in their work. Specifically, the mindful state of awareness that involves adopting a broader view of the situation or reality helps the employee to avoid any unwanted situation or negative emotions. In other words, awareness enables proactive behaviour or responses to a negative situation.

4.5.3 Acceptance

Mindful awareness also facilitated the acceptance of negative situations. Being aware of it, a few interviewees (n=3) accept the negative situation as it is without reacting to it in a negative way. As a lecturer, R17, reported, instead of being overwhelmed by a difficult situation, he accepts it:

“Before, I would stress about it, being confused, to be overwhelmed and now I say, “OK, I’m overwhelmed. That’s a fact.” so it’s (mindfulness) about acceptance.”

Stress reduction and relationship improvement were two main benefits of mindfulness as acceptance of the situation. R10, a technician and manager of a university laboratory, stated that she had a problem dealing with challenging students and colleagues. One of the reasons she joined the mindfulness group in the university was to improve her relationships with colleagues and students. She stated that now she had changed her attitude:

“I had a very good practice – after practising those things, I had a very good relationship with the people who a little bit annoy me ... they didn’t change, but I changed my attitude and I’m not taking it personally.”

Similarly, R7, a senior lecturer, highlighted that, instead of getting stressed and overwhelmed by the difficult situation, she accepted the situation. She reported that she used to get frustrated by the meetings but now she thinks differently:

“I have the tendency to feel a bit of frustration in meeting that often circulate ... but (now) just acknowledging that I feel frustrated instead of and I try to force myself into it to engage to respond or to think differently about it like OK that’s all right.”

In sum, interviewees described the mindfulness experiences as awareness of the situation that includes multiple perspectives and a broader view of the situation. Such a mindful stance on the situation allows them to accept the situation as it is without getting irritated by it. Stress reduction and relationship improvements were reported as benefits of mindful acceptance of the situation.

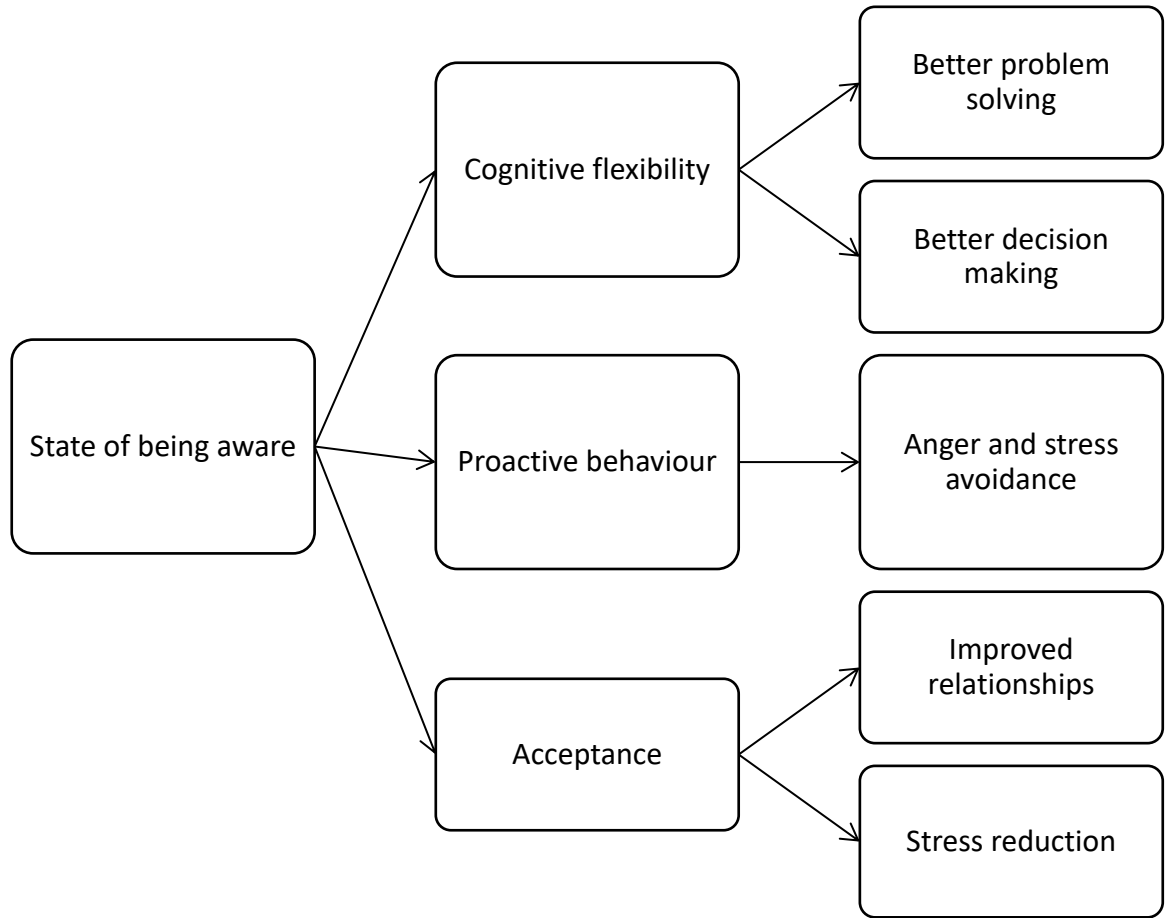
Acceptance is a function of the relationship between mindfulness and workplace outcomes. The study found that mindful awareness of the bigger picture of the situation allows employees to accept the situation as it is without getting upset. In other words, objectivity facilitates a better view of the situation and helps to understand and accept the situation. The research also found that the acceptance of a challenging relationship in a mindful way improves the relationship. Similarly, the mindful acceptance of a potentially negative situation can reduce the stress of employees.

4.5.4 Overview of mindfulness as a state of being aware

Mindfulness is also operationalised or experienced as a state of awareness. In these experiences, the awareness component of mindfulness is prominent. The participants adopted a broader stance by considering multiple perspectives on the current situation.

Figure 4.4 below provides an overview of workplace outcomes related to the mindful state of being aware and also suggests the underlying mechanisms of the relationships between mindfulness and workplace outcomes.

Figure 4.4: Outcomes and mechanisms of the mindful state of being aware



4.6 Mindfulness as a state of being present

Mindfulness as being present was the fifth theme to emerge from the analysis of interview material. Ten interviewees reported that they experience mindfulness in this sense. In these experiences, they focus on the present moment or task rather than thinking about the past or future. R24, a senior lecturer, described the mindfulness experience:

“For me, it’s (mindfulness) sort of living and working in the present. Not worrying about what’s happening, going to happen and not worrying about what has happened ... Just being mindful of your current situation.”

Three sub-themes which represented mindfulness experiences as being present could be labelled as: (1) psychological detachment, (2) connection with pleasant moments, and (3) attentional control. The following section discusses them and related workplace outcomes.

4.6.1 Psychological detachment

Four interviewees experienced mindfulness as being present to detach from negative thoughts of the past and future. A key benefit of psychological detachment from past and future worries was reported as stress reduction. For instance, a professional clinician, R1, illustrated that she tried to remain in the present moment instead of worrying about the work schedule:

“When I get stressed I try and control the future ... I’m looking at what I’m supposed to be doing next ... That’s my early warning sign and that’s where I try ... just being in [the] moment and all that stuff.”

Similarly, a senior lecturer, R24, described mindfulness experience as, instead of worrying about the upcoming presentation at a conference, tending to focus on the present:

“Maybe presenting at a conference you know how many people are going to be there? Is the topic going to be good enough? Is it this? I think, ugh, just don’t worry about it. Just wait till you get there and make it happen.”

This implies that a state of being present allows the interviewee to psychologically detach themselves from the negative thoughts of the past and future. In this way, the mindful state of being present facilitates stress reduction. The state of presence helps the employees in stress reduction through psychological detachment. Being present allows the interviewee to focus on the present experiences rather than thinking about the negative emotions and thoughts of the past or future. In this way, the employees manage to detach themselves from the stress related to past or future negative feelings and thoughts.

4.6.2 Connection with pleasant moments

Three interviewees expressed that the mindfulness experience as being present facilitates connection with pleasant moments. Mindfulness connected them to the present moment and helped them to enjoy the moments. For example, an associate professor, R26, reported that he enjoyed the moments of being with the students in the laboratory:

“At times when I’m in a lab ... I felt really connected to them (students) at that moment ... I’m enjoying the fact that they’re doing well. The lab is going smoothly ... and then I’ve enjoyed those moments as well.”

Similarly, R1, a professional clinician, stated that she enjoyed the moments of being with colleagues during the meeting. When she was asked to share the experiences of mindfulness, she said:

“Sometimes when I sit in meetings and we are having a nice meeting ... I’ve tried and just enjoy the moment of being with them because we don’t meet that often. And sometimes being together is a nice thing.”

These experiences suggested that the mindful state of being present in a pleasant moment supports the feelings of enjoyment and happiness. The state of being present provides enjoyment and pleasure of being connected with the present moment experiences. It implies that the state of mindfulness influences the employee’s well-being in terms of enjoyment and pleasure. This relationship between mindfulness and employee well-being is explained by the feeling of a pleasant moment connection. Pleasant moment connection as a mechanism of the relationship between mindfulness and workplace functions is a new concept.

4.6.3 Attentional control

Five interviewees felt that mindfulness as being present supports their attentional control ability. In these mindfulness experiences, they pay attention to the present task without being distracted by other thoughts and feelings. For instance, a laboratory manager, R10, reported that instead of living in the past and future, through being mindful she can concentrate on the present task:

“I am mindful because I know I’m dealing with the samples ... I should not mix it with this sample with the other one and so for that particular work, actually, I’m very mindful.”

She reported that she deals with sensitive samples, so she had to be mindful of her work. In this way, concentration on the task can reduce errors and improve the efficiency of the task.

Mindfulness as being present also facilitated clarity of mind. Mindfulness allowed the interviewees to focus on one task at a time instead of feeling panic over multiple tasks. A key benefit of a focused mind was linked to the ability to work under pressure. For instance, an international student support officer, R12, stated that she juggled work and study. She experienced mindfulness as being focused on one task at a time rather than getting distracted by multiple thoughts:

“I feel there is a great value in mindfulness for my work requirements as well because I study and I work ... It does help in allowing me to have my own time and to not juggle between the jobs ... I don't want to concentrate on any other thing while I'm studying or while I'm working.”

Another, R21, a deputy head of school, explained that mindfulness helped him to focus on a single task when there was work pressure:

“My role is quite diverse ... it's really important to be able to be aware and be in the moment with whatever the task is that I'm doing even though there's a million other things I need to be accomplishing.”

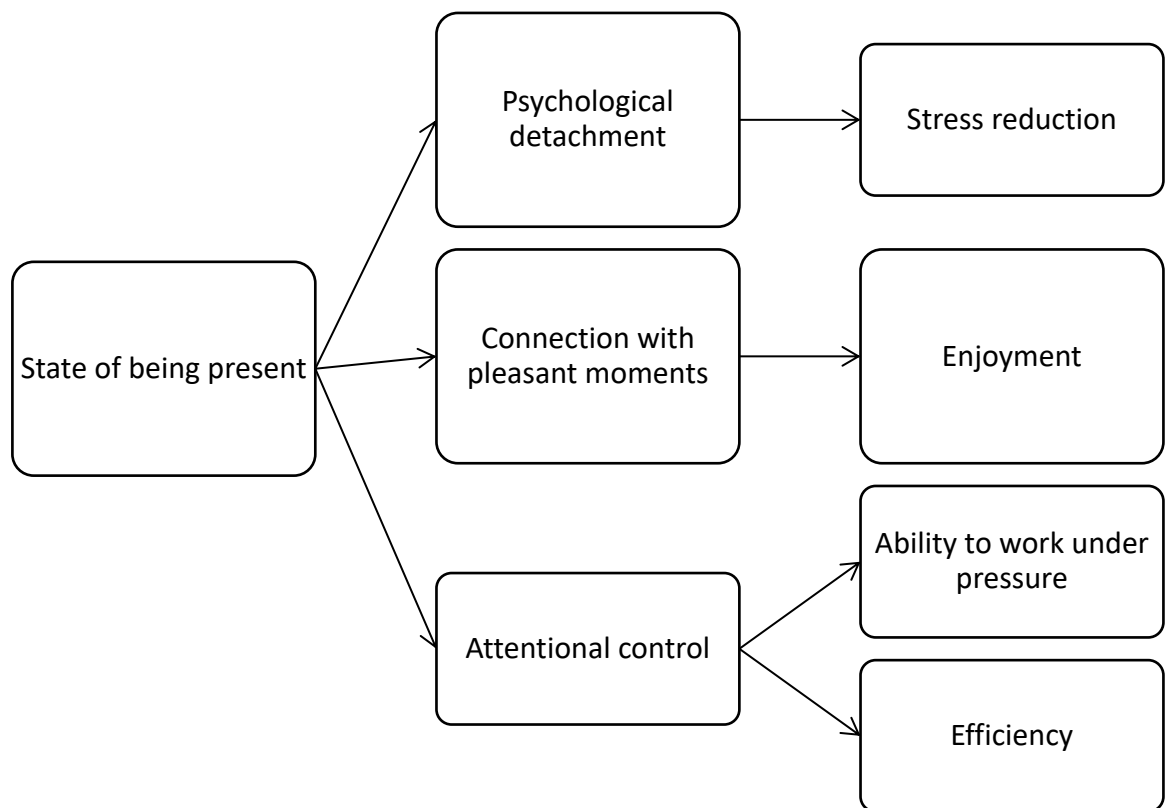
Similarly, R14, an associate professor, involved in various other positions such as the programme manager for the faculty academic programme, academic student manager, and associate dean of education, described mindfulness as de-cluttering his brain, helping him to attain balance in his professional life:

“So my job is crazy ... so I often have 10 different things happening at the same time and at some stage ... and so, it helps me a lot for de-cluttering the brain.”

The state of being present allowed the interviewees to pay attention to the present task even when there were distractions. Such facilitation enhances the ability to work under pressure as well as task-related efficiency. The research found that the state of being present helps to control attention in a disturbing situation. It means that when there is a pressure of workload or deadlines the interviewees can direct their attention towards present experiences. Mindfulness thus tends to improve employees’ ability to work under pressure. Similarly, the state of being present makes errors or accidents less likely to occur. It suggests that mindfulness facilitates work efficiency.

4.6.4 Overview of mindfulness as a state of being present

This research found that mindfulness can also be operationalised as a state of being present. In these experiences, the participants focus on the present context rather than thinking about the past or future. Present moment orientation is the dominant aspect of this mindfulness state. Figure 4.5 below provides an overview of workplace outcomes related to the mindful state of being present and also suggests the underlying mechanisms of the relationships between mindfulness and workplace outcomes.

Figure 4.5: Outcomes and mechanisms of the mindful state of being present

4.7 Chapter summary

This chapter focused on the first two research questions: (1) how do staff experience or operationalise mindfulness in the university?; and (2) how and why might mindfulness impact on the workplace functions of university staff? In this chapter, the interview material was interpreted by identifying significant statements of the interviewees using thematic analysis. Codes were used to group the significant statements with similar meanings, and sub-themes and themes provided useful information that helped to meet the research objectives. The interview material was presented to discuss the operationalisation of mindfulness in terms of formal and informal mindfulness practices, mindful moments, mindful interactions, a state of awareness, and a state of being present.

The related consequences of mindfulness experiences in terms of performance (e.g. concentration, efficiency, task performance, ability to work under pressure, problem-solving, decision-making, and creative writing ability), communication and relationships with colleagues and students, and overall well-being (relaxation, stress and anger reduction, enjoyment, and calmness) were discussed. The chapter also identified the patterns through which mindfulness influences workplace functions in the university setting. These patterns include attentional stability, attentional control, psychological detachment, self-regulation, cognitive flexibility, proactive behaviour, acceptance, connection with pleasant moments, attentiveness, compassion, not being judgemental, and non-reactiveness. Table 4.1 below provides a summary of themes, sub-themes, and codes relating to mindfulness experiences that emerged from the analysis of the interview material.

Table 4.1: Themes, sub-themes, and codes relating to the mindfulness process

Operationalisation		Mechanisms	Outcomes
Formal mindfulness practices (n=28)	Morning practice (n=19)	Attentional stability (n=3; 6, 16, 25)	Improved concentration
	Midday practice (n=19)	Psychological detachment (n=4; 5, 9, 19, 28)	Relaxation/calmness
	After work practice (n=6)	Psychological detachment (n=6; 5, 6, 12, 23, 24, 26)	Relaxation/calmness/ stress reduction
	On-the-spot practice (n=5)	Self-regulation (n=5; 6, 8, 17, 21, 23)	Anger and stress reduction
Informal mindful moments (n=13)	Moments as practice (n=7)	Attentional stability (n=4; 1, 11, 16, 20)	Mindfulness
	On-the-spot moments (n=9)	Self-regulation (n=5; 2, 13, 18, 20, 23)	Stress reduction
		Attentional control (n=4; 3, 8, 11, 17)	Improved concentration Improved creative writing ability
	Moments in natural environment (n=7)	Psychological detachment (n=7; 5, 9, 11, 14, 19, 23, 25)	Relaxation/calmness/stress reduction
Mindful interaction (n=12)		Being attentive (n=5; 2, 16, 17, 21, 25)	Improved communication Improved task performance
		Being compassionate (n=3; 18, 21, 25)	Improved communication Improved relationships
		Being non-judgemental (n=2; 8, 17)	Improved communication
		Being non-reactive (n=4; 4, 8, 11, 15)	Improved communication
A state of being aware (n=13)		Cognitive flexibility (n=5; 8, 14, 21, 26, 28)	Better problem solving
			Better decision making
	Proactive behaviour (n=2; 13, 21)	Anger and stress avoidance	
	Acceptance (n=3; 7, 10, 17)	Improved relationships Stress reduction	
A state of being present (n=10)		Psychological detachment (n=4; 1, 5, 24, 25)	stress reduction
			Enjoyment
		Connection with pleasant moments (n=3; 1, 10, 26)	Ability to work under pressure
			Efficiency
		Attentional control (n=5; 8, 10, 12, 14, 21)	

CHAPTER FIVE – FACTORS AFFECTING MINDFULNESS

5.1 Introduction

This research takes an important step toward understanding the holistic process of mindfulness in the university setting. It provides a detailed qualitative analysis of mindfulness application in the workplace from the experiences of university employees. In particular, the research focuses on the operationalisation, mechanisms, outcomes, and facilitating/hindering factors of mindfulness in the university sector.

The third main research question of this research study sought to identify the individual and workplace factors that facilitate or hinder the application of mindfulness in universities. The interviewees discussed a range of factors that influence the application of workplace mindfulness such that 11 factors emerged from the thematic analysis of the interview material.

It can be noted that factors that influences on the application of mindfulness can be categorised in multiple ways. Often, they interrelate or overlap. For example, workload can be seen as both a job-related characteristic and as a characteristic of the university setting and thus considered as a sectoral factor. However, the factors can be broadly grouped as individual, job-related, organisational, and sectoral factors by their primary emphasis of one of these levels of analysis.

5.2 Individual factors

At the individual level, three factors were identified: individual (1) practices, (2) efforts, and (3) motivation. These factors were found to influence the emergence and development of mindfulness in the workplace context.

5.2.1 Individual practices

Eight interviewees discussed how individual formal and informal practice of mindfulness has been helpful to their everyday mindful experiences in the workplace. Mindfulness practices helped them to be more mindful in everyday life. As R3, a senior lecturer and consultant, commented:

“I see mindfulness as a way of being in the world all the time ... I see meditation more as a specific practice that at a particular time I do it and it helps me, changes the quality of my day in terms of enabling me to be more mindful in the day.”

By contrast and significantly, the interviewees also reported that they felt less mindful when they do not practise it. For instance, a manager of the histology laboratory, R6, was asked about the time when she does not feel mindful during the day. She responded:

“The only time I find that I’m not mindful is when I don’t do meditation that morning ... Morning meditation keeps me very, very focused.”

This implies that at the individual level, the practices of mindfulness help to facilitate the mindfulness-related experiences of interviewees in their daily work. It also implies that the operationalisations of mindfulness discussed in section 4.2 are not mutually exclusive. Rather, formal and informal practices of mindfulness help interviewees to remain mindful in everyday work. This means that there is an interrelationship between different

experiences and practices for mindfulness in the workplace. For example, R25, a programme director, reported that the formal practices of mindfulness helped him to be more mindful in everyday life:

“The more I practise (mindfulness), the more I’m aware and able to sort of tune in, if you like, or let go of the other sort of driven states of mind. So it needs practice.”

This suggests that there is an interrelationship between different modes of mindfulness, as formal mindfulness practices promote everyday mindfulness (e.g. mindful moments and mindful interactions).

5.2.2 Individual efforts

Interviewees were asked about the factors and situations that helped them to be mindful in the workplace. Two interviewees reported that they use stickers as a reminder for mindfulness. R2, an honorary clinical lecturer, used a small sticker on the laptop that reminds him to be mindful. He stated that he experiences mindful moments whenever he sees the yellow sticker:

“I think sometimes just when I’m sitting at the workplace and I just ... “Oh, OK, I’d [better] be mindful” ... this also is a reminder here ... Yellow sticker.”

Similarly, a senior lecturer, R3, placed blue dots at different places just as a reminder to experience mindful moments:

“I have blue dots, little blue dots I have in various places ... when you see the blue dot, it reminds you ... the blue dot means just take a breath ... “Where am I right now?” And it makes me aware what’s happening in my brain ... I might just look out at the trees like that and just go, “Wow! They’re beautiful. It’s OK.”

A mobile application was another tool that the interviewees used to practise mindfulness. Some interviewees mentioned that they use mobile applications such as Headspace to practise mindfulness. A few of these interviewees (n=4) reported they use mobile applications for discipline and structure. As the senior lecturer, R3, said

“In terms of structure and discipline, it really helps me to have the app ... something about the app that can make it a bit like, “Take that off. I’ve done that for today”.

Similarly, R1, a professional clinician, reported that she used the mobile application to practise mindfulness when she was unable to attend the group practice in the workplace. The mobile application provides an alternate way to practise mindfulness at home:

“I’ve got an app (mobile application) ... if I’m not here (at work) on a Monday but I’m working from home at 12 o’clock at the same time, I’ll do the app (to practise mindfulness) instead of coming here.”

This suggests that the individual efforts to incorporate mindfulness in everyday life reflected the variations in the state of mindfulness or mindful experiences among workers.

5.2.3 Individual motivation

At the individual level, it emerged that the motivation to practise mindfulness also shapes the mindful experiences of the interviewees. They varied in terms of their motivation to practise mindfulness. Some interviewees (n=6) practise mindfulness to address work and personal life issues. For instance, R5, a research fellow, said:

“I’ve been undergoing like some family problems ... and that’s how I started meditation because I can’t find peace ... so that was one of the main problems.”

Similarly, R14, an associate professor who was involved in multiple academic roles, stated that he was looking for balance in his professional life:

“My job is crazy ... I want to balance this with more mindfulness orientated activities. And so, this is how I came into the mindfulness business as an academic.”

Participants were asked about their intention to start practising mindfulness. Three highlighted the spiritual and religious motivation to practise mindfulness. A laboratory manager, R10, reported that she was a Buddhist and practises meditation as part of that religion:

“Actually, I’m a Buddhist ... we do some sort of meditation in our religion.”

Two interviewees discussed the physical conditions that required them to be mindful in everyday life. R14, an associate professor, said:

“I have an illness and that illness is with me every day. It’s a chronic illness that I have had now for the last three and a half, four years. And that made me more appreciative I have to say about the little things in life and also it [is] an illness that requires you to be mindful about what you eat, how much stress you are allowing yourself to be under.”

Similarly, an associate professor, R26, reported that he had undergone an operation and his doctor advised him to practise mindfulness:

“I’ve had some health problems and operations on my feet and my legs last couple of years so that issue is there and my physio first actually started me on the meditation so I’ve been doing meditation there.”

At the individual level, it emerged that the fundamental motivation to practise mindfulness affects the application of mindfulness in the workplace context.

5.2.4 Overview of individual factors

At the individual level, mindfulness practices, efforts, and motivation can influence the mindfulness experiences of the university staff. Thematic analysis revealed that formal and informal mindfulness practices can facilitate the university staff's ability to be mindful in everyday life. Therefore, mindfulness practices are often regarded as an important factor that can strengthen the individual ability of being mindful in everyday life. Secondly, the individual efforts to develop and maintain mindfulness practices and experiences can also facilitate the application of workplace mindfulness.

It also emerged that the use of stickers and mobile applications can support mindful experiences in the workplace. A few university staff used small stickers on their laptop or other places that remind them to be mindful in everyday life. In addition, the mobile application helped them to attain the structure and discipline of mindfulness practices. These small efforts can foster the application of workplace mindfulness. Individual motivation is also found as an important factor that shapes the mindful experiences of university staff. The individual motivations of university employees such as consciousness of physical health and religious beliefs shape their mindfulness practices and experiences in the workplace. For instance, employees with some critical health conditions tend to be more aware and attentive in their life than others. Similarly, specific religious beliefs motivated one individual to practise mindfulness regularly. This implies that motivation at an individual level can support the application of mindfulness.

5.3 Job-related factors

The interviewees also discussed two key job-related factors that influence the application of mindfulness: (1) workload and (2) job design.

5.3.1 Workload

The primary barrier to mindfulness identified from the interviewees' comments was workload. Twelve reported this as the main factor that hinders the application of mindfulness. A heavy workload involves a high level of work-related pressure on the workers. A professional clinician, R1, said that time is one of the main challenges to experiencing mindfulness:

“Time is a big stress I think ... when I’m late, I’m not mindful of it ... I really wish I had the time and discipline to do that. But yeah, I find that really hard to do.”

Similarly, an associate professor, R14, stated that *“your mind is so full that there’s no time for mindfulness.”*

A lecturer, R8, reported that he can take time away from his office to practise mindfulness:

“I actually find it quite easy there at our own practice ... but it’s also about the privilege of my position. I can take time away from the office. I can just stop if I need to. I’ve got my own office at the university so I can shut the door or I can go for a walk around the campus.”

Thus, high workload was reported as a key factor that hinders the application of workplace mindfulness. Interviewees indicated that they have a lot of work pressure and

less time for mindfulness, suggesting that the workload affects the application of workplace mindfulness.

5.3.2 Job design

Six interviewees reported that the nature of their job influences the application of mindfulness. For example, R10, a manager of a university laboratory, stated that she has to be mindful of dealing with samples:

“I am mindful because I know I’m dealing with the samples and I have to be very focused and it doesn’t have to be – the contamination means like I should not mix it with this sample with the other one. And so for that particular work, actually, I’m very mindful.”

Similarly, R12, an international student support officer, reported that her main role of relationship-building required her to be mindful:

“I think my workplace also encourages us to be mindful ... I’m in a relationship-building kind of a job, I am able to focus on what each relationship requires of me if I’m more mindful towards them.”

R21, a deputy head of school, reported that he has been involved in multiple tasks. His job required him to be mindful of the present task:

“My role is quite diverse ... therefore it’s really important to be able to be aware and be in the moment with whatever the task is that I’m doing even though there are a million other things I need to be accomplishing.”

The associate professor, R14, also stated that it is important for him to be mindful because of the nature of his job:

“Considering the types of meetings I attend, the types of roles I fulfil, I think I’m – relatively speaking amongst my academic colleagues, I’m much more interested in practising mindfulness than most of them. So in relative terms, I would say yes and that’s my role and my position.”

These experiences suggest that employees’ job content and design also help to affect the individual mindfulness experiences of employees.

5.3.3 Overview of job-related factors

The research found that workload and job design are two key factors that can support or hinder the mindfulness-related experiences of the employee or the application of workplace mindfulness. The university staff reported that they could not practise or experience the state of mindfulness in a busy environment due to heavy workload and pressure of work. This implies that mindful experiences of employees in the workplace can be discouraged by the level of workload or work-related pressure on employees. In other words, the level of workload or work pressure has an impact on the emergence and development of workplace mindfulness.

Job design is a second factor that was found to influence mindfulness application of university staff. It involves the nature and content of the job. The participants discussed that they are mindful in their work because their job required them to be mindful of everyday activities. Similarly, some other interviewees argued that their job provided them with an opportunity to practise mindfulness with students. This implies that the nature and content of the job can encourage the mindfulness experiences or application of workplace mindfulness.

5.4 Organisational factors

At the organisational level, three factors were identified from the analysis of interview material and labelled as: (1) private space to practise mindfulness, (2) natural environment, and (3) communal support.

5.4.1 Private space to practise mindfulness

Eight interviewees referred to a private space such as prayer rooms and private offices in order to practise mindfulness. Private space in the workplace provided an opportunity for the interviewees to practise mindfulness. For instance, a lecturer, R8, stated that he practised mindfulness in the university prayer room when there was pressure at work:

“If I need to meditate at work, there’s a prayer room here and I’ve done meditation at the prayer room ... it was a mix of pressure at work, some stuff going on at work and some stuff going on at home ... so I disappeared off for 15 minutes to the prayer room.”

The unavailability of appropriate space hindered the application of mindfulness practices in the workplace. For example, R3, an honorary senior lecturer in a university and palliative medicine specialist at a hospital, asserted that she could not practise mindfulness in the workplace because there was no private space to do so:

“I haven’t tried doing meditation at work. I haven’t tried taking myself away somewhere. One, there’s nowhere to go. Two, I never stop.”

A few participants (n=4) reported that they preferred privacy and a quiet place to practise mindfulness. For instance, R10, a microbiology technician and manager of a university

laboratory, commented that she practises mindfulness in the morning when it is quiet and nobody is around:

“I like to practise the first thing in the morning because first thing in the morning is very quiet. Nobody is awake, I mean up. So you will get a very silent, very quiet environment.”

Similarly, a professional clinician, R1, stated that she needs privacy when she practises mindfulness:

“I do that (mindfulness practice), just stop and try and breathe usually in the car or somewhere where those people are not around me or in my garden.”

A project director, R25, highlighted the need for a private and quiet space in the workplace to practise mindfulness. He had been practising mindfulness regularly for the last 25 years. He felt that his university should provide a private and quiet space where the employees can practise mindfulness:

“One thing I think could be really beneficial ... is those sorts of dedicated space ... we don't have anything equivalent for meditation or mindful place and it's actually quite difficult to find – you know, I work in an open-plan office for instance and there's not many sort of quiet places in the university.”

5.4.2 Natural environment

Some interviewees (n=11) discussed the connection between mindfulness experiences and the natural environment. They asserted that they felt better and relaxed when they practised mindfulness in the natural environment. In this way, the natural environment

facilitated their mindfulness experiences. For example, R1, a professional clinician, commented:

“I think it’s (mindfulness) the connection to nature. I really enjoy nature. And if I do come across an actual river, I like to sit and do it (mindfulness practice).”

Similarly, R23, a business relationship specialist, said that when she was walking in the natural environment, she was mindful of the colour green:

“When I take the dog for a walk, I look, I am mindful of the green colour ... so that actually does relax you a lot more”.

Mindfulness practices in the natural environment provided psychological detachment from the work-related issues, meaning that the interviewees can disengage themselves from problems while informally practising mindfulness in the natural environment. Disengagement from work-related issues provided a sense of relaxation and comfort to them. For instance, a research fellow, R5, reported that she practises mindfulness in the natural environment to detach herself from negative feelings and thoughts:

“I told you about my family problems ... I go to the park and I say to myself, ‘Oh, wow! These birds are singing and that’s so loud’ ... mindfulness gave me kind of like a security where I could detach myself from these thoughts and see the world.”

Similarly, a programme director, R25, described his experience of mindfulness in the natural environment. He stated that mindfulness practices in the natural environment allowed him to focus on the internal and external environment rather than thinking about his tasks. The disengagement from the task for a short time while informally practising mindfulness in the natural environment provided a sense of relief from the task-related pressure:

“I’ll often walk down to the student centre for lunch ... I experience that is it’ll be temperature, and wind, and smell. So it’s like opening up all channels ... when I step outside and just engage, you know, in my immediate environment ... the birds, and the flowers, and the trees, or whatever ... it’s like that ability to tune in to not just my external but also my internal environment, separate from or distinct from, you know, very active thinking around the tasks.”

Overall, the interviewees reported a natural environment has been helpful with their experiences of mindfulness. A connection between mindfulness and the natural environment such as trees, birds, and greenery around the campus was reported. The natural environment facilitated mindfulness practices in the workplace as informal mindfulness practices in the natural environment provided psychological detachment from the negative feelings and thoughts in the workplace.

5.4.3 Communal support

Communal support at the workplace was another important factor that was found to influence the mindful experiences of interviewees. Communal support for mindfulness included the help of colleagues, friends, and partners with the application of mindfulness. Some interviewees (n=5) indicated that communal support helped them to maintain the practice of mindfulness. R20, a clinical educator, said that her colleagues and friends supported her in terms of mindfulness practices:

“One of the other huge strengths and supports from mindfulness that I’ve been really lucky to benefit from is around a community of like-minded people ... who also share this passion and they’ve become – and they’re colleagues and they’re close friends and they’re meditation teachers ... being able to keep on the path like this comes from the people that I connect with as part of my community.”

An international student support officer, R12, stated that her friends encouraged her to start practising mindfulness:

“I’m not a regular meditator ... So, I have been greatly influenced by some of my friends around who do meditation and who have encouraged me to do it more often.”

Two associate professors, R4 and R14, stated that they preferred the practice of mindfulness in a group rather than as an individual practice because they get a feeling of connection with others in a group practice. As R4 said:

“I really appreciate it (mindfulness) in the group. And the group, it’s almost like a synergy is created between group participants ... there is something you know when you have with your tribe.”

The other interviewee, R14, commented:

“It’s (communal experience) nice to know that there are other people around you who feel the same and practise the same.”

Two interviewees also indicated that the people in our surroundings remind us to practise mindfulness. For instance, a senior lecturer and consultant, R3, reported that her colleagues remind her to practice mindfulness:

“My office in the university is the same office as (colleague name) ... (he) can remind me to be mindful.”

R16, a professor, discussed that it is important to practise with a partner so that both partners can remind each other to practise mindfulness:

“I’ve continued to practise that. I try to do it every day. I don’t succeed – there are days that I miss ... my wife went through the (mindfulness) training at the same time and so, we’re good about reminding each other.”

University staff identified that communal support of colleagues, friends, and partners has been beneficial in terms of maintaining mindfulness practices. The like-minded people in their surroundings who also practise mindfulness not only discussed it but also provided a sense of connection with people of the same group.

5.4.4 Overview of organisational factors

At the organisational level, private space, natural environment, and communal support influence the mindful experiences of university employees. University employees were found to require a private and quiet place such as a prayer room or private office to formally practise mindfulness at work. Informal mindfulness practices in the natural environment were able to help employees to psychologically detach from workplace issues such as stress. Communal support also facilitates the application of workplace mindfulness. The communal support includes positive experiences of practising mindfulness in a group and motivation and support of colleagues to maintain mindfulness practices. Collectively, the research found that the physical and social environment of a university influences the mindfulness experiences of the workforce.

5.5 Sectoral factors

Analysis of interview material identified three main sectoral features that influence mindful experiences in the workplace: (1) academic staff as leaders, (2) the service orientation of the sector, and (3) the sectoral culture.

5.5.1 Academic staff as leaders

One key feature that academic staff identified that influences their mindfulness experiences was their role as a leader of society. Interviewees described how they felt that they were in a privileged position where they can create and spread knowledge in society.

R4, an associate professor, said:

“We (academic professionals) have a kind of a possibility or a privilege to spread the knowledge ... we can use that power that we've got to educate generations in an ethical way.”

As a leader, one of the key motivations of mindfulness practices for the academic staff was the student benefits. Two interviewees stated that they started practising mindfulness because they were looking for some techniques that can help their students. For instance, R21, a deputy head of school, worked with primary schools before joining the university. When he was asked about his motivation to start practising mindfulness, he commented:

“Professionally, I've always wanted to find ways because I've always worked with primary school children ... I've always been interested in finding ways for young children to cope with stress.”

Some interviewees (n=8) also highlighted that they want to share their mindful experiences and practise mindfulness with their students so that the students can also get benefits from these practices. For example, R22, a lecturer, said:

“What I do is just because I think it's such an amazing practice that I want to make it available to students ... if I can share my knowledge and my experience.”

She further asserted that she practised mindfulness at the beginning of the lecture with students: *“I don’t do it so much in tutorials but at the beginning of the lecture ... I basically just invite them to participate ... just bring their attention in and lets them connect with their body.”*

A lecturer, R17, stated that he recommends mindfulness practices to some of his students:

“I share it (mindfulness) more with my students, more than my colleagues ... I give some pieces of advice to students because they can be stressed ... I encourage them to do some breathing exercise once they really feel anxious or like very stuck in their mind and they feel overwhelmed.”

In sum, the academic position of the interviewees influenced their mindful experiences. Being in the academic sector, some interviewees believed that they had the privilege to practise mindfulness with students as well as spread knowledge of mindfulness to them. In this way, the academic position of the interviewees influences their motivations for practice of mindfulness.

5.5.2 Service-oriented sector

Interaction with people was found to be another key feature of university staff. Some interviewees (n=6) discussed that they interact with people a lot so it was important for them to be mindful in their interaction. For example, R21, the deputy head of school, said:

“I meet with people a lot ... so, it’s important that I’m paying attention to them and what their needs are. And without being distracted by other things and also being open to whatever it is that they are saying.”

Similarly, R8, a lecturer, reported that it is important for him to be mindful at work because he interacts with difficult people:

“I work with some very, very challenging people in my private practice, people that this wouldn’t work with. And I always found that having a non-judgemental attitude is being helpful in developing relationships.”

Another interviewee, R13, a senior English language teacher, argued that it is important for her to be mindful in the classroom with students:

“When I’m teaching – you know I hope it’s (mindfulness) making me more connected and more aware of what’s happening in the classroom, you know just having a better sense of presence of myself and the students.”

Service orientation emerged as a positive feature of the university setting concerning mindfulness. This includes university staff’s involvement in extensive human interaction. Such human interaction required them to be mindful in their everyday work. The interviewees believed that it is important for them to have mindful interactions with people. In this regard, the service-oriented sector of academia supports the mindful experiences of the interviewees.

5.5.3 Culture of the university sector

A key feature of the university sector that influences mindful experiences of staff was identified as the culture of this sector. Some interviewees (n=10) discussed that the overall culture of the sector influences the application of workplace mindfulness. Key features of the university culture were seen to include a competitive, output-oriented, and stressful work environment. In terms of competition, some interviewees (n=8) discussed work-

related pressures such as the pressure of publication, multitasking, and workload. As R17, a lecturer, said:

“I think academia is nowadays a very competitive environment, very challenging because we always want to generate the best ideas and find ways to apply them, to test them, to make theories.”

These interviewees argued that, in the challenging working conditions, it was difficult for them to practise mindfulness. As R4, an associate professor, said:

“I think that when there is stress and when there is too high expectations and too much of a workload, then you start cutting corners. When you’re cutting corners, you’re not mindful.”

As some interviewees discussed, the competitive and busy work environment of academia discourages the application of mindfulness. Two interviewees highlighted the importance of mindfulness concerning the competitive work environment of academia. R16, a professor, and R17, a lecturer, noted that the application of mindfulness in the university setting can help the employees facing challenges with workload and multitasking. For example, the head of executive education said:

“A lot of academics are under a lot of stress ... we have pressures to publish, to teach well and to get good evaluations from our students, pressures to do other things ... I think it (mindfulness) could be quite helpful in terms of managing that stress of putting things in perspective.”

These statements suggest that mindful experiences of university staff are influenced by the competitive and challenging work environment. As some interviewees mentioned, it was difficult for them to maintain mindfulness practices due to high work pressure.

Moreover, a few of them discussed the importance of mindfulness in such a competitive work environment. Three interviewees described the university sector as an output-oriented sector. For instance, R4, an associate professor, said:

“It’s (academia) trying to do more for less. Its neoliberal academia ... let’s exploit the people. Let’s do fast things quickly, more for less basically, you know ... It’s putting economic gain in front of the human gain.”

Two interviewees, R25, a programme director, and R14, an associate professor, also discussed the difficulties of mindfulness application in the output-oriented university sector. R25 said:

“A lot of what we (academic staff) do in a work environment is very intellectual and output-oriented, then it’s very difficult to apply mindfulness to that.”

Similarly, R14 commented:

“My experience with my work environment as an academic is that mindfulness is not viewed as important by my colleagues ... I think it’s the Western world view that it stands against mindfulness ... focus on the materialistic outcome is standing in the way of mindfulness.”

These statements suggested that the overall culture of academia that involves competition, output orientation, and stressful conditions, influences the application of mindfulness. While some interviewees indicated the importance of mindfulness in academia, others asserted that the application of mindfulness in academia is not appreciated.

5.5.4 Overview of sectoral factors

This research found that some features of the university setting also influence the application of mindfulness in the university environment. The features of the university sector are grouped as sectoral factors. The key sectoral factors that affect the mindful experiences of the university staff were academic staff as leaders, service-oriented sector, and the overall culture of the sector. The research found that the academic staff of the university believe themselves to be in a position where they can spread knowledge to the students and society at large. Thus, academic staff can recommend as well as practise mindfulness with students. In this way, the academic position of the staff motivated them to learn and practise positive constructs such as mindfulness. The service orientation of the university sector was identified as the second sectoral factor that influences the mindful experiences of employees. The participants in the research discussed that human interaction is the key element of their job which required them to be mindful in everyday work. Fundamentally, academia provides education services to the community. The staff in academia required a lot of interaction with colleagues and students. The university staff need to be mindful in their interactions. The importance, as well as the frequency of, human interaction in academia motivate the staff in this sector to be mindful in the workplace.

Finally, the culture of universities also influenced the mindful experiences of the workforce. The interviewees discussed that the overall university work environment is highly competitive. The university staff faced the pressure of publications. Work-related stress and heavy workload as a result of intense competition in the sector were often discussed by the interviewees of this research. The interviewees also argued that the university environment is out-put oriented and focuses more on materialistic gain rather

than social and human development. Overall, the sectoral culture that comprised a materialistic orientation, competition, and work pressure influences the application of workplace mindfulness.

5.6 Chapter summary

This chapter focused on the thematic analysis of empirical material relating to the third research question: what individual and workplace factors facilitate or hinder the mindfulness experiences of university staff? It emerged that there are individual factors (i.e. practices, efforts, and motivations), job-related factors (i.e. workload and job design), organisational factors (i.e. private space, natural environment, and communal support) and sectoral factors (i.e. academic position as leaders, service orientation, and culture of academia) that influence everyday mindfulness experiences of university staff. The table given below provides a summary of themes, sub-themes, and codes relating to the factors of mindfulness that emerged from the analysis of interview material.

Table 5.1: Themes, sub-themes, and codes relating to individual and workplace factors of mindfulness

Themes	Sub-themes	Codes
Individual factors	Individual practices (n=8)	Mindfulness practices helped to be mindful in everyday life (n=6; 2, 3, 4, 16, 20, 25)
		Less mindful when not practising (n=2; 6, 24)
	Individual efforts (n=5)	Use of mobile applications for discipline, structure, and reminders (n=4; 1, 3, 16, 23)
		Use of stickers as a reminder to be mindful (n=2; 2, 3)
	Individual motivation (n=9)	Religious and spiritual motivation (n=3; 6, 10, 25)
		Work and family related problems (n=6; 5, 7, 14, 17, 18, 26)
		Physical health problems (n=2; 14, 26)
Job-related factors	Workload (n=12)	Hard to manage time for mindfulness practices (n=8; 1, 3, 12, 14, 15, 20, 21, 24)
		Difficult to be mindful when busy (n=4; 1, 2, 13, 22)
	Job design (n=6)	I run a mindfulness course so it is an opportunity for me to practise mindfulness (n=2; 20, 22)
		My role required me to be mindful (n=4; 10, 12, 14, 21)
Organisational factors	Private space (n=8)	I like to practise mindfulness in privacy (n=4; 1, 2, 10, 25)
		A private room is important to practise mindfulness in the workplace (n=2; 14, 25)
		I practise mindfulness at work in a private room (n=2; 6, 8)
		I cannot practise mindfulness at work because there is no place for it (n=1; 3)
	Natural environment (n=11)	Mindful experiences in natural environment (n=11; 1, 3, 5, 8, 9, 11, 14, 17, 21, 23, 25)

	Communal support (n=9)	Support and motivation to maintain mindfulness practices from like-minded people (n=5; 12, 15, 17, 19, 20)
		The feeling of connection with the group members of mindfulness (n=2; 4, 14)
		Colleagues as reminders of mindfulness practices (n=2; 3, 16)
Sectoral factors	Academic staff as leaders (n=9)	We are in a privileged position of spreading knowledge (n=1; 4)
		Practise mindfulness with students (n=4; 14, 18, 21, 22)
		Recommend mindfulness to students (n=5; 9, 17, 18, 19, 24)
		Mindfulness for student benefits (n=2; 14, 21)
	Service orientation (n=6)	Mindful interaction is important (n=4; 3, 12, 21, 23)
		Mindful while teaching (n=1; 13)
		Mindful attitude with colleagues (n=1; 8)
	Culture (n=10)	Output-orientation (n=3; 4, 14, 25)
		Competition (n=2; 16 17)
		Work pressure and stressful work conditions (n=8; 4, 16, 17, 18, 20, 22, 24, 28)

CHAPTER SIX – DISCUSSION

6.1 Introduction

A key purpose of this chapter is to discuss the findings of this research study in relation to the existing literature. It elaborates on the nature of mindfulness experiences, the related workplace outcomes, the mechanism of mindfulness relationship with workplace outcomes, and factors affecting mindfulness in the university sector. It then presents an integrated workplace mindfulness framework by drawing on the findings presented in Chapters 4 and 5. This chapter also provides the theoretical as well as practical contributions of the research. The chapter concludes with a short chapter summary.

6.2 Operationalisation of everyday mindfulness

This section addresses the first research question concerning how do staff experience mindfulness in the university? This research is almost unique in its focus on understanding holistically the mindfulness experiences of employees at work, specifically, in the university setting. Previous studies on mindfulness within organisational scholarship focused predominantly on the association of mindfulness with workplace functions and the benefits of mindfulness interventions in the organisation (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Leroy et al., 2013; Wolever et al., 2012). Moreover, relevant literature mainly focuses on clinical and student settings (Irving et al., 2014; Lyddy & Good, 2017; Reb & Atkins, 2015; Roche et al., 2014) rather than the university setting. This research addressed this gap by exploring the everyday mindfulness experiences of university employees including faculty and administrative staff in New Zealand. It broadly categorised the mindfulness experiences of university employees as formal practices, informal moments, a way of being, a state of awareness,

and a state of attention. It thereby contributes to the literature by providing a holistic understanding of how university staff operationalise mindfulness in the workplace.

One of the most common ways in which the participants express their experience of mindfulness is through formal mindfulness practices. The formal practice of mindfulness involved meditation or structural techniques such as breath awareness, body scanning, walking meditation, and yoga meditation. The research found that the implications of mindfulness practices are different for morning practice, midday practice, after work practice, and on-the-spot practice. Understanding mindfulness as a formal practice is not new in the literature. An interview-based study by Lyddy et al. (2016) with health care professionals suggested that employees practised mindfulness as planned formal practices, unplanned informal practices, practices while doing other activities, and contagion practices (such as teaching mindfulness to others). Hafenbrack (2017) also proposed that short mindfulness practices of nearly 10 minutes can help to address the workplace challenges including stress. Previous studies focused on mindfulness practices in the health care sector (Lyddy et al., 2016) and theoretical understanding of short mindfulness practices as a tool for well-being and performance-related benefits (Hafenbrack, 2017). This research helped to clarify the operationalisation of mindfulness in the university environment and also provided empirical evidence for the argument that short mindfulness practices in the workplace can promote well-being in terms of relaxation, calmness, stress reduction, and anger reduction. Moreover, the research findings contributed to the literature by suggesting that short mindfulness practices can also support employee performance in terms of concentration on the work activities. Another unique empirical outcome of this research is that formal mindfulness practices at different times can have different outcomes for employees and organisations.

Two theoretical reviews of the literature on workplace mindfulness have indicated that it is important to understand not only the workplace outcomes of mindfulness but also the mechanisms of the relationships between mindfulness and workplace outcomes (Glomb et al., 2011; Good et al., 2016). Therefore, a key consideration in this research was to understand not only the influence of mindfulness on workplace functions but also to explore the underlying patterns through which mindfulness influences workplace outcomes. This research revealed that formal mindfulness practices involve three main mechanisms: attentional stability, psychological detachment, and self-regulation.

Thirteen participants reported mindfulness as short, random, and informal experiences or mindful moments. Lyddy et al. (2016) found that health care professionals operationalised mindfulness as short, informal, unplanned, and episodic practices according to the situation. This research adds to the understanding of mindfulness as an informal practice or moment by suggesting that mindfulness moments can be operationalised as practice, on-the-spot interventions, and experience of the natural environment. Furthermore, this research contributed to the discussion on the benefits of mindful moments. The research found that mindful moments can not only support the individual ability of mindfulness but also enhance employee well-being through stress reduction, relaxation, and calmness. Enhanced work-related concentration and creative writing ability were also found as outcomes of mindful moments. While contributing to the understanding in terms of operationalisation and outcomes of mindful moments, this research also identified the mechanisms of relationships in terms of attentional stability, self-regulation, attentional control, and psychological detachment.

Hafenbrack (2017) argued that short formal mindfulness practices of approximately 10 minutes can be beneficial in a difficult workplace situation. Another

study discussed that short mindfulness-based practices such as ‘stop, breathe, and observe’ can help the employees to regulate negative feelings (DeMauro et al., 2019). This research also acknowledged that short mindful practices and even a few moments of mindfulness such as paying attention to the physical sensations can also act as a tool to self-regulate a difficult situation such as stress.

Twelve interviewees discussed mindfulness experiences as a way of interaction with others. The literature supported the understanding that mindfulness can be experienced as a state of being with others. For instance, Cigolla and Brown (2011) reported that health care professionals operationalised mindfulness as a way of being. This research found that health care professionals after participating in a mindfulness-based training programme interact with the patients with attention, awareness, openness, compassion, and acceptance. In other words, mindfulness is an attitude or a way of interacting with clients. Similarly, DeMauro et al. (2019) discussed mindful interactions of health care professionals with the patients. While these research findings are aligned with the previous findings that mindfulness can be operationalised as mindful interaction with others, the research added to the discussion by highlighting that mindful interaction can be a major source of improvement in relationships, task performance, and communication. The research identified four key links between mindful interaction and workplace functions

Thirteen interviewees reported their experiences of mindfulness as awareness of the situation. The concept of mindfulness as a state of awareness is not new. Irving et al. (2014) examined the mindful experiences of health care professionals and described the core experience of mindfulness as enhancement of awareness of cognitions, sensations, and emotions. This research supported previous work by suggesting that mindfulness can

be considered as a state of being aware of multiple perspectives concerning cognitions and emotions. It contributed to the current understanding of mindfulness application by suggesting that mindfulness awareness involves three main processes: cognitive flexibility, proactive behaviour, and acceptance. These processes support the workplace outcomes in terms of employees' better decision making, better problem solving, avoiding stress and anger, reducing stress, and improving relationships.

Ten participants reported mindfulness as a state of being present. Lyddy and Good (2017) conceptualised mindfulness as a state of being present. They argued that there are two main modes of working. First, the being mode of working involves mental quietness, present focus, non-conceptual processing of mind, selflessness, and acceptance of new experience. Second, the doing mode is a pre-conceptual, automatic, goal-directed, and self-centred mode of doing things. This research acknowledged that the mindful state of being present is different from the state of just doing. The mindfulness state of being present has emerged as a simple state of focusing on the current task or situation without thinking about the past or future. Further to this, the research identified three main mechanisms associated with the mindfulness state of being present: psychological detachment, connection with pleasant moments, and attentional control. These mechanisms facilitated stress reduction, enjoyment, ability to work under pressure, and efficiency of employees.

This research also found that the different modes of mindfulness facilitate each other such that formal and informal mindfulness practices promote everyday mindfulness (e.g. mindful moments and mindful interactions). The empirical evidence of interrelationship between different modes of mindfulness is consistent with the previous findings that formal mindfulness practices or interventions can enhance employee's

everyday mindfulness experiences (e.g. Hulsheger et al., 2012; Irving et al., 2014; Lyddy & Good, 2017; Lyddy et al., 2016). The research findings also support the argument that mindfulness practices promote state mindfulness of individuals (Jamieson & Tuckey, 2017).

6.2.1 Workplace outcomes of mindfulness

Most extant studies examine the outcomes of mindfulness intervention without considering how individual's experience or practise mindfulness in a post-intervention setting (Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Hulsheger et al., 2015; Pang & Ruch, 2019). This research study argues that outcomes of mindfulness intervention and practices might depend on how and when individuals operationalise mindfulness in the workplace. For instance, mindful interaction with others might be useful to promote positive relationships, effective communication, and task performance. In contrast, informal mindful moments in an open and natural environment might be helpful in terms of stress reduction and relaxation. Another important finding of this research is that formal mindfulness practices in different situations can have different implications for employees and organisations. For instance, morning practices as a function of attentional stability can improve focus and concentration during the day, midday and after work practices can help the employee to psychologically detach from their work-related problems, and support relaxation, calmness, and stress reduction. This means that the outcomes of employees' mindfulness practices might depend on the situation or time of the day when they practise mindfulness.

It was also found that university staff use mindfulness practices to improve their creative writing ability as well as ability to work under pressure. It is possible that staff in other professional environments might operationalise mindfulness differently to obtain

relevant benefits. For instance, employees who undertake repetitive tasks such as packaging food and working on an assembly line might use mindfulness as a state of being present to improve their concentration. In this regard, operationalisation of mindfulness for creative writing ability might be less relevant for workers doing repetitive tasks. This suggests that outcomes of mindfulness might depend on the nature of employment or professional environment.

Previous research focused on the outcomes of mindfulness without considering specific individual mindfulness experiences in the workplace (e.g. Cleirigh & Greaney, 2015; Hulsheger et al., 2015; Leroy et al., 2013; Pang & Ruch, 2019; Wolever et al., 2012). Thus, previous research provided an incomplete picture of mindfulness application in the workplace. This research study provided a more in-depth view of mindfulness application in the workplace. The research suggests that the workplace implications of mindfulness might depend on how and when individuals operationalise mindfulness in a specific professional environment. Therefore, this research study contributed to the existing knowledge of organisational scholars by suggesting a more comprehensive and in-depth view of individual mindfulness practices, state mindfulness experiences, and related workplace outcomes in a specific professional environment.

This understanding might be important for mindfulness trainers in terms of customizing the mindfulness training programmes according to the requirements of the respective organisation. For instance, the training programmes for service-oriented organisations that want to promote positive relationships and effective communication might focus on the mindful interaction aspect of mindfulness. In contrast, the training programmes for organisations that are looking to improve the health and well-being of their employees might focus on formal mindfulness practices and informal mindfulness

techniques. Therefore, the mindfulness trainers might get benefit from these research findings while customizing the training programmes for the organisations.

Organisational leaders and decision-makers who want to enhance the overall well-being and productivity of their employees can consider providing some time during office hours to the employees for mindfulness practices. Organisational leaders may include managers and decision-makers in the department of human resource management, professional development, and workers' health and well-being. Midday mindfulness practices might be helpful for the employee to get psychological detach from their work-related problems and promote the well-being of employees. Specifically, the university staff face intense workplace challenges such as job demand (Mukosolu et al., 2015), time pressure, and overwork (Cannizzo & Osbaldiston, 2016). Midday mindfulness practices might be useful to facilitate their well-being and productivity. Therefore, the research study can provide a useful guide to organisational leaders and decision-makers.

6.2.2 On-the-spot workplace practices

Some studies on mindfulness in organisational scholarship suggest that mindfulness interventions can provide workplace benefits (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Hulsheger et al., 2015; Pang & Ruch, 2019). However, there is very limited in its current understanding of the workplace benefits of mindfulness as an on-the-spot workplace intervention (Hafenbrack, 2017; Jamieson & Tuckey, 2017). This research provided empirical support for the argument that short mindfulness practices can be used as a tool to address workplace challenges such as anger and stress reduction. On-the-spot short mindfulness practices can be helpful in a challenging situation as a function to self-regulate negative feelings and emotions. Moreover, short mindful moments that involve paying attention to physical and psychological conditions also facilitate

performance in terms of concentration and creative writing ability in a disruptive situation.

Hafenbrack (2017) argued that little is known about the differences between the formal and informal experiences and practices of mindfulness in the workplace. This research provided an in-depth understanding of the nature of formal and informal experiences and practices, the related workplace outcomes, and the mechanisms of relationships with workplace functions. The research argued that formal mindfulness involved regular and structured practises of mindfulness often conducted in the morning, during the day, and after working hours. Such formal practises might include breath awareness, body scanning, and walking meditation. In contrast, informal mindfulness practices referred to short and random mindful moments rather than regular and formal mindfulness techniques. For instance, paying attention to the body sensation while drying hands in the bathroom or randomly paying attention to their breathing for a few moments. Informal mindful moments might be used to improve the habit of being mindful during the day, self-regulate negative feelings in a difficult situation, control attention to improve concentration and creative writing ability, and psychological detachment from negative thoughts in a natural environment.

The research findings can thus guide mindfulness trainers to design a training programme that is more useful for employees and employers. Existing mindfulness interventions put more emphasis on the regular and formal practices of mindfulness (Jamieson & Tuckey, 2017). This research acknowledged that formal and regular practises of mindfulness in the morning and after work hours are important to maintain mindfulness in a systematic and disciplined way. This research found that the formal practice of mindfulness influences everyday mindful experiences (e.g. state mindfulness,

short mindful moments, and mindful interactions) of employees. This means that there is an interrelationship between different forms of mindfulness and a reduction in routine mindfulness practices might reduce the everyday mindfulness experiences. Therefore, it is important to practise mindfulness formally and regularly to sustain the mindfulness experiences in everyday life. Also, the use of mindfulness solely as a secular technique for workplace benefits might be unethical (Purser, 2018; Purser & Loy, 2013; Purser & Milillo, 2015). Therefore, it is important to practise mindfulness in a systematic way to respect the ethical boundaries of mindfulness concerning the teaching of Buddha.

Although this research acknowledged that it is important to practise mindfulness in a systematic and disciplined way, short mindfulness techniques and practices on the spot can also benefit employees in the university setting. For instance, short mindfulness techniques and practices can help the employees to self-regulate the negative feelings and emotions such as stress and anger. A few moments of mindfulness in the natural environment can provide relaxation and calmness. Thus, the mindfulness trainers can guide the training participants or employees not only to practise mindfulness formally and regularly but also to use such short techniques and practices as on-the-spot interventions to experience more benefits of mindfulness. Additionally, mindfulness practices have been linked to Eastern spiritual and religious practices (Brown, 2016; Monteiro et al., 2015). As mindfulness has some religious association, the employees and organisational leaders might be reluctant to adopt formal mindfulness practices in the workplace. In such a situation, the trainers might consider teaching and practising short mindfulness techniques and tools for employees who are reluctant to use formal mindfulness practices.

Mindfulness interventions such as MBSR and SMART (see appendix B) are usually expensive and time-consuming whereas an on-the-spot short workplace intervention or practice can provide a short and economical option from which organisations can obtain the workplace benefits of mindfulness (Hafenbrack, 2017; Jamieson & Tuckey, 2017). This research found that short mindfulness practices and techniques can improve employee well-being (i.e. relaxation, calmness, and stress reduction) and performance (concentration and creative writing performance). In this way, organisations can adopt short and inexpensive training or workshops to guide employees on how they can use mindfulness practices or techniques in a challenging situation. Such short and economical option rather than long and expensive programs and practices can save time and money of the organisations as well as help them to adopt mindfulness as a tool for employee's well-being and productivity.

6.2.3 Implications for university staff

A review of the multi-disciplinary literature suggested that the workforce in the university sector is vulnerable to occupational and mental health problems (Berg et al., 2016; Boncori et al., 2020; Brunila & Valero, 2018; Mark & Smith, 2018; Mato et al., 2020; Taberner, 2018; Williams et al., 2017). Studies have indicated that university staff is facing multiple challenges such as a lack of resources and opportunities, heavy workload, and long work hours. These challenges can potentially have an impact on the health and well-being of staff when they are unable to manage them (Cannizzo & Osbaldiston, 2016; Jerg-Bretzke et al., 2020; Ismail & Noor, 2016; Kinman & Wray, 2014; Mato et al., 2020; Mukosolu et al., 2015).

This research study suggested that the adoption of mindfulness practices in such tense working conditions can be helpful for university staff in terms of their health and

well-being. It discussed multiple benefits that mindfulness can offer to the university staff. In this way, the university staff can use mindfulness to address workplace challenges. For instance, the research found that mindfulness practices and short moments can provide relaxation, calmness, and stress reduction in an intense situation of work-related pressure. University employees can practise mindfulness during an office break, after office hours, and during intense working conditions for their own well-being. Moreover, the state of awareness and being present in the current situation foster proactive behaviour to avoid negative conditions, acceptance of unwanted situations, detachment from negative feelings and thoughts, and connection with the pleasing moments. In this way, mindfulness can potentially act as a source of well-being for university employees.

Frequent interaction with co-workers and students is the core component of university staff's profession. The research found that mindful interaction with students and colleagues that comprised attentiveness, compassion, a non-judgmental stance, and non-reactiveness can foster the intercommunication process and positive relationships. In this way, the research argued that mindfulness can be a potential source of building and maintaining positive relationships in the university sector. Thus, mindfulness application can benefit the overall organisational culture by promoting positive communication and relationships among employees and students.

Similarly, the university staff can receive performance-related benefits such as improvement in work-related concentration. Specifically, in disruptive conditions when attention can be distracted due to work pressure and multiple tasks, the short mindful moments of paying attention to the physical and psychological conditions can be beneficial in attuning attention towards a specific task. Such mindfulness experiences can

foster concentration on the task as well as the creative writing skills of the academic staff. Additionally, the state of being present in the current situation can also help them to work under pressure as the focus is on the present task and reduces the chances of task-related mistakes. The research also found that mindfulness practices and techniques can improve the performance of university employees in terms of task-related concentration and creative writing ability. In this regard, mindfulness practices might be important for teaching staff as a potential source of promoting their creative writing ability.

A key finding of this research is that mindful interactions (e.g. attentive, compassionate, non-judgmental, and non-reactive) of university staff with the students facilitate the communication and relationships between them. There is a possibility that such positive interactions can affect the performance of the students. In other words, the application of mindful interactions, state, and practices by university staff can potentially have an impact on the overall student performance such as a better learning experience and overall results. According to some scholars, the professional development programmes for staff in the education sector are important not only for staff performance but also for the student performance and societal benefit at large (Roeser et al., 2013; Roeser et al., 2012; Shapiro et al., 2016). A study found that if supervisors are mindful, the subordinates tend to perform well and feel satisfied with their work (Reb et al., 2014; also see Zalis et al., 2019). This implies that mindfulness experiences and practices of teaching staff can potentially support student performance. However, there is a need for studies to acknowledge this hypothesised relationship.

Taken together, the university staff can receive guidance from the findings of this research to obtain multiple benefits of mindfulness. This research found that mindfulness can support the well-being, relationships, and performance of the university staff in

multiple ways. Thus, mindfulness-based training programmes or mindfulness interventions can be considered as a professional development programme to obtain health, relationship, and performance-related benefits. The organisational leaders and decision-makers who want to enhance the overall well-being of their employees, the positive organisational culture, interrelationships, and the performance of their employees can consider adopting mindfulness practices and interventions in the workplace.

6.3 Mechanisms linking everyday mindfulness and workplace functions

This section addresses the second research question concerning how and why might mindfulness impact on the workplace functions of university staff? While studies on workplace mindfulness suggested an association of mindfulness with workplace outcomes, a very few studies focus on the underlying mechanisms of workplace mindfulness and outcome relationship (e.g. Forjan et al., 2020; Irving et al., 2014). To advance research and expand the theoretical knowledge of mindfulness in the workplace context, it is important to understand these relationship mechanisms (Glomb et al., 2011; Good et al., 2016; Reb et al., 2020). The research found that mindfulness affects the work of university staff in multiple ways. Mindfulness improves their performance (e.g. concentration, efficiency, task performance, ability to work under pressure, problem-solving, decision-making, and creative writing ability), communication and relationships with colleagues and students, and overall well-being (relaxation, stress and anger reduction, enjoyment, and calmness). The research also identified some patterns that link mindfulness and workplace functions. These patterns include attentional stability, attentional control, psychological detachment, self-regulation, cognitive flexibility, proactive behaviour, acceptance, connection with pleasant moments, attentiveness,

compassion, not being judgemental, and non-reactiveness. In this way, the research provides an empirical understanding of mindfulness application in the university setting by not only focusing on the outcomes of the mindfulness state and practice but also investigating the patterns that link mindfulness and workplace outcomes.

6.3.1 Empirical evidence of relationship mechanism

This research found that formal morning practice of mindfulness can help the employees to concentrate on their work through attentional stability during the day. Attentional stability involves the ability to focus on the present task rather than rumination on the past or future (Glomb et al., 2011; Good et al., 2016; Hasenkamp et al., 2012). These findings are aligned with the previously proposed theoretical models of mindfulness. For instance, the theoretical review by Good et al. (2016) suggested that mindfulness is associated with the attentional stability of the individual. This means that mindfulness practices can stabilise attention towards the present moment instead of attention wandering into the past or future. Therefore, attentional stability can provide workplace benefits. Similarly, Glomb et al. (2011) proposed that mindfulness can have an impact on well-being and performance of employees through the reduction in rumination. Mindful individuals pay attention to the present moment and are less likely to engage in dwelling on thoughts. Previous studies mainly proposed a framework for understanding the mechanism of mindfulness in the workplace (Glomb et al., 2011; Good et al., 2016). However, this research provides empirical evidence to support the argument that mindfulness affects the attentional stability of employees that can improve workplace function.

Good et al. (2016) discussed that mindfulness is linked with the attentional control function of employees. Mindful employees can attune their attention to the present task when there are multiple distractions. Thus, mindfulness can be a source of performance

buffering in a distracting situation. This research found that the mindfulness state of being present supports employees' performance in terms of efficiency and ability to work under pressure. Thus, mindful employees focus on the present task even when there are multiple tasks and pressure. In this way, attentional control facilitates the task-related performance of employees. While this research empirically supports the relationship between mindfulness and attentional control, it also argues, based on its empirical findings, that on-the-spot informal mindful moments can improve the concentration and creative writing ability of university staff. The university setting is often considered a stressful profession with workplace challenges such as workload and multitasking (e.g. Boncori et al., 2020; Brunila & Valero, 2018; Taberner, 2018)). In such working conditions when there is pressure, attention control might be a challenge for university staff as attention might be divided between multiple tasks. This research argued that short mindful moments in such situations can support attentional control. This means that mindfulness practices can help to direct attention in the right way. Thus, short mindfulness practices on the spot can facilitate work-related concentration and creative writing ability through the attentional control function of the university staff.

Another important finding of this research is that mindfulness may protect the performance of employees from decreasing in a distracting situation (Good et al., 2016). The research found that mindful moments can help the employees to sustain concentration and creative writing skills in a distracting situation. In this regard, the research supports the argument that mindfulness may act as a source of performance buffering in a disruptive situation. Recently, a study found that there is an indirect relation between mindfulness and employees' creative performance. The mechanism of this relationship is explained by the creative work engagement process. Mindful employees are more creative in the workplace than others because they tend to engage in problem

identification, processing information, and idea generation (Cheung et al., 2020). While this research acknowledged the notion that mindfulness is related to the creative performance of employees, it also highlighted that the link between mindfulness and creative performance is explained by the attentional control function.

Psychological detachment often refers to the disengagement of self from unwanted thoughts, feelings, and experiences (Hulsheger et al., 2014; 2018). Psychological detachment involves creating a separation between self and negative experiences. This research found that formal mindfulness practice is linked with the well-being of employees in terms of relaxation, calmness, and stress reduction. Expanding on this, the research found that the link between mindfulness and well-being is explained by psychological detachment. Formal mindfulness practices during and after work hours help the employees to detach themselves from thoughts and emotions related to the negative experiences of the past.

Decoupling or disassociating of self from negative experiences has been discussed in the literature. Glomb et al. (2011) argued that mindfulness practices can be sources of self-regulation by disassociation of the self from past events, emotions, and experiences. While this research validates this argument, it also provides an in-depth understanding of the related process. Midday and after work formal mindfulness practices were found to act as a source of employees' psychological detachment from the past negative experiences. Glomb et al. (2011) also argued that decoupling of self from past experiences is a mechanism of the relationship between mindfulness and self-regulation. This means that self-decoupling is a function of the primary process that leads to self-regulation rather than the secondary process that leads to workplace outcomes. This research supports the argument that psychological detachment from past events has a direct impact on the well-

being of employees. This research also found self-detachment as a primary function rather than a secondary function through which mindfulness affects the employees' well-being.

This research supported the previous work on psychological detachment and state mindfulness of employees. For instance, Hulsheger et al. (2018) found that employees' mindful experiences are associated with psychological detachment after work. Mindful individuals tend to detach themselves from work-related negative thoughts and feelings after work. This research supports the argument that mindfulness is related to psychological detachment. However, previous research supports the relationship between state mindfulness and psychological detachment whereas this research acknowledges the link between formal mindfulness practices and psychological detachment from work-related negative experiences. Furthermore, previous studies proposed that mindfulness can be linked with workplace functions through the function of psychological detachment (Glomb et al., 2011; Good et al., 2016). This research not only supported the argument that mindfulness helps to create a distance between self and negative experiences of the past but also provides an insight into the process by suggesting that the mode of being present discourages past and future-related thoughts and thus detachment of self from such thoughts and feelings can lead to stress reduction.

The organisational literature identified self-regulation of thoughts, emotions, and behaviour as one of the main mechanisms that explain the relationship between mindfulness and workplace function (Glomb et al., 2011; Good et al., 2016). This research validates the understanding that self-regulation acts as a mechanism of relationship. Additionally, it provides an insight into this understanding by highlighting that formal mindfulness practices in negative situations can help to self-regulate anger and stress. It implies that formal mindfulness practices can be used as a tool to self-

regulate the stress and anger in a challenging situation. Understanding mindfulness as an on-the-spot intervention, this research supports the theoretical model suggesting mindfulness as an on-the-spot intervention in the workplace. The previously proposed theoretical model of mindfulness argued that short mindfulness practice can help to address difficult situations at work such as job stress (Hafenbrack, 2017). This research provides empirical support to this argument that mindfulness practices as on-the-spot interventions can be a source of self-regulation in a negative situation

Cognitive flexibility relates to the individual ability to adopt a new perspective according to the present situation (Walsh, 1995). Glomb et al. (2011) argued that mindfulness decreases the automaticity of responses. Automaticity refers to the repetition of thoughts and habits that are based on past experiences. They argued that mindfulness means fully experiencing the current moment without relying on the conception of past experiences. In this way, mindfulness tends to reduce automaticity of thoughts and habits which can result in a better decision. Fundamentally, Glomb et al. (2011) discussed the response flexibility concept in general that includes multiple perspectives consideration and informed reaction to the situation. In contrast, Good et al. (2016) discussed cognitive flexibility as consideration of multiple perspectives and reduced automaticity of responses in a specific situation.

This research empirically validates the relationship between mindfulness and workplace outcomes through the employee's cognitive flexibility ability. Mindfulness as a state of present moment awareness enabled employees to consider multiple perspectives of the situation rather than focusing on a single perspective. In this way, the employee can consider the multiple available options while making a decision and solving work-related problems. This implies that mindful employees tend to perform well in terms of

decision-making and problem-solving tasks as this relationship is explained by cognitive flexibility.

Irving et al. (2014) found that the core experience of mindfulness was enriched awareness of the present experiences among health care professionals. The study also found that acceptance is one of the strategies of the relationship between mindfulness and its workplace consequences. This research supports the findings of previous studies that mindful awareness might promote a positive relationship with others as this relationship is supported by the acceptance of others. In addition, mindful awareness can reduce employees' stress levels as the relationship is improved by the acceptance of negative situations.

Attentiveness as a linking mechanism between mindfulness and workplace function is quite similar to the decreased rumination concept. Glomb et al. (2011) pointed out that mindfulness can facilitate workplace function through the process of decreased rumination. In other words, mindfulness can potentially reduce employees' minds wandering into the past or future and thus facilitate the workplace functions of employees. DeMauro et al. (2019) also indicated that full attention is an important function of mindfulness that helps health care professionals in providing care to the patients. This research supported this notion that mindfulness supports workplace functions in terms of communication and task performance through the function of attuning attention to the present interaction rather than thinking about the past or future.

Good et al. (2016) in their literature review argued that mindfulness reduces self-orientation and promotes concern for others. The review also pointed out that the impact of others-related orientation or concerns on workplace functioning is not clear. Similarly, Glomb et al. (2011) and DeMauro et al. (2019) highlighted that empathy and

compassionate feelings may act as a potential mechanism of the relationship between mindfulness and work-related factors. Empathy involves compassion and concern for others. Hafenbrack et al. (2020) found that mindfulness is linked to prosocial behaviour of employees. This link is mediated by empathy. This research provided support to the existing argument that compassionate feelings or empathy can act as a function of the relationship between mindfulness and workplace outcomes. The research found that during mindful interaction the individuals tend to focus on others' concerns rather than their own concerns. In this way, the mindful interaction in being compassionate can facilitate communication and relationships between people. The findings also partially endorse the perspective that mindfulness is related to feelings of self- and other-oriented compassion and kindness. In this way, mindfulness practices not only benefit the individual but also benefit the broader social and interpersonal domain (Baer, 2015).

Non-judgemental mindful interaction involves accepting the situation as it is without linking one's own judgement to the situation (DeMauro et al., 2019). The participants in this research reported that a non-judgemental stance towards students while interacting affects their communication process in a positive way. This argument is aligned with the previous understanding that a non-judgemental attitude can facilitate positive interactions of employees with others. For example, DeMauro et al. (2019) discussed that being non-judgemental as a mechanism of mindfulness facilitates the interaction of health care professionals with the patients in a positive way.

The literature suggested that mindfulness discouraged habitual responses and encouraged non-evaluated and experience-based responses. In this way, mindfulness can reduce the automaticity of responses and act as a main source of non-reactiveness in a difficult situation (Good et al., 2016). This research found that the state of mindfulness is

a way of interacting with others such as students and colleagues where mindful individuals adopted a non-reactive mode while interacting with people in a challenging situation. Hence, instead of responding immediately to a negative situation, mindful interaction supports a non-habitual response to a negative situation. The study also found that mindfulness as a non-reactive mode of interaction with others can be a potential source of improvement in communication with others. This argument is also consistent with the notion that mindfulness enhances response flexibility by decreasing the automaticity of reactions in a challenging situation and enhancing the ability to think before taking action (Glomb et al., 2011).

Overall, the research provided empirical support for some of the key unaddressed questions and proposed linkages of existing mindfulness frameworks in management sciences (Glomb et al., 2011; Good et al., 2016). For instance, Good et al. (2016) suggested that mindfulness can be a potential means of protecting the employee's performance from decreasing in a distracting situation. This hypothetical relationship is supported by this research by acknowledging that mindfulness can be helpful for employees to sustain attention and focus on the present task in a disruptive situation. Thus, when there is a possibility that attention can be reduced due to the pressure of work and multiple tasks, mindfulness can help to attune attention to the current task and consequently improve creative writing performance. In this regard, the research supports the argument that mindfulness may act as a source of performance buffering in a disruptive situation. Similarly, it has been argued that cognitive flexibility and response flexibility are key process through which mindfulness improve workplace functions (Glomb et al., 2011; Good et al., 2016). This research study provided empirical evidence to this claim by suggesting that mindfulness facilitate the cognitive flexibility of staff which can be helpful in problem-solving and decision-making process.

6.3.2 Emerging evidence of relationship mechanism

This research study found some new linkages between mindfulness and workplace outcomes. For instance, connection with the pleasant moment might be a potential mechanism of the relationship between mindfulness and feeling of joy. Staff might enjoy the present moment when they are in the state of mindfulness and experience a positive connection with the present moment. In this way, connection with the pleasant moment can act as a relationship mechanism between mindfulness and employee's well-being in terms of the feeling of joy. While acknowledging the positive relationship between mindfulness and employees' well-being (e.g. Allen & Kiburz, 2012; Atkins et al., 2015; Roche et al., 2014), this research argued that this relationship is supported by the feeling of being connected with a pleasant situation.

The concept of proactive behaviour as a link between mindfulness and workplace function is new. This research found that mindful individuals tend to be more proactive in their work. Specifically, the mindful state of awareness that involves adopting a broader view of the situation or reality helps the employee to avoid any unwanted situation or negative emotions. In other words, awareness enables proactive behaviour or responses to a negative situation. A significant number of previous studies identified a relationship between mindfulness and well-being of employees (e.g. Allen & Kiburz, 2012; Crain et al., 2017; Hulsheger et al., 2012; Malinowski & Lim, 2015; Roche et al., 2014). This research highlighted that the relationship between mindfulness and well-being of employees in terms of stress and anger avoidance is explained by proactivity at work. A study argued that mindfulness may act as a substitute for employees' proactive behaviour. Therefore, mindfulness training for employees who are not proactive can improve their job performance and career satisfaction (Bajaba et al., 2018). The research findings

revealed that mindfulness intervention may be beneficial in terms of improving the proactive behaviour of employees. Mindfulness can foster the proactive behaviour of employees that in return helps the employees to avoid stress and anger related to a negative situation.

This research study contributes to the existing knowledge of the researcher concerning mindfulness and workplace outcomes relationship. A growing number of studies found that mindfulness is positively related to workplace functions (e.g. Allen & Kiburz, 2012; Dane & Brummel, 2014; Reb et al., 2014) and the application of mindfulness interventions in organisations can provide workplace benefits (e.g. Hulsheger et al., 2015; Roeser et al., 2013; Gregoire & Lachance, 2015). These studies provide no information about how and why mindfulness impact workplace functions or provide workplace benefits. This research study provided a more in-depth view of how and why mindfulness impacts workplace functions by providing empirical support to the existing knowledge as well as suggesting emerging linkages concerning the relationship mechanism of workplace mindfulness. Such an in-depth understanding of mindfulness and workplace relationship might also be important for organisational leaders. It can increase the confidence of organisational leaders who want to incorporate mindfulness in the organisation. An in-depth understanding of mindfulness in the workplace might be useful for organisational scholars in the process of theory development.

6.4 Factors affecting everyday mindfulness

This section concerns with the third research question i.e. what individual and workplace factors facilitate or hinder the mindfulness experiences of university staff? The research contributes to organisational psychology and behaviour scholarship concerned with the personal and workplace factors that influence the emergence and development of

employees' mindfulness experiences in the workplace (Hulsheger et al., 2018; Roche et al., 2020; Sutcliffe et al., 2016). Much previous research focused on the association between mindfulness and workplace outcomes and the benefits of mindfulness intervention (e.g. Gregoire & Lachance, 2015; Hulsheger et al., 2015; Pang & Ruch, 2019). Specifically, mindfulness interventions are often considered as the main source of improving employees' mindfulness or natural mindful experiences. However, various other factors might affect the mindfulness experience of employees (Hulsheger et al., 2018). In other words, workplace mindfulness is not disconnected from individual and workplace factors; rather, various individual and workplace factors can facilitate or hinder workplace mindfulness. Unfortunately, little is known about the factors that might influence the application of mindfulness in the workplace (Hulsheger et al., 2018; Reb et al., 2020; Reina & Kudesia, 2020; Roche et al., 2020; Sutcliffe et al., 2016). This research found that individual factors (i.e. practices, efforts, and motivations), job-related factors (i.e. workload and job design), organisational factors (i.e. private space, natural environment, and communal support) and sectoral factors (i.e. academic position as leaders, service orientation, and culture of academia) influence everyday mindfulness experiences of university staff. The knowledge concerning factors affecting mindfulness might be useful for practice and theory development in future.

6.4.1 How to promote employee's mindfulness experiences?

This research study contributed to the debate on how everyday mindfulness experiences of employees can be promoted in the workplace (Hulsheger et al., 2018). Previous studies found that mindful experiences of employees are influenced by certain individual factors such as previous night sleep quality, psychological conditions (Hulsheger et al., 2018), employees' psychological demands (Lawrie et al., 2018), and metacognitive beliefs

(Reina & Kudesia, 2020). Lyddy et al. (2016) also found that employees' fatigue, ongoing thinking, and negative emotions can also act as facilitators or barriers for mindfulness practices in the workplace. This research contributed to the discussion of individual-level factors of workplace mindfulness by arguing that employees' mindfulness practices, motivations, and efforts can also influence the application of workplace mindfulness. It means that employees with more mindfulness effort (i.e. use of mobile applications and stickers) and motivation (i.e. religious belief, health and family problems) tend to experience mindfulness in the workplace more frequently than others.

The research found that job-related factors (i.e. workload and job design) can also influence everyday mindfulness experiences of university staff. The idea that workload can influence workplace mindfulness has been studied in the literature. A negative relationship was found between workload and mindful experiences of employees. This means that workload can act as a potential barrier for mindfulness application in the workplace (Hulsheger et al., 2018; Roche et al., 2020). This research acknowledged that workload can hinder mindfulness application. Previous studies suggested that task routineness (autonomy and variety of experiences), job autonomy (freedom of work), job control, and job demands (Lawrie et al., 2018; Lyddy et al., 2016; Reb et al., 2015) are associated with mindful experiences of employees. Work engagement (Tuckey et al., 2018) and workload have been identified as factors affecting state mindfulness of employees (Hulsheger et al., 2018). This research contributed to the ongoing discussion on the facilitators and barriers of workplace mindfulness (Hulsheger et al., 2018; Reb et al., 2015; Roche et al., 2020; Sutcliffe et al., 2016) by highlighting workload and job design as potential job characteristics that affect mindful experiences of university staff.

The research argued that organisational factors including private space, natural environment, and communal support can impact everyday mindfulness experiences of university staff. A body of literature has acknowledged that organisational factors have an impact on individual mindfulness. For instance, a caring organisational climate (employees' perception about the organisational policies and practices in relation to the employees' well-being) (Kalafatoglu & Turgut, 2019), noise, social context (Lyddy et al., 2016), organisational constraints (e.g. lack of resources, role conflict, and task routineness), and organisational support (e.g. job autonomy, supervisor support) (Reb et al., 2015) can influence the employees' mindfulness in the workplace. This research contributed to the discussion by suggesting that private space, the natural environment, and communal support at the organisational level can also influence the mindful experiences of university employees. Specifically, a few studies have highlighted a relationship between mindfulness and the physical environment. Good et al. (2016), for example, proposed that an organisation's environment, culture, and physical space can influence employees' mindfulness at work (see also Roche et al., 2020; Van Gordon et al., 2018). Indeed, mindfulness practices can enrich individual experiences of the natural environment and the natural environment can facilitate the experiences of mindfulness practices. This research is unique in providing empirical support for this hypothesised relationship in the university sector. Lyddy et al. (2016) found that social context can facilitate or hinder mindful experiences. This study partially supported the finding by arguing that social context can facilitate mindful experiences.

Although previous studies examined the individual, job-related, and organisational factors that can influence mindfulness practices and experiences of employees (Hulsheger et al., 2018; Kalafatoglu & Turgut, 2019; Lyddy et al., 2016; Reb et al., 2015), this research is unique in highlighting the sectoral features that can influence

the workplace mindfulness. This research study found three sectoral features or factors that facilitate or hinder everyday mindfulness experiences of university staff. First, the university staff believe themselves to be in a leadership position where they can influence the students and society. For instance, they can recommend mindfulness practices to the students as well as practise mindfulness with students in the classroom. Such belief can act as a source of motivation for the university to learn and practice mindfulness. Second, the university staff consider that human interaction is the key element of their job which required them to be mindful in everyday work. The importance, as well as the frequency of, human interaction in academia, motivate the staff in this sector to be mindful in the workplace. Third, the university staff perceive the culture of the university sector as output-oriented, highly competitive, and stressful. Such a culture of the university sector can encourage as well as discourage the application of mindfulness in the workplace.

Some organisational scholars have highlighted that there is a need to understand what the non-meditative ways are to promote a cognitive state of mindfulness in the workplace (e.g. Hulsheger et al., 2018; Luthans et al., 2015; Reb et al., 2015; Sutcliffe et al., 2016). In other words, mindfulness interventions and practices are not the only ways to promote employees' cognitive state of mindfulness (Hulsheger et al., 2018). This research found that workload, natural environment, communal support, and culture of the sector can inform the employees' natural state of mindfulness. Organisations can foster the state mindfulness of employees by fostering the positive factors (e.g. natural environment, space, communal support, and positive culture) and limiting the negative factors (e.g. workload). Thus, organisations can promote employees' state of mindfulness without mindfulness interventions and practices.

The individual, job-related, organisational, and sectoral factors presented in this research can help the trainers to understand the real-life challenges that discourage the mindfulness practices in the workplace such as unavailability of private space and high level of workload. The trainers might guide the training participants on how to address these challenges relating to the practice of mindfulness (Lyddy et al., 2016) and retain the long-term benefits of mindfulness. For example, mindful walking in the natural environment can serve as an alternative to mindfulness practices in a private space. Similarly, the employees can use short mindfulness techniques or moments rather than formal mindfulness practices in a private space.

An important finding of this research is that mindfulness involves not only a practice but also a particular way of doing the task and being with others. Understanding mindfulness as a state that positively influences workplace functions can benefit the training participants. The trainers might teach the training participants that they can attain the state of attention and awareness while doing their tasks; such a state might not only help to reduce the pressure of workload or other distractions but also improve task performance. Thus, trainers might help the training participants to attain long-term benefits of mindfulness in a post-training context where the formal practice of mindfulness might be different. The research found that individual efforts including the use of mindfulness-based mobile applications and reminders can help the employees in terms of their mindfulness practices. The trainers might also encourage the training participants in the use of such techniques and tools to retain a mindful state (Sitzmann & Ely, 2010) as well as to obtain the long-term benefits of mindfulness.

6.4.2 Methodological implications

In organisational scholarship, it is important to explore the context to understand the uniqueness of the research phenomenon at different levels (Johns, 1993; 2006; 2018). This research study found that factors at individual, job, organisational, and sectoral levels can influence the everyday mindfulness experiences of employees in the workplace. Such understanding of context might be important for organisational scholars of workplace mindfulness. A significant number of studies measure trait mindfulness of employees using the pre-and-post-training evaluation method as well as a comparison between training members and members of the control group with no training experience. Often, studies focus measure trait mindfulness without considering the individual, job, organisational, and sectoral level differences of the employees (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Hulsheger et al., 2015). Measuring trait mindfulness of employees without considering the job and organisational features might not provide reliable results. Job and organisational features might determine the level of trait mindfulness of employees.

Specifically, employees vary in their cognitive state of mindfulness depending on their job position and organisational factors. This research found that not only the job-related factors such as workload and job design but also the physical and social context of the organisation can influence employees' mindfulness experiences. This means that employees with a heavy workload tend to be less mindful in the workplace than employees with a lower level of workload. Similarly, a few organisational environment factors (e.g. natural environment and communal support) might be helpful for individual mindfulness whereas their absence (e.g. unavailability of the natural environment and communal support) might impede individual mindfulness.

This research study helps the future researcher to understand the uniqueness of the context at individual, job, organisational, and sectoral level. Future researchers should consider investigating the role of these factors at individual, job, organisation, and sectoral level in predicting trait mindfulness or state mindfulness of employees. Reflecting on the impact of these factors on the employee's mindfulness can help future research scholars to increase the reliability of their research findings.

6.5 Integrated workplace mindfulness framework

As discussed in chapter two, an emerging body of literature supports a relationship between trait mindfulness and workplace functions. However, understanding is very limited on the operationalisation of everyday mindfulness in the university setting, the specific influence of mindfulness on the workplace functions, the underlying mechanisms of the relationships between mindfulness and workplace functions, and the factors that can promote or hinder the application of mindfulness in the workplace setting (Hulsheger et al., 2018; Reb et al., 2015; Sutcliffe et al., 2016). To address these concerns in the organisational domain, this research study focused on the experiences of staff in an under-researched organisational setting: universities. The research was conducted to answer the following exploratory research questions: (1) how do university staff experience mindfulness in the workplace?; (2) How and why might mindfulness impact on the workplace functions of university staff? (3) What individual and workplace factors shape the mindful experiences of university staff?

In response to the first research question, thematic analysis of qualitative interviews found that university staff operationalised mindfulness as formal practices, informal moments, a way of interaction, a state of awareness, and a state of being present. To address the second research question, the research highlighted some workplace

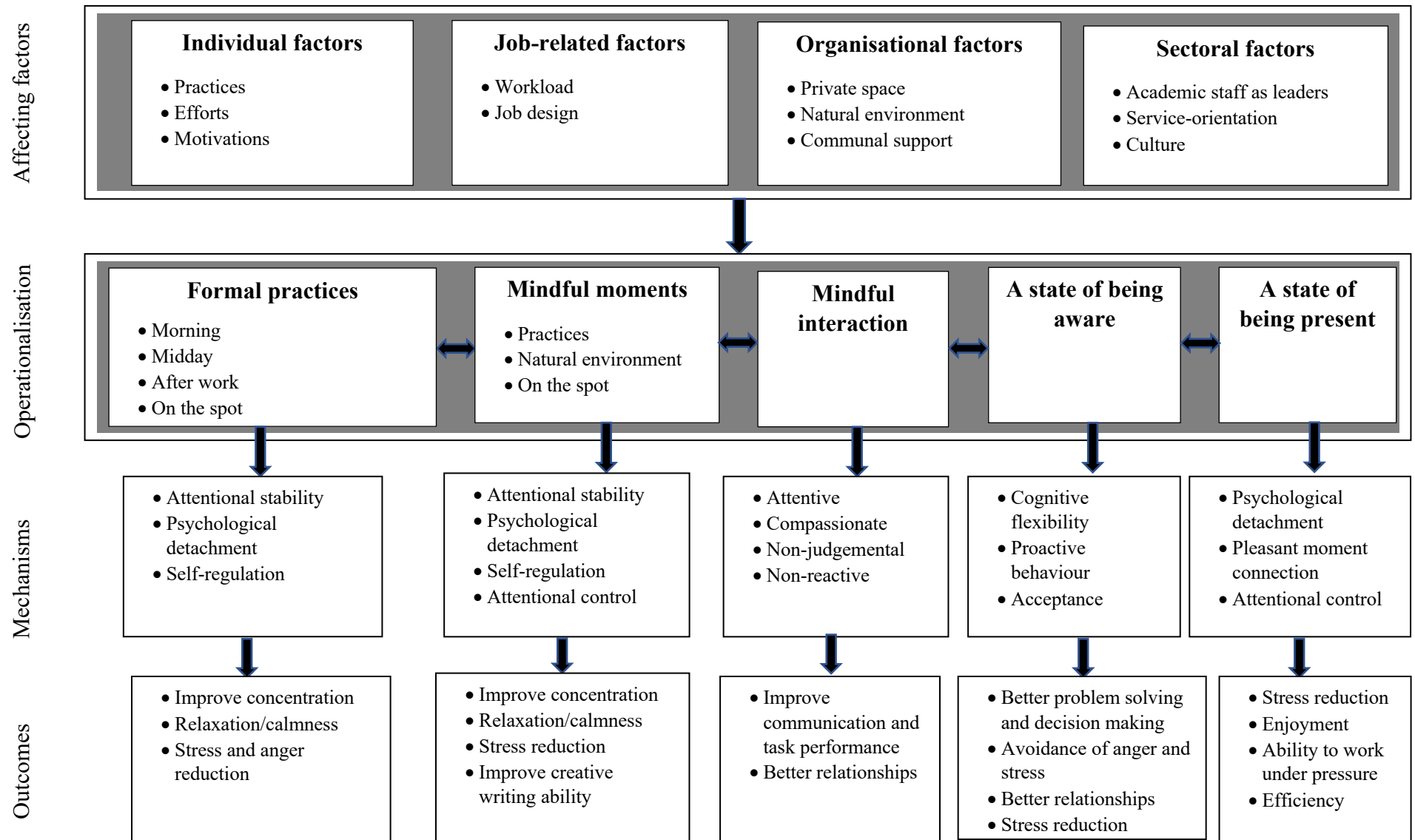
outcomes of mindfulness application in terms of employees' well-being, relationships, and performance. The research also highlighted the relationship mechanisms through which mindfulness influences workplace functions or outcomes such as attentional stability, psychological detachment, self-regulation, attentional control, and cognitive flexibility. Finally, in addressing the third research question, the research identified various factors at the individual, job, organisational, and sectoral levels that influence the application of workplace mindfulness in the university environment. Collectively, the findings expand extant knowledge of the process of mindfulness by focusing on the relationship between mindfulness and workplace functions and facilitating/hindering factors in the university setting.

An integrated workplace mindfulness framework (IWWMF) in the university sector has been developed based on the findings of this research (figure 6.1). The IWWMF helps to understand the holistic process of workplace mindfulness by focusing on the application of everyday mindfulness in the university setting. IWWMF integrates the multiple ways to operationalise mindfulness, the related workplace consequences of mindfulness, the underpinning mechanisms through which mindfulness affects workplace functions, and factors contributing to the emergence and development of mindfulness.

In this way, this research study uniquely contributes to existing knowledge by suggesting mindfulness as an inclusive experience in a workplace environment. The research argues that mindfulness experience might be considered as a holistic process of mindfulness, workplace functions, and workplace environment. The holistic mindfulness process is suggested through IWWMF that helps to systematically understand the interrelationships between mindfulness, workplace functions, and workplace

environment. Such an integrated and systematic understanding of mindfulness in the workplace might be helpful for future researchers in theory development.

Figure 6.1: Integrated Workplace Mindfulness Framework



6.5.1 Conservation of resource

The purpose of this research study was to understand the process of mindfulness experience in the university environment. The research study found that multiple individual and work-related factors facilitate or hinder everyday mindfulness experiences of university staff in the workplace. The everyday mindfulness experiences impact the workplace functions of university staff. Thus, the process of mindfulness experience in terms of operationalisation, mechanisms, outcomes, and associated factors has similarities with the features of conservation of resource (COR) theory.

COR suggests that resource gain and resource loss have a spiralling nature. Resourceful individuals tend to gain more resources and individual with less resources tend to loss more resources (Hobfoll et al., 2018). This feature of COR framework has been used by previous studies to explain how individual and workplace conditions facilitate or hinder everyday mindfulness experiences which in return facilitate employees' psychological conditions (Hulsheger et al., 2018) and how the process of recovery level mediates the relationship between mindfulness and work engagement (Liu et al., 2020).

Using the resource gain or resource loss spiral model of COR (see section 2.9.1 in Chapter 2), this research argues that individual and work-related resources can facilitate everyday mindfulness experiences of employees which in return can support workplace functions. The research study found that individual practices, effort, and motivation concerning mindfulness are important resources for everyday mindfulness experiences of employees. Employees with more mindfulness practices, effort, and motivation are likely to experience mindfulness in the workplace more frequently than others. Work-related resources include job design, private space, natural environment, communal support, and

sectoral features. Thus, work-related factors or features can also act as resources that can help employees in the experience of everyday mindfulness. The research study also argued that heavy workload and lack of individual and work-related resources such as individual motivation, private space to practice mindfulness, and communal support can hinder employees' mindfulness experiences in the workplace.

The research study also argues that individual and work-related sources not only support mindfulness experiences but can also help to gain more resources in terms of employees' well-being (i.e. stress and anger reduction, relaxation, calmness, and enjoyment), relationships, concentration, creativity, communication, problem-solving and decision-making ability, task performance, work under pressure, and efficiency. For instance, the availability of private space at work can provide an opportunity to the staff to practise mindfulness in a stressful situation. In this way, private space as a resource can help the employees to obtain more resources in terms of their well-being through the practise of mindfulness. Similarly, the lack of resources might lead to further resource loss in terms of employee well-being, relationships, concentration, creativity, communication, problem-solving and decision-making ability, task performance, work under pressure, and efficiency. For instance, when employees experience a heavy workload they are unlikely to practise on the spot mindful moments in stressful situations. In this way, heavy workload as resource loss may lead to further resource loss in terms of an increase in employee's stress level.

Using COR spiral model, this research contributed to the discussion that a supportive workplace is important to promote everyday mindfulness experiences of employees (Hulsheger et al., 2018) as well as to obtain long-term and optimal benefits of mindfulness interventions and practices (Good et al., 2016; Lyddy et al., 2016). A

supportive work environment involves a workplace setting that might encourage rather than discourage mindfulness application and practices. The research highlighted various factors that can facilitate or hinder the mindfulness experiences of employees in the workplace such as private space for mindfulness practice, the natural environment, communal support, workload, and culture.

Organisations can enable a favourable environment which is conducive to mindfulness practices and experiences by facilitating the motivating factors and reducing the impeding factors of mindfulness. For example, organisations can promote mindfulness practices in the workplace by providing time and space for such activities during work hours. The research found that mindfulness practices in the workplace serve as a break from work and thus foster relaxation and calmness in employees. Additionally, mindfulness practices in a group provided a sense of connection with the other members of the group. Thus, organisational leaders interested in promoting the well-being of employees as well as the sense of connectedness might consider providing extra time and space to staff for such practices during the day. Weekly or monthly group practices, discussions, and workshops on mindfulness can also be beneficial in this context. Therefore, the organisational leaders who want to obtain advantages of mindfulness in the workplace should focus on providing an environment which is conducive to workplace mindfulness.

The supportive work environment is also important to avoid a feeling of guilt among mindfulness practitioners. As one of the interviewees (R3) of this research reported while discussing her previous experiences of mindfulness, she used to ‘beat herself up’ when she could not practise mindfulness. Indeed, often, mindfulness interventions emphasise the regular practice of mindfulness. It is thus suggested that

mindfulness interventions in the workplace are not enough; rather, organisations need to provide a supportive environment that encourages employees to practise mindfulness in a post-training environment. For instance, universities can provide private space or organise midday group practices to facilitate employee's mindfulness practices at work.

In sum, the research study incorporated the resource gain and resource loss spiral model of COR theory to explain the process of university staff mindfulness experiences. It suggested that individual and work-related resources can support everyday mindfulness experiences of staff that can help them to obtain further resources or benefits such as improvement in employees' well-being, relationships, and creativity. In contrast, the lack of resources can reduce everyday mindfulness experiences as well as lead to further resource loss such as employees' well-being and creative performance. Therefore, the findings of this research study contribute to the body of knowledge supporting the resource gain and resource loss spiral model of COR (Demerouti et al., 2004; Demerouti et al., 2015; Hulsheger et al., 2018; Liu et al., 2020; Park et al., 2014; Van Woerkom et al., 2016). The research also suggested that organisational leaders encourage a favourable university work environment for employees by providing them with the resources such as time, space, and communal support to obtain optimal and long-term benefits of workplace mindfulness.

6.5.2 Positive organisation behaviour

The literature on POB suggests that instead of fixing the problems in the workplace, the organisations need to strengthen employees' positive factors or psychological capital that can help them in facing the workplace challenges (Avey et al., 2008). Psychological capital (psycap) are state-like positive factors that can be measured and developed as well as have a theoretical and empirical relationship with workplace outcomes. Psycap

includes hope, efficacy, resilience, and optimism (Luthans, 2002; Luthans et al., 2007; 2017). Mindfulness can also be considered as psychcap (Luthans et al., 2017; Marianetti & Passmore, 2009; Roche & Haar, 2019). However, very limited is known about how and why does mindfulness impact workplace functions? and how to facilitate state mindfulness in the workplace? Such limitations impede state mindfulness to be considered as psychcap (Luthans et al., 2015).

This research study addressed the concern related to how and why does state mindfulness impact workplace functions? The research found that state mindfulness improves concentration via attentional stability and attentional control, creative writing ability via attentional control, communication and task performance via attentiveness, relationship via compassionate feelings, problem-solving and decision-making ability via cognitive flexibility, and efficiency via attentional control. It suggested that state mindfulness impact positive workplace functions and indicated the relationship mechanism through which state mindfulness impact workplace functions.

This research study also addresses the concern related to the factors that can facilitate state mindfulness in the workplace. The research found that individuals' practices, efforts, and motivation to incorporate mindfulness in the work-life facilitate their state mindfulness or everyday mindfulness experiences. Job and organisational related factors like workload, job design, private space for mindfulness practices, natural environment, and communal support can also support or hinder state mindfulness in the workplace. Similarly, sectoral factors like academic leadership, service-orientation, and overall sector culture can facilitate or impede the state mindfulness of employees in the workplace. It suggested that state mindfulness can be facilitated through multiple factors at individual, job, organisational, and sectoral level.

The organisational literature suggested that mindfulness meet the basic criteria of psycap because of its positive association with work performance and state-like nature that can also be measured, developed, and maintained (e.g. Luthans et al., 2017; Marianetti & Passmore, 2009; Roche & Haar, 2019). However, there is a need of further research that investigates workplace mindfulness using the POB framework to advance research and practice in this field (Luthans et al., 2015; Shahbaz & Parker, 2021b).

This research study contributed to the POB literature by suggesting that mindfulness can be a potential psychological capital like hope, efficacy, resilience, and optimism. This research study argued that state mindfulness complies with the inclusion criteria of psycap concerning a positive relationship with workplace functions and development in the workplace. This research study found that state mindfulness relates to positive workplace functions such as stress reduction, better relationships, and creativity. It also found that state mindfulness can be developed through individual, job, organisational, and sectoral factors. Thus, this research can be considered as an important step towards understanding mindfulness as psychological capital using the POB lens in the workplace context. In this regard, organisational leaders might consider mindfulness as employees' strength or a resource that might be beneficial for employees as well as the employer. Thus, organisations can obtain a competitive advantage by incorporating mindfulness interventions and facilitating the mindfulness experiences of employees.

Table 6.1: Research contributions

	Existing knowledge	Research contributions	Practical recommendations
Operationalisation of everyday mindfulness	Mindfulness experiences in the health care sector (Cigolla & Brown, 2011; Irving et al., 2014; Lyddy et al., 2016).	The research explores the mindfulness experiences of staff in the university sector.	The organisational leaders and decision-makers in the university settings who want to enhance the overall well-being of their staff, the positive organisational culture and interrelationships, and the performance of their staff can consider adopting mindfulness practices and interventions in the workplace.
	Mindfulness experiences in general workplace settings (Hafenbrack, 2017; Lyddy & Good, 2017).		Specifically, everyday mindfulness can support wellbeing, creative writing ability, positive relationships, student performance, positive interactions, relationships, and communications of university employees.

	<p>Formal and informal practice (Hafenbrack, 2017; Lyddy et al., 2016), a state of awareness (Irving et al., 2014), state of being (Lyddy & Good, 2017), and a way of being with others (Cigolla & Brown, 2011).</p>	<p>The research suggests a holistic view of operationalisation of mindfulness in terms of formal practices, informal moments, a way of interaction, a state of awareness, and a state of being present.</p>	
		<p>The research suggests that workplace outcomes of mindfulness depend on when and how individuals operationalised mindfulness in a specific professional environment.</p>	<p>The mindfulness trainers need to customise training programs according to the specific organisational requirements. Organisational leaders and decision-makers can optimise the benefits of workplace mindfulness using the findings of this research.</p>
	<p>On the spot mindfulness intervention (Hafenbrack, 2017)</p>	<p>The research provides empirical evidence of mindfulness benefits as an on-the-spot intervention in the workplace.</p>	<p>The research findings can guide mindfulness trainers to design a training programme that is more useful for employees and employers.</p>

			It might be an important information for organisational leaders to adopt short and economical option rather than long and expensive programs and practices to save time and money as well as adopt mindfulness as a tool for employee's well-being and productivity.
		The research provides an in-depth understanding of formal and informal mindfulness experiences and practices.	
Workplace outcomes and relationship mechanism of everyday mindfulness	Mechanism of relationship between mindfulness and workplace outcomes (DeMauro et al., 2019; Glomb et al., 2011; Good et al., 2016).	The research provides empirical evidence to support that the mindfulness relationship mechanism might include attentional stability, attentional control, self-regulation, psychological detachment, acceptance, attentiveness, compassionate, non-judgemental, non-reactiveness, and cognitive flexibility.	An in-depth understanding of how and why mindfulness impact workplace functions can increase the confidence of organisational leaders who want to incorporate mindfulness in the organisation.
		The research identifies a few emerging linkages between mindfulness and workplace outcomes including proactive behaviour and pleasant moment connection.	
		The research identifies some emerging workplace outcomes including creative writing ability, ability to work under pressure,	

		efficiency, problem-solving and decision-making ability, enjoyment, and avoidance of anger and stress.	
Facilitating and hindering factors of everyday mindfulness	Employees psychological conditions and workloads can influence their mindfulness experiences in the workplace (Hulsheger et al., 2018).	The research contributes to the ongoing discussion on how mindfulness and its benefits can be promoted in the workplace.	The research suggests organisational leaders and decision-makers the non-meditative ways to promote a cognitive state of mindfulness.
	External and internal factors such as noise, task demands, social context, fatigue, ongoing thinking, and emotions can influence the mindfulness practices of employees in the workplace (Lyddy et al., 2016).		The research findings can help the trainers to understand the real-life challenges that discourage the mindfulness practices in the workplace such as unavailability of private space and high level of workload. Thus, trainers can suggest training participants how they can address these challenges and continue mindfulness practices.
	Individual metacognitive beliefs and nature of tasks (Reina & Kudsia, 2020)	The research provides empirical evidence to support that organisational factors affecting everyday mindfulness might include private space, natural environment, and communal support.	
	Organisational environment, culture, physical space, and natural environment (Good et al., 2016; Van Gordon et al., 2018).	The research identifies a few emerging individual factors that affect everyday mindfulness of staff including individual motivations and efforts concerning mindfulness practices.	

		The research is unique in providing empirical evidence to support that sectoral features of universities might influence everyday mindfulness experiences of staff. Sectoral features might include academic leadership positions, service orientation of the university sector, and university sector culture.	
	It is important to explore the context to understand the uniqueness of the research phenomenon at different levels (Johns, 1993; 2006; 2018).	The research highlights factors at individual, job, organisational, and sectoral level that might help future researchers to understand the uniqueness of the context and increase the reliability of their research findings.	
Integrated Workplace Mindfulness Framework		The research suggests an integrated workplace mindfulness framework that helps to understand the holistic process of everyday workplace mindfulness in a systematic way. The integrated framework might be useful for researchers in the process of theory development.	
Conservation of resource theory	Resource gain and resource loss spiral model of COR (Demerouti et al., 2004; Demerouti et al., 2015; Hulsheger et al., 2018; Liu et al., 2020; Park et al., 2014; Van Woerkom et al., 2016).	The research contributes to the body of knowledge supporting the resource gain and resource loss spiral of COR.	The research suggests organisational leaders to enable a favourable work environment for the employees by providing them with the resources such as time, space, and communal support to obtain optimal and long-term benefits of workplace mindfulness.
	Mindfulness can also be considered as psycap	The research contributes to the ongoing discussion that mindfulness can be a potential	

Positive organisational behaviour	(Luthans et al., 2017; Marianetti & Passmore, 2009; Roche & Haar, 2019)	psychological capital like hope, efficacy, resilience, and optimism.	
	A very limited is known about how and why does mindfulness impact workplace functions? and how to facilitate state mindfulness in the workplace? Such limitations impede state mindfulness to be considered as psycap (Luthans et al., 2015).	The research provides empirical evidence to address the theoretical limitations of POB literature relating to mindfulness as psycap. In this way, the research findings might contribute to the POB literature.	Organisations can obtain a competitive advantage by incorporating mindfulness interventions and facilitating the mindfulness experiences of employees.

6.6 Chapter summary

This chapter integrated the findings of this research first discussed key study findings in relation to the extant scholarship to show where it makes contributions to knowledge. The findings were then drawn together to provide the basis of an integrated workplace mindfulness framework. The COR as an additional explanatory tool and POB as a theoretical framework were then discussed in relation to this model, with particular regard to the process of mindfulness experience in the university setting, and the study's three key areas of concern: the operationalisation, relationship mechanisms, and factors influencing everyday mindfulness. The chapter also considered the key implications of the main study findings in methodological and practical terms, including the provision of directions to the organisational leaders, mindfulness trainers, and university employees who want to promote mindfulness in the workplace for individual and workplace benefit.

CHAPTER SEVEN – FUTURE RESEARCH CONSIDERATIONS

7.1 Introduction

In recent years, the interest of practitioners and academic researchers in the study and application of workplace mindfulness had increased (Eby et al., 2019). Most of the existing knowledge in organisational scholarship concerning management sciences and organisational psychology is based on quantitative methods that empirically acknowledged an association between mindfulness and workplace functions (e.g. Allen & Kiburz, 2012; Hulsheger et al., 2012; Hulsheger et al., 2018). Furthermore, the literature argued that mindfulness interventions in the workplace can improve workplace functions such as employees' well-being, inter-relationships, and performance (e.g. Cleirigh & Greaney, 2015; Gregoire & Lachance, 2015; Leroy et al., 2013; Pang & Ruch, 2019). Presently, no study has explored the mindfulness experience of employees using qualitative methods to understand the application of mindfulness in the university setting.

This research addressed this gap in the literature by examining the mindful experiences of university staff to understand the interplay between mindfulness and workplace context. This is the first empirical research that provided an insight into the process of mindfulness application in a university setting. The research provided a foundation to understand how university staff operationalised mindfulness in the workplace, how and why mindfulness affects workplace outcomes, and what key contextual features have an impact on the mindful experiences of employees in the university setting. The purpose of this chapter is to conclude the thesis. The chapter discusses the limitations of this research and also some potential areas of research on

mindfulness in the organisational context. In the end, it concludes the thesis with a few final remarks.

7.2 Future Research considerations

7.2.1 Mindfulness interventions and practices

One of the limitations of this research is that it does not examine the mindfulness interventions that research participants have attended. Essentially, the purpose and content of mindfulness-based training programmes inform the application of workplace mindfulness. In particular, some participants highlighted that they have attended multiple secular and spiritual mindfulness-related sessions. Fundamentally, previous mindfulness-related experiences of training programmes and sessions influence the meaning as well as the implementation of mindfulness in the workplace. This research found that individual practices, motivations, and efforts can facilitate or hinder everyday mindfulness experiences in the workplace. Individual training experiences are likely to nurture individual practices, motivations, and efforts that in return influence everyday mindfulness experiences. It means that an exploration of the structure and content of training programs that participants attended might be important to get a more in-depth understanding of individual factors affecting mindfulness experiences.

Similarly, individual with extensive experience of attending multiple mindfulness training programs or sessions might be more committed to engage themselves in mindfulness practices or state mindfulness as compare to the individual with less training experiences. In this way, training experience might be another factor facilitating the mindfulness experiences of staff. A key limitation of this research is the exclusion of individual mindfulness training experiences which might be an important influencing

factor of mindfulness experiences. The future researcher might consider the nature of specific mindfulness interventions and explore how the specific structure and content of interventions or programmes impact the mindfulness experiences of employees in a workplace (Eby et al., 2019; Reina & Kudesia, 2020).

Similarly, the focus of this research was on mindfulness practices as a cognitive state of mindfulness. The research did not take into consideration the experiences of participants concerning the type, quality, quantity, and duration of mindfulness practices. This research found that the practice of mindfulness at different times (e.g. morning, on the spot, midday, and after work) might influence workplace functions differently. Likewise, the characteristics of mindfulness practices (e.g. type, quality, quantity, and duration) might also affect the outcomes as well as the state mindfulness in everyday life. For instance, mindfulness practices focusing on breathing exercises might have reduced stress and depression whereas the loving-kindness mindfulness practices can foster compassion and empathy. In other words, different techniques can have different impacts. Moreover, the years of experience practising mindfulness might also determine the state mindfulness of employees. Some participants of the research had extensive experience of mindfulness practices whereas some participants had recently started mindfulness practices. Experienced and inexperienced practitioners are likely to experience mindfulness and its benefits differently (Grossman, 2008, 2011; Keng et al., 2011; Van Dam et al., 2018). In this regard, a key limitation of this research is the omission of type, quality, quantity, and duration of mindfulness practices which can potentially influence everyday mindfulness experiences. In future, the researchers might consider the individual differences in mindfulness practices and their relationship with workplace mindfulness and outcomes.

7.2.2 Employee demography

Usually, mindfulness interventions emphasize on the regular practise of mindfulness to attain the benefits of mindfulness. Employees might not continue with practices of mindfulness due to their heavy workload or other challenges. In such situations, the continuity of mindfulness practices can become a challenge or problem for them rather than a solution. Thus, mindfulness interventions in the organisation can reduce employees' well-being rather than being a benefit under a certain condition. It implies that rather than adopting mindfulness as universal techniques and practices for workplace enhancement, it is important to understand the conditions under which mindfulness can be beneficial for employees and employers. To fully understand and expand the application of workplace mindfulness, there is a need to focus on the specific conditions under which mindfulness practices and interventions might be beneficial for the organisations or employees (Dane, 2011).

Analysis of interview material suggested that gender differences might be an important factor that changes the relationship of mindfulness with workplace functions. For instance, a male interviewee, R2, reported that he practised mindfulness when things were difficult to manage for him. In contrast, a female interviewee, R22, said that it is difficult to be mindful when things are too busy. This could mean that male employees can use mindfulness practices in a busy situation for relaxation whereas female employees might not be able to use mindfulness practices in a busy situation. Similarly, a male interviewee, R14, reported that the group practice acts as a source of synergy for him and he prefers to practise in a group. In contrast, a female interviewee, R10, indicated that she needs privacy to practise mindfulness rather than practising mindfulness among other people. There is a sense that gender can play an important role in the application of

everyday workplace mindfulness. Male employees may get more benefits from mindfulness practices in difficult situations as compared to female employees. Similarly, mindfulness practices in a group might be more beneficial for male employees as compared to female employees. Overall, it suggests that the application and outcomes of everyday mindfulness may not be similar for male and female employees. The relationship between mindfulness and workplace function might depend on the gender differences of the employees.

Some scholars also discussed the dual nature of mindfulness relationship with workplace function from contingency conditions perspectives (e.g. Cheung et al., 2020; Dane, 2011; Kao et al., 2019; Zhang et al., 2013). Mindfulness can be beneficial in certain conditions while not in others. For instance, mindfulness can enhance task performance in a dynamic environment whereas mindfulness tends to reduce task performance in a static environment (Dane, 2011). In other words, certain conditions determine the nature of the relationship between mindfulness and workplace functions. This research suggested that mindfulness might be beneficial for male staff than female staff in difficult situations. Additionally, group-based mindfulness practices might be beneficial for male staff than female staff. In this way, gender difference might be considered as a contingent factor that can change the relationship between mindfulness and workplace function. However, this research provides insufficient evidence concerning the role of gender differences in the application of workplace mindfulness. Therefore, the tentative role of gender as suggested by this research can be investigated by the future researcher. The future researcher might use the quantitative research approach and large sample size to investigate and validate the interrelationship between gender differences, mindfulness, and workplace outcomes.

This research did not consider demographic factors of research participants such as age, ethnicity, and religious orientation that might also impact upon the mindfulness experiences of participants in the workplace. For instance, this research found that mindfulness practices after work might be helpful for staff in terms of relaxation, calmness, and stress reduction through the process of psychological detachment from work-related problems. This relationship might be contingent on the religious orientation of the individuals who might engage themselves in religious practices as well as mindfulness practices after work. Thus, staff well-being through psychological detachment might not possible only with mindfulness practices. Instead, a combination of mindfulness practices and religious engagement might be a potential source of staff psychological detachment and well-being after working hours.

Similarly, this research found that mindful interaction facilitates staff communication and interrelationship through the process of compassionate feelings. Such relationships are not exclusive of individual characteristics such as age and ethnicity. Mindful interaction might improve interrelationship between people only when they belong to a similar age group. Mindful interaction might not be useful in terms of relationship improvement when people belong to different age groups. In a similar vein, mindful interaction facilitates communication between people only when they belong to a similar ethnic group. It means that ethnicity and age might change the relationship between mindfulness and relationship improvement. The future researcher might extend these research findings by focusing on the demographic variables of the participants. An understanding of how demographic characteristics inform these emerging relationships might be important to expand research and practice of workplace mindfulness.

7.2.3 Participant number

One limitation of this research study was getting major participation from one university while relying on snowballing techniques or personal contacts instead of online advertisement and email invitation. Most of the participants in this research belong to one university. The researcher approached the consultants and trainers in health, well-being, and mindfulness in all eight universities of New Zealand and asked to circulate the information sheet to the university employees who practise mindfulness and/or attend mindfulness training programmes. An advertisement was also given in the newsletter of the university to seek participation (appendix G). It has been observed that a very limited number of people respond to an online advertisement or email invitation.

Most of the participants of this research study have been obtained by direct contact using snowballing technique or personal contact. Considering phenomenological research design, this research study focused on the university staff who have attended any mindfulness training programme and/or practise mindfulness. Fundamentally, it is difficult to get information about employee's practices and training participation. Therefore, this research study relied heavily on snowballing techniques or personal contacts to get specific research participants (who have experience of mindfulness practices). A dependence on snowballing technique or personal contacts might be one of the reasons for getting major participation from one university.

The research found that mindful moments in the natural environment might be a potential source of relaxation, calmness, and stress reduction for staff in difficult situations. It is possible that interview data is collected mainly from one university where staff might have the opportunity to walk in the natural environment in difficult conditions. The staff in other campuses or universities might not have an open environment or

physical space where they can walk in a natural environment and experience mindful moments in difficult conditions. There is a possibility that staff have different or alternate means of practising mindfulness according to their physical environment. In this regard, it would be interesting to explore in future how people in different physical environments or campuses tend to practice or experience mindfulness.

Additionally, the researcher acknowledged that the research participants are from one sector of a country (i.e. the university sector of New Zealand) and that the sample is relatively small. Although the researcher is confident that research findings can significantly contribute to existing knowledge and practice of workplace mindfulness by understanding the phenomenon of mindfulness as it is experienced by New Zealand university staff, however, the research findings are yet to be evaluated in other contexts. This is one of the key limitations of this research study.

7.2.4 Macro and micro-level factors affecting everyday mindfulness

Responding to research gaps in extant literature, this research pointed out that multiple individuals and workplace factors support the emergence and development of workplace mindfulness. In future, it may be important to explore the mindfulness experiences of employees through direct fieldwork to identify further factors – individual, organisational and supra-organisational – that could be associated with workplace mindfulness. Specifically, it would be interesting for future scholars to explore the antecedents of workplace mindfulness at the macro and micro level. For example, one might anticipate that workers in Asian countries might perceive and practise mindfulness differently from the workers in European countries. The geographical context of the worker might impact the meaning and application of workplace mindfulness. At the micro-level, the use of technological devices and workplace mindfulness can also be considered as an important

area of research. Mobile-based mindfulness applications such as Headspace can provide a handy and alternate way to practise mindfulness. In contrast, the extensive use of mobiles and other technological equipment for social media activities might hinder the employees' state mindfulness. An interesting area of future research could be investigating the interplay between mindfulness and technological devices (Reina & Kudesia, 2020).

7.2.5 Quantitative methods to validate linkages

A key strength of the qualitative research approach is that it helps to explore and identify unknown factors or relationships relating to the research phenomenon (Creswell & Poth, 2018, Guest et al., 2013; Marshall & Rossman, 2016). This explorative study identified new and emerging linkages (e.g. proactive behaviour and pleasant moment connection), outcomes (e.g. creative writing ability and ability to work under pressure), and factors (e.g. individual motivation and sectoral culture) relating to everyday mindfulness (see table 6.1). These emerging linkages, outcomes, and factors cannot be validated using a qualitative research approach based on a small number of research participants.

Future researchers might thus use a large research sample and quantitative research approach to validate or confirm these emerging linkages, outcomes, and factors of everyday mindfulness in organisational literature. For instance, this research study identified that the proactive behaviour of employees might be a relationship mechanism between state mindfulness and stress reduction. Quantitative research validates this linkage by investigating proactive behaviour as mediating variable of the relationship between state mindfulness and the stress level of employees. Subsequent future could validate or replicate these newly emerged linkages as well as expanding the IWFMF introduced in this research by suggesting more linkages. Validating the emerging linkages

and expanding the IWMF can increase the knowledge of researchers and confidence of practitioners in the application of workplace mindfulness.

7.2.6 Theoretical frameworks

The research on relationships between workplace mindfulness and related individual and workplace factors is relatively new in organisational scholarship. It is important to link the theoretical framework with this emerging knowledge and relationships. In future, certain theoretical frameworks can be used to study the relationship between mindfulness and workplace context. For example, Tett and Burnett's (2003) trait activation framework explains how certain individual characteristics interact with work-related factors to influence workplace functions or outcomes. Thus, a fit between personality and environment can predict employees' performance (Johns, 2018). Mindfulness is often operationalised as an employee trait or characteristic in the organisational scholarship (Brown & Ryan, 2003; Jamieson & Tuckey, 2017). Trait activation theory can help to understand the impact of workplace context or environment on the relationship between traits like individual mindfulness and workplace function. Similarly, event system theory conceptualises context as an event that depends on time and space rather than as a stable construct (John, 2018; Morgeson et al., 2015). It can be used to explain how employees' state of mindfulness or mindfulness experiences is shaped or explained by specific events or situations in the workplace such as negative feedback from a supervisor.

7.2.7 Scope of mindfulness benefits

This research discussed the psychological and cognitive well-being, inter-relationship, and performance-oriented benefits of workplace mindfulness. However, the scope of mindfulness benefits is beyond these organisational boundaries. Recently, an integrated review of literature on mindfulness and social sustainability suggested that mindfulness

is linked not only with individual and work-related benefits but also linked with the broader social sustainability factors including poverty, inequality, fairness, livelihood, social inclusion, education, social justice, and community development. In this regard, the application of workplace mindfulness can be employed to address social sustainability challenges on a larger scale (Sajjad & Shahbaz, 2020).

An interesting line of future research could be the exploration as well as the endorsement of mindfulness application for social gain. Specifically, research can be conducted to understand how mindfulness practices and interventions in the education sector can affect student performance. This might help to address the concerns of some scholars about the ethical concerns of using mindfulness (as McMindfulness) for individual and organisational benefits in the organisations while ignoring the original purpose of mindfulness (as rooted in Buddhist philosophy) relating to collective gain (ethical behaviour, social harmony, and compassion) and betterment of society at large (Purser & Loy, 2013; Purser, 2018).

7.3 Concluding remarks

Mindfulness can be considered as a philosophy, practice, technique, state, and human characteristic. All forms of mindfulness have one key understanding that mindfulness has a positive implication for humanity. To extend the benefits and execution of mindfulness in the organisational setting, it is important to understand the specifics. For instance, how a specific context informs mindfulness and how specific forms of mindfulness influence specific workplace functions through a specific pattern. Understanding the specification and more in-depth exploration of the interplay between mindfulness and workplace context can help to foster the application as well as benefits of workplace mindfulness.

This research is a key step towards understanding such specific processes of mindfulness research and application in the university setting. The research added to the understanding of organisational research through an in-depth discussion of the two-way relationship between mindfulness and workplace context. Moreover, suggestions have been made for potential future research directions. The organisational leaders, mindfulness trainers, and employees in the various organisations including the university sector who want to incorporate mindfulness in the workplace and obtain the benefits of mindfulness can benefit from this research's findings and their implications for theory, methodology, and practice.

This research contributes to the existing knowledge by suggesting mindfulness as an inclusive experience rather than an exclusive human trait or training intervention. The inclusive experience of mindfulness might include individual and workplace features, nature of mindfulness experience, workplace functions, and the relationship mechanism between mindfulness and workplace functions. This research provides organisational researchers and leaders with a new way of looking at the phenomenon of mindfulness. Researchers and practitioners need a more inclusive approach to study and practice mindfulness in the organisational context.

Using the POB lens, understanding mindfulness as psycap suggests that mindfulness might be considered as a strength rather than a solution. Mindfulness practices or interventions are often considered as employees stress reduction techniques in the organisational context. This research suggests that the phenomenon of mindfulness comply with the definition of psycap which means that mindfulness is not only a solution of employees' stress but also a strength or capital of an organisation. The positive strength of mindfulness can facilitate workplace functions in multiple ways, so organisational

leaders need to facilitate mindfulness experiences of employees to get a competitive advantage in the business world.

I personally perceive mindfulness as a way of life. Fundamentally, we are mentally slaves of our imaginations, memories, concepts, judgements, and desires. The problem is not to think about the future or past events, make judgements about people, develop a certain desire. These are very natural tendencies of the human mind. The problem emerged when we try to hold or persistently live with these specific tendencies. An inability to come out or let go of these specific tendencies might be called as mental slavery. Mental slavery is harmful to one's own mental health, relationships with colleagues, and work-related performance. For instance, consistently thinking about a difficult interaction with a colleague or a student can be stressful.

In this regard, mindfulness is a way of living a conscious life. Being conscious to human sensations, mental contents, and cognitive processes might be useful to get mental freedom from persistent imaginations, memories, concepts, judgements, and desires. Importantly, the purpose of mindfulness is not to become aware of the present moment but to get freedom from persistent tendencies of the mind. In this way, mindfulness is a way of living a conscious and better life. Therefore, mindfulness is not only a tool or intervention to address workplace issues but also a positive human strength for a better life.

Mindfulness interventions and practices are often considered as an effective way to incorporate mindfulness in the workplace. Empirical evidence in literature and trainers of professional training institutes also support the incorporation of formal and standard mindfulness programmes and practices. A major concern of practitioners, organisational leaders, and trainers is the sustainability of mindfulness practices and the long-term benefits of mindfulness interventions. It is important to understand that mindfulness

interventions and practices might not be enough, instead, a more integrated approach is needed to sustain practices and obtain long term intervention benefits.

Mindfulness is an inclusive experience that not only impact workplace functions but also affected by them, therefore, an integrated approach is needed for optimal benefits of mindfulness. An integrated approach involves the adoption of multiple means at the individual and organisational levels that support mindfulness at work such as formal and informal practices, mobile applications, managerial support, availability of time and space, workshops, seminars, and interest groups. Specifically, universities can use such an integrated approach by using multiple means to incorporate mindfulness in the workplace and can help the staff to address the workplace challenges of VUCA and the neoliberal world.

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APPENDICES

Appendix A: Mindfulness-based scales and their key features

Mindfulness-based scales	Source	Construct	Instrument Items
Mindfulness attention awareness scale (MAAS)	(Brown & Ryan, 2003)	<ul style="list-style-type: none"> • Acting with awareness 	15
Freiburg mindfulness inventory (FMI)	(Buchheld et al., 2001; Walach et al., 2006)	<ul style="list-style-type: none"> • Observing • Acting with awareness • Self-acceptance • Non-avoidance • Non-reactivity • Non-identification • Insightful understanding 	30
Kentucky inventory of mindfulness scale (KIMS)	(Baer et al., 2004)	<ul style="list-style-type: none"> • Observing • Describing • Acting with awareness • Non-judgemental acceptance 	39
Five factor mindfulness questionnaire (FFMQ)	(Baer et al., 2006)	<ul style="list-style-type: none"> • Observing • Describing • Acting with awareness • Non-judgemental acceptance 	39

		<ul style="list-style-type: none"> • Non-reactivity 	
Cognitive and affective mindfulness scale – Revised (CAMS-R)	(Feldman et al., 2007)	<ul style="list-style-type: none"> • Observing • Acting with awareness • Non-judgemental acceptance • Non-avoidance • Non-reactivity 	12
Southampton mindfulness questionnaire (SMQ)	(Chadwick et al., 2008)	<ul style="list-style-type: none"> • Non-judgemental acceptance • Non-avoidance • Non-reactivity • Non-identification 	16
Philadelphia mindfulness scale (PHLMS)	(Cardaciotto et al., 2008)	<ul style="list-style-type: none"> • Observing • Non-avoidance 	20
Toronto mindfulness scale (TMS)	(Lau et al., 2006)	<ul style="list-style-type: none"> • Non-avoidance • Non-identification 	13

Source(s): Bergomi et al. (2013a; 2013b); Sauer et al. (2013)

Appendix B: Mindfulness interventions

Intervention	Source	Target Population	Aim	Content	Duration
Mindfulness-based stress reduction (MBSR)	(Kabat-Zinn, 1982, 1990, 2009)	Chronic pain patients	To improve the well-being of patients	<ul style="list-style-type: none"> • Mindfulness practices such as body scanning, yoga, and breathing meditation • Group discussion • Individual support 	8 weeks long programme based on weekly sessions, practices at home, and a full-day retreat
Mindfulness-based cognitive therapy (MBCT)	(Segal et al., 2002)	Patients with high risk for depressive relapse	To help patients in preventing depressive relapse	<ul style="list-style-type: none"> • Cognitive behaviour therapy • Mindfulness practices 	8 weeks long programme based on weekly sessions and practices at home
Acceptance and commitment therapy (ACT)	(Hayes et al., 1999; Hayes et al., 2006)		To improve behavioural flexibility through awareness	<ul style="list-style-type: none"> • Cognitive behaviour therapy • Mindfulness practices 	
Dialectical behaviour therapy (DBT)	(Linehan, 1993)	Patients with a borderline personality disorder	To address maladaptive behaviours	<ul style="list-style-type: none"> • Cognitive behaviour therapy • Mindfulness practices • Individual consultation 	Weekly sessions as per requirement

Cultivating awareness and resilience in education (CARE)	http://www.garrisoninstitute.org/care	Teachers	To improve classroom management, teacher–student relationships, and instructional strategies	<ul style="list-style-type: none"> • Emotional skills instruction • Mindfulness and stress reduction practices • Listening and compassion exercises 	5-6 weeks long programme
Stress management and relaxation techniques (SMART)	http://www.smart-in-education.org/ http://margaretcullen.com/	Teachers	To improve health, well-being, and effectiveness of teachers	<ul style="list-style-type: none"> • Group discussions • Mindfulness practices such as breath awareness, body scanning, and mindful movement 	8-weeks long programme and 15-min daily practices at home

Source(s): Baer (2003); Jamieson & Tuckey (2017); Keng et al. (2011); Roeser et al. (2012)

Appendix D: Interview guide

Before the interview

Semi-structured interviews will range from 40-60 minutes. A list of interview questions will be sent via email to the participants few days prior to their interview. Before starting the interview, the researcher will inform the participant that it will be voice recorded and also about his/her rights to stop the recording anytime during the interview. Then researcher will seek written consent from the participant for voice recording the interview. The researcher will ensure that he addresses any questions or concerns that the participant may have before starting the interview.

Opening script

Thank you very much for your time for this interview. I am really interested to know about your experiences of mindfulness during your workday, particularly in terms of how you think mindfulness is associated with your professional life? This information will help to better understand the phenomenon of mindfulness and its intervention within the organisations.

There are no right or wrong answers. I am interested in learning about your own experiences of mindfulness in your professional life. This means that you can share any thought, experience, and practice that you might think is associated with mindfulness.

Key Interview Questions

1. Tell me a little bit about yourself and how your job has been over the past year?
2. How long have you been working in the company?
3. What positions have you taken up so far?
4. Tell me about some of the things you find enjoyable or rewarding about your job?
5. Tell me about some of the things you find challenging about your job?

6. What is meaning of mindfulness for you?
7. How do you practice mindfulness/meditation?
8. Why do you practice meditation/mindfulness?
9. How easy or difficult do you find practicing mindfulness/meditation in the contemporary context? What do you do for that?
10. Do you practice mindfulness/meditation at work?

11. How do you apply and translate mindfulness into your behaviour and actions in work/daily life?
12. In everyday life do you experience times when you usually:
 - a. Aware of sensory experiences involving sight, sound, odour, flavours, touch and mental objects? If yes, could you explain further?
 - b. Pay attention to the present moment i.e. you able to focus at the moment of the particular situation?
 - c. Attain a non-judgmental stance i.e. you find yourself making judgments or evaluating whether your perceptions or thoughts are right?
13. To what extent can you say you are mindful in your daily/work life?
14. Can you think of a situation when you were mindful?
 - a. How and why you get into that state of mindfulness?

15. Can you think of a situation which you were not mindful?
 - a. What do you think what takes you in the state of being not mindful?
16. How easy or difficult is it to apply mindfulness at the workplace?
17. How do you think mindfulness/meditation has helped you with your job? If so, please elaborate.
18. To what extent can you say that practicing mindfulness/meditation is important to yourself and your company?
19. Do you think mindfulness/meditation impact your relationship at work?
20. Do you promote mindfulness activities to your colleagues?
21. Do you think any particular significance of mindfulness/meditation for the academic professionals?

Demographic Information

Basic demographic information will be sought from participants and recorded on a sheet at the end of interview.

Participant right to edit the transcript

After each interview, the researcher will transcribe the audio interview (where permission has been obtained) and send a copy of transcribed data to the participant for review.

Appendix E: Massey university human ethics committee approval for the pilot study



Date: 31 January 2017

Dear Wahab Shahbaz

Re: Ethics Notification - 4000017172 - **Mindfulness at work: An explorative study of its meaning, implication and context**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please go to <http://rims.massey.ac.nz> and register the changes in order that they be assessed as safe to proceed.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director - Ethics, telephone 06 3569099 ext 86015, email humanethics@massey.ac.nz.

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 350 5573; 06 350 5575 F 06 355 7973
E humanethics@massey.ac.nz W <http://humanethics.massey.ac.nz>

Appendix F: Information sheet



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Integration of Mindfulness in the Workplace

Information sheet for participants

Researcher Introduction

I am Wahab Shahbaz, a PhD student at the School of Management, Massey University, Auckland. I am conducting research to understand the phenomenon of mindfulness and its application within the organisational context, particularly within the academic sector of New Zealand. This research study constitutes my PhD degree programme at Massey University.

Project Description and Invitation

This study will explore the experiences of individuals who practice mindfulness to understand the application of mindfulness within the organisational settings. In doing so, the study will recruit 30 professionals from the academic sector in New Zealand. The participants will include teaching and administrative staff of different universities in New Zealand. They will have a diverse range of mindfulness experience, from short mindfulness training to decades of meditation practices. Semi-structured interviews will be conducted with these professionals. The interview data will be analyzed using computer software. The results of the study will guide mindfulness training intervention for organisations in terms of research and practice.

The researcher would like to invite you to participate in this study. He will interview you for approximately 40-60 minutes at a time and location that suits you best. Interviews will be tape recorded with your permission but your identity will remain strictly confidential to the researcher and his two supervisors.

If you are willing to participate voluntarily, please email Wahab Shahbaz at w.shahbaz@massey.ac.nz or text/call him at 0274729987 (any day between 8 am to 6 pm).

Participant Identification and Recruitment

The researcher will contact the potential participants through his own personal network. An invitation email will be sent to the potential participants of the study. The invitation email will include a project description, formal invitation, and contact information of researcher. Willing participants will be asked to contact the researcher and an interview will be arranged.

Data Management

- Interview data will be used in relation to the present study only.
- Data will be stored at a password-protected computer and will be accessible to the researcher and his supervisors.
- Interview recordings will be transcribed and some (anonymized) material will be used in written outputs. This means that the identity of participants will not be disclosed in the study or any other outputs.
- Transcribed data will be examined using thematic analysis using relevant computer software to obtain the research objectives.
- Project data will be destroyed five years after data collection.

Tē Kaitiaki
ki Pōwhiri

School of Management
Massey University, Private Bag 102904, Auckland 0745 T +64 9 414 0800 F +64 9 441 8109 www.massey.ac.nz



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Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- Decline to answer any particular question;
- Withdraw from the study within two weeks after the interview;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- Be given access to a summary of the project findings when it is concluded; and ask for the recorder to be turned off (temporarily or permanently) at any time during the interview.
- Completion and return of the questionnaire implies consent. You have the right to decline to answer any particular question.

Project Contacts

For further questions, please feel free to ask;

- Primary Researcher: Wahab Shahbaz, PhD student at Massey University, contact number 0274729987, email w.shahbaz@massey.ac.nz
- Supervisor: Professor Jane Parker, email j.parker@massey.ac.nz
- Co-Supervisor: Associate Professor Janet Sayers, email J.G.Savers@massey.ac.nz

Human Ethics Approval

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 18/01. If you have any concerns about the conduct of this research, please contact Associate Professor David Tappin (Chair), Massey University Human Ethics Committee: Northern, email humanethicsnorth@massey.ac.nz

Tē Kōwhiri
ki Pūrehoroa

School of Management
Massey University, Private Bag 102904, Auckland 0745 T +64 9 414 0800 F +64 9 441 8109 www.massey.ac.nz

Appendix G: Advertisement

Research Participants Wanted

A researcher at Massey University is seeking volunteers for a research study investigating the **mindfulness experiences of academic people in the workplace**. The participants will be interviewed individually for approximately 40-60 minutes at a time and location that suits them the best.

You may participate in this study if:

1. You are a university employee/staff
2. You have attended any mindfulness training and/or practice meditation

If you are interested please email Wahab Shahbaz at w.shahbaz@massey.ac.nz or text/call him at 0274729987

- ✓ Your identity will remain strictly confidential.
- ✓ The findings of the study will be shared with you.

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 18/01. If you have any concerns about the conduct of this research, please contact Associate Professor David Tappin (Chair), Massey University Human Ethics Committee: Northern, email humanethicsnorth@massey.ac.nz



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Appendix H: Number of participants from each university

No	Universities	No of participants
1	Massey University	17
2	University of Auckland	6
3	Auckland University of Technology	2
4	University of Canterbury	1
5	University of Waikato	1
6	Lincoln University	1

Appendix I: Participant consent form



Integration of Mindfulness in the Workplace

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree to the interview being sound recorded.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: _____ Date: _____

Full Name - printed _____

Appendix K: Transcriber's confidentiality agreement



Integration of Mindfulness in the Workplace

TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I, Prexie Magallanes, agree to transcribe the recordings provided to me.

I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than those required for the project.

Signature: Prexie Magallanes Date: 08-14-2018

Appendix L: Participants' demography

Current position	Code	gender	Years of experience	Nature of employment	Age group
Professional clinician	R1	Female	28	Full time	41-50
Specialist clinician	R2	Male	30	Part time	41-50
Senior lecturer and consultant	R3	Female	40	Full time	51-60
Associate professor	R4	Female	30	Full time	51-60
Research fellow	R5	Female	16	Full time	41-50
Senior histologist	R6	Female	20	Full time	51-60
Senior lecturer	R7	Female	35	Full time	41-50
Lecturer	R8	Male	37	Part time	51-60
Senior practicing veterinarian	R9	Male	31	Full time	51-60
Laboratory manager	R10	Female	19	Full time	41-50
Manager student life	R11	Male	30	Full time	51-60
International student support officer	R12	Female	9	Part time	21-30
Senior english language teacher	R13	Female	40	Full time	61-70
Associate professor	R14	Male	36	Full time	51-60
Research nurse	R15	Female	39	Full time	51-60
Professor	R16	Male	39	Full time	61-70
Contract lecturer/senior tutor	R17	Male	9	Part time	31-40
Honorary professional teaching Fellow	R18	Female	30	Full time	51-60
Senior tutor	R19	Female	38	Full time	41-50
Clinical educator	R20	Female	12	Part time	41-50
Deputy head of school	R21	Male	38	Full time	51-60
Lecturer	R22	Female	39	Part time	61-70
Business relationship specialist	R23	Female	27	Full time	51-60
Senior lecturer	R24	Female	35	Full time	51-60
Programme director	R25	Male	35	Full time	51-60
Associate professor	R26	Male	16	Full time	41-50
Brand manager	R27	Male	35	Full time	61-70
Senior consultant academic Administrator	R28	Female	30	Full time	41-50

Appendix M: Massey university human ethics committee approval for the main study



Date: 29 March 2018

Dear Wahab Shahbaz

Re: Ethics Notification - NOR 18/01 - Integration of Mindfulness at Workplace: Evidence from New Zealand's Academic Sector

Thank you for the above application that was considered by the Massey University Human Ethics Committee: Human Ethics Northern Committee, at their meeting held on Thursday, 29 March 2018.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Appendix N: An example of NVivo coding categories

The screenshot displays the NVivo software interface. On the left, a navigation pane shows a tree structure under 'Codes' with categories like 'Nodes', 'Relationships', and 'Relationship Types'. The main workspace shows a detailed view of a node named 'Attention while interaction with people'. The node's hierarchy includes 'Mindfulness as Attention', 'Antecedents', 'Mindfulness practice', 'Motivation to start mindfulness', 'Nature of Job', 'Personal', 'Situational', 'Experiences', and 'Outcomes'. The 'Experiences' sub-node is selected, showing a list of related nodes. On the right, a text excerpt is displayed with several references highlighted in blue. The references are: 'Reference 1 - 2.22% Coverage', 'Reference 1 - 4.15% Coverage', 'Reference 2 - 5.12% Coverage', and 'Reference 1 - 2.22% Coverage'. The text excerpt includes a paragraph starting with 'But also, I think in terms of being with people...' and another starting with 'So I think having that total focus on the person...'. The interface also shows a menu bar at the top with options like 'File', 'Home', 'Import', 'Create', 'Explore', and 'Share', and a toolbar with various icons for file management and analysis.