ROLE OF GHRMPS AND RELIGIOSITY IN DETERMINING THE EQUILIBRIUM BETWEEN ENVIRONMENTAL-SUSTAINABILITY AND SUBJECTIVE WELLBEING THROUGH PRO-ENVIRONMENTAL BEHAVIORS: A CROSS-DOMAIN MODEL FOR PAKISTANI CORPORATE SECTOR

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ABSTRACT

Guided by the AMO theory, VBN theory, and warm-glow-giving theory, the theoretical glue that joint the proposed model together this study investigates how employing Green HRM practices and Eco-Islamic Phenomenon (i.e. religiosity) corporate sector can achieve an equilibrium between Environmental-sustainability (ES) and Subjective Wellbeing (SWB), through the centrality of pro-environmental behaviors (PEBs). An in-depth review of strategically selected qualitative/empirical/conceptual articles from the Scopus and Web of Science databases on the multi-disciplined subjects (i.e., GHRMPs, Religiosity, PEBs, ES, and SWB) published from 1978 to 2022 has been executed. A review of the literature derived 12 hypotheses combining cross-domain consolidated model for the corporate-sector of Pakistan, comprehending 'how' equilibrium between SWB and ES could be actualized. Distinctive from previous studies, the proposed model brings a new horizon to explore the untried associations of cross domains PEBs (i.e., workplace, public & private sphere) with GHRMPs, Religiosity, ES, and SWB to provide a comprehensive understanding of the underlying behavioral process bridging GHRMPs and Religiosity with ES and LS, respectively. This study offers contextual support to the literature where studies connecting sustainability and subjective well-being (SWB) are lacking especially in developing countries context.

Keywords: Green Human Resource Management; Religiosity; Pro-environmental Behaviors; Environmental-Sustainability; Subjective-Wellbeing

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1. Introduction

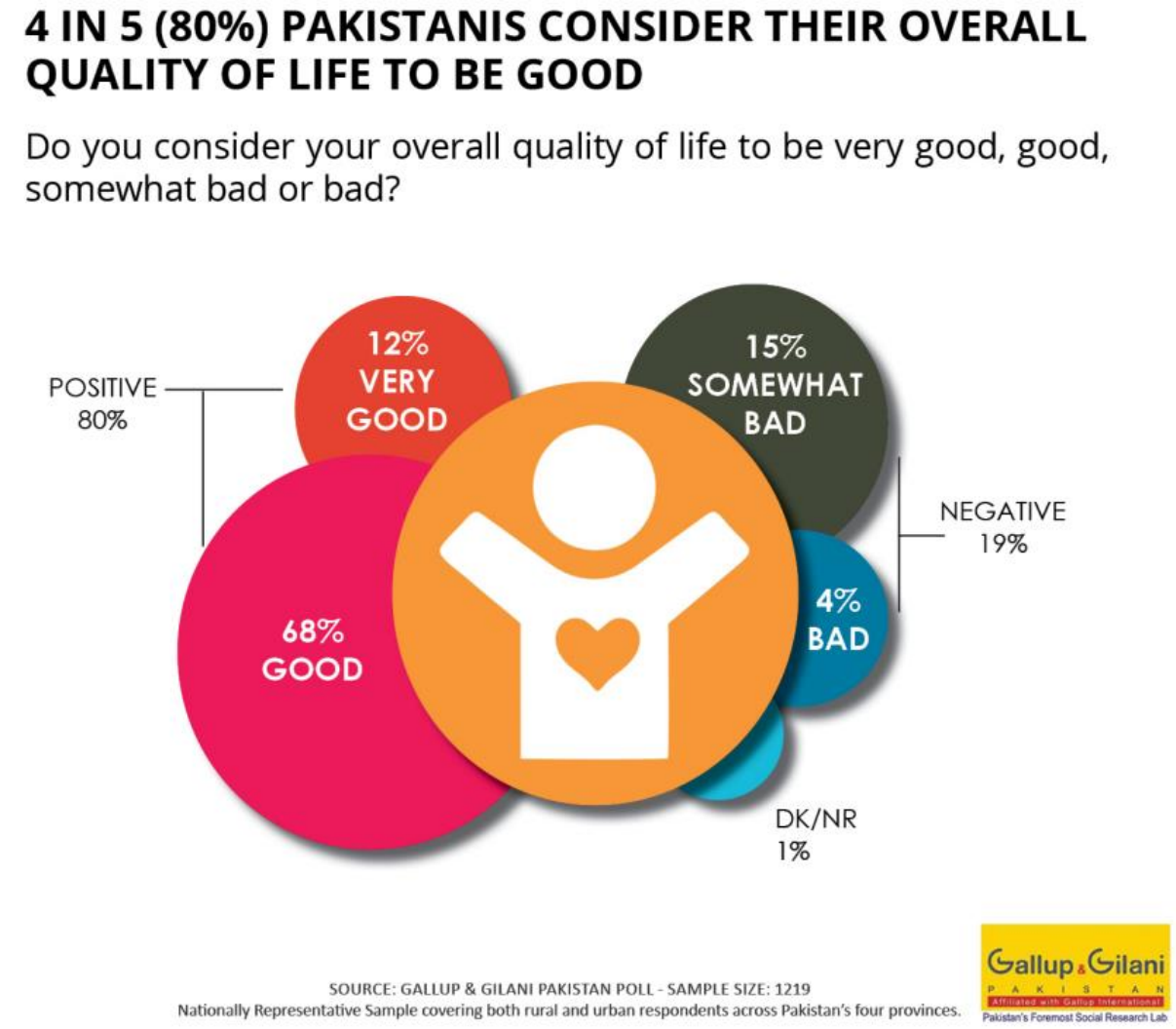
In today's world, the entire globe faces unprecedented environmental challenges (Rajabpour et al., 2022). Problems of the environmental crisis are being addressed by government,

organizations, and researchers alike; GHRM is targeted at transforming firms into eco-friendly which is a field that is gaining a growing research focus (Sharma et al., 2022). Around the world, business designs have been developed, concerning organizations simply business expansion and achieving an advantage in the market isn't adequate, keeping an eye on the natural imprints of business practices is moreover crucial (Channa et al., 2021). The subsequent natural destruction and environmental change have placed impulses on corporate players to embrace sustainable practices (Khatter et al., 2019). To shield stakeholders' interests, the UN's SDGs planned to safeguard the planet and assure sustainability for everybody by 2030, introduced in 2015. The program for sustainable-development 2030, bargains an aggregate outline for success and harmony for individuals and the planet, for present and future generations (United Nations, 2018). "The 2030 Agenda also calls for a deeper participation and engagement of the private sector and partnerships to support governments to harness all the tools necessary to implement and deliver the required changes" (Kostoska & Kocarev, 2019). "Sustainable development is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (Hinrichsen, 1987). "The sustainable development agenda, for example, typically aims to reduce, reuse and recycle, creating more goods and services while using ever-less resources and producing less waste and pollution''(McDonough & Braungart, 2002). The environmental feature is fundamental to the maximum of SDGs, and environment–human connections are dominant for the accomplishment of SDGs (Scharlemann, 2020). Environmental-sustainability, "this type of sustainability creates a safe and nice environment and seeks to reduce environmental impacts and to restore environmental damage" (Tooranloo et al., 2017). Subjective well-being (SWB) is a wide category of phenomena that constitutes emotional responses or affective state (i.e., pleasant-affect & unpleasant affect), domain satisfactions, and life-satisfaction (Diener et al., 1999); or "a person's cognitive and affective evaluations of his or her life" (Diener et al., 2002). Life satisfaction is cognitive-judgmental component of subjective well-being; it's a global evaluation of one's quality of life as per one's selective criteria (Shin & Johnspn, 1978). In terms of subjective well-being (SWB) 80% of Pakistanis rated their 'quality of life' (QOL) to be good (Gallup & Gilani Pakistan, 2020); whereas, last year 71% of Pakistanis claimed to be satisfied with overall QOL and ranked 4th highest on mood-index (24.05) on the global average (Gallup Pakistan, 2019) (executed in figure 1). From 2017 to 2019 Pakistan was

ranked 66th position (with a 5.693 score) in terms of happiness across the ranking of 153 countries (Neve & Sachs, 2020).

Figure 1

Subjective Well-being Survey



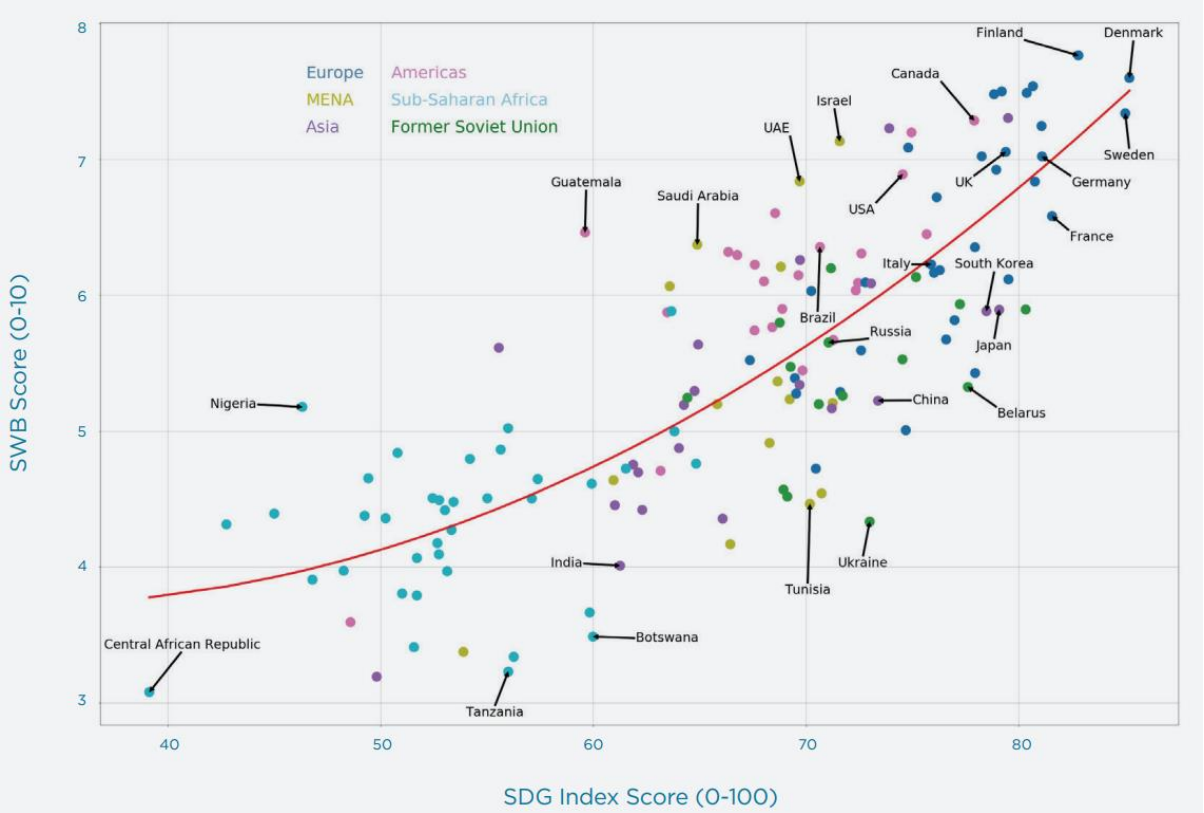
In recent years, policymakers have taken steps towards acknowledging the importance of mental states when appraising citizens' well-being on the one side and the urgent challenge of shifting towards a more ecological society on the other (Krekel & Prati, 2022). Sustainability and subjective-wellbeing (SWB) are strongly interrelated domains (Lengyel et al., 2019). Zhao and Sun (2020) found that SWB is enhanced when there is public satisfaction with environmental-performance. Yuan et al. (2018) found that air-pollution is negatively and green-coverage is positively correlated with life-satisfaction (SWB). Moving from a global scenario to an organizational context, criticism coming from diverse stakeholders puts

organizations under huge pressure to incorporate sustainability initiatives to minimalize the environmental impressions of their businesses (Saeed & Kersten, 2020). Policymakers and business leaders are putting more emphasis on well-being, because people's well-being drive economic prosperity, so effects can be the opposite if well-being is overlooked, therefore for all organizations boosting SWB is pertinent for attaining sustainability development (Weerakkody et al., 2020). Kozusznik et al. (2019) established that organizations can deploy energy-efficient solutions that minimize CO2 emissions and energy expenditures, to reduce their ecological footprints, without reducing their staff's subjective well-being. The organization can be more sustainable when the well-being of employees is better-taken care of (Singh et al, 2018). Various environmental-sustainability practices e.g., energy-efficiency, water-conservation, waste-management, green technologies, recycle/reuse, eco-friendly packaging, etc., have been studied by authors (Yacob et al., 2018; Jang, 2020; Sendawula et al., 2020) in the organizational context. Likewise, employee well-being is a broad concept in subjective well-being literature, which describes "the overall quality of how an employee experiences and functions at work" (Guest, 2017). In organizational research, studies of employee subjective well-being are well documented (Pradhan & Hati, 2019) due to their strategic relevance to organizations.

Neve and Sachs (2020) explored the empirical link between subjective well-being and sustainability by correlating global statistics (i.e., SDG- Index and Gallup World Poll) and found the countries with a higher sustainable-development goal (SDG) Index score tend to do better in terms of subjective well-being, this shows the importance of a holistic approach to economic development when trying to improve citizens' well-being (as executed in Figure 2). However, Pakistan is among those outlier counters that deviate from SDG-Index & subjective well-being trend-line, Pakistan is significantly above the 'line of best fit' due to its higher subjective well-being rate relative to its SDG-index scores, these deviations from trend-line are questionable; moreover, the results indicated that multiple aspects driving subjective well-being, are remained uncaptured by SDGs (Neve & Sachs, 2020). Neve and Sachs (2020) argued that actions needed to achieve sustainability may challenge people into changing behavior and potentially reducing their subjective well-being.

Figure 2

SWB & SDG Trend-Line



So far studies have established that GHRMPs have determined organizational pro-environmental behaviors (Ansari et al., 2020; Dumont et al., 2016; Fawehinmi et al., 2020; Kim et al., 2019; Pellegrini et al., 2018; Saeed et al., 2018); pro-environmental behaviors have determined environmental-sustainability (Daily et al., 2008; Dzhengiz & Niesten, 2019; Iqbal et al., 2018; Iqbal, 2018; Kim et al., 2019) and subjective well-being (Brown & Kasser, 2005; Corral-Verdugo et al., 2011; Jacob et al., 2008; Schmitt et al., 2018; Venhoeven et at., 2013). However, taking into account the complexity of the problem at hand, multiple knowledge gaps emerge in extant literature. These gaps are outlined as:

1. There is a noticeable scarcity of studies guiding a holistic approach through which organizations can achieve both (1) environmental-sustainability and (2) subjective well-being; which organizational practices or factors could be helpful to attain this equilibrium or win and win situation are yet to be explored.
2. There is a lack of publications intended at examining the role of GHRM application toward employees' green attitude/behavior/activities outside of the organization, (e.g., supermarket, home) (Pham et al., 2019).
3. Studies have limited the GHRMPs to the predictability of pro-environmental behaviors to the organizational context only (Pham, et al., 2019), whereas pro-environmental behaviors could be studied by location/place/sphere in which they

are performed, for instance, personal (e.g., home), community (e.g., office), and public (e.g., outside) (Kurisu, 2015). Likewise, the role of Religiosity has only been limited to predicting pro-environmental behaviors that are either private or public only. So a variety of pro-environmental behaviors that could have contributed to attaining a balance between environmental-sustainability and subjective well-being have been unexamined.

4. Although, Schmitt et al. (2018) critiqued prior studies due to their ambiguity that whether specific categories of PEBs determine subjective well-being (SWB), or whether particular kinds of behaviors hold stronger relations than others; the gap still persists, as the role of organizational PEBs in determining SWB has been ignored in the literature.
5. Despite the growing interest in studying GHRMPs, few studies have examined their impact on positive employees' attitudes and behavior in reducing firms' environmental footprint and enhancing business sustainability (Ansari et al., 2020).
6. Conventional HRM practices had determined employee subjective well-being (He et al., 2019; Khoreva & Wechsler, 2017), but there is a scarcity of studies showing either the direct or indirect role of GHRMPs in determining subjective well-being (SWB). The role of GHRMPs in determining non-green attitudes and behaviors has been a neglected research area (Hameed et al, 2020).
7. The direct role of religiosity in determining SWB is well recognized, however, the mid-process via religiosity Influences Life-Satisfaction (SWB) is either ambiguous (Lim & Putnam, 2010) or unexplored in terms of behavioral process (Park et al., 2011).
8. Studies explaining the underlying mechanism through which multiple PEBs influence environmental-sustainability are missing (Iqbal et al. 2018). Moreover, Kim et al. (2019) highlighted the need to study more organizational variables to make employees understand the long-term organizational objectives to attain sustainability/environmental-management.
9. Limiting the scope of study to the corporate-sector of Pakistan, there is no empirical evidence that either this sector deviates from the global SDG-Index & subjective well-being trend-line or not as a result of its sustainable performance and subjective well-being reported.

Studies linking 'GHRMPs' with both workplace and non-organizational PEBs are essential. As Pham et al. (2019) argued that GHRPMs e.g., environmental/ecological training enrich employees' environmental knowledge, awareness, and skill, and motivate their attitude/behaviors, which stimulates their consciousness for green acts not only inside but outside of the organizational context (e.g., eco-purchasing in markets or waste control at home); moreover, these green capacities are embedded/implanted in the employees (i.e., human capital), not in the organizations. To fulfilling knowledge gaps, this study establishes the diverse functionality of GHRMPs in shaping PEBs from the workplace to public and private spheres, as directed by authors Pham et al. (2019). In addition to workplace PEBs, studying the role of outside PEBs (e.g., public & private-sphere) in determining organizational outcomes e.g., environmental- sustainability, as recommended by Pham et al. (2019), would establish the extended importance of GHRMPs. Ren et al. (2017) argued that outcomes predicted by GHRMPs are needed to be understood at multiple levels e.g., employee and organization. Renwick et al. (2013) concluded that GHRMPs are known for their potential in improving workplace employee well-being and organizational outcomes; in this stream role of GHRMPs in determining employee well-being (i.e., life satisfaction) can further explain the extended role of green HRM. Dumont et al. (2016) argued that the role of GHRMPs may exceed beyond green behaviors, as literature has merely conceptualized the predictability of GHRM to green outcomes at an employee or organizational level, the role of GHRMPs in shaping non-green attitudes and behaviors has been a neglected research area (Hameed et al, 2020). So, studying the role of GHRMPs in predicting subjective well-being (SWB) would produce valuable insights into organizations.

Karimi et al. (2022) argued that to promote environmentally friendly behavior, religious aspects should be taken into account and individuals should be encouraged to operation in a more environmentally friendly manner through religious prisms. In addition to GHRMPs, the role of 'religiosity' is equally essential in studying organizational PEBs, due to the contextual complexities. The highly recognized GHRMPs and PEBs link (Dumont et al., 2016) was found to be insignificant when studied in the Pakistani context; Tahir et al. (2020) suggested the role of religious ethics could be incorporated in research, as the workforce constitutes diverse backgrounds, it may act as a psychological factor predicting green work behaviors in Pakistani context. In the same direction, Obeidat et al. (2018) studied the role of GHRMPs in determining environmental-performance and suggested that exploring 'how eco-Islam phenomena can play its role in complementing existing environmental policies and

regulation' can be a future direction in the Islamic context. Religion has gained less consideration in ecological and environmental economics (Zemo & Nigus, 2020), and further research on the integration of religion into existing environmental policies and programs has been directed toward better environmental outcomes. Aboul-Enein (2017) has argued that there is notable growth of interest in proposing culturally congruent approaches to environment-related priorities facing predominantly Muslim countries and communities. Future research is needed to examine the autonomous and intrinsic motivation stimulating pro-environmental behaviors to strengthen its link with life-satisfaction (Venhoeven et al., 2013). Yuriev and Sierra-Barón (2020) indicated that contextual and cultural specificities have a remarkable influence on engagement in pro-environmental workplace behaviors. Paço and Laurett (2019) emphasized that future research topics might seek to identify the main barriers to sustainable behavior; pro-environmental behaviors are at the forefront of the challenges to sustainable-development, but the adoption of environmental behaviors is driven by attitudes and motivations which are needed to be understood. Future research could be investigated by examining what makes PEBs meaningful, and whether this meaning enhancement, in turn, makes it more likely that the relevant PEBs enhance SWB (Zawadzki et al., 2020). Hence, these grounds necessitate studying models conspiring GHRMPs along with religiosity.

In nutshell, factors affecting sustainability and subjective well-being should be studied to predict improvement in the equilibrium between sustainability and subjective well-being scores. Adding Religiosity to the model hypothesizing the link of GHRM with pro-environmental behaviors could be tested in the Pakistani/Islamic context (Tahir et al., 2020; Obeidat et al., 2018). The role of GHRMPs and Religiosity in determining PEBs is needed to be studied across professional, public and private spheres as Pham et al (2019) highlighted and Kurisu (2015) segregated. PEBs should not only be studied as a bridging mechanism between GHRMPs and environmental-sustainability as Yong et al. (2019) and Roscoe et al. (2018) suggested, but also as a mediator between Religiosity and life-satisfaction as Ngamaba and Soni (2017) suggested. Treating sustainability and subjective well-being as one interconnected system can produce invaluable insights (Lengyel et al., 2019). As Neve and Sachs (2020) directed an urgent need to combine sustainability (SDGs) and subjective well-being research and policy agendas to generate solutions that work for both people and the planet and help accelerate sustainable development. Moving business models towards

more sustainability needs the understanding of multiple aspects that critically support the attainment of sustainability (Giacomo & Bleischwitz, 2020).

The theoretical contributions of this study are also noticeable. Primarily, the proposed model of this study incorporates a consolidated approach to attaining a balance between environmental-performance and subjective well-being in the organizations' settings, and hence this study makes a novel attempt at the extant literature where studies connecting sustainability and subjective well-being (SWB) are absent. Treating sustainability and subjective well-being as one interconnected system can produce invaluable insights (Lengyel et al., 2019). Compliantly, this study provides a comprehensive understanding of the underlying mechanism (i.e., behavioral process) through which GHRMPs and religiosity determine environmental-performance and subjective-wellbeing, in an attempt to fulfill the research gaps listed above. Secondarily, this study attempts to fulfill the ‘originality’ and ‘utility’ aspects of ‘theoretical-contribution’ (Corley & Gioia, 2011), as a first attempt, this study explores the following relations: (1) the role of GHRMPs in determining public and private sphere PEBs, (2) role of religiosity in determining in-role and extra-role PEBs, (3) role of public and private sphere PEBs in determining environmental-performance, (4) role of in-role and extra-role PEBs in determining subjective-wellbeing, and (5) the mediation of PEBs in linking religiosity and subjective-wellbeing; and hence strives to study test a cross-domain model of variables. Thirdly, a unique mix of theoretical underpinnings is employed to propose the models' linkages. Moreover, this proposal offers contextual support to the literature, where studies connecting sustainability and subjective-wellbeing in developing countries, like Pakistan, are absent.

Following the 'Model' approach to conceptual study (Jaakkola, 2020), the rest of this paper is organized as follows. The content of the review is described in the methodology. In the review, the linkages among GHRMPs, religiosity, PEBs, ES, and SWB are discovered, propositions are derived, and a consolidated model is presented. This is done under the guidance of the AMO theory (Appelbaum et al., 2000), VBN theory (Schwartz, 1977), and warm-glow-giving theory (Andreoni, 1989; 1990). At last, the paper closes its work, frames theoretical-contributions, determines implications and proposes opportunism for forthcoming research.

2. Literature Review

2.1. Green HRM Practices and Pro-Environmental Behavior

"When a firm incorporates green practices in its policies and procedures, individual employees exhibit green behavior, automatically enabling organizational sustainability" (Sharma et al., 2022). GHRMPs refer to the "systemic, planned alignment of typical human resource management practices with the organization's environmental goals" (Jabbour, 2013), or "use of HRM policies, philosophies and practices to promote the sustainable use of business resources and thwart any untoward harm arising from environmental concerns in organizations" (Zoogah, 2011). GHRMPs are "defined as the incorporation of green management elements into job design, staffing, training and development, motivation, and maintenance functions of human resource management (HRM) to improve employee pro-environmental behavior, meet employee expectations, and achieve organizational objectives" (Shah, 2019). PEBs are referred to "behavior that intentionally pursues reduction of the negative impact of people's actions on the natural world" (Stern, 2000) or "as a helping behavior directed towards the environment, which is a public good" (Griskevicius et al., 2010). PEBs include in-role and extra-role green behaviors. In-role (prescribed) behaviors are "the extent to which employees complete their required work tasks in environmentally friendly ways" i.e., conserving energy, water and other resource (e.g., double sided printing); whereas extra-role (proactive) behaviors are "the extent to which employees take initiative to engage in environmentally friendly behaviors that move beyond the realm of their required work tasks", or refers to "self-starting approach to one's work, which is not formally required; such actions include making constructive suggestions and changes" (Bissing-Olson et al., 2013). Public and private sphere environmental behaviors are two derivatives of environmentally- significant behaviors (Stern, 2000); the former is about behaviors that indirectly affect the environment at large are public, i.e., acceptance or support toward public policies that may alter the way organizations and people behave at once and environmental-citizenship; whereas latter is about behaviors that directly affect the environment at a small level, i.e., purchase, consumption, and disposal of personal and domestic products and services that hold environmental influence. Studies have empirically established that GHRMPs have determined organizational PEBs (Ansari et al., 2020; Dumont et al., 2016; Fawehinmi et al., 2020; Kim et al., 2019; Pellegrini et al., 2018; Saeed et al., 2018). The AMO theory proclaims that GHRMPs provide the employee's ability, motivation, and opportunity to perform PEBs (Fawehinmi et al., 2020). Therefore, using AMO theory as the theoretical lens and in the light of empirical evidences from literature this study relates GHRMPs with employee PEBs and advocates the following hypotheses:

H1: GHRMPs determine in-role and extra-role PEBs
H2: GHRMPs determine public and private-sphere PEBs

2.2. Religiosity and PEBs

Islamic Prophetic guidance on responsibilities and rights greatly influences and clarifies Muslim attitudes and behavior towards nature and the environment (Nawaz, 2022). Religiosity refers to the "degree to which beliefs in specific religious values and ideals are held and practiced by an individual" (Delener, 1990). "Religiosity refers to the faith that a person has in God and the extent to which they are pursuing a path considered set by God" (Singhapakdi et al., 2013). In Islamic countries, people's attitudes, beliefs, and behaviors are regulated by religion; in Islam, three sources provide precise direction of lining for environmental guidelines i.e., (1) The holy Quran, (2) the tradition of the holy Prophet Muhammad (SAW), and (3) consensus of scholars on issues derived from (1) and (2) (Emari et al., 2016). The Holy Quran which is recognized as the authoritative direction on both behavioral and spiritual guidance for Muslims could function as a persuasive resource and educational medium for culturally corresponding interventions in improving and sustaining environmental-health for diverse communities worldwide, particularly in Muslim communities; 88 verses from 42 chapters in the Holy Quran emphasize on environmental aspects, e.g., water-conservation, biodiversity, environmental-justice, sustainable-landscaping, environmental stewardship, human-environment impact, balanced-ecosystem, sanitation, overconsumption, and climate change; the Holy Quran highpoints a synergistic and holistic approach to environmental interdependence and pro-environmental behaviors (Aboul-Enein, 2017). "Islamic based environmental ethics is that all the resources upon in which life depends have been created by God as a trust in our hands. Man, the vicegerent (Khalifa) of God on earth, is only a manager of resources not a proprietor, a beneficiary and not a disposer", Islamic environmental ethics provides this world principle to deal with environmental crises, Islamic education embraces environmental-consciousness enabling people to adopt eco-friendly relations with nature and environment (Gada, 2014). In intrinsic-religiosity one life is based on religious-beliefs, meaning in life is pursued from religion, characterized by commitment and personal conviction to religion; in contrast, in extrinsic-religiosity self-centered goals are pursued and religion is used to gain social support and standing (Gorsuch & McPherson, 1989).

Religion contributes a persuasive role in inculcating new patterns of behavior toward the environment (Aung, 2016). Religiosity and pro-environmental behaviors have shown an association together (Rice, 2006); although religion was found to be significantly associated with public-sphere behavior but remained insignificant with private-sphere behavior. Yang and Huang (2018) revealed contradictory findings that religious beliefs positively impacted public environmental-behaviors but negatively affected private environmental-behaviors. Eom et al. (2020) found that religiosity interplayed the degree to which pro-environmental actions are affected by environmental- beliefs, i.e., the more religiosity, greater the role of beliefs in predicting pro-environmental behaviors. In a recent publication, Zemo and Nigus (2020) recognized that religion stimulates pro-environmental behaviors; religiosity indicators (church- attendance, membership, God, and religiosity) significantly determined pro-environmental intention, i.e., willingness for environmental protection that is either by monetary contribution or acceptance of tax increase, but also pro-environmental behaviors, i.e., environmental demotion and demonstration. Fang et al. (2020) found that religiosity is deterministic to behaviors that are environmentally protective. Likewise, within religious contexts, Ives et al. (2022) found the potential of environmental interventions to structure mindsets, integrate environmental concerns, trigger latent beliefs, and initiate pro-environmental behavior.

The VBN (Value-Belief-Norm) theory of environmentalism embraces that pro-environmental-actions are attributed to personal moral-norms activated in people believing that environmental-conditions are detrimental to other people, species, or biosphere, and their actions prevent those consequences (Schwartz, 1977). Religiosity or the Islamic viewpoint of environmentalism is based upon the belief that Allah is the only creator and sustainer of the whole universe, the entire universe is created with ‘hikmah’ (perfect wisdom) and ‘meezan’ (perfect balance) in the natural eco-system, thus Islamic philosophy of environmentalism and eco-system is a fundamental ingredient of belief(faith) in Islam(Aung, 2016); Islamic beliefs direct that a man is not only a beneficiary and consumer but also the trustee and guardian of the environment simultaneously (Gada, 2014); religion has a strong impact on people to adopt new patterns of environmental-behavior (Aung, 2016). Therefore, using VBN theory as the theoretical lens and in the light of empirical pieces of evidence in literature this study relates intrinsic and extrinsic religiosity with employee pro-environmental behaviors to validate the hypothesized model (Figure 3) and suggests the following hypotheses:

H3: Intrinsic and extrinsic-religiosity determine in-role and extra-role PEBs

H4: Intrinsic and extrinsic-religiosity determine public and private sphere PEBs

2.3. Pro-environmental behaviors and Environmental-sustainability

Pro-Environmental behavior is essential for individuals and societies to live sustainably (Kim & Lee, 2022). Displaying green behavior contributes to keeping the environment at the organizations green (Sharma et al., 2022). Environmental-sustainability "creates a safe and nice environment and seeks to reduce environmental impacts and to restore environmental damage" (Tooranloo et al., 2017). "Environmental-sustainability practices are the adoption of actions and methods that have a net positive impact on the natural environment" (Alhaddi, 2015). Literature empirically validates that pro-environmental behaviors have determined environmental-sustainability (Daily et al., 2008; Dzhengiz & Niesten, 2019; Iqbal et al., 2018; Iqbal, 2018; Kim et al., 2019). The AMO theory asserts that GHRMPs provide the employee's ability, motivation, and opportunity to perform PEBs, PEBs contribute to the attainment of the organization's strategic goals i.e., green organizational performance (Fawehinmi et al., 2020). PEBs either adopted on a discretionary or imposed basis whether executed inside or outside the organizational context will attain environmental-sustainability, thus following hypotheses are proposed:

H5: In-role and extra-role PEBs determine environmental-sustainability
H6: Public and private sphere PEBs determine environmental-sustainability
H7: In-role and extra-role PEBs mediate the link between GHRMPs and environmental-sustainability
H8: In-role and extra-role PEBs mediate the link of intrinsic and extrinsic religiosity with subjective well-being

2.4. Pro-Environmental Behaviors & Subjective Well-being

Individuals' PEBs are linked with their subjective well-being because PEBs influence peoples' everyday lives and more engagement in PEBs reinforce higher subjective well-being (Zawadzki et al., 2020). Subjective well-being (SWB) is a wide category of phenomena that constitutes emotional responses or affective state (i.e., pleasant-affect & unpleasant affect), domain satisfactions, and life-satisfaction (Diener et al., 1999); or "a person's cognitive and affective evaluations of his or her life" (Diener et al., 2002). Life satisfaction is cognitive-judgmental component of subjective well-being, it's a global evaluation of one's quality of life as per one's selective criteria (Shin & Johnspn, 1978); the judgment of satisfaction depends upon how one compares its circumstances or state of affairs with a standard which one set for oneself i.e., not externally imposed (Diener, 1984). Life-satisfaction is primarily a cognitive assessment of the discrepancy between aspirations and achievements, and tends to

be stable; life-satisfaction is a prime indicator of overall life quality (George, 2002). Life-satisfaction is a measurable and stable component and is beyond the temporal influence of life factors; though overall satisfaction levels remain stable somewhat over time, daily life experiences may shift these satisfaction levels (Antaramian, 2020). Inquiring about life-satisfaction may initiate complex global judgment that may involve comparing life's aspects to ideal benchmarks, social comparison, goals and aspirations, past situations, and needs; life-satisfaction is about life in general, but one may make reference to a specific domain i.e., education, health, social-relations, family, housing, leisure or work; domain and life-satisfaction are considerably related, but discrepancies may arise; extending Diener's conceptualization further, affective and cognitive components of SWB are correlated, but their relative imperative is subject to cultural setting (López et al., 2020). Employee well-being is a broad concept, which describes the overall quality of how an employee experiences and functions at work (Guest, 2017). Subjective well-being (SWB) in the workplace or an organizational context has been a topic of research for authors; Le et al. (2021) studied the emotional, psychological, and social domains of SWB; Liu et al. (2020) took business (e.g., schools) as a cognitive and affective component to study SWB; He et al. (2019) and Yang et al. (2019) took work, life, and psychological, cognitive and affective components to study SWB at the workplace; Khoreva and Wechtler (2018) examined psychological (i.e., job satisfaction), physical (i.e., job strain), and social (i.e., organizational support) cognitive and affective components to study SWB in an organizational setting.

Brown and Kasser (2005) established ecological behaviors (e.g., footprint and behavior) and subjective well-being (e.g., life-satisfaction and affect) are mutually exclusive or complementary. Life-satisfaction is driven when people behave in a pro-environmental manner (Venhoeven et al., 2013). Jacob et al. (2008) found a positive association between ecologically sustainable behaviors and SWB, which lead to the conclusion that ''what's good for personal well-being is also good for the planet"; sustainable behaviors predict happiness in life (Corral-Verdugo et al., 2011). Schmitt et al. (2018) studied a diverse variety (e.g., direct-cost, publically observable, and socially connectable) of pro-environmental behaviors and found an association between pro-environmental behavior and life-satisfaction, moreover higher commitment to environmental behaviors partially inhibited the perceived ecological threat, and life-satisfaction. Zawadzki et al. (2020) found a robust, and positive relation

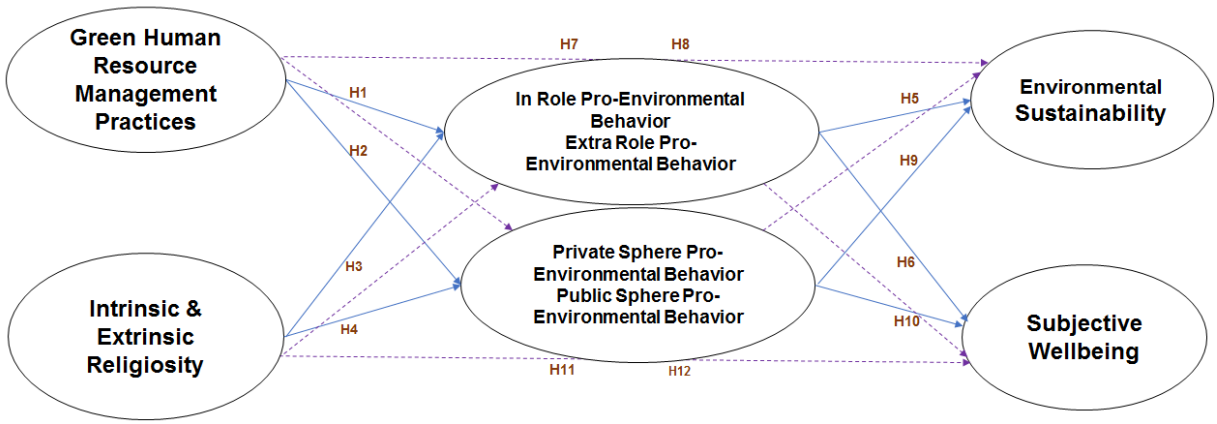
between pro-environmental behaviors and SWB; likewise, Capstick et al. (2022) observed a positive and reciprocal association between pro-environmental behaviour (PEB) and SWB.

Consistent with the Theory of Warm-Glow Giving, Videras and Owen (2006) confirmed an association between pro-environmental behavior and life-satisfaction, according to this theory 'people feel a sense of warm-glow or satisfaction by giving to others i.e., contribution to public-goods e.g., taxes, donation, charities, etc.; giving to others have two motives;(1) pure-altruism, because society demands more public-good, (2) impure-altruism, because giving increases warm-glow; giving not only increases supply of public-good but also the inner satisfaction (Andreoni, 1989; 1990). The environment is a public good that is non-rivalrous and non-excludable (Uitto, 2016). Pro-environmental behaviors executed either in the community, public, or to provide capacity for public-good i.e., environment drives life satisfaction. Menges et al. (2005) found support for impure-altruism where people opted for green electricity and benefited from both environmental quality (public- good) and warm glow. Therefore, using the Warm-Glow Giving theory as the theoretical lens and in the light of empirical evidence in the literature this study relates pro-environmental behaviors with life satisfaction to validate the hypothesized model (Figure 3) and suggests the following hypotheses:

H10: Public and private sphere PEBs determine subjective well-being
H6: In-role and extra-role PEBs determine subjective well-being
H11: Public and private sphere PEBs mediate the link of intrinsic and extrinsic religiosity with subjective well-being
H12: Public and private sphere PEBs mediate the link between GHRMPs and subjective well-being

Figure 3

The Hypothesized Model



3. Methodology

To realize the outlined objectives, an in-depth review of strategically selected articles on the subjects of GHRMPs, Religiosity, PEBs, ES, and SWB from literature sources published from 1978 to 2022 has been executed. Addressing the study sample, a considerable number of studies published in multi-disciplined journals were screened based on their content; moreover studies contexts were scrutinized against diverse sectors/industries of corporate-sector around the globe. The review approach employed by Voorde et al. (2012) and Ahmad (2015) has been applied concerning model-paper designs to conceptual articles as distinct by Jaakkola (2020).

4. Conclusion

Pakistan is among those outlier counters that deviate from SDG-Index & SWB trend-line, Pakistan is significantly above the 'line of best fit' due to its higher SWB rate relative to its SDG-index scores, these deviations from the tend-line are questionable. There is an importance for a holistic approach to economic development when trying to improve citizen well-being. Actions needed to achieve sustainability may challenge people into changing behavior and potentially reducing their SWB (Neve & Sachs, 2020). Factors affecting Sustainability and SWB must be related to predicting improvement in the equilibrium between Sustainability and SWB scores. Bringing the national issue of the global trend-line equilibrium of environmental sustainability (ES) and subjective well-being (SWB) to organizational settings, AMO theory, VBN theory, and the warm-glow-giving theory served as the theoretical foundation for the suggested model— the purpose of this study was to explore the centrality of pro-environmental behaviors (PEBs) as a bridging mechanism through which green human resource management practices (GHRMP) and religiosity establish an equilibrium between environmental-sustainability (ES) and subjective well-being, respectively, within an organizational domain. Unlike previous studies, this proposed study brings a new horizon to test the unexplored associations of cross domains PEBs (i.e., workplace, public & private sphere) with GHRMP, Religiosity, ES, and SWB to provide a comprehensive understanding of the underlying mechanism i.e., behavioral process bridging GHRMP and Religiosity with ES and SWB, respectively. Overall this study offers contextual support to the literature where studies connecting sustainability and subjective well-being (SWB) in developing countries like Pakistan are absent.

5. Implications

Highlighting the theoretical contributions, this study attempted to fulfill the 'originality' and 'utility' facets of 'theoretical-contribution' (Corley & Gioia, 2011), as the first exploration attempt, this study reconnoitered the following relations: (1) role of GHRMPs in determining public and private sphere PEBs, (2) role of religiosity in determining in-role and extra-role PEBs, (3) role of public and private sphere PEBs in determining environmental-sustainability, (4) role of in-role and extra-role PEBs in determining SWB, (5) the mediation of PEBs in linking GHRMPs and environmental-sustainability, and (6) the mediation of PEBs in linking religiosity and life-satisfaction; and hence strives to study a cross contextual/domain model of green management for corporate-sector of Pakistan. By doing so, this study provides a comprehensive understanding of the underlying mechanism i.e., the behavioral process through which GHRMPs and religiosity determine environmental-sustainability and SWB, respectively, and adds to the present literature base in an attempt to fulfill research gaps (Ansari et al., 2020; Hameed et al., 2020; Iqbal et al., 2018; Kim et al., 2019; Lim & Putnam, 2010; Park et al., 2011; Pham et al., 2019; Schmitt et al., 2018). Additionally, the combined model provides context for the literature, which is lacking in research that links sustainability with SWB in underdeveloped nations like Pakistan.

Elaborating on the practical implication, firstly, this study guides business practitioners on the mandatory incorporation of GHRMPs in business models, and enforcement of PEBs at the workplace is crucial to attaining sustainable performance and employee-wellbeing, in better response to pressures coming from stakeholders on environmental and social issues. The corporate-sector can play its role towards the attainment of the National SDGs of Pakistan only when sustainable- development is achieved at their level, through their initiatives and efforts to reduce the carbon footprints of operations by practices e.g., Green HRM, environment SOPs, etc. Secondly, this study stimulates corporate-sector in contributing its role toward the attainment of the National SDGs of Pakistan which is possible when sustainability is achieved at the organizational level. As this study guides business practitioners the mandatory incorporation of GHRMPs in business models and enforcement of PEBs in the workplace is crucial to attaining sustainable performance in better response to pressures coming from stakeholders on environmental issues. The proposed model of study can guide managers that PEBs inculcated in workfare either by GHRMPs or religion should be encouraged due to their potential impact on sustainability and subjective well-being.

The social implications of this study are also notable. Firstly, this study extends the concept that 'green capacities, developed due to GHRMPs, are embedded/implanted in the employees (i.e., human capital), not in the organizations (Pham et al., 2019), and hence endorses the role of GHRPMs in stimulating employee's consciousness for green acts not only inside but outside of organizational context (e.g., eco-purchasing in markets or waste control at home), as the attainment of sustainable development is a responsibility of all stakeholders (e.g., organizations, regulators, the general public, etc.). Secondly, This study re-endorses the role of a social-cultural system (i.e., Religion) in reshaping human behaviors in the workplace, public and private domains supporting environment/sustainable development, and reinforces that Religious scholars and institutions can play a critical role in recalling our society that our Islam is a true advocate of sustainability, as Islamic education embraces environmental-consciousness enabling people to adopt eco-friendly relations with nature and environment (Gada, 2014). Along with religiosity, the proposed model in this study predicts that GHRMPs implemented at institutional/organizational setups can bring changes in people's behaviors in the best favor of the environment in social lives (public and private sphere/domain) also.

6. Future directions

This study has focused on environmental-sustainability, but not on all dimensions (e.g., economic and social-sustainability), future studies are called to incorporate the remaining dimensions of sustainability. The proposed model in this study was guided by AMO, VBN, and warm-glow-giving theories, alternatively, sustainability theories could be incorporated in forthcoming studies, as "following a chronological order, Corporate Social Responsibility (CSR), Stakeholder Theory, Corporate Sustainability (CS) and Green Economics emerged and form the main theory landscape of sustainability and firms"(Chang et al., 2017). This study has incorporated cultural-specific aspects (e.g., the eco-Islam phenomenon), and studies are expected to inculcate another cultural aspect dominant in other geographies and nations. This study has centered on PEBs to attain a balance between SWB and ES, alternatively, other mediators could be exploded in future studies. The current unexplored potential of environmental-leader in reinforcing the links between PEBs and environmental-performance could be focused. Furthermore, the role of GHRMPs in enabling the actualization of SDGs could be explored in upcoming studies. Lastly, the model conspiring 12 hypotheses in this study could be tested empirically in the next studies.

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