

## Differential Associations of Eudaimonia and Time Affluence with Mindfulness at Work

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Based on the mindfulness-to-meaning theory, mindfulness – defined as non-judgemental awareness of the present – is associated with eudaimonic well-being. Emerging evidence also suggests that mindfulness interventions have the potential to enhance time affluence, or perceived time sufficiency. Furthermore, existing literature highlights the importance of mindfulness, time affluence, and eudaimonia in workplace contexts for promoting employee well-being and performance. However, empirical research examining the association between eudaimonia and time affluence, as well as the interrelationships among all three constructs within workplace settings, remains limited. Considering the potential of mindfulness-based interventions to simultaneously enhance eudaimonia and time affluence, the present study aimed to examine the intercorrelations among mindfulness, time affluence, and eudaimonia as a precursor to developing an experimental intervention protocol. The study was conducted among employees working in the Indian private sector (N = 304; males = 165, females = 139). Results indicated that time affluence was strongly and positively associated with eudaimonia ( $r = .79, p < .001$ ). Mindfulness was also positively related to eudaimonia, albeit more modestly ( $r = .26, p < .001$ ), and was not significantly associated with time affluence. These findings have important implications for organisations, managers, and practitioners, to employ mindfulness-based interventions targeting positive outcomes via eudaimonic enhancement.

**Keywords:** eudaimonia, mindfulness, time affluence, well-being, positive organisational behaviour**Introduction**

The origins of well-being as a construct can be traced to ancient Greek philosophy, including the works of Aristotle, where it was conceptualised as comprising two fundamental dimensions: hedonia and eudaimonia (Ryan & Deci, 2001). Eudaimonia is “the pursuit, manifestation, and/or experience of virtue, personal growth, self-actualization, flourishing, excellence, and meaning”, whereas hedonia is “the pursuit and/or experience of pleasure, enjoyment, comfort, and reduced pain” (Huta & Waterman, 2014). Taken together, hedonia and eudaimonia constitute well-being, encompassing both experiential comfort and a deeper sense of fulfilment in one’s being. Deficits in eudaimonia may underlie the dissatisfaction and perceived lack of meaning that individuals experience across contexts, particularly within the workplace.

Mindfulness-to-meaning theory proposed that mindfulness enhances eudaimonia (Garland et al., 2015). Empirical literature also suggests that mindfulness is associated with eudaimonia. Further, a systematic review conducted by Lomas et al. (2017) highlight how mindfulness improve employee well-being, mental health at workplace, and employee performance and productivity. Moreover, mindfulness-based interventions are reported to be associated with reduction in distress, anxiety, depression, and burnout; as well as increment in health, job performance, compassion and empathy, and well-being (Lomas et al., 2019). It is one the reasons mindfulness is given priority in many organisations targeting better performance and positive organisational culture. Time affluence or the perception of having sufficient quality time is pointed out as a significant contributor of psychological and economic well-being. Studies also recommend that organisations and policymakers should devote more attention and resources to improve time affluence in the workplace context due to its beneficial outcomes (Giurge et al., 2020). Despite being limited, studies also established that mindfulness-based interventions have the potential to enhance time affluence.

Previous studies have independently linked mindfulness with eudaimonia and overall well-being; however, research examining their simultaneous associations remains limited. Additionally, existing evidence suggests that mindfulness-based interventions may be beneficial for enhancing these related constructs. Nevertheless, it is essential to empirically examine the associations and intercorrelations among eudaimonia, time affluence, and mindfulness in workplace contexts prior to developing an experimental intervention protocol targeting eudaimonia and time affluence as concurrent outcomes. Accordingly, the present correlational study was designed as a precursor to protocol development and subsequent experimental investigation.

**Aim:** The present study aims to examine the interrelationships among mindfulness, time affluence, and eudaimonic well-being among employees in order to inform the development of a mindfulness-based intervention targeting eudaimonia and time affluence.**Objectives**

- 1) to examine the associations among mindfulness, time affluence, and eudaimonia, and
- 2) to inform the development of a mindfulness-based intervention targeting eudaimonic well-being and time affluence.

**Method****Research design:** Correlational study**Sample population:** Undergraduate students from select Indian universities.**Sample size:** 304**Sample characteristics:** Sample consisted of 165 males (54.3%) and 139 females (45.7%). Age of the participants ranged between 25 and 55, with a mean of 34.96.**Inclusion criteria:** i) Private sector employees, ii) Willingness to participate in the study.**Exclusion criteria:** i) Part-time employees, and ii) hybrid and online work.**Instruments**

- 1) **Questionnaire for Eudaimonic Well-Being (QEWB):** The Questionnaire for Eudaimonic Well-Being (QEWB), developed by Waterman et al. (2010), comprises 21 items assessing six core dimensions of eudaimonia: (i) self-discovery, (ii) perceived development of one’s best potentials, (iii) a sense of purpose and meaning in life, (iv) intense involvement in activities, (v) investment of significant effort, and (vi) enjoyment of activities as personally expressive. Responses are recorded on a five-point Likert scale ranging from 0 (*strongly disagree*) to 4 (*strongly agree*). Participants are instructed to respond based on their actual experiences rather than their ideal or desired states. The QEWB has demonstrated strong psychometric properties, including high internal consistency, as well as evidence of convergent, construct, and incremental validity (Waterman et al., 2010). The QEWB has demonstrated good psychometric properties, including internal consistency reliability (Cronbach’s  $\alpha = .87$ ), convergent validity ( $r = .73$  and  $.69$ ), and construct validity ( $r = .60$  and  $-.65$  (Aarepattamanni & Hashim, 2017)).
- 2) **Five-Facet Mindfulness Questionnaire (FFMQ):** The original Five-Facet Mindfulness Questionnaire (FFMQ), developed by Baer et al. (2008), comprises 39 items. For the present study, a shortened 15-item version was employed. The scale assesses five core facets of mindfulness: (i) observing, (ii) describing, (iii) acting with awareness, (iv) non-judging of inner experience, and (v) non-reactivity to inner experience. The FFMQ captures mindfulness as it is experienced in everyday life. Respondents rate each item on a five-point Likert scale ranging from 1 (*never or very*

rarely true) to 5 (very often or always true). The 15-item short form retains a factor structure comparable to that of the original 39-item version and demonstrates acceptable internal consistency, with reliability coefficients ranging from .64 to .83 (Gu et al., 2016). The original FFMQ has been reported to exhibit good internal consistency reliability (Cronbach's  $\alpha = .72-.92$ ) in Indian populations (Sampath et al., 2019). Krishnan et al. (2020) found that the 15-item version of the FFMQ retains a factor structure comparable to the original 39-item instrument in Indian samples.

3) **Time Affluence Scale (TAS):** Time affluence was measured using a 36-item Time Affluence Scale (currently under review for publication), with responses recorded on a seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). The scale has shown good internal consistency in previous research (Cronbach's  $\alpha = .85$ ).

**Procedure:** Private sector employees (N=304) responded to a data collection form circulated through both online and offline modes. Purposive and snowball sampling were adopted as data collection methods.

**Analysis:** Descriptive statistics, and correlation were the major statistical analyses conducted using SPSS.

**Ethical considerations:** The study has followed the ethical principles of Helsinki's declaration. Informed consent was sought from all the participants, and they were also briefed about their right to withdraw from the study at any point of time without providing a justification.

**Results**

Table 1: Descriptive Statistics

Variable	Mean (M)	SD	Min	Max	Skewness	Kurtosis
Time Affluence	117.75	17.41	71	165	-0.07	-0.10
Mindfulness	22.00	4.91	10	37	0.35	0.46
Eudaimonia	54.83	11.62	26	80	-0.21	-0.42

Table 1 presents the descriptive statistics for the key study variables. Time affluence (M = 117.75, SD = 17.41), mindfulness (M = 22.00, SD = 4.91), and eudaimonia (M = 54.83, SD = 11.62) exhibited moderate variability across participants. The skewness and kurtosis values for all variables were within acceptable ranges, indicating no substantial deviations from normality. Overall, the distributions appear approximately normal and suitable for subsequent parametric analyses.

Table 2: Intercorrelation of Time Affluence, Mindfulness, and Eudaimonia

Variable	Time Affluence	Mindfulness	Eudaimonia
1. Time Affluence	—		
2. Mindfulness	.10	—	
3. Eudaimonia	.79**	.26**	—

Values represent Pearson's correlation coefficients.

\*\*p < .01 (two-tailed)

Table 2 displays the Pearson correlation coefficients among time affluence, mindfulness, and eudaimonia. A strong positive correlation was observed between time affluence and eudaimonia ( $r = .79, p < .001$ ), suggesting that higher perceived time affluence is closely associated with greater eudaimonic well-being. Mindfulness showed a positive but modest association with eudaimonia ( $r = .26, p < .001$ ). In contrast, the relationship between time affluence and mindfulness was not statistically significant ( $r = .10, p = .085$ ). These results highlight the differential strength of associations, with time affluence emerging as a more salient correlate of eudaimonia than mindfulness.

**Discussion**

Theoretically and empirically, mindfulness is associated with eudaimonia (Garland et al., 2015; Joshua George et al., 2023) and hence, mindfulness-based interventions are supposed to enhance eudaimonia (Joshua George et al., 2023). Literature also reports mindfulness as a potential facilitator of time affluence (Schaupp & Geiger, 2022). However, despite these established links, empirical research simultaneously examining the associations among mindfulness, time affluence, and eudaimonia, particularly within workplace contexts, remains limited. Most existing studies have investigated these constructs in isolation or in dyadic combinations, leaving their integrated relationships underexplored. Establishing these intercorrelations is crucial before designing and implementing an intervention, as it provides a foundational understanding of how these variables co-vary in naturalistic settings. Accordingly, a correlational examination serves as an essential preliminary step to inform the conceptualisation and targeting of outcomes in a mindfulness-based intervention aimed at enhancing both eudaimonia and time affluence.

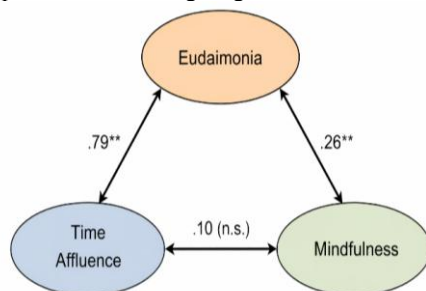


Figure 1: Correlation among eudaimonia, time affluence, and mindfulness

Figure 1 shows the association among eudaimonia, time affluence, and mindfulness. The strong association between time affluence and eudaimonia ( $r = .79, p < .01$ ) suggests that perceived temporal sufficiency may function as a proximal or enabling condition for eudaimonic well-being. This magnitude is notably high, indicating that the experience of having adequate time at workplace may directly facilitate engagement in meaningful, effortful, and self-expressive activities that may also lead to better creativity, productivity and experience of flow. At a conceptual level, this finding invites a reconsideration of well-being frameworks typically employed in organisations, by foregrounding structural and perceptual resources such as time as critical determinants of well-being and related benefits. In contrast, the relationship between mindfulness and eudaimonia, although statistically significant ( $r = .26, p < .01$ ), is comparatively modest. This suggests that while mindfulness may contribute to eudaimonic well-being, its influence is likely indirect or contingent upon other facilitating conditions. This result also corroborates existing literature that report small to moderate effect size of positive outcomes of mindfulness-based interventions at workplace (Lomas et al., 2019). It is plausible that mindfulness enhances the quality of engagement with work-related experiences, but without sufficient perceived time resources, such engagement may not translate into sustained eudaimonic outcomes. Thus, mindfulness may operate more as a regulatory or experiential amplifier rather than a primary driver of eudaimonia.

The non-significant association between time affluence and mindfulness ( $r = .10, p > .05$ ) further reinforces the conceptual distinction between these constructs. Despite theoretical assumptions that mindfulness may foster a subjective sense of time expansion, the present findings do not support a direct relationship in a naturalistic workplace context. This disconnect suggests that perceived time sufficiency may be shaped more by external demands and cognitive evaluations of time pressure than by moment-to-moment awareness alone. Consequently, mindfulness and time affluence appear to represent parallel, rather than convergent, pathways to eudaimonia.

**Implications for Protocol Development and Implementation:** Taken together, these findings suggest that an effective mindfulness-based intervention targeting eudaimonia should not assume that enhancing mindfulness alone will automatically improve time affluence. Instead, intervention protocols may need to explicitly incorporate components that address time perception, time use, and cognitive appraisal of temporal resources alongside mindfulness training. For instance, integrating mindfulness practices with structured time-reflection exercises, prioritisation strategies, and awareness of time-related cognitive distortions may help bridge the gap between awareness and perceived time sufficiency. Such a dual-focused intervention design could more effectively leverage the strong link between time affluence and eudaimonia while utilising mindfulness as a mechanism to enhance intentional engagement, thereby optimising both constructs as complementary pathways to flourishing.

**Managerial and policy-level implications :** At a broader level, the current study findings advocate for a dual-pathway policy approach to workplace well-being, one that simultaneously targets internal capacities (e.g., mindfulness) and external conditions (e.g., time affluence). Embedding such an approach within organisational policies can contribute to fostering eudaimonic well-being, which is closely linked to long-term employee engagement, resilience, and performance. Policymakers and organisational leaders should therefore prioritise integrated, evidence-informed frameworks that recognise time as a critical resource for human flourishing at work.

**Limitations and directions for future research:** The present study should be interpreted in light of certain limitations. First, the sample was drawn from employees in the Indian private sector using a non-probability approach, which may limit the generalisability of the findings to other sectors, cultural contexts, or occupational groups. Second, the cross-sectional and correlational design restricts the ability to infer directionality or causality among mindfulness, time affluence, and eudaimonia. Although meaningful associations were identified, the temporal ordering and underlying mechanisms linking these constructs remain unclear. Additionally, reliance on self-report measures may introduce common method bias and subjective interpretation. Future research should adopt longitudinal and experimental designs to better understand the directional and causal relationships among these variables. In particular, studies that simultaneously examine time affluence and eudaimonia in relation to mindfulness can provide deeper insights into whether time affluence acts as a mediator, moderator, or independent pathway in shaping eudaimonic outcomes. Intervention-based research targeting both time affluence and mindfulness is also warranted to evaluate their combined and relative effectiveness in enhancing eudaimonic well-being. Expanding the scope to diverse organisational settings and cultural contexts would further strengthen the robustness and applicability of these findings.

## Conclusion

The present study addresses a notable gap in the literature by simultaneously examining the associations among mindfulness, time affluence, and eudaimonic well-being within a workplace context. While prior research has largely explored these constructs in isolation or in limited combinations, the current findings provide an integrated perspective on their interrelationships. In doing so, the study highlights the differential strength of these associations, particularly the prominent role of time affluence in relation to eudaimonia, thereby contributing to a more nuanced understanding of the factors underpinning meaningful well-being at work. Building on these insights, the findings underscore the importance of designing tailored mindfulness-based interventions that explicitly and independently target both mindfulness and time affluence. The absence of a significant relationship between mindfulness and time affluence suggests that improvements in one domain may not automatically translate into gains in the other. Therefore, intervention frameworks should avoid assuming that generic mindfulness practices will inherently yield broader outcomes such as enhanced eudaimonia or perceived time sufficiency. Instead, a more deliberate and structured approach that addresses each construct through distinct yet complementary components is likely to be more effective in fostering holistic and sustainable well-being among employees.

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