CORVINUS UNIVERSITY OF BUDAPEST

WORKPLACE SPIRITUALITY AND WELL-BEING AMONG THE WORKFORCE
IN SOCIAL BUSINESSES IN SCOTLAND

DOCTORAL DISSERTATION

Supervisor: Professor Takács Sándor, PhD

Author: Natasha Gjorevska

Budapest, 2020

Natasha Gjorevska

WORKPLACE SPIRITUALITY AND WELL-BEING AMONG THE WORKFORCE
IN SOCIAL BUSINESSES IN SCOTLAND

Department of Organizational Behavior

Supervisor: Professor Takács Sándor, PhD

© Natasha Gjorevska

CORVINUS UNIVERSITY OF BUDAPEST

Doctoral School of Management and Business Administration

# WORKPLACE SPIRITUALITY AND WELL-BEING AMONG THE WORKFORCE IN SOCIAL BUSINESSES IN SCOTLAND

Doctoral dissertation

Natasha Gjorevska

Budapest, 2020

Table of contents

List of tables and figures

**List of Tables**

**List of figures**

*"Enlightened leadership is spiritual if we understand spirituality not as some kind of religious dogma or ideology but as the domain of awareness where we experience values like truth, goodness, beauty, love and compassion, and also intuition, creativity, insight and focused attention."*

Deepak Chopra

# Introduction

The relationship between businesses (and business leaders) with society and the environment is a common discourse nowadays. Organizations of today are expected to make positive social impact by providing products or services that tackle the world's pressing problems and sustainability challenges. Alternative organizational forms are receiving increased attention among organizational scholars due to their potential for balancing economic performance with achieving social goals. These alternative forms of organizing are known as the third sector, such as social enterprises, hybrid organizations, or cooperatives, and they strive to find new ways of influencing social and economic development. Consequently, business scholars are starting to introduce issues such as purpose, interconnectedness, caring, and shared interests, as part of the organizational orientation and leadership style. The efforts for rethinking leadership include a spiritual view, which in essence calls for personal transformation and self-regulation, especially in connection with well-being. Spiritual leadership has been aligned with social entrepreneurship and spiritual entrepreneurs are described as individuals who do not create businesses for mere material gain but include a people-society-environment perspective (e.g., Ungvári-Zrínyi 2014). The distinct features of this shift set the foundation for engaging in other-focused actions and embracing a purpose beyond the self (Barney et al. 2015). This kind of heightened consciousness, whereby one becomes aware that what happens to another affects oneself as well, has created a pathway towards the rise in social businesses as a mutually co-creative shared value partnership.

The increasing modern interest in spirituality has shifted from business ethics to business spirituality, with scholars calling for "a more spiritual foundation to solve the business ethics failure" (Bouckaert & Zsolnai 2012, p. 490). The emergence of the spirituality perspective in organizations is inevitably connected to the idea that there has to be something more to work, beyond a paycheck, i.e., the desire to thrive rather than survive. It is likely that the increased pressures of society, IT developments and globalization, including the pressures of population, environment and food demands altogether create an additional interest in spirituality (Korac-Kakabadse et al. 2002). McKee at al. (2008) argue that the rising interest in workplace spirituality has occurred due to organizational level

triggers (e.g., massive layoffs, deterioration of working conditions) and individual level triggers (e.g., people reassessing their work lives as a result of the organizational crisis). This approach challenges the conventional perspective on management and business which emphasizes wealth accumulation primarily for the capital owners. Thus, increasing number of scholars stress out that a "good work" is one that is of benefit to humanity (e.g., Csikszentmihalyi 2003) and that economic development should be assessed through the degree of contribution for the human good (Vogt 2005) thereby encouraging businesses to adopt ethical and spiritual perspectives which assume improving the quality of life for all beings. Hence, the expectations from successful business models today are not expressed only in terms of profitability, but in terms of producing societally desirable effects too. In other words, elevating humanity through spiritually driven business is not only possible but necessary for providing well-being outcomes.

The question of work-related well-being is inherently linked to the issue of exploring the tradeoffs between individual and organizational goals (e.g., Grant et al. 2007). Conventional economic theories' assumptions about work (e.g., Samuelson & Nordhaus 2005) is that it has a negative value or utility for employees (as opposed to leisure), due to the negative consequences of job performance requirements (e.g. energy, attention, focus, etc.) on individual well-being. Material compensation (often simplified as money) can only partially compensate for employee efforts and the main problem with money as a motivator is the temporary effect and a declining rate of return on the level of employee work effort. Therefore, researchers have started to address the importance of well-being in connection with organizational purpose (Bartlett & Ghoshal 1994) and more recently, to workplace spirituality and spiritual leadership (Korac-Kakabadse et al. 2002, McKee et al. 2008, Ungvári-Zrínyi 2014).

The concept of well-being refers to optimal psychological experience and there are two ways in approaching the concept of well-being: the hedonic and eudaimonic view (Ryan & Deci 2001). On one hand, the hedonic view of well-being focuses on pursuing happiness derived from material possessions. On the other hand, the eudaimonic view is related to expression of virtue (Ryan & Deci 2001). The concept of eudaimonia is Aristotle's central ethical concept referring to happiness, flourishing or doing well (Solomon 2004, p. 1024).

In the modern world, the pursuit of meaningful life is widely accepted as a way to achieve happiness and well-being (Peterson & Seligman 2005). In discussing the psychological approaches to happiness, Csikszentmihalyi (1999) emphasizes the importance of the cognitive and perceptual styles in achieving positive internal state with own efforts, based on the premise that happiness is a mental state.

The need for a more positive and fulfilling outlook to life is expressed in the positive psychology and positive organizational behavior scholarship. Positive organizational behavior approach draws from the principles of positive psychology and is aimed at detailing organizational processes that make life meaningful (Luthans 2002). The positive approach in organizational behavior studies emphasizes employee well-being and focuses on experiencing positive emotions, self-confidence, hope and goal-fulfilment at work, ultimately for psychological and societal well-being (Ilies et al. 2005, p. 374). The win-win focus of the positive organizational scholarship is similar to that of workplace spirituality, as both approaches are based on similar assumptions, with the common aim of positive workplace experiences and happiness (Lips-Wiersma et al. 2009).

While the interest in spirituality at work has surged over the past decade in the management and organization literature, workplace spirituality, however, hasn't been sufficiently explored in connection with alternative organizational forms and the potential impact on the well-being of multiple economic actors. Some scholars have pointed to the relevance of the pro-social orientation or helping/serving others as a motive of conduct in the workplace (e.g., Guillén et al. 2015), while social enterprises scholars have called for a closer analysis of the social businesses' actual practice with respect to the interplay between profit and social motives (e.g, Defourny & Nyssens 2017).

Therefore, this research contributes to the literature and knowledge on workplace motives in social businesses and well-being practices, with respect to the motives of individuals in such work context and the interplay between pro-self and pro-others orientations. The study accounted for various forms of social enterprise (e.g., Teasdale 2012) such as non-profit social enterprises, as well as cooperatives. Looking at the business' core activities, this research looked at the context of social businesses in relation to alternative food. This is in light of contemporary food-related pressing issues and its relevance for the well-being of

individuals, communities and the planet (e.g., Hertwich 2010, Baroni et al. 2007, Helms 2004). Following this argument, the context of this research are organizational sites that are plant-based businesses, such as vegan/vegetarian restaurants, shops, cafés, community gardens, vegetable farms, wholesalers, as well as social businesses.

This study aimed to understand whether and if so, how well-being is created and sustained among the contemporary workforce, by exploring workforce motives, experiences and practices within alternative food and social business initiatives. For this purpose, qualitative and exploratory multiple-case study research design was utilized. This is in line with the recommendations of the scholars in the field of workplace spirituality (e.g, Benefiel 2005, Lips-Wiersma 2000, Gibbons 2000, Fornaciari & Lund Dean 2001, Lund Dean et al. 2003). A case-study based research design was used in order to explore and understand how and why individuals engage in the context of social businesses.

This study analyzed the motives and well-being experiences of workers within certain context such as: a) the type of organization: social business, as conscious and multi-stakeholder oriented (people-society-environment) organization, and b) the type of industry, which is focusing on health/sustainable food initiatives. The focus was on understanding the perspectives of individuals in various roles, and the context within which their perspectives emerge. This study had two stages. In the first stage, a collective case design was used to explore a single site (an organization) and to compare and contrast the individual case narratives within the context of one organization (a shared site), which allowed for obtaining a thick holistic narrative through studying individual narratives with common characteristics (Huberman & Miles 1994). In the second stage, the study used a multiple case narrative approach (Shkedi 2005), aimed to compare narratives across different sites of social businesses with alternative food approach and collect a larger number of narratives in different settings.

This research presents insights based on the workplace experiences of the twenty-eight individuals included in this study. This study offers an optimistic perspective to work relations. The findings, however, relate to specific, purposeful exploratory study and therefore, should not be generalized across all individuals in similar organizational settings. The key findings from this research are as follows.

The participants in this research as workers involved in alternative food social businesses are *pro-socially motivated* to contribute to the community, to others, beyond themselves, through offering nourishing and environmentally sustainable food, as well as a space for social cohesion. This finding shows evidence of the presence of *spiritual motives* at work, thereby extending the knowledge in the area of workplace spirituality (Mitroff & Denton 1999, Ashfort & Pratt 2003, Sheep 2006, Sendjaya 2007, Guillén et al. 2015, Lips-Wiersma 2002).

The participants in this study expressed *spiritual leadership behaviors and practices* encompassing genuine care for organizational members and beyond, service to others, having community-oriented, pro-environmental, multi-stakeholder focus, trusting and non-directive work style (Afsar et al. 2016, Ungvári-Zrínyi 2014, Neck & Milliman 1994, Fry 2003, Benefiel 2005, Reave 2005, Neck & Houghton 2006, Lips-Wiersma 2009, Pruzan 2011, Karakas & Sarigollu 2013).

The participants in this research are focused on contributing and serving in alignment with own values and virtues resulting in psychological benefits such as *eudaimonic well-being* (Waterman, 1993; Seligman, 2002; Peterson et al. 2005, Steger et al. 2008) leading to engagement, *flow* experiences (Seligman et al. 2004, Seligman & Csikszentmihalyi 2000, Peterson, Park & Seligman 2005). Participants also emphasized that it is important to balance between self and other giving, and based on the narratives, four orientations between self and other giving are identified: inner being, actualization, compassion, and service.

Engaging in activities that provide social support for others creates a sense of membership, belonging and social connectedness, based on shared interests, mutual support, and from incorporating personal values into work. Furthermore, feeling useful and exercising agency, freedom of choice supports personal development and contributes to well-being. The main aspects that affect worker well-being are work values fit (the 'know-why') and motives such as having the feeling of doing something useful for society and others, having a sense of purpose. This finding is in line with the notion of *homo reciprocans*, described by Tencati and Zsolnai (2012, p. 346), that is, a positive notion of humans having an intrinsic "relational and collaborative" disposition.

13

The structure of the dissertation is as follows. In the first chapter, I review the literature on organizational spirituality and well-being, and address the contexts of social businesses and food as relevant to the study. Bridging spirituality and well-being at work, I have explored psychological aspects to well-being and focused on eudaimonic and flow experiences. The second chapter highlights the research methodology, including the ontological and epistemological assumptions and the research design. The third chapter presents the empirical research and findings, specifically the context, procedures, participants, and report. The fourth chapter presents the overall findings and discussion. The final part is the conclusion, which summarizes the key learnings of the study. Figure 1 depicts the structure of the dissertation.

Figure 1 Structure of the dissertation
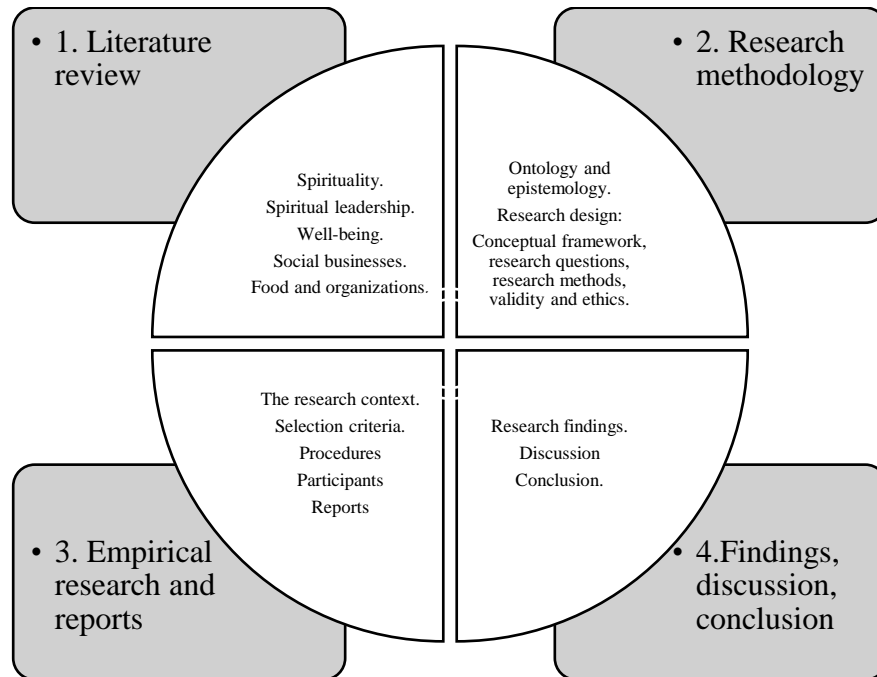
# CHAPTER 1: THEORETICAL FRAMEWORK

In this part, I provide the theoretical framework of my research. I begin by introducing the concept of workplace spirituality, following which, I explain the concepts of spiritual leadership, well-being, and connect spirituality at work with social businesses and food initiatives. I give an overview of the concept of workplace spirituality and introduce its key dimensions: meaningful work, purpose and community, and transcendental motivation. Given the multidimensionality of spirituality at work, I present my interpretation of this concept as the basis of my research and address its potential limitations. Relevant for this analysis is the aspect of leadership, therefore, I discuss the concept of spiritual leadership with regards to other moral leadership approaches and present its relevance for my analysis, including my own personal interpretation of this concept. Following which, I present my interest and focus with respect to the concept of well-being, specifically the following two aspects: eudaimonia and flow, and establish the connection with the spiritual approach. Finally, I discuss the context of social businesses and alternative food initiatives as relevant for exploring the expression of spirituality at work and achieving well-being, and present my personal approach to the selection criteria and focus in my research.

## 1.1 The concept of spirituality

Spirituality is a rich, intercultural and multilayered concept which cannot be captured in one standard definition but the common notions of spirituality could be summarized as reconnection to the inner self, a search for universal values beyond egocentric strivings, deep empathy with all living beings, and transcendence (Bouckert & Zsolnai 2012, p. 491). Depending on the tradition considered, spirituality may be understood as (Guillén et al. 2015, p. 810):

> (1) Something open to nature and cosmos,
>
> (2) Something exclusively internal, or

(3) Something open to a divine realm or the sacred.

The first understanding of spirituality is about human connectedness. In the second case spirituality is focused on oneself and is considered as a path towards understanding one's own being and path. The third understanding is about belief in a Higher Being, such as God.

Historically, spirituality has been rooted in religion, however, its current use in business is often not associated with any specific religious tradition (Korac-Kakabadse et al. 2002) and goes beyond the boundaries of institutional religions (Bouckaert & Zsolnai 2012). Thus, religiosity and spirituality are related, yet distinct phenomena. Korac-Kakabadse et al. (2002) note that some authors define spirituality loosely as energy, meaning and knowing, whilst yet others draw on Taoist, Buddhist, Hindu, Zen and Native American spiritualities, claiming that these non-Western societies are better in integrating personal life, work, leisure, prayer, religion and other aspects of one's life. Hence, in distinguishing between spirituality and religion, personal spirituality can be viewed as a broader term, which may or may not include religion, and is therefore not limited to religious affiliation (Sheep 2006).

Spirituality can mean different things to different people. For instance, Karakas (2010) suggests that one of the central notions within the realm of spirituality is the sense of interconnectedness. Mitroff and Denton (1999, p. 83) state that spirituality is the feeling of connectedness with oneself, others, and the entire universe. According to Ashmos and Duchon (2000, p. 137) the concept of spirituality includes inner life, meaningful work, and community, emphasizing that "spirituality at work is not about religion". Similarly, Mitroff (2003) highlights that work is an integral part of spirituality as it is interconnected with the people's need to search for meaning. Thus, spirituality can be understood as the need for integrating the self with the world, a source of meaningfulness and a sense of compassion.

In conclusion, spirituality and religion are two distinct constructs and spirituality at work is not about religion (Mitroff 2003, Ashmos & Duchon 2000). Therefore, researchers call for a distinction between spirituality at work and religion at work, and explain that developing one's spiritual side means offering a source of strength, both on and off the job and at the same time helping employees to develop, which consequently results in making

the workplace stronger, safer and a much saner place to do business (Korac-Kakabadse et al. 2002).

## 1.1.1 The concept of workplace spirituality

The concept of workplace spirituality, although relatively new to the field of organizational studies, has received an increased interest among management scholars and professionals in the past 10 years (McKee et al. 2008) and this interest continues to grow (Houghton et al. 2016). However, at present, there is still a lack of consensus about the meaning of workplace spirituality. Although the definitions of workplace spirituality vary, several dimensions are in common, relating to individuals characteristics, experiences and behaviors: connection, compassion, mindfulness, meaningful work, transcendence (Guillén et al. 2015), interconnectedness, sense of mission, a sense of wholeness or a holistic mindset (Mitroff & Denton 1999, Sendjaya 2007). Workplace spirituality includes expressions of one's spirituality at work with broader societal implications (Sheep 2006) and this new paradigm in management is referred to as "the spirituality movement" (Guillén et al. 2015). The "spirituality movement" focuses on understanding employees' spiritual needs and search of meaning (Karakas & Sarigollu 2013, p. 667).

Workplace spirituality is about purpose beyond one's self (Dolan & Altman 2012). Jurkiewicz and Giacalone (2004, p. 129) define workplace spirituality as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy". Pawar (2008) notes that the concept of workplace spirituality includes employee experience of self-transcendence, meaningful job, and sense of connectedness with others at work. According to Lips-Wiersma and her colleagues (2009) the central notion of workplace spirituality is bringing the physical, intellectual, emotional, and spiritual dimensions of the person to the workplace.

Ashmos and Duchon (2000, p. 137) provide a three-dimensional framework of spirituality: inner life, meaning and purpose in work, a sense of connection and community, and define

workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community."

According to Krishnakumar and Neck (2002, pp. 154-156) the perspectives to spirituality can be categorized within three positions:

(1) *The intrinsic-origin view* – spirituality as a principle that originates from within (e.g., inner consciousness), beyond the programmed beliefs and values,
(2) *The religious view*,
(3) *The existentialist view* – the search for meaningful work.

The conceptualization of Krishnakumar and Neck (2002) is similar to that of Ashmos and Duchon (2000), albeit Krishnakumar and Neck advanced a religious perspective to workplace spirituality. The intrinsic-origin view corresponds to the inner life and community dimensions, and the existentialist view is consistent with the meaningful work dimension.

Sheep (2006, p. 360) offers convergent definition of workplace spirituality, based on the following four common dimensions:

(1) Self-workplace integration (a holistic approach to workplace and self; personal desire to bring the whole being into work),
(2) Meaning in work (of the work itself, rather than the work environment),
(3) Transcendence of self (rising above self to become part of an interconnected whole),
(4) Growth / development of one's inner self at work.

In an effort to provide an inclusive framework, Houghton et al. (2016) build upon the work of Krishnakumar and Neck (2002) and provide an update and extension of their original conceptualizations. Citing various sources, Houghton and colleagues (2016) suggest that despite previous concerns about the lack of focused approach to workplace spirituality, definitions of this concept have revolved around the three dimensions originally provided by Ashmos and Duchon (2002) which can serve as a basis for a common definition. The categorization of Krishnakumar and Neck (2002) further contributed to focalization around

the key ideas of consciousness, connectedness, and meaning and purpose at work (Houghton et al. 2016).

Based on their literature review, Houghton and colleagues (2016, p. 181) note that the concept of workplace spirituality can be conceptualized at the individual level (e.g., perceptions of inner life, meaningful and purposeful work, and a sense of community and connectedness), group level (e.g., sense of community) and as an organization-level phenomenon (e.g., spiritual climate or culture as reflected in the organization's values, vision, and purpose). Houghton et al. (2016) propose that future research should address workplace spirituality across levels of analysis, including the potential differences between individual and organizational effects and outcomes.

With respect to the spiritual values relating to individuals in the workplace, McGhee & Grant (2008) develop a comprehensive classification, based on the scholarly work on workplace spirituality. Table 1 presents the spiritual values of individuals in the workplace. Some are derived from religious values, others are linked with positive psychology and spiritual manifestations or attributes, with the rest linked to spiritual leadership and employee well-being. All of these values and themes are considered vital to workplace spirituality.

As to whether or not to include the religious view in the conceptualization of workplace spirituality, scholars have opposing views. As Houghton and colleagues (2016, p. 182) note, the spirituality-focused camp excludes religion from spirituality at work by emphasizing that it might result in religious fanaticism and a basis for division which will affect organizational goals, employee morale and well-being, whereas the religion-focused camp argue that integrating the implications of various religious beliefs at work brings wisdom and knowledge, and that it is impossible for employees to leave out their religious convictions at work.

Table 1 Spiritual values of individuals in the workplace

| Author | Spiritual values | Comment |
|---|---|---|
| Jackson (1999), Kriger & Hanson (1999) | Equality, honesty, compassion, avoiding harm, respect, peace, justice, forgiveness, service, duty, trustworthiness, being a good citizen, thankfulness | Spiritual values of the world's religions |
| Synder & Lopez (2001) | Optimism, hope, humility, compassion, forgiveness, gratitude, love, altruism, empathy, toughness, meaningfulness | Values linked to positive psychology and spirituality |
| Giacalone & Jurkiewicz (2003) | Integrity, humanism, awareness, meaningfulness, responsibility, love, inner peace, truth, humility, sense of community, justice | Manifestations of spirituality, spiritual attributes |
| Fry (2003) | Forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, humility, service to others | Tied to spiritual leadership; all subordinate under a single value altruistic love |
| Jurkiewicz & Giacalone (2004) | Benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, trust | Values framework for measuring workplace spirituality |
| Fry (2005) | Honesty, forgiveness, hope, gratitude, humility, compassion, integrity | Core values reflecting ethical and spiritual well-being experienced by a spiritual employee |
| Marques (2005) | Respect, understanding, openness, honesty, giving, trust, kindness, peace and harmony, acceptance, creativity, appreciation, helpfulness | Vital themes for a spiritual workplace |
| Reave (2005) | Meaningfulness, integrity, honesty, humility, respect, fairness, caring and concern, listening, appreciating others, reflective practice | Spiritual values and practices related to leadership effectiveness |

Source: McGhee, P & Grant, P (2008): Spirituality and ethical behaviour in the workplace: Wishful thinking or authentic reality. *EJBO-Electronic Journal of Business Ethics and Organization Studies*, vol. 13, no. 2, p. 65.

Regarding why spirituality at work should be included, various scholars offer reasons based on the benefits from workplace spirituality for the organization and the individual. For instance, Krishnakumar and Neck (2002, p. 156) posit that encouraging spirituality in the workplace "can lead to benefits in the areas of creativity, honesty, and trust, personal fulfillment, and commitment, which will ultimately lead to increased organizational performance". Much of the empirical research in the years following the work of Krishnakumar and Neck (2002), provided evidence for these outcomes. According to Mitroff and Denton (2012, cited in Houghton et al. 2016, p. 178) spirituality could become a competitive advantage for companies.

Karakas (2010) introduces integrative view of how spirituality at work benefits organizations. Spirituality at work results in increased productivity and performance through enhancing employee well-being, sense of meaning and purpose, and sense of community and interconnectedness at work (Karakas 2010). Furthermore, encouraging spirituality in the workplace can increase employee morale, commitment and productivity, and reduce stress and burnout (Karakas 2010, p. 94). Employees who consider their organizations as spiritual are less fearful, more committed (Fry 2003) and more ethical (Mitroff & Denton 1999, Giacalone & Jurkiewicz 2003, Fry 2003, McGhee & Grant 2017). Furthermore, workplace spirituality has been associated with benefits such as better leadership; improved ethical behavior; increased creativity and productivity; employee effectiveness, reduced turnover and absenteeism; higher job performance (Sendjaya 2007, p. 105). Thus, a spiritually friendly workplace is about respectfulness and acceptance of diverse people's beliefs, encouraging expression and giving voice.

Considering the multidimensional nature of the concept of workplace spirituality, in what follows, I address its key dimensions and present my personal interpretation as a starting position in my research.

*1.1.1.1 Meaningful work*

The construct of meaningful work has recently received increased interest in the management and organizational behavior literature (Scroggins 2008). There have been many conceptualizations regarding meaningful work and meaningfulness. For instance, Csikszentmihalyi (1990) acknowledges that there could be different ways to define meaningfulness and he summarized the following three: (1) having a purpose or a feeling of significance in something we do, (2) one's intention, (3) a context-dependent explanation. Wrzesniewski and Dutton (2001, p. 180) define meaningful work as "understandings of the purpose of their work or what they believe is achieved in the work." Furthermore, May and colleagues (2004, p. 14) describe meaningful work as "the value of a work goal or purposes, judged to the individual's own ideals and standards." In addition, Steger et al. (2006, p. 81) define meaningfulness as "the sense made of and significance felt regarding the nature of one's being and existence." Finally, Rosso et al. (2010, p. 95)

talk about meaningful work as "work experienced as particularly significant and holding more positive meaning for individuals." In all of these definitions, the common notions are purpose and significance of one's work.

The term 'meaning of work' refers to what the work signifies, i.e. the type of meaning (which can be positive, negative or neutral) the work has for the individual (e.g., a source of paycheck, a calling, etc.), whereas meaningful work or meaningfulness implies the amount of significance attached to the work (Rosso et al. 2010). The phrase "meaning of work" is used to encompass both meaning and meaningfulness (Rosso et al. 2010). Drawing upon organizational studies, psychology, sociology, philosophy, and business ethics, Lepisto and Pratt (2017) conducted a broad literature review to explore what meaningful work is and note that meaningfulness is a broader term than meaningful work. Similarly to Rosso et al. (2010) and Lepisto and Pratt (2017), I too use the terms meaningful work and meaningfulness interchangeably.

Chalofsky (2003) differentiates between 'meaning at work,' 'meaning of work,' and 'meaning in work.' According to Chalofsky (2003, p. 73) *meaning at work* implies a relationship between the person and the organization in terms of commitment, loyalty and dedication, while *meaning of work* reflects sociological and anthropological concerns for the role of work in society, whereas *meaning in work* or meaningful work suggests an inclusive state of being. Based on their literature review, Lepisto and Pratt (2017) conclude that meaningful work can be described as a positive phenomenon. However, the authors note that while "meanings" of work may be positive, negative, or neutral, the positivity referring to "meaningful" does not necessarily imply experiencing positive emotions. In other words, fundamental to the concept of meaningful work is the notion of *eudaimonia* rather than hedonism or positive emotion. Eudaimonia is Aristotle's *telos* for virtuous action. That is, for Aristotle, "every skill and every inquiry, and similarly every action and rational choice, is thought to aim at some good" and "happiness is a certain kind of activity of the soul in accordance with complete virtue" (Aristotle 2014, p.3, p.20).

Lepisto and Pratt (2017) develop two conceptualizations of meaningful work: realization (meaningfulness via self-realization) and justification (meaningfulness via regarding work as worthy and valuable). These authors go on to note that a realization perspective to

meaningfulness asks "does my work reflect and fulfill who I am?" and a justification perspective to meaningfulness asks "why is my work worthy?" This dual understanding of the concept of meaningfulness could be paralleled with the self vs others orientation in work, i.e. self-oriented motives or others-oriented motives (e.g., see Guillén et al. 2015). Thus, it could be said that the justification perspective resonates with the transcendent motivation or the eudaimonic approach.

Having meaningful work in contemporary business should not be considered as utopian, but as an economic necessity (Bowie 1998). As to why meaningfulness matters, Michaelson et al. (2014) classify two perspectives, from an organizational studies stance: meaningfulness as a worthy end in and of itself, and meaningfulness as desirable for organizational ends; and from an ethical stance: worker's potential moral aspiration, and employer's potential moral obligation.

The effect of spirituality on career behavior and meaning-making is studied by Lips-Wiersma (2002) and spirituality is found to inspire career purposes such as 'serving others' and 'unity with others', i.e. spiritual employees approach their work in relation to higher purpose or meaning. Scholars posit that spirituality is about finding meaning and purpose (Neck & Milliman 1994) and that spirituality is the "feeling individuals have about the fundamental meaning of who they are, what they are doing, the contributions they are making" (Vaill 1991, cited in Lips-Wiersma, 2002, p. 498). Regarding the question of what constitutes meaningful work, business ethics research offers two proposals: supernaturalist theories that posit some form of spirituality (God- or soul-centered theories) and naturalist theories (Michaelson et al. 2014).

Workplace spirituality has been posited to encompass meaningfulness, while others consider meaningfulness as an outcome of spirituality. Table 2 presents the conceptual similarities between meaningfulness and workplace spirituality.

Table 2 Conceptual similarities between meaningful work and workplace spirituality

| Meaningful work | | Workplace spirituality | |
|---|---|---|---|
| *Purpose and community* | | | |
| Steger et al. (2006); Chalofsky, (2003); Chikszentmihalyi (1990); Morse and Weiss (1955); Grant (2008) Lepisto & Pratt (2017) | Purpose of one's existence; significance of work; work beyond paycheck; The general value and purpose of the job; "account-making", justification | Kakabadse et al. (2002) Ashmos & Duchon, (2000) | energy, meaning and knowing; meaningful work, purpose and a sense of community |
| Dik & Duffy (2009); Asforth & Kreiner (1999); Rosso et al. (2010) | Seeing work as calling and vocation; Task that has a social function; cultural and interpersonal sense-making | Guillén et al. (2014) | connection, compassion, mindfulness, meaningful work |
| *Self-work integration* | | | |
| Chalofsky (2003); Lips-Wiersma & Morris (2009) | Expressing oneself and opportunity to serve others; ability to show one's true self, moral development, caring relationships | Pawar (2008); Fry (2003) | meaningful job and sense of connectedness with others at work |
| Rosso et al. (2010); D'Abate, (2005); Scroggins (2008) | Job congruent with personal values and goals; community; self-fulfillment; Integrating personal interests at work; authenticity, self-efficacy, self-esteem; self-concept-job fit | Lips-Wiersma et al. (2009); (Sheep, 2006) | bringing the physical, intellectual, emotional and spiritual dimensions of the person to the workplace; Self-workplace integration; Meaning in work; Growth/development of one's inner self at work |
| *Transcendence* | | | |
| Lips-Wiersma & Morris (2009) Michaelson et al. (2014) | social contribution, working for a cause that transcends self-interest, security and dignity; opportunity to feel as part of something greater | (Sheep, 2006); Pawar (2008); Guillén et al. (2014); Mitroff & Denton, (1999); Sendjaya (2007); Neck & Milliman, (1994); Karakas (2010) | Transcendence of self; interconnectedness, sense of mission, wholeness - holistic mindset |
| Rosso et al. (2010) | purpose, belongingness, transcendence | Csikszentmihaly (1999); Parameshwar (2005) | going beyond egocentrism, ego-transcendence |
| Dik & Duffy, (2009); Ryan & Deci, (2001); Csikszentmihalyi (1999) | Expression of virtue, eudaimonia; Transcending materialism | Ungvári-Zrínyi (2014) | transcending selfishness and including people-society-environment perspective |

The concept of meaningful work is a central to workplace spirituality (Neck & Milliman 1994, Mitroff 2003), particularly with regard to a) understanding the whole person (Sheep 2006) and b) the difference between sacred and secular callings (Steger et al. 2010). The terms meaning and spirituality are used almost interchangeably (Chalofsky 2003). Scholars posit that workplace spirituality enables individuals to experience meaning at work (Karakas 2010), thus meaningful work is seen as an outcome of workplace spirituality (Ashmos & Duchon 2000). When employees perceive their work through a spiritual lens, their work provides meaningfulness and purpose for them (Rosso et al. 2010).

The literature on meaningfulness implies a certain person-job fit and regarding sources of meaningful work, the research has focused either on the individual or on the work (Michaelson et al. 2014). The worker-oriented perspective expresses a subjectivist view and posits that individual's identity (i.e., how the person views her/himself) strongly influences how that person views his or her work, whereas the task-centered perspective has a more objective focus on meaningfulness and explores the influence of job characteristics, with emphasis on top-down job design (e.g., Hackman & Oldham 1976) and more recently suggesting active role of employees for making their work more meaningful through job crafting (e.g., Wrzesniewski & Dutton 2001).

The functionalist paradigm in management studies has been focused on researching ways to 'manage meaning' based on the assumptions that leaders can and should provide employees with meaning at work through factors such as organizational culture and mission (Lips-Wiersma & Morris 2009). For instance, the common discourse is that transformational leaders can inspire followers to transcend personal self-interest for a higher collective purpose or vision (Howell & Avolio 1993, p. 891) and affect employee's perceptions of meaning in work (Yasin Ghadi et al. 2013). Moreover, some suggest that authentic leadership can help people find meaning at work (Avolio & Gardner 2005). Others posit that spiritual leaders can shape an employee's perception of meaningful work by inspiring a sense of community for contributing to others (e.g., Lepisto & Pratt's 2017 justification approach).

On the other hand, the humanistic paradigm postulates that finding meaning and fulfilling a purpose in life is innate to mankind and comes from within, thus it is a property of human

beings, not a dimension of the leadership of the institution (Lips-Wiersma & Morris 2009). Moreover, in respect to uncovering personal meaning, Lips-Wiersma and Morris (2009) argue that employees do not need to be provided with meaning, as they are not empty vessels and have their own meanings (people are meaning-seeking and meaning-making creatures). Thus, it is the task of the leader to acknowledge, respect and work with the existing meanings of individuals within the organizational context. This approach sets the foundation of real employee empowerment, as well as 'releasing' leaders from creating and carrying the 'meaning' of work in organizations (Lips-Wiersma & Morris 2009, p. 505). This latter perspective of people having innate meanings that need to be uncovered is what will drive this research. Considering that meaningful work can be part of workplace spirituality, in the following reports, I will use these two terms interchangeably. That is, for the purpose of the analysis of the research results, I will consider any meaningful work orientations as indicative of spirituality.

### 1.1.1.2 Purpose and community

Workplace spirituality includes aspects of meaningful work and community at work (Pawar 2009) and a desire to find purpose in life, and to make a difference (Chalofsky 2003). One of the central notions within the realm of spirituality is the sense of interconnectedness, i.e. the feeling of connectedness with oneself, others and the entire universe (Mitroff & Denton 1999, p. 83) and workplace spirituality is about the job as a calling and having a sense of mission at work with considerations for society (Sheep 2006), as well as a sense of community, purpose, and interconnectedness at work (Ashmos & Duchon 2000, Karakas 2010). Having a sense of community and connectedness, together with meaningful and purposeful work as common dimensions of workplace spirituality (Ashmos & Duchon 2000, Fry 2003, Neck & Milliman 1994) refer to the idea that people seek alignment between their work and a higher purpose, and strive to live in connection with others.

A study by Morse and Weiss (1955) on the meaning of work reveals that having a job is not only about earning a living, but rather serves other functions such as having a feeling of being tied to society or having a purpose in life. Knowing *why* to engage in a certain

action builds a sense of meaningfulness by justifying that action as worthy (Lepisto & Pratt 2017). Dik and Duffy (2009, p. 429) suggest that any job can be experienced as contributing to the welfare of others by viewing the job as a calling and vocation "pursued in a manner that connects work activities to one's overall sense of purpose and meaningfulness toward other-oriented or pro-social ends". Having a desire for meaning and collective purpose could be shaped by the organization, but the desire can also come from within. The individuals could shape their perceptions of the work through undergoing a personal transformation, induced from the self or from the environment, which implies an internal (subjective) and external (objective) dimension to the sources of spirituality and meaningfulness at work. Since the key aspect in spirituality is enabling all people to reach their full potential and attain a sense of growth and contribution, spirituality-based management involves enabling employees to develop their own spiritually-based vision and to contribute those thoughts, energies, and inspirations to the organization (Neck & Milliman 1994, p. 11), thereby manifest their purpose. Thus, individuals and organizations that strive to contribute to a 'greater' purpose and are community-oriented are spiritual.

### 1.1.1.3 Transcendental motivation

Scholars in the field of work motivation have begun to address the self-transcendent needs of people who work in organizations, implying that humans are motivated to sustain a symbiotic relationship within the larger society (Tongo 2016). The idea of self-transcendent motivation has been proposed by Maslow, although this has been excluded from the mainstream version of his theory (Koltko-Rivera 2006). The evolution of work motivation theories mostly surged by the need to resolve work-related problems of practicing managers during different stages of economic development. The motivation theories have thus far implied a focus on the self, encouraging manifestation of egocentric work behaviors, thereby perpetuating a narrative focused on productivity (Tongo 2016). However, today's world of business has brought about a different kind of challenges for the contemporary managers and employees, and integrating ethical issues has been brought to the fore. The view of the human nature as complex (harboring egocentric and self-transcendent motives at the same time) necessitates the search for transcendent motivation

theories that can "account for the dialectics of selfishness and altruism manifested by modern employees/managers" (Tongo 2016, p. 119).

The essence of the transcendent work motivation lies in a spiritually induced process, driven by a selfless need to improve the welfare of the society (Tongo 2016). The spiritual motivation in the workplace has a focus on improving the lives of the employees and the community (Guillén et al. 2015) as a transcendental idea of connecting to others (e.g., Ashmos & Duchon 2000, Mitroff & Denton 1999). This connects to the notion of work as a calling, broadly defined as a transcendent invite, a sense of purpose beyond the self, that has primarily other-oriented motives (Dik & Duffy 2009) and is used to help others or to advance the greater good in some fashion (Duffy & Dik 2013, p. 429). Construing work as a calling implies that the work is not done (solely) for economic or career advancement reasons but has a purpose that is greater than the individual. In this sense, Csikszentmihalyi (2003) refers to the need for making a significant contribution to the world as being central to the human experience.

The sense of transcendence ("vocational calling") is seen as the necessary foundation for workplace spirituality (Fry 2003, p. 703). Sendjaya's research (2007, p. 113) generates the term transcendental spirituality, which is defined as "behaviors that manifest an inner conviction that something or someone beyond self and the material world exists, and makes life complete and meaningful". The transcendental experience in meaningful work, whereby work affords people with the opportunity to feel as part of something greater, is enabled through practices that provide a cosmology, i.e., linking individual and organizational aims with more universal ones (Michaelson et al. 2014, p. 80). Balancing the giving to oneself and giving to others represents a deeper level of motivation than what is termed as intrinsic motives (Chalofsky 2003, p. 78).

With respect to the human motives, Guillén and colleagues (2015) go beyond the intrinsic versus extrinsic divide, and propose ethical and spiritual dimensions to the human motivation, or spiritual and transcendent motives, which include consideration of other-interests, beyond the self-interests. The basic assumption is that human beings are not driven solely by self-interest (intrinsic and extrinsic motives), but they are also driven by others-interest, i.e. humans have transcendent motives. Guillén et al. (2015, pp. 808-809)

label this as giving or transitive motivation since its purpose transcends individual interests. Even Maslow, after establishing his *hierarchy of needs* began to explore the meaning of work and wrote of people who transcend self-actualization as those who are devoted to a task, vocation, or a calling that transcends the dichotomies of work and play, and goes beyond the capabilities of the self towards virtually unlimited potential (Chalofsky 2003).

Koltko-Rivera (2006, p. 303) presents a rectified version of Maslow's hierarchy of needs based on his later writings and depicts self-transcendence as the motivational level that goes beyond self-actualization. According to Maslow, self-transcendence involves searching for a cause beyond the self, such as service to others, devotion to a cause (e.g., social justice, environmentalism, etc.), and peak experience or transpersonal experience (experiencing communion beyond the boundaries of the self) (Maslow 1969, 1979, 1982, cited in Kolkto-Rivera 2006, p. 303). As Maslow (1969, cited in Kolkto-Rivera 2006, pp. 305-306) notes:

> The "motivational state in which the person seeks something beyond personal benefit [...] expresses a need for self-transcendence" and "the fully developed (and very fortunate) human being [...] tends to be motivated by values which transcend his self [...] one can hardly class these desires as selfish [...] it is equally outside and inside: therefore, it has transcended the geographical limitations of the self."

In this sense, individuals motivated to engage in service to others benefit from the experience despite the fact that they are not engaging in it out of self-centered reasons. In other words, doing good for others is also good for the self, albeit the focus is not on the self. The mainstream model of Maslow's motivational hierarchy positions the motivational development of an individual at the level of the fulfilled self or ego, however, the later model presents the highest form of human development on a transpersonal level where the needs of the self/ego are transcended (Koltko-Rivera 2006). Table 3 presents the amended of Maslow's *hierarchy of needs*.

Table 3 Rectified version of Maslow's Hierarchy of Needs

| Motivational level | Description |
|---|---|
| Self-transcendence | Seeks to further a cause beyond the self[a] and to experience a communion beyond the boundaries of the self through peak experience.[b] |
| Self-actualization | Seeks fulfillment of personal potential |
| Esteem needs | Seeks esteem through recognition or achievement. |
| Belongingness and love needs | Seeks affiliation with a group. |
| Safety needs | Seeks security through order and law. |
| Physiological (survival) needs | Seeks to obtain the basic necessities of life. |

[a] *This may involve service to others, devotion to an ideal (e.g., truth, art) or a cause (e.g., social justice, environmentalism, the pursuit of science, a religious faith), and/or a desire to be united with what is perceived as transcendent or divine.*
[b] *This may involve mystical experiences and certain experiences with nature, aesthetic experiences, sexual experiences, and/or other transpersonal experiences, in which the person experiences a sense of identity that transcends or extends beyond the personal self.*

*Source*: Koltko-Rivera, ME 2006, 'Rediscovering the later version of Maslow's hierarchy of needs: Self-transcendence and opportunities for theory, research, and unification', *Review of general psychology*, vol. 10, no. 4, p. 303

Similarly, Benefiel (2005) explains that the spiritual journey of individuals and organizations has a first and a second half. The first half of the spiritual journey starts with "selfish" motives (the rewards for the self) and as an individual matures spiritually, he or she moves towards the second half of the journey in which ego dies (transcending the self) and self-preservation is no longer the highest motive. The second part is about learning that life is not about pursuing material gains, rather about own transformation and serving a higher purpose. The second phase is not about what we can get, but what we can give. This involves self-transformation and experiencing self-relativization to a higher purpose: to do good for the sake of doing good, not just for the rewards it would bring. On an organizational level, this includes doing what is right even when it does not seem profitable or convenient (this is illustrated in the case of Reel Precision Manufacturing, see Benefiel 2005).

*1.1.1.4 Personal interpretation and focus*

In the present thesis, I take the perspective of workplace spirituality as an ethical, compassionate and caring approach of individuals, which entails a genuine concern for others' well-being, accepting the whole person at work, and prioritizing a humanistic approach over strict economical rationalization in business decisions. Workplace spirituality is about enabling individuals to express their potential at work and do what they do best and how they do it best. A spiritual approach is mindful about the impact of one's job and entails an all-inclusive concern of 'what', 'why' and 'how' something is being done. In this research, I have used meaningful work and spirituality as indicative of one another, in order to explore spiritual experiences at work.

In choosing spiritual initiatives, McKee at al. (2008) explain that "how spirituality is understood determines what types of spirituality individuals choose to believe in and choose to make plausible." In other words, people choose initiatives that reflect the traits of their identity or are complementing their identity in order to justify the work they are doing or find meaning and happiness in life. To illustrate the spiritually driven initiatives which surge from personally held values and beliefs, in what follows I will provide several examples which according to my understanding and view are spiritual.

Many spiritually driven and socially-oriented initiatives are concerned with food, especially providing healthy food solutions. For example, the CEO of Virgin Airlines, Sir Richard Branson claims that he is a proud investor in Memphis Meats which resonates with the idea of clean eating as a way to live better because it is good for the people, the environment and the animals (Branson 2018). This kind of approach to food is essentially spiritual because it concerns with the well-being of others and is also inclusive towards non-human animals. Similarly, we see a lot of veganism inspired initiatives across the world with common motives and narratives: being good by doing good. Another example is The Dutch Weed Burger Joint, a vegan restaurant in Amsterdam whose motto is described as follows: "Welcome to the new paradigm. Where we live and let live. Because our food is grown, not born. We bring the fun back in fundamentalism by serving you guilt-free pleasures" (The Dutch Weed Burger). The restaurant has won the Purpose Award 2016 for a meaningful business with potential for future impact. Further example is the White

Dog Café founded by the social activist Judy Wicks who's committed to local food and environmental stewardship by advocating for social change and responsibility. As she explains, "the key to social change lies in our hearts – we need to feel the cruelty that underlies our economy, and that every transaction has a consequence" (Barney et al. 2015, p. 297).

Clearly, the food movement has become a social movement for a social justice for all living beings. Thus, not harming sentient beings, which includes non-human animals, is consistent with a spiritual approach to life of being compassionate towards other living souls. This includes exercising self-transcendence as it involves avoiding consuming products that derive from animals from an ethical stance and making conscious choices of eating with the planet in mind. Recent studies have suggested that a vegan diet has the potential to solve world hunger and environmental problems (e.g., Hertwich 2010) and this is a good illustration of what I understand by a spiritual purpose of individuals as organizational members who work towards making the world a better place through compassion and work-life engagement. It shows the spiritual transcendental side of people for contributing to the well-being of others and that enterprises which focus on ethical production and provision of food can certainly be regarded as spiritually driven socially-oriented initiatives.

Thus, I take the perspective of the solutions offered by organizational members to ensure societal members' health and well-being, including the health of the planet as a spiritual expression and approach to work. Therefore, I have focused on individuals in organizations providing people-society-planet friendly products and/or services, looking to provide social value.

It is worth mentioning here that while workplace spirituality is generative of positive workplace outcomes, there is a possibility that this approach can be manipulated and misused in favor of managerial control, which is the stance of Critical Workplace Spirituality (e.g., Lips-Wiersma et al. 2009). Some of the potential drawbacks that have been emphasized are: instead of contributing for enlightenment, workplace spirituality may become a tool for oppression (e.g., McKee et al. 2008, Case & Gosling 2010, Ashforth & Pratt 2003) by encouraging individuals to use inner resources to cope with adversity and

not challenging the external world. Thus, this could result in demeaning individual's well-being, for instance by co-opting employees to work longer hours (e.g., Ashforth & Pratt 2003) or by (re)engineering the thought processes of employees to justify certain actions that are purely profit driven (Giacalone & Jurkiewicz 2003). Thus, researchers warn that spirituality and transcendence at work may result in exploitative practices in which individuals could willingly endure hardship (Tongo 2016, p. 124). In contrast, spirituality can serve as a coping strategy when facing stressful and difficult situations, which are sometimes inevitable (e.g., see Wong 2013, Tejeda 2015).

Referring to workplace spirituality as self-spirituality in work context, Zaidman (2019) labels this as a radical equality approach to workplace relations, an alternative to the masculine secular organizations, thereby providing a gender-based critique to self-spirituality in organizations. Self-spirituality, according to Zaidman (2019) has the potential for developing relations based on cooperation, opposing to the secular masculine organizations, therewith causing objection and discomfort. This author criticizes masculine ways of knowing and organizing such as rationality, patriarchy, competition, arguing for accepting a more feminine mode of feelings into organizations. Zaidman (2019) suggests that 'feminine' modes of incorporating spirituality into organizations does not allow for domesticating it for masculine, rational, utilitarian purpose of control and dominance and thus, correct for the potential misuse of workplace spirituality.

Furthermore, it is worth noting that there needs to be a balance between spiritual aspirations and material issues, considering that neglecting material reality and emphasizing the organizational values without taking material reality into account leads to meaninglessness (May et al. 2004). On the other hand, an excessive focus on material outcomes results in a phenomenon of 'relative deprivation' and dissatisfaction (Csikszentmihalyi 1999, pp. 823-824). Therefore, this research aims to explore what contributes to the experience of dignified and fulfilling work. The focus is on the spiritual reality and lived experiences of individuals by taking a sensemaking approach (e.g., McKee et al. 2008) and understanding whether and how the whole human being manifests at work (Lips-Wiersma & Mills 2014). The aim is to explore whether spirituality manifests in a certain context, why and how,

consequently, this will provide insights into whether and in what ways spirituality is practiced as a generative force of positive outcomes.

Considering the distinction between a moral case for workplace spirituality, encompassing genuine concern for stakeholder interests (e.g., Jones et al. 2007), and a business case for workplace spirituality, which is about instrumental use of spirituality solely for competitive advantage (Giacalone & Jurkiewicz 2003), and with regards to the roles leaders play, this research also looks into leadership practice in relation to the moral and business practice of spirituality. Therefore, the study includes aspects on spiritual leadership.

1.1.2 The concept of spiritual leadership

Spiritual leadership has been developed as a result of the integration of spirituality in the field of organizational behavior (Nicolae et al. 2013). Thus, it is considered as a way of incorporating spirituality at the workplace (Vasconcelos 2015). For the purpose of this study, the aim is not to provide an extensive review of spiritual leadership, rather to explore its attributes that drive spiritual leaders/individuals in organizations to focus on the social good, thereby support and foster workplace spirituality and meaningful well-being outcomes. Scholars have provided various definitions of spiritual leadership.

Spiritual leadership, as defined by Fry (2003, pp. 694-695), comprises of values, attitudes, and behaviors necessary to intrinsically motivate yourself and others, which entails creating a vision wherein organizational members can experience meaning at work and in life, and have a sense that they make a difference through a sense of calling and membership. Fry (2005, p.183) has later refined the definition to include "vision and value congruence across the individual, empowered team, and organization levels". On one hand, spiritual leadership has been perceived from the perspective of how it affects others and inspires them to achieve organizational outcomes through intrinsically motivating them (seeing work as a calling, meaningfulness), while more recent research, on the other hand, explores spiritual leadership by focusing inward and looking at how leaders could engage in more ethical leadership behaviors (Fry 2003, Sweeny & Fry 2012).

Other notable approaches to spiritual leadership include a strong humanistic dimension (Moore & Casper 2006), and spiritual leadership attributes such as honesty, integrity, caring, compassion, humility, sensitivity, fortitude, temperance, love and faith (Hackett & Wang 2012, p. 880), caring, compassion, generosity, courage, service, peace and thankfulness (Crossman 2010). Nicolae et al. (2013) posit that spiritual leadership is about a moral and ethical approach of individuals in organizations, with simultaneous focus on social and business ends.

For spiritual leaders, success is about values rather than market share and profit (Kauanui et al. 2010), however, this does not mean that both are mutually exclusive. One example of that are ecologically conscious and collaborative enterprises that provide sustainable products and have a multi-stakeholder oriented structure. Therefore, success from a spiritual perspective is about a sense of accomplishment; a balance of work and family; contribution to society; and contribution to employees (Ashar & Lane-Maher 2004, cited in Kauanui et al. 2010, p. 624). According to Pruzan (2008, p. 102), spiritually based leadership includes an inner perspective on the purpose of life which is personal and yet omnipresent, and as such constitutes "a leadership paradigm that transcends national borders, religious belief systems and organizational ethos". The spiritual business behavior has an inclusive and service-oriented interpretation of success which goes beyond generating profits but focusing on employee happiness, quality products and services, and satisfactory return (Pruzan, 2008), thereby expressing ego-transcendence Parameshwar (2005).

Spiritual leadership is classified as a moral leadership approach (Dinh et al. 2014, p. 40), alongside authentic leadership, ethical leadership, and servant leadership. These ethical/moral leadership theories are concerned with altruistic behaviors, moral priorities and ethics in leadership. Servant, authentic, and spiritual leadership focus on the leader's concern for well-being of others as an important workplace relationship (Stone et al. 2004, Avolio et al. 2004, Fry 2003) and spiritual leadership is demonstrated through "ethical, compassionate and respectful treatment of others" (Reave 2005, p. 663). Brown and Trevino (2006) suggest that certain personal traits of the leader, such as integrity, honesty, caring, trustworthiness, and fairness, altogether with situational influences on employee

perception, are important dimensions of leadership effectiveness. Overall, servant, authentic, spiritual and ethical leadership offer similar paradigms for enhancing organizational performance and commitment, albeit through slightly different approaches. Table 4 summarizes the major comparable concepts of ethical/moral leadership theories.

Table 4 Comparison between the moral leadership theories

| | Performance orientation | Concern for people and relationships with others | Appreciating, valuing and empowering others | Supports employee choice of behavior (opportunity to work within personal areas of strength) | Dependent on development a high-quality relationship | Independence / Employee retains the power to determine own goals and objectives |
|---|---|---|---|---|---|---|
| *Spiritual leadership* | Tischler et al. (2002); Avolio & Gardner (2005) | Fry (2003); Brown & Trevino (2006) | Fry (2003) | Avolio & Gardner (2005) | Fry (2003) | Tischler et al. (2002); Avolio & Gardner (2005) |
| *Authentic leadership* | Avolio & Gardner (2005) | Michie & Gooty (2005); Brown & Trevino (2006) | Michie & Gooty (2005) | Avolio & Gardner (2005) | Ilies, Morgeson & Nahrgang (2005) | |
| *Servant leadership* | Stone et al. (2004) | Stone et al. (2004) | Stone et al. (2004) | Avolio & Gardner (2005); Stone et al. (2004) | | |
| *Ethical leadership* | Brown & Trevino (2006) | Brown & Trevino (2006) | | | | |

Considering the different manifestations of the moral leadership approaches, spiritual leadership displays a characteristic that distinguishes it from the rest, and that is giving space for employees to choose how to work on and achieve own goals. That is, spirituality-based leadership enables employees to shape their work in accordance to their own visions, energies and thoughts (Neck & Milliman 1994). Thus, spiritual leadership is about others, enabling others to do well and perform to their capacities, which connects to other-oriented well-being approaches and transcendence. As Vasconcelos (2015) suggests, spiritual leadership is vital for shifting organizations towards incorporating a spiritual business

approach for pursuing nobler goals for serving others better. For this reason, this leadership approach has been taken into consideration as relevant for this study on workplace spirituality.

*1.1.2.1 Personal interpretation and focus*

An example of spiritual leadership in practice is provided by Benefiel (2005) through the case of Reel Precision Manufacturing (RPM) where implementing spiritual principles not only helped the company overcome the challenges, but also increase the organizational performance. For example, when RPM faced an economic downturn, the co-founders decided to endure the challenge without laying people off but instead asked the employees whether they would accept a small cut in their salary, while they themselves took a much larger cut (Benefiel 2005). Another example of compassionate organizations that incorporate benevolent and spiritual leadership practices are "The Anatolian Tigers", a number of small and medium-sized enterprises in Turkey who practice creating common goods and long-term health in organizations by employee centered and community responsive approach (Karakas & Sarigollu 2013). These two examples illustrate the universality of spiritual values beyond specific religious traditions. The common notions in both are employee centered approach and genuine care for people, illustrating the concern for the well-being of others as a central notion of spiritual leadership. In connection to broader issues such as environmental concerns, the recent study of Afsar and colleagues (2016) offers evidence of the positive influence of spiritual leadership on employee' pro-environmental behavior.

While the interest in spirituality in business is not novel (e.g., the case of Southwest Airlines in the 1970s and 80s), it certainly is not confined to a specific culture or context. The main message of spirituality, as Zsolnai (2011, p. 46) implies, is "always the same: love and compassion, deep reverence for life and empathy with all sentient beings". Accordingly, I identify that spiritually enlightened leader is one who has developed self-reflexivity and goes beyond self-interest and cost-benefit calculations, exercising genuine

care and displaying empathy towards others while taking an all-encompassing, inclusive perspective of love and service, and taking a people-society-environment perspective.

Considering the lack of clarity and the overlap of the spiritual leadership approach with some other leadership approaches, I have included some prevailing characteristics of spiritual leadership, based on the literature, to guide this research. These main characteristics of spiritual leadership are shown in Table 5.

Table 5 Main attributes of spiritual leadership in organizations

| Spiritual leadership attributes | Sources |
|---|---|
| Care, concern for self and others, making a difference, calling, meaning, fostering trust, membership consideration and appreciation, focus on social ends alongside business ends, altruism, love, genuine concern for others, ecological awareness, compassion, forgiveness, hope, honesty, humility, integrity, patience, respect, sensitivity, wisdom, respect, responsibility, trustworthiness, service, peace, self-leadership, independence, quality service and products, ego-transcendence, community-centered approach, concern for members. | Neck & Milliman (1994), Tischler et al. (2002), Fry (2003), Fry (2005), Avolio & Gardner (2005), Reave (2005), Benefiel (2005), Parameshwar (2005), Moore & Casper (2006), Pruzan (2008), Crossman 2010, Hackett & Wang (2012), Karakas & Sarigollu (2013), Nicolae et al. (2013). |

In this study, the concept of spiritual leadership is explored in connection to workplace spirituality, with respect to organizational spirituality practices and behaviors of individuals as relevant for well-being outcomes. Therefore, spiritual leadership will be examined in terms of whether it is manifested in a specific organizational context, and whether and if so, how it supports well-being outcomes. These concepts are interrelated from the aspect of concern for others, being motivated to contribute to others and achieve well-being. In this sense, scholars have posited the link between spiritual leadership and Aristotelian virtues (e.g., Hackett & Wang 2012). Therefore, in what follows, the concept of well-being is explained and examined with a focus on a psychological or eudaimonic perspective that connects to spirituality and spiritual behaviors.

## 1.2 The concept of well-being

The concept of well-being refers to optimal psychological functioning and experience (Ryan & Deci 2001, p. 142). But what is optimal? Ryan and Deci (2001) explain that how we define well-being influences our practice and they refer to the two periods in the American community: the human potential movement in the 1960s, and the positive psychology in 2000, when a strong interest in psychological growth and health was manifested, implying that the material abundance does not secure happiness (supported by the fact that the interest in well-being was initiated by wealthy societies). Similarly, Csikszentmihalyi (1999) contemplates the relationship between the material and subjective well-being and he implies that although material rewards are needed at a certain level, it does not necessarily mean that larger quantities of material rewards are for the better.

The two distinct and, yet, overlapping perspectives on well-being are hedonism and eudaimonia, based on different views about the human nature and the purpose of the society, i.e. what constitutes a good society (Ryan & Deci 2001). Hedonism (e.g., Kahneman 1999, Kahneman et al. 1999) reflects the view that well-being consists of pleasure or happiness, and is often criticized as a passive state (Grant et al. 2007), whereas eudaimonism underlines that well-being consists of more than just happiness, but rather it is concerned with fulfilling or realizing one's true nature (daimon) and potential, and human growth (Waterman 1993, Grant et al. 2007).

Eudaimonia, according to Aristotle, is the pursuance of an end that is desired only for its own sake, which results in well-being or flourishing, hence it is not a mood or temporary state, rather "a lifetime of virtuous action" (Aristotle, trans. 2014). Thus, eudaimonia is not about emphasizing pleasure, rather about psychological satisfaction in accordance with virtue and values. Eudaimonic well-being is about manifesting the true self, inner resources or spiritual well-being (Van Dierendonck & Mohan 2006) and leading a good life by focusing on meaningful activities and actualization of own potential (Ryan & Deci 2001). At work, it signifies choosing long-term, stakeholder-oriented thinking, as opposed to short-term, profit-inducing actions. Sometimes it may mean choosing the alternative that is more challenging but has beneficial outcomes for most stakeholders, if not all. Thus, the terms other-directedness, self-transcendence, other-orientation are also used to describe

eudaimonic experiences. In essence, it means engaging in a certain activity not only for personal benefit but for bringing benefits to others as well. The 'other' can be humans, non-human animals, the environment, or any other entity that is perceived as separate from the self but yet connected to the self. This could also mean compassion, caring, empathy, solidarity.

Eudaimonic pursuits entail forward-mindedness, long-term orientation, and caring about the bigger picture, a sense of connection with others or a greater whole, positive impact on friends, relatives and the surrounding world (Huta 2015, p. 222, citing others), that is, a "pursuit of what one believes to be right" (Huta 2015, p. 224). People can experience eudaimonia if they coexist with nature (and other living beings) harmoniously, live with dignity, feel unconstrained, discard selfish considerations, bring benefits to others, are kind to everything (Cheng & Ho 2013, p. 386, citing others). A virtuous life is reliant on goodness, personal conscience, and moral actions. In this sense, well-being comes from inner goodness and living a virtuous life, and so, it is not a happy sensation that originates from the physiological or the external realm.

In everyday life decisions people make hedonic (what feels good) and eudaimonic (what is right) choices. For instance, a person may contemplate between what brings more pleasure/is more lucrative, for oneself (e.g., producing/purchasing 'convenient' food in terms of price/cost, sensory enjoyment) versus what is better on the long run, for more stakeholders (e.g., producing/purchasing environmentally friendly, high quality food). In other words, balancing between pleasure and values, self and others. Prioritizing hedonic and eudaimonic pursuits varies among individuals, however, an optimal state of well-being should include both (Huta 2015).

Waterman (1993) developed the concept of personal expressiveness which is related to the eudaimonic conception of well-being, i.e. when people live in accordance with their true self they feel truly alive and authentic and this is associated with activities that provide personal growth and development, and exert effort. Well-being is a multidimensional phenomenon that includes aspects of both the hedonic and eudaimonic conceptions (Ryan & Deci 2001) and while there are research results indicating the overlap between the two approaches, there are others that highlight the divergence, for instance when pursuing

goals, doing well and feeling happy may be disconnected from finding meaning and acting with integrity.

Hedonism, as a view of well-being, has been articulated in many forms, starting from the Greek philosophers such as Aristippus and Epicurus, renaissance philosophers Erasmus and Thomas Moore, political philosophers Hobbes, DeSade, and utilitarian philosophers David Hume and Jeremy Bentham, to hedonic psychology proposed by Kahneman and colleagues (1999), and has varied from a narrow focus on bodily pleasures to a broad focus on appetites and self-interests (Ryan & Deci 2001, Peterson et al. 2005). Among psychologists, the concept of hedonism is more broadly understood as pleasure of the mind as well as the body, thus not reducible to just physical hedonism (Ryan & Deci 2001). Most research within the hedonic psychology has used the assessment of subjective well-being (SWB) which consists of three components: (1) life satisfaction, (2) presence of positive mood, and (3) absence of negative mood, summarized together as happiness (Ryan & Deci 2001, p. 144).

On the other hand, many philosophers, religious masters and visionaries from both the East and West have disparaged happiness *per se* as a principal criterion of well-being (Ryan & Deci 2001). The eudaimonic position can be traced to Aristotle, advanced by John Stuart Mill, Bertrand Russell, to Rogers' fully-functioning person, Maslow's self-actualization, Ryff and Singer's psychological well-being, and Deci and Ryan's self-determination theory (Peterson et al. 2005). Aristotle posited that true happiness is "the activity of the good soul" and acting "in accordance with complete virtue" (Inwood & Woolf 2013, p. 16), in other words, doing what is worthy or expression of virtue, rather than slavishly following desires, thus he considered hedonism as vulgar (Ryan & Deci 2001).

The notion of eudemonia refers to being true to one's inner self and to the ability to make a distinction between subjective momentary pleasures and objective needs related to the human growth (Ryan & Deci 2001, Peterson et al. 2005) which is seen as essential for optimal well-being. Thus, the eudamonic view posits that not all desirable and pleasure producing outcomes yield well-being, since there are pleasure-producing activities that do not promote wellness (Ryan & Deci 2001). Hence, from the eudamonic perspective, subjective happiness does not equate to well-being, rather leading a meaningful life is a

way to satisfaction and wellness (Peterson et al. 2005). Ryan and Deci (2001) posit that some conditions that promote subjective well-being (SWB), do not promote eudaimonic well-being, for instance feeling pleasure from achieving a goal when pressured may result in happiness (SWB), but may not result in vitality (eudaimonic well-being), whereas feeling pleasure from achieving a goal while feeling autonomous results in both types of well-being. Table 6 presents the two perspectives on well-being.

Table 6 Hedonic and eudaimonic perspectives on well-being

| Type of well-being | **Hedonism** | **Eudaimonia** |
|---|---|---|
| *Characteristics* | • Materialist view<br>• The self<br>• Subjective well-being<br>• Pleasure<br>• Feeling happy<br>• Feeling positive<br>• Euphoria<br>• Sensory gratification<br>• Hedonic treadmill model (short-lived nature of the feeling of happiness) | • Mentalist – spiritual view<br>• The others<br>• Psychological well-being<br>• Flourishing<br>• Meaningfulness<br>• Doing well<br>• Acting with integrity<br>• Fully functioning, personal expressiveness, virtue, deeply held values<br>• Results in positive emotions |
| *Proponents* | • Aristippus,<br>• Epicurus,<br>• Erasmus,<br>• Thomas Moore,<br>• Thomas Hobbes,<br>• Marquis De Sade,<br>• David Hume,<br>• Jeremy Bentham,<br>• Daniel Kahheman | • Aristotle,<br>• John Stuart Mill,<br>• Bertrand Russell,<br>• Carl Rogers,<br>• Abraham Maslow,<br>• Erich Fromm,<br>• Ryff & Singer,<br>• Deci & Ryan |

*Sources*: Peterson et al. 2005, Ryan & Deci 2001

Peterson and colleagues (2005) examine both routes to satisfaction, the pursuit of pleasure and the pursuit of meaning, as different ways to achieve happiness, however they consider a third orientation to happiness: engagement (or flow). Furthermore, Fullagar & Kelloway (2010) consider flow as an experience that is a momentary expression of eudaimonic well-being. Csikszentmihalyi (1999, p. 824) introduces the term autotelic experience to describe

flow as a self-contained activity, which is an activity that is done without expectations of future benefits, since doing the activity itself serves as a reward. Flow is a special kind of happiness, a deep sense of enjoyment – being carried away by the moment (Ungvári-Zrínyi 2014), a holistic experience in which employees feel complete immersion and engagement with the task, during which time nothing else seems to matter (Eisenberger et al. 2005). Peterson et al. (2005) suggest that flow is distinct from hedonism or eudaimonia, by explaining that: a) flow is not the same as sensual pleasure, b) not all flow producing activities are meaningful (e.g. playing Scrabble) and c) not all meaningful activities result in total absorption (flow). The findings from the study done by Peterson and colleagues (2005) suggest that a satisfying life includes pleasurable, meaningful and engaging activities and people who simultaneously pursue these orientations to happiness have a "full life". Interestingly, the findings from their study suggest that the respondents with the fullest life were those who were older, married and highly educated. Considering that the focus of this study is in individual well-being at work, the following parts will focus on employee well-being.

1.2.1 Workforce well-being

Employee well-being is an important concern for organizations, continuously in the focus of scholars, practitioners and the wider public, for undoubtedly it is a hot topic in organizational life (Grant et al. 2007). The most employee-oriented workplaces are certified by, for instance, the Great Place to Work © Institute, Investors in people, and publicly recognized by the Fortune 100 Best Companies To Work For © List. In organizations, managerial practices affect the psychological, physical and the social well-being of employees (Grant et al. 2007). The analysis of Grant and colleagues (2007) shows that managing employee well-being is a complex task and while managers can improve one aspect of employee well-being, they may undermine another, resulting in well-being tradeoffs. For instance, by providing variety through job rotation to make work more interesting, the higher demands can simultaneously result in increased stress.

In managerial practice, well-being is thought of as equivalent to job satisfaction, however the term refers to a broader, more holistic experience at work which encompasses three

aspects: psychological, physical and social (Grant et al. 2007). The interdisciplinary perspectives from the healthcare, philosophy, psychology and sociology literatures converge on these core dimensions as assessment for person's well-being: the subjective experience and functioning (psychological approach); bodily health and functioning (physical approach); relational experience and functioning (social approach) (Grant et al. 2007). Psychological well-being is a multidimensional construct encompassing six dimensions of psychological well-being: negative affect, positive affect, purpose in life, positive relations with others, personal growth, self-acceptance, environmental mastery, and autonomy (Ryff 2014).

In discussing the role of employee well-being for organizations Wright (2006) indicates that employee well-being is crucial for effective management practice and it is also essential for the individual's ability to flourish mentally, grow psychologically and thrive (on and off job). Wright (2006) acknowledges that the understanding about the role of employee well-being in organizational behavior and management research is far from complete and prone to misunderstandings, which, to some extent, is due to the belief that the pursuit of happiness is fundamental to human motivation, resulting in the so-called hedonic 'treadmill' effect (Diener et al. 2006, Wright 2006). According to the hedonic treadmill model, the feelings of happiness are short-lived and this is termed as hedonic adaptation (hence the constant need for more), therefore some might imply that the individual and organization-based efforts to increase happiness are doomed to failure (Wright 2006). Others suggest that the meaning mindset is more important than happiness mindset because it leads to resilience and individuals who choose a meaning orientation are more likely to experience eudaimonic well-being, rather than hedonic happiness (Wong 2013). Similarly, Csikszentmihalyi (1999) discusses the effects of the materialist and mentalist (spiritual) positions on happiness, and posits that the hegemony of material outcomes has led to a never-ending hunger for more and dissatisfaction, thereby eliminating the possibility for achieving meaning and purpose.

The study of Martinez and Scott (2014) examines how engagement (i.e. flow) and meaning making (i.e. spirituality) contribute to happiness across artistic, athletic and academic activity settings and demonstrates that spirituality and flow are positively related to

happiness, with spirituality having a greater influence (Martinez & Scott 2014, p. 44). This implies that having a spiritual mindset is an important element of well-being, which provides an additional evidence of the necessity for approaching the topic of employee motivation and well-being through the perspective of spirituality.

Pawar (2016) discusses four forms of workforce well-being: emotional, psychological, social, and spiritual. Citing various sources, Pawar (2016, p. 980) explains that emotional well-being refers to positive or negative affect, psychological well-being refers to the fulfillment of one's potential, social well-being refers to the beneficial involvement in social communities, and spiritual well-being refers to the need for transcendence. Pawar's empirical study (2016) confirmed the positive relationship between workplace spirituality and all four types of well-being.

The focus of this study is on psychological experiences of individual workers. Relating to the phenomenon of workplace spirituality, psychological well-being types such as eudaimonia and flow seem to have relevance for exploring spiritual tendencies and outcomes at work. Therefore, the next part addresses the concept of flow.

1.2.2 Work-related flow

The psychologist Mihaly Csikszentmihalyi (1975) proposed the theory of flow and described the flow experience as an intense absorption and concentration on an activity, which is intrinsically rewarding. According to Csikszentmihalyi (1975, p. 21), flow is an enjoyable psychological state that contributes to one's quality of life and involves "patterns of action which maximize immediate, intrinsic rewards to the participant". Csikszentmihalyi and colleagues identified nine dimensions of flow, including balance between perceived challenge and skills, clear goals, the merging of action and awareness, concentration on the task at hand, a complete sense of control, loss of self-consciousness, an altered sense of time, immediate feedback and an autotelic experience (Csikszentmihalyi 1993, Nakamura & Csikszentmihalyi 2002). Later proponents and researchers of flow also agree that it is a holistic experience in which people feel complete immersion and engagement with the task, during which time nothing else seems to matter

(Eisenberger et al. 2005). Csikszentmihalyi's observation is that similarly to artistic or sports activities, everyday people (who are neither artists, nor professional sportsman) also encounter flow-like states but the majority of flow experiences actually come from work-related activities (Csikszentmihalyi & LeFevre 1989).

It is important to emphasize that 'flow' should not be understood the same as the metaphor 'going with the flow' which stands for abandoning oneself to a situation that feels good, natural and spontaneous, rather Csikszentmihalyi's 'flow' designates experience which requires skills, hard work, concentration and perseverance, and this kind of experience leads to both high performance and subjective well-being (Csikszentmihalyi 1999, p. 825).

Most of the research following Csikszentmihalyi's groundbreaking work has emphasized the role of individual characteristics and environmental contingencies in achieving the state of flow. Different research approaches try to explain "between-person" fluctuations of flow (e.g., Eisenberger et al. 2005, Demerouti 2006, Bauman & Scheffer 2011, Peters et al. 2014), which emphasize the factors related to individual psychological differences; and "within-person" variations (e.g., Ceja & Navarro 2011, Demerouti et al. 2012) targeting environmental differences that influence the individual's chances of getting into the flow state across different work situations. The key variables of flow state are either subjective descriptions of how one feels at work (feelings related to the flow state) or alternatively, a balance between perceived challenges and skills (especially at high levels of difficulty), which is often defined as the key variable of later studies. According to Eisenberger et al. (2005), the key factor for positive mood at work and high performance (besides the balance between challenges and skills) is the need for achievement. In addition, Demerouti (2006) (based on the model of Hackman & Oldham, 1975) indicates that job characteristics such as task variety, autonomy, job feedback, task identity, and task significance can induce flow states and the relationship between flow and in-role performance is much stronger for conscientious employees (hardworking and goal-oriented) than for those who are less conscientious.

Flow state might not have only positive consequences, but negative ones as well. Interestingly, only a few studies have addressed Csikszentmihalyi's original claim (1990, p. 70) which implies that "like everything else, flow is not good in an absolute sense". On

one hand, the positive consequences like work satisfaction, engagement and commitment seem to be positively associated with flow experiences. On the other hand, regarding the potential negative consequences of flow, the critical areas are employee well-being and meaning of work. With respect to the potential dangers or hazards of flow states, among others, the current literature mentions underestimating physical and psychological boundaries (Schüler 2012) which may be similar to over-training or to *workaholism* (Burke 2000, Scottl et al. 1997). The autotelic nature of flow seems to be part of the problem: if the activity is overly joyful, actors may disregard boundaries in every sense of the word (e.g., no time planned or left for regeneration) and if there is no relaxation between flow activities, work becomes an addiction.

Although it was part of the original concept, the motivation of choosing an activity or a task has been gradually moving out of the scope of the research questions related to the flow experience. Bauman and Scheffer (2011) propose a flow motive behind the flow experience and posit that the disposition to seek 'achievement flow' is associated with behavioral patterns. Several studies have emphasized the key role of employees' perceptions and individual characteristics for experiencing flow (e.g., Bauman & Scheffer 2011, Ceja & Navarro 2011, Peters et al. 2014). Furthermore, the role of the leadership style has also been found as critical for flow experiences. For instance, employees who perceive their supervisor as supportive and trustworthy, experience higher levels of flow (Peters et al. 2014). An equally important question would be why people are choosing an activity, task, project, job or occupation and whether it fits their motivations in terms of their deeper interests or values (e.g., having an impact on other peoples' lives, serving others, etc.) that are important for establishing the meaning of one's job. These are less studied questions in relation to flow at work.

Flow is considered to be an optimal psychological state and positive emotional experience which cultivates a sense of enjoyment and can result in happiness and well-being. As Chikszentmihalyi (1990, p. 3) explains, the optimal experience happens when we feel in control over our actions and as masters of our own fate, which is accompanied with a sense of enjoyment and exhilaration, however he notes that the occurrence of such optimal experience is not necessarily related only to favorable experiences. For example,

completing a hard task can lead to a state of flow. Hence one of the most important implication of Csikszentmihalyi's theory of flow is that the best moments in life are usually not the passive and relaxing times, rather the best experiences happen when an effort is made towards accomplishing something difficult and worthwhile and the optimal experience leads to happiness on the long run. These implications are consistent with the spiritual aspects to meaningful work and well-being. The study of Lin and Joe (2012) confirms the spiritual effect of the flow experience by enabling a self-transcendent experience. They discovered that through the process of flow the self disappears from awareness, which in their study caused individuals to engage in knowledge sharing activities without expecting help in return.

Csikszentmihayi (1999, 2003) identified several features of the "flow" experience, regardless of the type of the activity: concentration, intrinsic motivation, enjoyment, skill/challenge balance, clear goals, immediate feedback, and the perception of control. Experiencing meaningfulness is also an antecedent of flow (Ungvári-Zrínyi 2014). These characteristics can be also referred to as antecedents or "facilitators" of the flow experience. Flow is a holistic experience in which employees feel complete immersion and engagement with the task, during which time nothing else seems to matter (Eisenberger et al. 2005). During flow an individual takes pleasure in the process of performing a task, the work itself is the reward, for instance, having a meaningful job, sense of connectedness, self-fulfillment, which results in positive outcomes for the individual such as happiness, focus, euphoria (Baumann & Scheffer 2011) and a deep sense of enjoyment (Ungvári-Zrínyi 2014). This state also leads to strong organizational commitment and higher productivity. Table 7 presents the main characteristics, antecedents, and outcomes of the flow state.

Table 7 Main characteristics, antecedents and outcomes of flow experience

| | Summary | Source |
|---|---|---|
| **Flow experience** | Autotelic experience, intrinsic motivation | Csikszentmihalyi 2014 |
| | Concentration | Csikszentmihalyi 1990, Bakker 2008 |
| | Immersion in the activity; loss of time awareness; sense of control | Csikszentmihalyi & LeFevre 1989 |
| | Holistic experience | Eisenberger et al. 2005 |
| | Short term peak performance | Bakker 2008 |
| **Flow Antecedents** | Clear goals, optimal challenges, clear and immediate feedback | Csikszentmihalyi 2014 |
| | High challenge and high skills optimal balance lead to positive mood; flow is more often experienced in the work context | Csikszentmihalyi & LeFevre 1989 |
| | Personal characteristics: flexible, seek out novelty, curious, open to new possibilities, experimental, adaptable | Csikszentmihalyi & LeFevre 1989 |
| | Need for achievement | Eisenberger et al. 2005 |
| | Autonomy | Bakker 2008 |
| | Self-awareness; unbiased processing of information; autonomy and feedback from leaders in a non-controlling manner | Ilies et al. 2005 |
| | Job characteristics (task variety; autonomy; job feedback; task identity; task significance), with stronger relationship for conscientious employees (hard-working and goal oriented) | Demerouti 2006 |
| | Meditation, relaxation, self-management help sustain state of flow | Schindehutte et al. 2006 |
| | Seeing difficulty and mastering difficulty | Bauman & Scheffer 2011 |
| | Variability, flexibility, chaotic dynamics in the workplace | Ceja & Navarro 2011 |
| | Perception, perceiving supervisors as trustworthy, supportive, empowering working conditions | Peters et al. 2014 |
| | Work skills, self-fulfillment in challenges, perceived control, vividness | Lin & Joe 2012 |
| | Social consequences, meaningful jobs | Ungvári-Zrínyi 2014 |
| **Flow outcomes** | Positive mood | Csikszentmihalyi & LeFevre 1989 |
| | Employee self-determination; well-being | Ilies et al. 2005 |
| | Human capabilities development | Vogt 2005 |
| | Joy, satisfaction, serenity, less fear | Fry 2003 |
| | Invigoration, focus, euphoria | Bauman & Scheffer 2011 |
| | Knowledge sharing and inter-employee helping | Lin & Joe 2012 |
| | Continuous flow during work results in vigor during non-work time if there is a psychological detachment after work | Demerouti et al. 2012 |
| | A deep sense of enjoyment, holistic experience | Ungvári-Zrínyi 2014 |

The proponents of positive psychology and positive organizational behavior approach imply that companies can organize the work environment in such a way that it promotes human flourishing and human well-being in the workplace. The major implications for managers are to create altruistic work environment in which people care about each other and experience flow. Hence incorporating spirituality at work can be beneficial for sustaining flow among employees and supporting employee well-being at work. As Csikszentmihalyi (2003, p. 113) says, organizations and leaders must acknowledge that the well-being of employees comes before profits, products and market share. While many scholars note various approaches to facilitating flow at work from developing quality relationships to paying attention to environmental conditions (e.g., Schindehutte et al. 2006, Ceja & Navaro 2011, Lin & Joe 2012, Demerouti et al. 2012) it is important to note that Csikszentmihalyi (2003) also mentions the aspect of providing healthy food as a salient factor to flow and well-being.

1.2.3 Spirituality and well-being

Scholars propose that spirituality is part of the eudaimonic approach to well-being (e.g., Van Dierendonck & Mohan 2006; Wills 2009). Van Dierendonck and Mohan (2006) suggest that spiritual well-being is a lifelong dedication and attunement with self, the community, the environment, and the sacred. This means living in harmony and unity with self, as well as with others.

Examining the extent to which different aspects of religiosity and spirituality are independently associated with various dimensions of individuals' psychological well-being, Greenfield, Vaillant and Marks' study (2009) shows primacy of spiritual perceptions and find that higher levels of spiritual perceptions are associated with better levels of psychological well-being. Their findings suggest that spirituality is more likely to offer a stronger support of certain aspects of psychological well-being such as positive affect, purpose in life, positive relations with others, and self-acceptance. However, research in this direction is still in nascence.

1.2.4 Connecting spirituality, eudaimonia and flow

Connecting the literatures on well-being and workplace spirituality is a similarity between the spiritual and psychological approaches to well-being such as eudaimonia and flow. A spiritual approach supports psychological aspects of well-being through purpose in life, service to others, while psychological approaches such as eudaimonia and flow seem to support spiritual experiences. There is a lot of similarity and overlap between these concepts. For instance, eudaimonia is about human flourishing and manifesting the inner spirit or true nature (Waterman 1993, Grant et al. 2007, Van Dierendonck & Mohan, 2006), and it is not a momentary orientation but a lifetime of virtuous action and an activity of the soul (Aristotle 2014). Eudaimonia includes focus on meaningful activities relating to the bigger picture and doing the right thing, by having a holistic sense of self (Ryan & Deci 2001, Huta 2015). Similarly, the spiritual outlook includes a sense of connection, compassion, mindfulness, meaningful work, transcendence (Guillén et al. 2015), interconnectedness, sense of mission, and a sense of wholeness or a holistic mindset (Mitroff & Denton 1999, Sendjaya 2007). Thus, eudaimonia is essential for the spiritual approach to work or meaningful work orientation (Lepisto & Pratt 2017) and spirituality is inclusive of eudaimonia (Van Dierendonck & Mohan 2006, Wills 2009).

Furthermore, the flow experience is considered to be an expression of eudaimonia (Fullagar & Kelloway 2010) and workplace spirituality is linked to flow at work (e.g., Primeaux & Vega 2002, Fry 2003, Ilies et al. 2005, Ungvári-Zrínyi 2014). The concepts of mindfulness at work and meaningful job are consistent with Csikszentmihalyi's theory of flow (Reid 2011, p. 52, Ungvári-Zrínyi 2014, p. 6). This is because workplace spirituality assumes mindfulness and meaningfulness at work, as well as performing jobs that express the inner values of people, thus jobs that are intrinsically motivating and leading to flow. Such notions have been explored among business leaders and entrepreneurs who establish socially and environmentally responsible businesses (Schindehutte et al. 2006, Ungvári-Zrínyi 2014). Scholars have posited that enlightened leaders can create working environments that enable and sustain flow experience at work by facilitating an equilibrium between opportunities to distinguish oneself and to contribute to the overall group goals (Vogt 2005), which in essence is about balance between giving to self and others. Thus,

contributing to a worthwhile cause at work, for the benefit of others and self, can result in engaging the full capacity (flow) and attaining a high level of fulfillment in life.

Incorporating spiritual practices and working on improving collective conditions results in individual well-being and flow (e.g., Csikszentmihalyi 1999) and workforce well-being is essential for societal well-being (e.g., Ilies et al. 2005). The spiritual and meaningfulness-oriented approach accounts for eudaimonic experiences and offsets the destructive or negative aspect of flow (Csikszentmihalyi 1999). This puts into the perspective the importance of having a meaningful life over temporary enjoyment. Accordingly, jobs that take into account social consequences, allow for the expression of inner values at work and the experience of meaningfulness will support positive workplace well-being. The key characteristics common to spirituality, eudaimonia and flow are shown in Table 8.

Table 8 Commonalities between spirituality and psychological well-being

| | Phenomena | Key characteristics |
|---|---|---|
| **Workplace spirituality** | Spiritual motives and values | Purpose, community, transcendence, self-actualization, other-actualization; Common with positive psychology: optimism, hope, humility, compassion, forgiveness, gratitude, love, altruism, empathy, toughness, meaningfulness; attunement with the self, harmony with self and others. |
| | Spiritual practices, manifestations (leadership) | Integrity, humanism, awareness, meaningfulness, responsibility, love, inner peace, truth, humility, sense of community, justice, service to others, honesty, empathy, trust, kindness, humility, equality, avoiding harm, self-work integration, appreciation, helpfulness, acceptance, listening, caring, self-leading. |
| **Psychological well-being** | Eudaimonic well-being | Psychological well-being, meaningfulness, virtues, gratitude, humility, mutuality, focus on the others, flourishing, doing well, acting with integrity, fully functioning, personal expressiveness, virtue, deeply held values, lifetime of virtuous action, in accordance with values and soul. Results in peak experience of flow, Includes a mentalist – spiritual view, Results in positive emotions. |
| | Flow | Engagement, peak experience, spiritual values, worthwhile work, autonomy, self-management, optimism, holism, meditation, meaningfulness, self-transcendent (spiritual) experience. |

Thus, spiritual traditions are linked with positive organizational scholarship and positive psychology through the common consideration for the societal well-being as a result of individual workplace choices and outcomes, for instance by doing work that furthers humanity (Lavine et al. 2014). In this sense, choosing to do a job by considering the broader

societal effect of one's work is indicative of spiritual motivation that results in eudaimonic experience of well-being, which can support the experience of flow at work by meaningfully engaging the individual in the work at hand, thereby supporting the individual's well-being. Incorporating spiritually informed workplace practices are relevant for ethical and socially responsible behavior in organizations, consequently in society. The next part will highlight emerging organizational approaches, which provide opportunities for individuals to engage spiritually at work, as the context of this study's inquiry.

## 1.3 Organizational context for workplace spirituality and well-being

The predominant focus among organizational researchers, as well as practitioners, has been on structures, systems, management, group and leadership processes, mostly with a functionalist aim: to increase efficiency and effectiveness, and get the maximum out of people. The obsession with efficiency, output, and capital accumulation (and the resulting idolatry of money) has created an impersonal economy, lacking a truly human purpose, which has brought about a lack of respect among people. The past crisis, consequently, has nudged a mindset shift towards emphasizing the importance of ethics, trust, compassion, and purpose with respect to organizational life. As a result, organizational research is expanding to a broader range of topics, such as the development of new organizational forms, focusing on issues like sustainability, spirituality, well-being, purpose and meaning at work, and doing a job which creates 'greater goods', based on the rise in interest for of social entrepreneurship.

Social enterprises seem to be a promising way of organizing, compared to conventional businesses, due to their ingrained social purpose as part of their business model, rather than just a social responsibility initiative. These contemporary initiatives indicate that today's workforce wants to imbue meaning in organizational life, beyond solely pursuing income. Thus, work becomes more than a source of paycheck, the workplace becomes a space for discovering and constructing the self and an opportunity to serve others. The work individuals do is not distinct from the rest of their life and it impacts how individuals

understand and express themselves, and experience their life as a result of the work they do (Chalofsky 2003). When the work is congruent with personally held values and beliefs, it is seen as an integral part of the self. When individuals perceive organizations as making valuable societal contributions, it enables them to experience their work as meaningful (Rosso et al. 2010), which leads to well-being outcomes.

People have a need for holistic experiences, to experience work as part of their life, as inseparable part of their identity and to manifest their identity at and through work, however, individuals usually hide their identity at work, when they feel it is inappropriate to manifest it (McKee et al. 2008, citing various sources). This raises the question of whether organizational members can reconcile their beliefs with a career in business. This way, tensions may arise between individual beliefs and what is (seen as) socially acceptable at work. These issues are equally relevant for individual experiences of well-being at work but also as an opportunity for creating work that serves people and communities better, through generating positive outcomes for the individual, the community, and the society.

Scholars have started to suggest that organizational spirituality should be the norm for the third millennium (e.g., see Vasconcelos 2015).  The process of embedding spirituality in organizations, management, and decision-making processes calls for rethinking work practices and notions of economic rationality where rational behavior is privileged over emotional behavior (often considered as disruptive to the work life). Challenging the rational human behavior, scholars have introduced the notion of *homo reciprocans* (e.g., Tencati & Zsolnai 2012, p. 346) as a positive notion of humans having an intrinsic "relational and collaborative" disposition. Thus, the material paradigm is no longer suited for the complexity of human relations in today's business world and scholars have suggested the spiritual paradigm as a promising approach for creating better societies by enhancing well-being of many stakeholders (Vasconcelos 2015).

The spiritual tradition teaches that achieving happiness through an infinite desire for accumulating material wealth is only an illusion. In support of this argument, Csikszentmihaly (1999) talks about the illusory correlation between the growth of income and happiness, and postulates that (after a certain threshold) more income and prosperity do not create more happiness, which idea was originally proposed by Easterlin (e.g.,

Easterlin 1995) and it is called the Easterlin paradox. According to the spiritual perspective, people are not isolated individuals but interconnected, and people can thrive only if they take the approach of considering others' interests and needs as well. This is because humans crave for quality relationships with others and building genuine relationships is possible if one goes beyond egocentrism. This perspective is about doing what is good for the sake of doing it, for itself. The same perspective translated into organizational contexts means creating more 'relational goods' than 'positional goods', which comes down to helping one another instead of competing with each other at work. As a result, discovering and constructing the self through work is becoming more important than advancing the self in the organization which explains the increase in social entrepreneurship initiatives.

Furthermore, the literature positions the phenomenon of leadership as tightly related to social issues and sustainable development, and supporting responsible organizations. For instance, according to Mumford and colleagues (2000) effective leadership is the ability to solve complex social problems that arise in organizations and the ability to achieve social goals. Crooke et al. (2015) note that leaders of businesses face great challenges due to the fact that the expectations from successful business models today are not expressed only in terms of profitability, but in terms of producing societally desirable effects too. Furthermore, Avolio and colleagues (2004) accentuate that leaders of today are responsible for addressing not just organizational, but societal issues as well, thus organizations call for a new leadership approach, which entails authenticity, honesty and meaningfulness. Finally, Ungvári-Zrínyi (2014) underlines that genuine forms of spiritual leadership inspire sustainability-based entrepreneurship. Thus, having a spiritually driven, pro-socially oriented aspirations and leadership approaches have the potential to inform and connect to the realm of social entrepreneurship, for creating multi-stakeholder well-being outcomes.

While the relevance of spirituality for organizations has been recognized, the focus has been predominantly on large corporations and corporate leaders (Driscoll et al. 2019, p. 155-156, citing others). In what follows, the relevance of spirituality in social entrepreneurship context is discussed.

## 1.3.1 Social businesses

Social entrepreneurship's definition encompasses both for-profit and non-profit enterprises, with most of the focus being on non-profits and the creation of social value rather than economic value (Tiba et al. 2018, citing others, p. 266). However, the boundaries between commercial and social enterprises are fading, especially as economic activities need to support social value creation, thus the research on socially responsible organizations may benefit from a broader understanding of the phenomenon (Tiba et al. 2018). Researchers have already called for a consolidation of the field, especially between social entrepreneurship and ecological sustainability (e.g., Bacq & Janssen, 2011; Gast et al. 2017) since solving environmental challenges is increasingly becoming the focus of social issues. Tiba et al. (2018) use the term 'responsible entrepreneurship' as an umbrella for socially responsible entrepreneurial activities that address the triple bottom line – finance, society and environment.

Due to the contestation of the concept of social enterprise, Teasdale (2012) endeavors to make sense of the competing definitions and theories related to the organizational forms of social enterprises. By drawing upon the academic literature, Teasdale (2012, p. 101) makes the distinctions based on two dimensions: the relative adherence to social or economic goals, and the degree of democratic control and ownership. Thus, the social enterprise construct is a "fluid concept which is continually re-negotiated by different actors competing for policy attention and resources" (ibid.). Therefore, it is not surprising that social enterprise is becoming an umbrella term for a wide range of phenomena. For instance: earned income strategies by nonprofits; voluntary organizations delivering public services; democratically controlled organizations blending social and economic goals; profit-orientated businesses operating in public welfare fields; having a social conscience; or community enterprises addressing social problems (Teasdale 2012, p. 101), as well as cooperatives (see, for example, Audebrand 2017). Nevertheless, the similarity in all of the definitions on social enterprise is the primacy of social aims and centrality of trading.

As Teasdale (2012) explains, different authors use the term to label different organizational types and practices under the designation of social enterprise. Citing various sources,

Teasdale (2012, p. 100) argues that social enterprise is not a new organizational form and that it "encompasses a large range of organizations evolving from earlier forms of nonprofit, co-operative and mainstream business". Many of these organizational forms have existed for centuries but the current discourse in academia uses new language for describing those (Defourny & Nyssens 2010). For example, the neo-liberal discourse promotes businesses as powerful means for achieving social change, which resulted in constructing the narrative on social enterprises (Dey & Steyaert 2010). The construction of social enterprise is ongoing and there are competing narratives, based on different beliefs, which promote different practices under the umbrella of this term (Teasdale 2012, p. 100). Despite this, the commonality in the social enterprise discourse is that there is a primacy of social aims and that trading is central to the activities. Since social enterprises can have many different organizational forms, for the purpose of this research, I will use the term 'social businesses' (e.g., see Teasdale, 2012) to account for the array of organizations in the third sector included in my research.

The emergence of social businesses, similarly to spirituality in organizations, illustrates a paradigm shift from the understanding of businesses as primarily serving their commercial interests. This is due to the realization that businesses do not operate in an isolated context from the society they are part of, which brought about the social welfare logic to the fore. Scholars in the social entrepreneurship literature have started to acknowledge the multifaceted nature of human behavior and motivation that goes beyond the assumptions about rational behavior, driven by self-interest. For instance, Santos (2012, p. 349) discusses the distinction between 'self-interest' and 'other-regarding' behavior and challenges this divisive approach:

> *"It is as if individuals operate in two distinct spheres: a personal sphere of family and social ties driven by other-regarding, and an economic sphere of resources and production driven by self-interest. Yet, the growing importance of economic actors that behave as if motivated by a regard for others (creating social enterprises, volunteering in charities, and pursuing social missions in their organizations) seems to negate the validity of this partitioning approach to human behavior."*

The pro-social orientation (analogue to spirituality, eudaimonia) can be cultivated through organizational membership, hence the importance of organizations as contexts that affect

individual and collective experiences. For instance, social identity theory suggests that people affiliate themselves with certain social groups, thus organizational membership provides a source of meaning for employees by enabling them to see their connection to larger communities (Rosso et al. 2010, p. 101). The work that is well executed and of benefit to humanity is "good work" (Csikszentmihalyi 2003, p. 100) and this kind of workplace approach makes the work experience meaningful (Csikszentmihalyi, 1999), thereby creating well-being outcomes for individuals and others.

Thus, the organizational context matters for developing individual accounts about personal work experiences. The 'know-why' matters (e.g., "Why is my work worth doing?"), which is important for experiencing the work as worthy and meaningful (e.g., Lepisto & Pratt 2017) and resonates with pro-social or others-oriented motives (e.g., see Guillén et al. 2015). The consideration for the other is the reasoning behind the increase in social businesses.

The shift towards social businesses has occurred as a response to the so-called 'wicked' problems such as ecological sustainability, climate change, social cohesion and food security, emphasizing the need of different ways to make the world a better place "infused with global and socially oriented perspectives that may transcend shareholder value" (Barney et al. 2015, p. 290). The distinct features of this shift has set the foundation for engaging in other-focused actions and embracing "a sense of purpose that extends beyond the self and includes the other" (Barney et al. 2015, p. 291). This kind of heightened consciousness, whereby one becomes aware that what happens to another affects oneself, has created a pathway towards the rise in social businesses, social enterprises as a mutually co-creative shared value partnership.

*1.3.1.1 Spiritual motives*

The conventional literature on entrepreneurship has not explored spirituality as a driving motive of the behaviors of entrepreneurs (Kauanui et al. 2010, p. 621). Unlike corporate employees, entrepreneurs have the opportunity to contribute to society by integrating their personal values into their work (Kauanui et al. 2010). However, not all individuals create

a workplace that provides purpose in their lives, thereby isolating their work life from their private life. Nevertheless, there have been attempts to explore what drives social entrepreneurship. For instance, Miller et al. (2012) have explored the role of compassion and called for further research on the interplay between self and other oriented motives.

Kauanui and colleagues (2010) have distinguished between two types of entrepreneurs, the so-called 'make me whole' and 'cash is king' group, based on their definition of success. The 'make me whole' type of entrepreneurs are passionate about their work and express concern for others. These can be said to be spiritually driven types of entrepreneurs. Based on their literature review on workplace spirituality and entrepreneurship, Kauanui et al. (2010) find that having a spiritual connection to the work brings joy and passion. Based on their empirical findings, they conclude that spiritually oriented entrepreneurs, as opposed to the financially oriented ones, benefit from a heightened sense of joy in their work-life, which provides key insights on the importance of spirituality in entrepreneurial endeavors.

The question of what is social in social entrepreneurship can lead to many directions. For example, helping low-income people and marginalized groups is often referred to as social entrepreneurship. But one might ask whether helping other categories of people, such as higher-income people is also social entrepreneurship. Some go as far as to include the question of helping non-human animals in relation to social entrepreneurship. In this sense, Santos (2012) develops a positive theory of social entrepreneurship, in order to avoid normative classification on what is social or not, and focuses on value creation. He argues that social entrepreneurs are primarily motivated by creating value for society instead of capturing value as commercial entrepreneurs do. This focus differentiates social entrepreneurs in the way they act: (1) they aim to achieve sustainable solution (rather than a sustainable advantage) and (2) have a logic of empowerment (instead of control) of internal and external organizational stakeholders (Santos 2012, p. 345).

Social entrepreneurship is usually defined as an entrepreneurial activity that creates social value which can be found in the nonprofit, business, and governmental sectors (Austin et al. 2006). Social entrepreneurship is viewed as a simultaneous pursuit of social, economic and environmental goals, or stems from the interplay of three major interests: general, mutual and capital (Defourny & Nyssens 2017), encompassing broad umbrella of activities

that create social value by providing solutions to social problems. Social entrepreneurs usually target local problems with global relevance (Santos 2012). In this sense, any socially oriented entrepreneurial activity is embedded in spiritual motives of wanting to help or improve the lives of others.

Ungvári-Zrínyi (2014) emphasizes the importance of spirituality for socially responsible entrepreneurship and states that organizations should not be considered as money producing machines, rather as communities that produce social values and positive outcomes for the society. The common themes of spirituality which relate to entrepreneurship include meaning and purpose, living an integrated life, experiencing inner life, and being in community with others (Kauanui et al. 2010). Sullivan Mort et al. (2003) argue that virtuous behavior is an important dimension of social entrepreneurship. As Sullivan Mort and colleagues (2003, p. 82) explain "social enterprises have a spiritual or virtue dimension very often missing from or only latent in commercial enterprises". Thus, socially entrepreneurial organizations exhibit virtues like compassion, empathy, honesty, as well as a belief in the capacity of all people to contribute meaningfully to economic and social development (Sullivan Mort et al. 2003, p. 83).

Rosso et al. (2010) identify seven categories of mechanisms through which work acquires meaning or is perceived as meaningful: authenticity, self-efficacy, self-esteem, purpose, belongingness, transcendence, and cultural and interpersonal sensemaking. Meaningful work is not about the paid work only, but the life people live as a whole (Chalofsky 2003). This kind of reasoning is more typical for social entrepreneurs. For instance, for many entrepreneurs, wealth is not a primary motive and many individuals give up their stressful jobs in order to create enterprises that contribute to the betterment of society (Kauanui et al. 2010). That kind of quest for doing something beyond personal benefit towards service to others is referred to as transcendence (Koltko-Rivera 2006). Interestingly, Jack et al. (2013) suggest that helping others activates the same neural pathways like when having pleasure. For example, the research of Dunn et al. (2008) has shown that people are happier when they spend money on others.

Calling for more meaningful and soulful workplaces, Laloux (2014) suggests that the next stage of human evolution is 'evolutionary-teal' and states that it corresponds to Maslow's

self-actualization level but also acknowledges the self-transcendence stage and that the evolution might not even stop there. In the evolutionary-teal stage humans are guided by internal factors such as being true to the self and being of service to the world (Laloux 2014, p. 44) thereby transcending the ego. This position is consistent with the spiritual approach and Laloux himself notes that prosperity is about pursuing emotional, relational and spiritual growth. Table 9 depicts the main characteristics of the Laloux' classification of organizations, which illustrates two more evolved types of organizations, labeled as green and teal.

Table 9 Laloux' classification of organizations

| Type of organization | *Characteristics* | *Examples* | *Focus* |
|---|---|---|---|
| **Red** (metaphor: wolf pack) | Exercise of power<br>Fear<br>Division of labor<br>Command authority<br>Reactive, short-term focus | / | No |
| **Amber** (metaphor: army) | Formal roles<br>Hierarchy<br>Top-down command<br>Processes | Most government agencies | No |
| **Orange** (metaphor: machine) | Innovation as a source of competitiveness<br>Management by objectives<br>Command and control<br>Focus on profit and growth | Multinational companies | No |
| **Green** (metaphor: family) | Empowerment<br>Values-driven culture<br>Stakeholder model | Southwest Airlines, Ben & Jerry's | Yes |
| **Teal** (living organism) | Self-management<br>Wholeness (bringing the whole person to work: cognitive, physical, emotional, spiritual)<br>Evolutionary purpose | FAVI, Morning Star, Patagonia | Yes |

Source: Laloux, F 2014, *Reinventing organizations: A guide to creating organizations inspired by the next stage in human consciousness*, Nelson Parker, Brussels.

Green organizations are focused on inspirational purpose and value creation, adopting a multiple stakeholder perspective beyond the immediate customers, including a focus on society at large and the environment as well. Teal organizations have a noble purpose as a guiding principle, more than profitability, growth or market share (Laloux 2014, p. 50). This is consistent with the multi-stakeholder orientation of alternative organizational forms such as social enterprises.

As Laloux's categorization is paralleled with Maslow's motivational theory, the green and teal organizations represent a higher-level orientation such as actualization and transcendence. These correspond to the spiritual approach of pursuing a higher purpose through work. This classification shows that beyond just the organizational form, such as having a social business model, the activities of the organization in terms of products and services matter as well, for a holistic approach to responsible organizations. Considering that food is essential to life and that organizations in this sector have immense responsibility for the health and well-being of individuals and societies, the final part turns to food as a factor that is considered in this research for the selection of the organizational context.

1.3.2 The relevance of food initiatives

Social businesses alone are not enough to effectuate positive change. Scholars have argued that alternative modes of organizing need to consolidate with environmental sustainability (e.g., Bacq & Janssen 2011; Gast et al. 2017), especially considering recent climate change concerns. Therefore, a truly responsible enterprise entails activities that include ecological considerations, thus, has a triple bottom line (e.g., Tiba et al. 2018). In this sense, organizations offering alternative foods (e.g., vegan, vegetarian, locally sourced, organic) are not just about the food but the earth and the environment as well, and according to the classification of Laloux (2014), these kinds of organizations belong to the 'green' or even 'evolutionary-teal' type. Food is relevant for various reasons, including personal health, planetary health, producers' livelihoods, etc. and overall, for the existence of humanity but also the next generations. Therefore, there are increasing demands for organizations leading the way to responsible approach to food.

Food choices are associated with multiple health and environmental impacts. The sustainability challenges of the contemporary food systems relate to well-being, socio-economic and environmental consequences. Many recent studies add to the growing body of evidence that plant-based foods are a better choice for sustaining human and planetary health. For instance, emerging research suggests changes in food production and consumption systems, questioning the way we understand and approach food (e.g., Clark et al. 2019, Springmann et al. 2018, Mason & Lang 2017, UNEP 2009). The study of Clark et al. (2019) suggests that foods associated with improved health also have low environmental impacts. The results suggest that fruits and vegetables have the lowest costs on human and environmental health. According to this study, ultra-processed foods and meat have the most detrimental impact on the environment and human health. Thus, food production and consumption directly link to human and environmental health outcomes and recent knowledge confirms that it is possible to eat better while saving the environment. Adopting a plant-based has been offered as an all-encompassing solution to the current pressing challenges.

This calls for more environmentally friendly solutions and approaches such as alternative networks and organizational forms such as cooperatives, community-supported initiatives and enterprises (Parasecoli 2018). All of this reflects a need for social justice, equality and sustainability through food production and consumption. This can manifest through greater participation of concerned citizens in social enterprise initiatives connected to food. Therefore, the solutions should encompass public and private initiatives. This includes organizational engagement in providing food solutions that is good for people and the planet. Such organizations include social enterprises as they follow a 'people and planet over profit' logic.

Consequently, there is an increase in alternative food retail outlets that challenge the supermarket model, which in turn, spurred retailers to expand their organic and local produce sections (e.g., see Koch 2017) Public health and well-being is one of the central social questions and it is related to the increasing reliance to dining out (Beriss 2017). This is why it is important to explore the role of organizations such as restaurants, shops, cafés in relation to well-being outcomes.

Therefore, the choice of exploring the motives and well-being aspects in organizations that work with food was deliberate as ethical issues cannot be distanced from the central and essential activity of business (Camenisch 1981). As Camenisch back in 1981 pointed out, the social responsibilities of businesses are "closer to business activity as such since they can be fulfilled in the course of business's central activity of producing and marketing goods and services" (p. 59). Thus, the perspective of emphasizing the organization's activities as central for making an impact is not new. More recently, O'Higgins and Zsolnai's book (2017) categorize the ecologically conscious, sustainable and future oriented pro-social enterprise as a progressive business that integrates socio-ecological well-being, while being financially viable.

Furthermore, a perspective that considers reinvesting profits into social goals as a hallmark of social enterprise activity, without questioning how the profit is generated in the first place, is a limited view. Scholars have noted that little focus is given in the literature about responsible entrepreneurship with regards to environmental issues (Tiba et al. 2018). Environmental factors are increasingly linked to the social enterprise activity; however, the primacy is often on social issues, with ecological sustainability placed secondary (e.g., Mair & Marti, 2006).

For these reasons, beyond just looking at the context in terms of the organization's structure, I have decided to integrate it with the organization's activity. This perspective, I argue, should be part of the social enterprise focus as it should not only serve its targeted groups but provide beneficial outcomes for the customers and the larger population. In other words, how the social enterprise earns the income from the commercial activities matters, because just reinvesting the profit into purposeful goals, without having that profit earned ethically demeans the social activity. Therefore, I will explore individual's motives relating to working in such organizations that integrate social welfare and environmental welfare logic.

Food is at the core of life, but food is also a social issue. The food production-consumption relationships, and their (re)configuration, certainly have an effect on the well-being of various stakeholders. With respect to the creation of more ethical relationships within the

food system and beyond, there is an increasing interest in vegetarianism and its relevance for various issues such as environmental, societal and well-being benefits. Plant-based foods are those foods derived only from plants, which includes vegetables, fruits, legumes, grains, nuts and seeds (BDA 2020). Types of plant-based diets include veganism and variations of vegetarianism (e.g., depending on consumption of dairy and eggs). The distinction can also be made based on ethical and moral reasoning behind animal consumption (e.g., Simmons 2016). For the purpose of this research, I use the broader notion of plant-based foods that encompasses all types of vegetarianism and refer to it as alternative foods.

Morris and Kirwan (2006) discuss the vegetarian movement as a social movement, congruent with the alternative food production and consumption practices. Thus, food related issues are increasingly becoming important from an organizational aspect. In line with the focus of this research, food systems have significance for well-being experiences. For example, being involved in the production or even just the consumption of products that have not only good nutritional value but also positive (or less negative) effects on the environment and the community, provides a sense of contribution and thus, yields more enduring well-being. This concern for others or 'othering' is prevalent within the organic vegetable provision narrative, for instance environmentally friendly ways of food production, such as organic, unprocessed foods are considered healthier for consumer and everyone's well-being (Forsell & Lankoski 2015, p. 68), thereby building relationships that have a role "in constructing value and meaning" (Marsden et al. 2000, p. 425).

Thus, eating healthy food has individual and social benefits. Therefore, alternative food approaches provide a fertile ground for looking at well-being outcomes. In this study, the focus is on the psychological perspective in terms of the reasons and well-being outcomes from being involved in such organizations focused on plant-based foods as part of their organizational mission and ethos. Considering that eudaimonic pursuits involve activities that are consistent with personal values (Waterman, 1993), which include concern for others and serving humanity (Seligman 2002, Peterson et al. 2005), this research will connect to values around food ethics and explore alternative foods as a manifestation of concern for self and others.

This is because health and well-being is not solely a physical matter, it comprises of much more aspects like social, cultural, economic. Moreover, bodily health is greatly affected by social issues, culture, which implies that psychological aspects are as equally important as other aspects for well-being experiences, and this relates to food and workplace context. The perspectives on food related issues have been largely engaged with the aspects on energy and greenhouse gases, health and environmental impacts (e.g., Harland et al. 2012, Macdiarmid et al. 2012, Macdiarmid 2013). However, the other aspects of food sustainability such as social and economic impacts have been overlooked (Mason & Lang 2017, p. 3). This makes the case for rethinking the link between consumption and production, as well as the role organizations and individuals have in the societal impact of food.

In the context of the UK, there have been active efforts to increase awareness about the importance of turning to alternative foods, especially at institutional level, including support for individuals and organizations. Since back in 2008/9, the UK's Sustainable Development Commission (SDC) published a report (Reddy at al. 2009) that provided advice for governments on how to increase the public's health, which stated that adopting a more plant-based diet is better. In 2011, The UK government's Department for Environmnet, Food and Rural Affairs (DEFRA) published a national strategy entitled Food 2030 (DEFRA, 2011), that urged everyone to rethink the approach to food and singled out climate change and obesity as the main societal problems. Also in 2011, the Livewell report (WWF-UK and University of Aberdeen, 2011) and later on, in 2013 the DEFRA Green Project report (DEFRA 2013) proposed several principles for healthy and sustainable diet, based on peer reviewed evidence. All of these reports explicitly state that the focus should be more on plant-based diets. In 2016, the Eatwell guide suggests that consumers should eat less red and processed meat. Thus, the food policy scene in the UK is seeing a shift towards more plant-based diets and continues to experience a rise in awareness on the detrimental effects of eating animal products.

Some may argue that the issue of diets is a personal and a cultural choice, or that the market forces should regulate it. Others may question the capacity of organizations to resolve or mitigate the food issues. Nevertheless, at present, food poses a major problem for public

health, the environment, society, and the economy, on an unprecedented level (Mason & Lang 2017). Consequently, the motives to go beyond just developing novel products include considerations about individual, societal and environmental well-being, reducing inequality, improving the relationship with food, sustainability, employment and financial support (Parasecoli 2018, p. 166). Therefore, large businesses, typically exposed to criticism, are starting to redesign their products to account for sustainability and involve the public in addressing their needs. Thus, various cultural, social, political and organizational issues concern the production, distribution and consumption of food. This is why alternative food initiatives are relevant as they have the potential to show that caring, respectful and ethical ways of doing business are possible and successful (e.g., Tencati & Zsolnai 2012). Tencati and Zsolani (2012) call for more collaborative enterprises that include ecological sustainability in their focus, which aligns with positive psychology and positive organizational scholarship outlook on well-being through caring organizational practices.

# CHAPTER 2: RESEARCH METHODOLOGY

## 2.1 Ontological and epistemological position/paradigm

The selection of a research strategy reflects the basic ontological and epistemological assumptions (Blaikie 1995), thus, in what follows, I will explain the underlying assumptions of my research.

My research interest is in the field of workforce motivation and well-being. I believe that the topic of workforce well-being is of crucial importance, not just for workers themselves, but also for organizations and societies. Conventionally, organizational researchers have given primacy on structure, systems, management, group and leadership processes, with a functionalist aim: to increase organizational efficiency and effectiveness. The prevalent notion has been how to get the maximum out of people. However, contemporary organizational research is expanding to broader range of topics, such as development of new organizational forms, reconceptualization of organizational culture, introduction of a spiritual perspective, criticizing ideologies, focusing on issues such as sustainability, compassion and inclusion, altogether embracing interpretivist, poststructural, and critical ways of thinking. Hence, organizational scholars are calling for rethinking of work relationships. Likewise, in my view, employees are not a 'means to an end' within organizations, rather valuable human beings with a desire to be happy and to live a fulfilling life. Hence, my research interests include: ethical work practices and leadership – specifically, focus on workplace spirituality, spiritual leadership, meaningful jobs, transcendental motivation, flow at work, and (eudaimonic) workplace well-being.

My ontological position is inclined towards the subjectivist perspective as I believe that the social world is socially constructed and shaped by our discourses, and the ways in which we make sense of reality through the use of language. Regarding epistemology, I do not believe that objective knowledge can be created without any influence or interference from the researcher, nor do I believe that value-free knowledge exists. I am interested in understanding phenomena, exploring meanings, processes of sense making and manifestation of phenomena. Hence, based on the Burrell-Morgan matrix (1979) I position

my views within the Interpretivist paradigm. Therefore, I explored the phenomena of motives and well-being in the workplace, in order to understand what these mean to contemporary workforce.

In line with the humanistic paradigm, which suggests that meaning-making and fulfilling a purpose is innate to humankind and comes from within, rather than from external sources such as the leadership of an institution, I have explored individuals' meanings relating to the organizational context. Accordingly, I have included insights from leaders and employees, in order to discover what is meaningful for them and tell their stories. The interpretive research philosophy/approach is understanding-oriented, focused on deciphering local meaning (*emic* approach). Hence, an interpretive approach to studying workplace motives and well-being provides opportunities of studying these complex phenomena, how they are perceived, experienced by individuals, and how they are manifested in reality.

The *ethos* of this research is rooted in my moral view of the world, with the aim of understanding humanity and potentially contribute to change for the better. Thus, I am driven by the moral utopia of inclusive societies and justice for all (human and non-human animals). I focus on humane-centered and knowledge driven approach with the aim of providing information for increasing awareness and understanding, as basis for learning and improvement.

## 2.2 Research Design

Research design refers to the framework created in order to seek answers to research questions. It is defined as "[…] the underlying structure and interconnection of the components of the study and the implications of each component for the others" (Maxwell 1996, p. 4): (1) the purpose of the research, (2) its theoretical/conceptual background, (3) the research question(s), (4) the research methods and techniques, and (5) the validity of the research.

2.2.1 Research goals

Trying to shape the point of departure of my project, the proposed broader conceptualization of human motivation which includes spiritual and ethical motives (see Guillén et al. 2015) captured my interest and specified the main purpose of my future study. In particular, I aimed to examine and understand contemporary motives of individuals in social businesses, whether making a contribution on improving the lives of others is a viable motive of conduct at work, as some scholars suggest (e.g., see Fry 2003, Csikszentmihalyi 2003, Guillén et al. 2015), and how this affects different types of well-being, especially from the perspective of Aristotle's eudaimonic approach.

The goals of my research are threefold:

1) *Personal goals* – Strong personal interest to discuss achieving happiness and satisfaction at work and in life, by stress reduction at work, worker development and well-being – inspired by my personal experience – witnessing many nonfunctional practices in work organizations and experiencing how that affects personal well-being. Furthermore, I am personally driven to promote compassionate work practices that are considerate of the many stakeholders as ecosystems within which organizations operate. Personally, I am driven by a moral philosophy oriented to inclusive practices that encompass both human and non-human worlds. Therefore, I hope to increase awareness on the interconnectedness of individuals, organizations, societies with the natural world, as we are part of it, and caring for the places we live in, as a care for own well-being.

2) *Practical goals* – I hope to have an impact on practitioners by inspiring them to adopt more positive motivational practices for running businesses and managing human resources; I aim to show caring and compassionate practices in business settings, to illustrate that it is possible to incorporate and pursue both purpose and profit. My goal is to show that creating purposeful organizations with a compassionate approach to their workforce, customers, community and broadly, the environment, creates positive workplace experiences that are sustainable for the organization as well. I have, therefore, included an individual perspective in organizational research and provided contemporary's workforce perspectives,

which shows a shift in employee motives. All of this should inform organizational practice and research towards contemplating alternative ways of organizing and working.

3) *Intellectual goals* – to contribute for better understanding of the human motivation process and well-being experiences at work; I have provided insights on shifting employee motives with respect to what is a valued outcome of work today, which can serve as an avenue of further exploration and research. Additionally, this research has enabled me to further expand my knowledge in the field of motivation and well-being. I have learned a lot from the practitioners I interviewed and the findings of this research make a humble contribution to existing knowledge on contemporary motives and well-being experiences of individuals working in social businesses, from a spiritual and eudaimonic perspective. In my opinion, too much focus is given to structures, processes, failing to recognize the individual factor in terms of understanding people and thus, I believe that hearing people's stories is important. This research, therefore, brings more knowledge about employee motives and experiences in contemporary businesses, and complements the business literature from an individual-level perspective. Finally, I hope this research inspires future engagement on the topic of care through work.

## 2.2.2 Conceptual framework

This study draws from the research on workplace spirituality, spiritual leadership, and psychological well-being, by connecting it to the context of alternative approaches to food in social businesses. The key phenomena of interest are workplace spirituality in terms of individual motives, practices, and well-being experiences. The following parts explain this connection between the said areas and present the conceptual framework of this research.

This study's focal points are workforce motives and well-being. Increasing amount of research suggests that healthy workplaces require for organizations to have a purposeful goal, surpassing profits (Bartlett & Ghoshal 1994) and primarily focus on well-being, since performance cannot be enhanced if the quality of (work) life is deterred (Dolan & Altman

2012). Considering this, this research looks at the context of social businesses as a phenomenon that exemplifies such thinking. Social businesses give primacy to social purpose over profit (Teasdale 2012) and to value creation (Santos 2012). Similarly, the literature on spiritual motives in the workplace suggests that spiritual individuals prioritize value creation over value capture (Kauanui et al. 2010), by aiming to contribute to society (Fry 2003), including care for multiple stakeholders (Stone et al. 2004, Avolio et al. 2004, Fry 2003, Reave 2005, Benefiel 2005, Zsolnai 2011) by considering the quality of their organization's products (Pruzan 2008). Some scholars have begun to explore the connection between spirituality and social entrepreneurship, albeit only from a leadership perspective (e.g, Kauanui et al. 2010).

Therefore, this research aims to further investigate this connection, by exploring workplace spirituality motives and well-being outcomes in social businesses. Thus, this study draws mainly from the literature on workplace spirituality and approaches this phenomenon as work that is performed by individuals having transcendent motives such as connection, compassion, meaningfulness, mindfulness (Guillén et al. 2015) and a holistic sense of mission and interconnectedness (Mitroff & Denton 1999. Sendjaya 2007) to bring positive outcomes to the broader society (Sheep 2006). Thus, spiritually-informed workplace and leadership behaviors are driven by transcendental motives of selfless needs to improve the lives of employees, community, the society, the environment (Tongo 2016, Guillén et al. 2015, Ungvári-Zrínyi 2014, Ashmos & Duchon 2000, Mitroff & Denton 1999).

Workplace spirituality and spiritual leadership have been associated with many beneficial outcomes such as high morale, commitment, less stress and ethical behavior (Fry 2003, Mitroff & Denton 1999, Giacalone & Jurkiewicz 2003, Fry 2003, McGhee & Grant 2017, Karakas 2010), as well as better leadership, increased creativity and productivity, reduced turnover, etc. (Sendjaya 2007, p. 105). Spiritual leadership might be categorized under the 'soft' version of human resource management, which is not solely focused on business performance, but expresses concern for employees' outcomes as well (Guest 1999). One of the main implications of spiritual leadership is the acknowledgment and respect of individuals (accepting the whole person comprising of physical, emotional, and spiritual needs) within the organizational context (Lips-Wiersma & Morris 2009).

Workplace spirituality has common ground with the field of positive psychology and well-being. The need for a more positive and fulfilling outlook on life is also expressed in the positive organizational behavior scholarship, emphasizing that the pursuit of meaningful life is a way to achieve happiness and well-being (Peterson et al. 2005). Similarly, Csikszentmihalyi defines "good work" as work that is of benefit to humanity (Csikszentmihalyi 2003, p. 100), which is considered as an important aspect in achieving *flow*, which concept has been considered as a separate well-being dimension (Peterson et al. 2005). With respect to well-being, it refers to optimal psychological experience, comprising of a hedonic view, focused on pursuing happiness derived from material possessions, and an eudaimonic view as an expression of virtue (Ryan & Deci 2001). Fullagar & Kelloway (2010, p. 600) suggest the flow experience as a manifestation of eudaimonic well-being.

The eudaimonic experience relates to living life (including work life) in accordance to inner beliefs, values; manifesting inner resources and potentials for achieving worthy goals or making a significant contribution; as well as having a sense of community connectedness, which gives meaning to one's existence (Van Dierendonck & Mohan 2006; Wills 2009) and thus, results in well-being. Accordingly, eudaimonia entails both self-giving and others-giving perspective. Thus, eudaimonia in essence is about virtuous, benevolent actions. Similarly, the basic assumption of the spirituality movement is that human beings are not driven solely by self-interest (intrinsic and extrinsic motives), but human beings are also driven by *others-interest* i.e. humans have transcendent motives (Guillén et al. 2015). Thus, eudaimonic well-being is interlinked with spirituality in having pro-other orientation, and scholars have conceptualized spirituality as an element of eudaimonic well-being (Van Dierendonck & Mohan 2006). The key is in having a holistic approach where it is not about "me" versus "them", rather "we" or "us".

In most research, the relevance of well-being has been assessed through the perspective of performance, thus, managers redesign work practices and offer various incentives for increasing employee well-being for performative reasons (Grant et al. 2007). In contrast, researchers have started to discuss the importance of well-being in connection with organizational purpose (Bartlett & Ghoshal 1994) and more recently, to workplace

spirituality and spiritual leadership (Korac-Kakabadse et al. 2002, McKee et al. 2008, Ungvári-Zrínyi 2014) as a valuable outcome in itself. Furthermore, psychological experiences, stemming from the organization's mission and leadership approach, play a significant role in workplace well-being experiences. Therefore, this research will focus on exploring psychological well-being at work (eudaimonic and flow experience) in relation to purposeful organizations and spirituality. Figure 2 presents the conceptual framework of this research.

Figure 2 Concept map
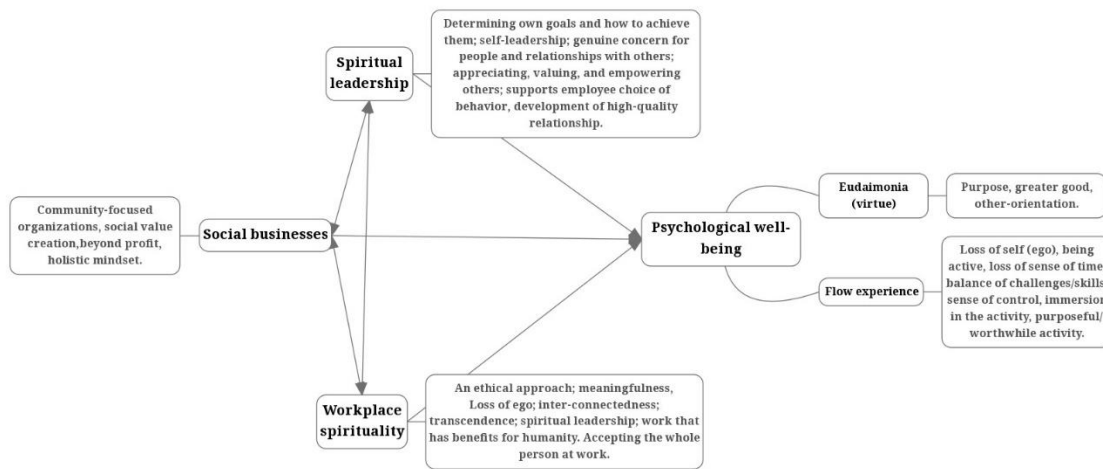


As shown in Figure 2, this research connects several disciplinary areas that have a core dimension in common and that is flourishing. As it was discussed previously, social businesses provide a fruitful ground for exploring spiritual approaches and experiences at work, which can potentially have positive psychological outcomes. The commonality between social businesses, spirituality and psychological well-being is the orientation towards creating value for others. Therefore, the link between these phenomena is the starting point of this research. Based on this conceptual framework, the following section presents the research questions.

2.2.3 Research questions

According to Alvesson and Sandberg (2011), the research questions emerge from the assumptions underlined in existing theories. However, by implementing a qualitative exploratory approach I modified the research questions during the process of the research, in order to ensure the relevance of the research in light of the emergent findings. Modifying the research question due to the specificities of the research context is common within qualitative empirical work and this enables the researcher to acquire a deepened understanding of the phenomenon and thus, to gradually arrive to the most appropriate research question that will yield valid and relevant findings, both theoretically and practically (Ely et al. 1993, Hartley 1994). Thus, reflecting on the literature of workplace spirituality, well-being and flow, but also implementing an iterative process of going back and forth between (re)examining theoretical suppositions and the empirical research, I have arrived at several research questions, described as following.

The main question of inquiry is about understanding what the motives are for working in social businesses and how such work impacts people's lives, who is affected, and why. I would like to understand *what* motivates individuals to engage in social business context, and *whether*, and if so, *how* these individuals achieve and sustain well-being experiences, by exploring workplace spirituality and spiritual leadership practices. Therefore, the overarching research question is **to explore the motives among individuals working in social businesses related to alternative food, and to understand whether, and if so, how, why and what type of well-being is experienced by individuals working in such context.**

The literature on well-being indicates that in order to experience a 'full life', an individual needs to be motivated by more than just material compensation (e.g., see Peterson et al. 2005) and purposeful businesses are a fruitful area with respect to enhancing well-being. Considering the contemporary increase in alternative food retail outlets that challenge the supermarket model (e.g., see Koch 2017), the increasing dining out culture that relates to public health and well-being (Beriss 2017), the influence of the vegetarian movement (Morris & Kirwan 2006) and the resulting health and well-being associated outcomes (e.g., Forsell & Lankoski 2015, Marsden et al. 2000), the alternative food context is relevant to

this research. On one hand, because nutrition as a factor to enhancing well-being has been acknowledged (e.g., Csikszentmihalyi 2003, Harland et al. 2012, Macdiarmid et al. 2012, Macdiarmid 2013). On other hand, food choices are recently designated as a social movement and this new paradigm of food production inevitably has well-being implications, for instance by providing opportunities for meaningful jobs in which people work in accordance with their values (Starr 2010). Therefore, the context that is looked at are social businesses in relation to alternative foods, which links to having pro-social motives for the betterment of people, society, and the environment.

Considering that the motivational aspects are crucial in understanding workplace spirituality (e.g., Driscoll et al. 2019), this study's focus is on exploring individuals' motives, in particular by looking at experiences of transcendental/spiritual motivation. The aim is to see whether caring for others are motives of conduct in the workplace (e.g., Guillén et al. 2015) and if so, what is the dynamics between pro-self and pro-social motivations (e.g., Miller et al. 2012). Furthermore, what is the interplay between material and spiritual orientations (e.g., Miller et al. 2012, Csikszentmihalyi 1999), as related to workplace spirituality and well-being outcomes on individual level, which is relevant for other levels, organizational and beyond (Houghton et al. 2016). Therefore, the aim is to understand:

- Whether individuals in social businesses providing alternative food are driven by pro-social (spiritual) motives and if so, how individuals balance pro-self and pro-others outcomes?
- Whether individuals in social businesses providing alternative food are driven by spiritual motives and if so, how individuals balance material and spiritual outcomes?

Based on the workplace spirituality literature, spirituality is a factor for employee well-being, such as personal fulfillment, commitment, engagement (Krishnakumar & Neck 2002), job satisfaction, organizational citizenship behavior, reduced intentions to quit, ethical behaviors, job involvement, and buffering the negative effects of emotional labor (Houghton et al. 2016). However, most of the focus has been on stress management and reducing aggression (Houghton et al. 2016). Some of the empirical studies on the outcomes of spirituality at work even provide counterintuitive findings. For instance, the study of

Sprung et al. (2012) implies that employees with 'higher' levels of spirituality experience lower job satisfaction than those with 'lower' spirituality. Furthermore, most of the research on workplace spirituality outcomes has been analyzed from an organizational perspective of how it affects organizational and financial performance outcomes (McKee et al. 2011). Consequently, Houghton et al. (2016) imply that future research should take into account individual perspectives and investigate the interplay between individual-level and organizational-level workplace spirituality outcomes. Therefore, it is important to look at individual-level well-being outcomes with respect to spirituality at work.

With respect to leadership and workplace spirituality, Houghton et al. (2016) propose that leadership is critical for facilitating spirituality at work, which consequently creates well-being outcomes. Connecting this issue to the context of social businesses, the focus is on whether individual work behaviors, processes, and practice in the context of social businesses are spiritual and if so, how they engage in such context to create well-being. Thus, spiritual leadership is explored in terms of whether it manifests in social businesses and if so, whether and how it supports well-being experiences. Therefore, I have explored the following question:

- What are the work behaviors, processes and practices that contribute to workplace well-being, what types of well-being and for whom?

Exploring individual behaviors, practices from the perspective of well-being outcomes for different stakeholders will show whether spiritual leadership is practiced in social business context and how it affects well-being outcomes.

Given that individual well-being has been defined as optimal psychological experience (e.g., Ryan & Deci 2001), and that spirituality encompasses personal characteristics, motives and behaviors (Reave 2005), this research focuses on the psychological aspects of well-being. With respect to the type of well-being outcomes on individual level, from a psychological perspective, most of the research on workplace spirituality and leadership, including flow at work, has taken the focus on hedonic well-being (e.g., McKee et al. 2011, Fullagar & Kelloway 2010, Martinez & Scott 2014). Thus, there is little evidence on employee eudaimonic well-being experiences. Furthermore, the flow experience has been classified as a dimension to the well-being phenomenon (Peterson et al. 2005) and can be

regarded as "a momentary form of eudaimonic well-being" (Fullagar & Kelloway 2010, p. 600). Therefore, this research explores the psychological aspects to well-being with respect to flow experiences and eudaimonic well-being. Such research will offer an important extension to the body of knowledge on employee well-being, as informed by the specific context in this study, which provides insights on the impacts of specific work. Furthermore, it connects to the previous questions as eudaimonia is about manifesting spirituality (e.g., Van Dierendonck and Mohan, 2006). Therefore, arriving to the final but overarching question that relates to the previous questions, the aim is to explore:

- Whether, and if so, how, why and what type of well-being individuals experience in social businesses providing alternative food?

Figure 3 presents the storyboard with the main research question and the sub-questions.

Figure 3 Storyboard of the research questions
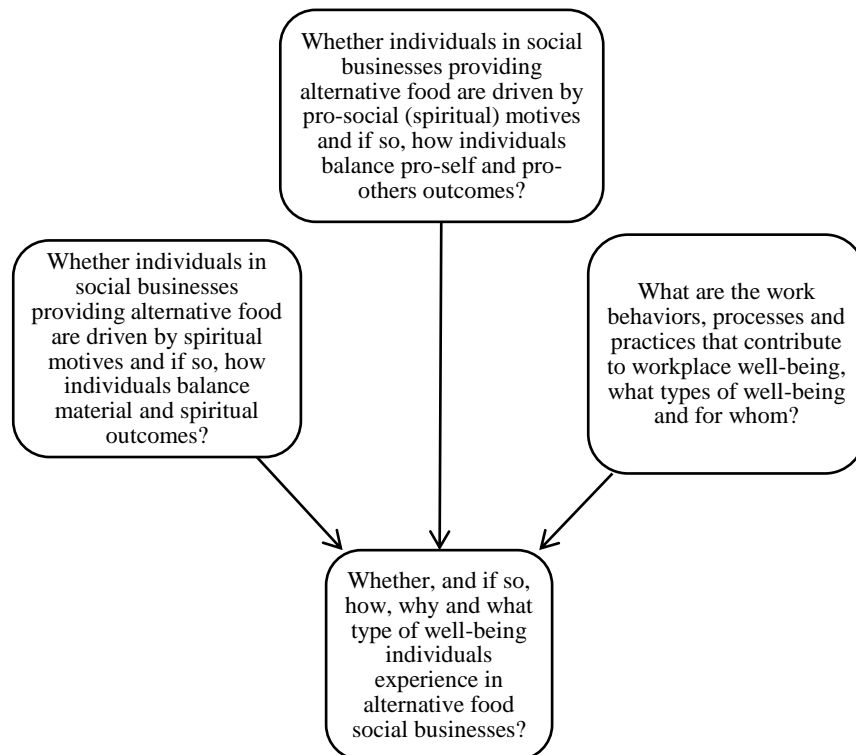
These questions have the potential to generate findings that supplement the existing or produce new knowledge in the area of workplace spirituality, leadership and well-being due to providing insights on issues that have been less explores so far and called for in the literature (e.g., Houghton et al. 2016, Guillén et al. 2015, Miller et al. 2012, Csikszentmihalyi 1999), especially in line with the relevance of alternative foods for well-being outcomes (e.g., Forsell & Lankoski 2015, Marsden et al. 2000). Most importantly, because exploring work practices that could be spiritually informed would be beneficial within the field of management and organizational behavior for humanizing organizational life (Lavine et al. 2014). Thus, the added value of this research consists of uncovering insights into the complex issue on workplace well-being, as informed by the workplace spirituality scholarship and as manifested in the contemporary work context, within the increasingly relevant alternative food social businesses.

The specific context of exploration are individual workplace motives and practices in social businesses involved in food production and service. This is a very relevant topic, considering the contemporary pressing challenges involving environmental degradation and human health issue related to food. This calls for exploring ways of enhancing well-being through food (e.g., Csikszentmihalyi 2003, Harland et al. 2012, Macdiarmid et al. 2012, Macdiarmid 2013), especially providing meaningful work experiences from involvement in food initiatives (Starr 2010). Therefore, through intra-organizational analysis (workforce motivation, leadership behaviors, practices and well-being experiences), the aim of this study is individual level well-being in social businesses that provide alternative food.

2.2.4 Research methods

The focus of this study is to determine whether and if so, how well-being is created and sustained among the contemporary workforce, by exploring workforce motives, experiences and practices within alternative food and social business initiatives. For this purpose, qualitative multiple-case study research design was utilized. This part describes

the methodological choices referring to the design of the study, data collection procedures and data analyses used to address the research questions.

*2.2.4.1 Methodological choices*

Methodology refers to diverse research philosophies and strategies, and each research strategy can utilize different research methods. Qualitative methods are advocated when little is known about a phenomenon for the purpose of discovering the underlying nature of the phenomenon in question (Strauss & Corbin 1990). Qualitative research is a multi-method approach that involves an interpretive approach to the subject matter under study (Denzin & Lincoln 1994).

For the purpose of this study, workplace spirituality is described as work performed by individuals that has broader societal implications (Sheep 2006), which includes a holistic mindset with a sense of mission and interconnectedness (Mitroff & Denton 1999, Sendjaya 2007) and transcendent motives as connection, compassion, meaningfulness, mindfulness (Guillén et al. 2015). Spiritual leaders are described as individuals who focus on value creation over value capture (Kauanui et al. 2010), consider the quality of their organization's products (Pruzan 2008), contribute to society to make a difference (Fry 2003), and care for multiple stakeholders (Stone et al. 2004, Avolio et al. 2004, Fry 2003, Reave 2005, Benefiel 2005, Zsolnai 2011). Spiritually-informed workplace and leadership behaviors are driven by transcendental motives of selfless needs to improve the lives of employees, community, the society, the environment (Tongo 2016, Guillén et al. 2015, Ungvári-Zrínyi 2014, Ashmos & Duchon 2000, Mitroff & Denton 1999). Workplace spirituality and spiritual leadership have been associated with many beneficial outcomes such as high morale, commitment, less stress and ethical behavior (Fry 2003, Mitroff & Denton 1999, Giacalone & Jurkiewicz 2003, McGhee & Grant 2017, Karakas 2010).

Despite the growing amount of qualitative research on spirituality, most empirical studies in the field of organizational spirituality have been quantitative (Benefiel 2005, p. 725; Vasconcelos 2018), and mostly from the perspective of organizational outcomes. However, scholars contemplate the suitability of positivist approaches with respect to organizational

spirituality (e.g., Lips-Wiersma 2000, Gibbons 2000) concerned with the authenticity of capturing the essence of this phenomenon. Consequently, researchers suggest qualitative techniques as more appropriate for studying spirituality in organizations than quantitative, positivist methods (Forniciari & Lund Dean 2001, p. 335; Lund Dean et al. 2003). Qualitative methods are advocated when little is known about a phenomenon for the purpose of discovering the underlying nature of the phenomenon in question (Strauss & Corbin 1990).

For these reasons, and considering the topic of my research, I have used a qualitative, exploratory approach, which research is aimed at understanding a phenomenon in its natural setting (Denzin & Lincoln 1994), with a case study design. The case study is a qualitative research strategy that aims to understand the dynamics present within specific settings (Eisenhardt 1989), especially when the researcher believes that the contextual conditions are relevant to the phenomenon of study (Yin 2009). Therefore, the case study method has been selected to explore the complexity of the phenomena at question, to account for the context within which the interpretations and the experiences of the phenomena emerge, but also to participate in the context in which the experiences occur.

In business studies, case study research is used to look at a contemporary phenomenon in its context, for instance a company, a country, etc. (Farquhar 2012, p. 6). This study analyzed contemporary workers' motives and well-being within certain context such as: a) the type of organization: social business, as conscious and multi-stakeholder oriented (people-society-environment) organization, and b) the type of industry, which is focusing on health/sustainable food initiatives. This fits well with the implications of people having spiritual motives to work in an organization that creates something of value to others, i.e., jobs that take into account social consequences, job characteristics, and personal characteristics (e.g., allow for the expression of inner values and the experience of meaningfulness). This context allows for exploring how and why people engage in that kind of context and how it affects their well-being.

Case studies investigate a phenomenon in its real-life context and are recommended when there is a need to answer "how" and "why" questions, and to obtain an 'in-depth' understanding of contemporary social phenomena within their real-life context (Yin 2009).

According to Piekkari, Welch and Paavilainen (2009, p. 569), 'the case study is a research strategy that examines, through the use of a variety of data sources, a phenomenon in its naturalistic context, with the purpose of "confronting" theory with the empirical world' and interpretive case studies provide rich contextual description (Lincoln & Guba 1985). Thomas (2011, p. 23) defines case studies as "analyses of persons, events, decisions, periods, projects, policies, institutions or other systems which are studied holistically by one or more methods".

Yin (2009) provides a matrix of four types of case study designs, based on whether they are single or multiple and holistic or embedded. The multiple-case design involves more than a single case and allows the researcher to examine similarities and differences within a setting or across settings (Baxter & Jack 2008), thereby offering more robust evidence and allowing for thick description of the studied phenomenon. Furthermore, multiple-case study design can identify consistent patterns of behavior (e.g., Zach 2006). Within the multiple case approach, researchers have distinguished a collective case study approach, which can consist of several cases in order to study specific phenomenon (Stake 1995) and include individual narratives with common characteristics, for instance an organization (Huberman & Miles 1994). Thus, the collective case study allows for exploring multiple cases in a same context and in this way it is similar to the single case with embedded units, however in the collective case, each unit is analyzed as a separate case. A collective case study is instrumental type of case study and compares several narratives (Shkedi 2005). An example of such study is analyzing one organization as a site and individuals within it as cases (e.g., see Scheib 2003).

The unit of analysis in this study is the individual and this research included more than one individual or "case", thus, utilized a multiple-case study approach (Yin 2009). This research has explored the idiosyncratic meanings (i.e., insights from the point of view of The Case) and looked at subjective episodes through which individuals construct meaning, make sense of their work and experience well-being in their daily work. The focus was on understanding the perspectives of individuals in various roles, and the context within which their perspectives emerge. Thus, this methodological choice enabled capturing of the

complexity of participants' interpretations. This kind of approach corresponds to the research tradition of interpretivism (e.g., see Ritchie et al. 2013).
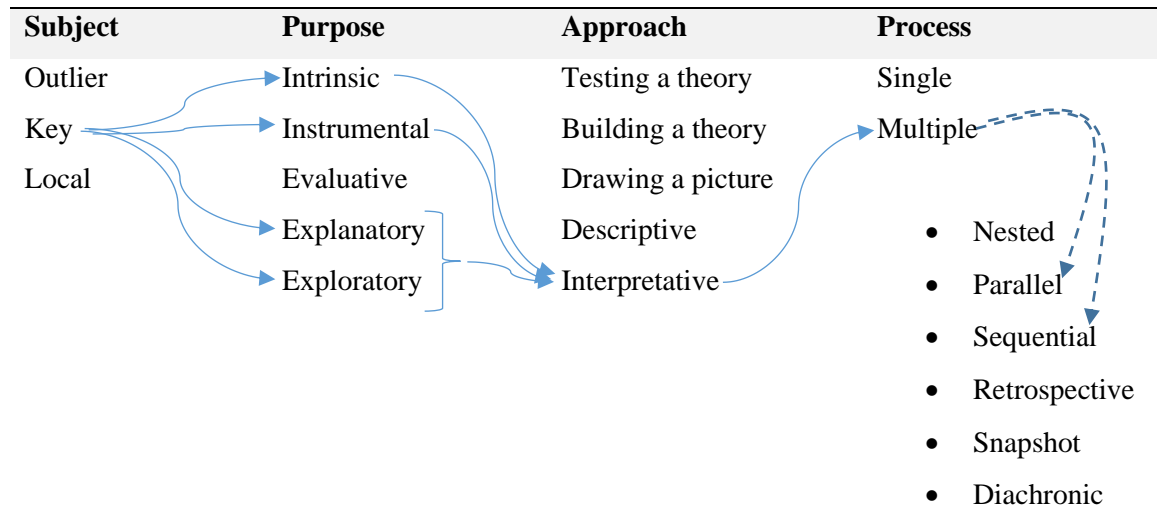
With respect to case design, Robert Stake (1995) classified intrinsic, instrumental, and collective case studies. The categorizations are guided by the overall study purpose, depending on whether the aim is to describe, explore or compare cases. For instance, the intrinsic case is based on an intrinsic interest in the studied phenomena, while the instrumental case serves as a tool for providing insight into an issue, whereas the collective case employs a multiple case design allowing for across settings analysis (Stake 1995). The instrumental case study is aimed at understanding a particular phenomenon and provides insight into a particular issue through the study of a case (e.g., a person, group, organization, etc.) and offers thick description and an opportunity to learn (Grandy 2010). Thus, with an instrumental case study, the inquiry is serving a particular purpose (Thomas 2011). As Grandy (2010) explains, the instrumental case is used in order to perform an in-depth exploration of a particular phenomenon in an attempt to identify patterns and themes from emerging evidence, and then to make comparison with other cases.

Thomas (2011) provides a further classification on the case study selection criteria: subject, purpose, approach, and process. The subject refers to the reason for choosing a particular topic and based on that, the case can be local (when the researcher knows a lot about the subject), key (when the case is a good example of something) and outlier (when the case reveals something interesting because it is different from the norm). With respect to the types of case studies, Thomas (2011) uses several classifications from different scholars (e.g., Merriam 1988, Stake 1995, Yin 2009, etc.) and creates additional categorizations.

Based on the classification of Thomas (2011), this study has used key cases, with intrinsic, instrumental, explanatory and exploratory purpose, interpretive approach, and multiple cases (see Figure 4). Namely, the subject exemplifies the issue of pro-social motivation and psychological well-being, and the cases serve as *key* one on the topic. Furthermore, the purpose is *intrinsic* due to the genuine interest in the phenomenon; *instrumental* for the purpose of exploring a particular phenomenon; *exploratory* in order to examine the topic to understand and know more; and *explanatory* for explaining to oneself and others about contemporary work relations; with the intention to understand perspectives and explore

meanings, therefore, having an *interpretative* approach; and having explored *multiple* cases in *parallel* and *sequentially*.

Figure 4 Mapping the case study design

| Subject | Purpose | Approach | Process |
|---------|---------|----------|---------|
| Outlier | Intrinsic | Testing a theory | Single |
| Key | Instrumental | Building a theory | Multiple |
| Local | Evaluative | Drawing a picture | |
| | Explanatory | Descriptive | • Nested |
| | Exploratory | Interpretative | • Parallel |
| | | | • Sequential |
| | | | • Retrospective |
| | | | • Snapshot |
| | | | • Diachronic |

Since the purpose of this study was to shed light into the phenomena of spiritual or transcendental motivation and psychological well-being in socially-oriented organizations by including multiple cases, the study has used an instrumental and collective case design. Instrumental case study enables gaining insights into a particular question through studying specific case narratives (Stake 1995), while collective case study allows for obtaining a thick holistic narrative through studying individual narratives with common characteristics, for instance, a shared site (Huberman & Miles 1994). Furthermore, this study aimed to compare narratives across different sites of social businesses with alternative food approach. As a result, this study had two approaches. First, a collective case design was used to explore a single site (an organization) and to compare and contrast the individual case narratives within the context of one organization. Second, the study aimed to further explore the phenomena of interest across cases in different contexts and collect a larger number of narratives in different settings, thus, used a multiple case narrative approach (Shkedi 2005). The comparison between the approaches is presented in Table 10.

Table 10 Types of case study approach utilized

|  | **Collective case study** | **Multiple case narrative** |
|---|---|---|
| *Research approach* | Interpretive - inductive | Interpretive - inductive |
| *Type of data* | Primary | Primary |
| *Varieties of data* | Triangulation between interviews, observation and documents | Narrative interviews, impression based on visiting the site |
| *Data collection* | Qualitative methods: narrative interviews, observation, document | Qualitative methods: narrative interviews |
| *Methods of data analysis* | Qualitative methods: thematic analysis | Qualitative methods: thematic analysis |
| *Number of cases* | Thirteen | Fifteen |

Adapted from: Shkedi, A. (2005). *Multiple case narrative: A qualitative approach to studying multiple populations* (Vol. 7). John Benjamins Publishing.

These approaches were used to first explore the phenomena of spirituality and well-being in a single site and then to explore these phenomena across different settings. First, the collective case study served to identify whether the phenomena of interest exist in the particular setting and if so, how they are understood and practiced. For this reason, a single organization as a site was selected to be the representative, typical site in which multiple individual perspectives were explored. Then, through multiple case narratives, the existence and experience of the phenomena were explored across various settings of social businesses. The focus of the multiple case narrative approach was to explore whether and where/with whom the phenomenon exists (Shkedi 2005).

The case study design is a recursive process, going backwards and forward with the purpose, questions and decisions on the methods, with each element influencing the other (Thomas 2011, p. 27). However, a case needs to have boundaries (Thomas 2011, Baxter & Jack 2008). Table 11 depicts the distinction between what is and what is not in focus of this research.

Table 11 Research focus

| In focus | Not in focus |
|---|---|
| Workplace spirituality | Religious spirituality |
| Spiritual leadership | Other leadership approaches |
| Psychological well-being (eudaimonia and flow) | Other types of well-being |
| Intra-organizational or individual level | Organizational or inter-organizational level |
| Personal motives, roles, styles, behaviors and feelings | Organizational processes, systems |

*2.2.4.2 Data collection methods*

Research methods refer to the tools used for finding, collecting, analyzing, and interpreting information and data. The primary way a researcher investigates organizational phenomenon (in this case work motives, practices and well-being experiences) is though the experience of the individual person who is part of the organization (Shkedi 2005), therefore, the informant in this study is a single person. Informants were selected to be organizational members at various levels/roles (a multiple perspective approach) and from diverse organizations in the alternative food system in order to maximize nuances and variations with respect to motivation and well-being narratives, and to provide a richer database for analysis. Thus, the selection of respondents was purposeful (Lincoln & Guba 1985). Data were collected through in-depth, semi-structured interview design, with a narrative approach to interviewing. Participants were chosen from purposefully selected organizations based in Glasgow, UK. The rationale behind selecting Glasgow as the general context of this study is explained in the next chapter, where procedures and selection methods are explained in more details. The interviews were about 90 minutes long, with some taking about 100 to 150 minutes.

In order to account for the complexity of the individuals' subjective worlds and understand their views, multiple methods of data collection were used (see Table 12). This between-method triangulation provided an opportunity to overcome potential challenges and limitations that a single method holds. For the collective case study, the methods of gathering qualitative accounts were triangulated to include interviews, observation and documents. For the multiple case narrative study, narrative interviews were conducted.

Table 12 Methods of gathering accounts

| For collective case study and multiple case narratives | |
|---|---|
| **Methods of gathering accounts** | **Prompts/instructions** |
| Semi-structured interviews | Could you please tell me why and how did you arrive at choosing to do this work? |
| | Could you please reflect on your motives throughout your work experience? |
| | Could you please describe how you feel with respect to your job and any notable experiences you have had? |
| | Could you please describe how you see yourself, your role and your involvement with respect to your job? |
| | Could you please narrate how you experience your work? |
| | Could you please describe how you see the significance of the work you are doing here? And when compared to past experience, if any? |
| Follow-up questions (if not already expressed in previous answers): | Could you please tell me if you consider yourself spiritual and if so, how do you understand spirituality? |
| | Could you please tell me if you consider the effects of your work on others and if so, in what ways, through what practices? |
| | Could you please tell me what is the effect of this work on your well-being? |
| Closing question: | Is there anything you would like to talk about that you feel is important but I have not asked? |
| For collective case study | |
| Observation | *Non-participant observation*: non-verbal communication, behavior, general work atmosphere; and |
| | *Participatory observation*: attending events, workshops. |
| | Observed behaviors, processes, communication style, verbal and non-verbal exchanges, consistency with the stated social mission in interactions with the public. |
| Documents | Driver statement (mission and vision statement of the organization, including the organization's ethos) |

Before the fieldwork it is useful to develop a familiarity with the context so as to enable the researcher to develop an understanding and become aware of own preconceptions, which is important for the reflection process of the researcher with respect to the trustworthiness of the study (Andrade 2009). Therefore, the initial visits of the targeted

organizations and observations provided the impressions about the participants' fit with the purpose of this study.

The narrative is the best means for understanding human life and exploring the movement of individuals' lives over time (Freeman 2015). Likewise, it aligns with the interpretive paradigm for understanding how individuals interpret their lived experiences. Therefore, narrative interviewing technique with a semi-structured interview design was utilized, in a way that it allowed time for participants to express their thoughts fully, without interruptions. The semi-structured design allowed for flexibility and follow-up questions. Narrative data consist of detailed descriptions of situations, events, people, interactions, behaviors observed, direct quotations from the informants, attitudes, beliefs, thoughts, excerpts from documents, that are included in the informant's narratives (Van Manen 1990). The narrative researcher is insider, involved in the investigation, as well as outsider in order to analyze and think through the experiences, because understanding a world involves being part of it, while also remaining separate (Patton 1980).

Narrative data collection and analysis is aimed to understand the world of the informant and the goal is to collect information from an insider's perspective – the view of the informant (emic). Narratives involve looking in retrospect at events and experiences as part of a larger whole, or "big stories" that are commonly acquired from interviews or other interrogative endeavors (Freeman 2015, p. 27). The narrative as a method is important for a more personalized approach to people and developing an understanding from looking backward (Freeman 2015, p.28).


*2.2.4.3 Data analysis methods*

The methods of data analysis included narrative analysis with focus on gaining insights into how and why individuals make sense of their work experiences in relation to their motives and well-being. Narrative analysis of data involves selecting 'units of meaning' from the data, by carefully reading through interview transcripts, and assigning them to categories (Shkedi 2005, p. 79). The present study utilized a thematic analysis, which involved segmenting the text into meaningful components: words or blocks of text (Ryan

& Bernard 2000, p. 775). The text was reduced to specific key words that help identify patterns and make comparisons.

The narrative understanding is *interpretive* because we may assume understanding but can never know for certain whether that truly captures the intended message, thus, we cannot claim a definitive account or one final point of arrival as our readings for meaning are always going to be provisional (Freeman 2015). Another characteristic of a narrative is that it is *idiographic* or focused on the individual life, and *qualitative* rather than quantitative, as it situates human life in cultural context (Freeman 2015, p. 29). Since stories are open to interpretation of others and are not finite claims, the work may be read differently by different readers.

The data analysis was an iterative process, with a holistic approach involving carefully rereading the data several times, in order for the researcher to become familiarized with the data and notice patterns (Leiblich et al. 1998, Shkedi 2005). Data analysis commenced while collecting accounts, as the overlap of data collection and analysis is crucial in case study research (Eisenhardt 1989, Dubois & Gadde 2002). Based on the interview transcripts that were manually transcribed by the researcher, a search for thematic connections between the categories excerpted from the interview transcripts followed (e.g., Seidman 2006, p. 125). The segments of data related to the same phenomenon were grouped into 'in-vivo' categories, as they were taken from the natural language of the participants (Strauss & Corbin 1990). The categories were then classified into constructs that were taken from the field under study. The categorization involved adapting the concepts based on the data. As the categories were generated, the relationships were discovered. The specific analysis process and generation of themes is explained in the reports in the next chapter.


2.2.5 Validity and ethics

With respect to the qualitative approach in research, validity refers to whether the researcher has gained full access to the knowledge/meaning of the informant, and reliability refers to whether similar observations can be made by other researchers. Moreover, the

internal validity refers to the credibility of the conclusions, interpretations, potential biases, etc. (Maxwell 1996), concerns the postulated relationships among the concepts (Meyer 2001) as well as the transparency of the research process and trustworthiness of the conclusions (Kvale 1996). Lincoln and Guba (1986, p. 77) suggest several ways of increasing trustworthiness in qualitative research, and in line with this, the study involved prolonged engagement with participants, persistent observation, and triangulation of data.

The strength of using qualitative methods results from flexible and responsive methods of data collection which eliminate ambiguity and allow for cross-checking and amplification of information, thereby increasing internal validity (Meyer 2001, p. 347). The criticism of qualitative methods regarding lack of rigor, reliability, and generalizability (Johnson 1994) can be mitigated by using triangulation of data and methods (Denzin 1978) and applying a multi-case approach (Meyer 2001).

Therefore, for strengthening the validity and reliability, this study used forms of triangulation (see Table 13) and included multiple cases. A multiple-case approach examines several cases with the aim of understanding similarities and/or differences (Baxter & Jack 2008). In contrast to quantitative sampling, qualitative sampling is purposeful (instead of random) in order to obtain rich information (Meyer 2001) and the sampling logic in case studies involves theoretical sampling in order to extend or replicate emergent theory (Eisenhardt 1989). Thus, the validity of the inference does not depend on the representativeness of the case but on the logic of the theoretical reasoning (Meyer 2001). But beyond looking at methods and procedures, the research was guided by the principle of generating research that is socially engaged and directed at improving lives through knowledge, because scholars who do qualitative research have "an obligation to change the world, to engage in ethical work that makes a positive difference" (Denzin 2012, p. 86).

Table 13 Applied triangulation

| Types of triangulation used | Meaning | Purpose | Applications |
|---|---|---|---|
| *Triangulation of data sources* | Use of different data sources (Denzin 1978, Patton 1999) | Mitigating concerns regarding rigor and reliability; cross-data validity checks, enhancing credibility, enabling a comprehensive understanding of the phenomena (Denzin 1978, Patton 1999) | • Interviews,<br>• Public information (The Internet, websites, social media),<br>• Observation,<br>• Participation in workshops. |
| *Triangulation of methods* | Use of multiple forms of research methods (Denzin 1978, Patton 1999) | Developing new and better methodologies, especially for addressing social challenges, ethical issues and concerns (Denzin 2012) | • Multi-case approach,<br>• Multiple case narratives,<br>• Narrative inquiry and analysis. |

Despite the attempt to mitigate biases, an inquiry is inevitably value-bound, whether it is the values of the inquirer, the choice of inquiry paradigm, choice of theory, and/or interpretations (Lincoln & Guba 1986). All of these choices signal value-based decisions. Therefore, self-reflexivity is necessary to increase the transparency of the findings (Pezalla et al. 2015). I, as the researcher of this study, have made efforts to be self-reflexive in several ways (e.g., see Haynes 2012). I have kept notes of own thoughts and feeling about the research process. I have noted how my beliefs and assumptions were affected throughout the research and by the research participants. I have kept fieldwork notes of observations and interactions. I have listened to the tape recordings and noticed how my interaction affected the interviews. For example, I realized that I have left a 'footprint' in the interviews based on my lively and encouraging interview approach. However, while interviewees talked, I kept minimal presence, with no interruptions, keeping my reactions to single-word phrases such as "aha" or "mm hmm". When interviewees took a longer pause, I intervened by offering personal construal of the interviewee's story, thereby mirroring what they said and checking for my understanding of what was said. I realized I employed engaging interview practices that elicited information. Thus, I became aware

how my personal characteristics affected my interview style, which as Pezalla et al. (2015) suggest, may be a benefit.

In order to validate the accuracy of interview data, I have used different methods of data collection, as stated previously, and considered both primary and secondary sources. The data from various sources were analyzed convergently, rather than individually, in order to reach a holistic understanding of the phenomenon and illuminate the case (Baxter & Jack 2008). As Patton (1999, p. 1197) explains, triangulation can guard against a single method and a single source biases. I made efforts to minimize my influence as much as possible, however, I acknowledge that my presence and the fact that the interview was recorded did have some influence. For this reason, my approach during the interviews varied. For instance, I kept coming back to some questions from a different perspective to account for consistency.

The crucial aspect in conducting research is that firstly, informants should agree to spend time with the researcher and share their personal thoughts. As Shkedi (2005, p. 42) explains, many individuals are not comfortable to participate because of fear of self-exposure, however, once they learn that they study is about their perspectives and stories, without judgment, they are appreciative for the interview and the opportunity to be self-reflective. This is what happened during the interactions with the informants, at first they were hesitant whether to participate but once I explained that the study is about hearing their stories, they all reported that they enjoyed the interview after it was done.

Consequently, for ethical considerations, I obtained an informed consent from the informants to participate in the study. The interviewees were acquainted with the overall purpose of the research beforehand. Participants were told that they are participating in a research study; the purpose, risks, and benefits of the research was explained and that they can withdraw at any time. I have also ensured participants that the research will not be used to damage their reputation or cause them harm in any way. In order to protect informant's identities, throughout this report, I have pseudonimized the identity of participants and where necessary, I used neutral pronouns such as "they" in order to ensure confidentiality. Furthermore, I have not and will not reveal the information gathered about/from the participants to third parties without the explicit consent of the individuals who provided

the information. Positive outcomes for the participants included an opportunity to reflect on own experiences, as well as sharing the learning outcomes of this study.

# CHAPTER 3: CONTEXT, PROCEDURES, PARTICIPANTS AND REPORTS

This part presents the procedures and methods of the empirical research, and includes the reports of the study. The empirical research was conducted in Glasgow, UK, between March and April 2019. The empirical research focused on one geographical region and within it, explored individual narratives of members in different types of organizational structures and alternative food initiatives. Thus, as explained in the methodology section, the sampling was purposeful. Individuals working in about twenty organizations were identified as a fit to the present research and were contacted. Data were obtained from personnel in several organizations that are a good representative sample for the alternative food social businesses sector in Glasgow, including various organizational structures and individual roles. The following parts provide more details on the justification of the research context and the selection criteria, as well as the results.

## 3.1 Scotland as context

The empirical research was performed in a particular cultural context, namely it was undertaken in Glasgow, Scotland, UK. Scotland has a long history of social enterprise development, with the community business movement playing a key role in reconfiguring Scottish civil society in times of its challenges. As Murray (2019) explains, Scotland's social and economic depression, deindustrialization, accompanied with high unemployment levels, brought about the promotion of enterprises as vehicles for social change in the late twentieth century. The social enterprise, especially its commercial model, has experienced revival in the 1970s in the United Kingdom, drawing from the co-operative movement as its precursor (Murray 2019). The co-operative movement established the roots of the entrepreneurial activities in the social sector, and social enterprises have

embraced the values and characteristics of co-operatives such as self-help, democracy, equality, solidarity (Alter 2007).

Thus, the contemporary infrastructure of social enterprises in Scotland is built on the legacy of the community and co-operative business movement. The Scottish social enterprise landscape is unique as it differs from that in England, having a tighter regulation for profit redistribution. Namely, the Scottish Government policy "limits the capacity for organizations to distribute profits to owners, shareholders or investors" and requires profits to be reinvested in the business or the community (Murray 2019, p. 20). Most importantly, behind these community-oriented businesses are people who focus on community-controlled and self-supporting work relations, as Murray (2019) explains, they are initiatives aimed to build novel relationships, skills and bring change to society.

With respect to the (alternative) food scene, Scotland's biggest city Glasgow (and second biggest city in the UK), is receiving the reputation as the vegan capital of Britain (Saner 2013). Even though Scotland is not known for healthy eating, with its population having health issues such as high mortality rates and low life expectancy, people are becoming more aware about the role of food. However, veganism is not new to Glasgow's scene. Some of its vegan restaurants have been working for about 30 years. Such are the vegan restaurants owned by Craig Tannock who has been normalizing plant-based food in Glasgow since 1991 in order to send a message of respect to all animals, including humans (Ajakiri vegan 2017). As Craig Tannock says vegetarianism "is for everybody" (ibid.). More recently, The University of Glasgow was the first university in the UK to be accredited by the Vegan Society (Saner 2013). Thus, citizens and institutions are taking an active role in shaping the food systems in Glasgow for improving the health of the population.

These criteria were taken into consideration and thus, Glasgow was chosen as the geographical and cultural context of this research. This city seems to have a history of activism and citizenship initiatives as a response to the grand challenges it faced. People turned to actively finding solutions in times of crisis and to take control over their work processes in order to create well-being outcomes for the community. Fittingly, the slogan

of the city is "People make Glasgow". Therefore, this research endeavored to discover how and why individuals in this context shape work relations through food initiatives and how that affects their work experiences. Considering both factors, alternative organizing and alternative foods, individuals from several organizational sites were selected as units of analysis for this study, as described in the following parts.

## 3.2 Selection criteria

The selection of participants was based on the organizations they were working in. The organizational sites were selected by using two criteria. First, the organizational form was taken into consideration. The organizations that are social enterprises were the main focus, including cooperative forms of organizing. Second, the organizational activity was the main focus, that is, the sample was restricted to organizations that are focused on alternative foods (plant-based foods). This included restaurants, cafés, vegetable farms, community gardens, shops and wholesalers. Thus, various actors in the food production and provision chain were included. This is to show example of different cases and explore the motives and well-being experiences in different organizational contexts.

The first reference point was the website of the Glasgow social enterprise network (GSEN). I looked for organizations that are alternative food focused, having social business forms. I used the term social business based on Teasdale's (2012) definition, that is, an organization that is based on trading and prioritizes social aims. This is fitting for exploring the phenomena of interest in this study. Namely, exploring the motives of individuals behind such initiatives – what are their orientations self-others, spiritual-material – and the resulting well-being experiences. At present, such studies are scarce.

### 3.2.1 Selection method

After selecting several organizational sites, based on the internet search, I then explored their websites and social media accounts. I was looking at the mission and vision statements, mode of organization (e.g., not for profit social enterprise, charity, cooperative,

etc.), type of alternative food organization (e.g., café, garden, shop, etc.), and personnel information. Next, I went to visit the selected organizations, for example, I went to have lunch and observe the venues and people working there, the general atmosphere, to get an initial impression about the work that they are doing and the service they provide. I engaged in conversations with members of the staff and tried to get contact details. I also used the general contact email addresses of the organizations and sent out email invitations that included information about potential participation in my study. I distributed a research information sheet and a consent form before the interviews, so that participants had time to familiarize themselves with the study and consider whether to participate.

The sampling procedure involved two stages. First, I selected one organization to be a typical site and all members of this organization agreed to participate in the study. The site was typical as it contained the defining characteristics that were set to be the context in this study. The organization is a social enterprise, offering plant-based food, and organizing community events. This is the most common format of the social businesses in Glasgow. This organization was one of the most well-known. I conducted a collective case study with this organization to initially discover the motives and well-being experiences on one site. This study involved triangulated data sources: interviews, observation and documents. Data collection took place during March 2019. After the initial findings, I decided to do interview with more participants, to explore the phenomena in similar organizational contexts but in different sites. Therefore, the second stage involved a multiple case narrative approach. I collected data through narrative interviews during April 2019.

### 3.2.2 Overall sample

This research includes individual cases from eight organizations based in Glasgow, Scotland. Overall, I have conducted twenty-eight interviews, thirteen with individuals in one organization, and fifteen with individuals in several similar organizations. The participants are of different gender, age, and ethnic background. The age of the participants ranges between twenty-five and sixty-five old. Of the total participants, sixteen are female and eleven are male. With respect to ethnic background, most of the participants were

Scottish and English, with some of the interviewees having Irish, Welsh, Belgian, Pakistani, Algerian, and Colombian origin. Considering the position of research participants in their respective organizations, one third of the participants are founders/owners of the businesses, the rest were in roles mostly based on division on responsibilities and each participant had a type of leading role over their own work. Thus, the positions varied, which allowed for gathering accounts from different perspectives, and for exploring similarities and differences across the sample.

## 3.3 Collective case study report

A collective case study of one organization in Glasgow, consisting of thirteen members served as the focus. In this study, the individual professional lives of three founders and ten employees were explored, as well as the combined experiences they share. Site selection was primarily based on three criteria: 1) access to the site and subjects, 2) and organization that offers plant-based food, and 3) an organization that is a social enterprise. I conducted semi-structured, conversational style interviews with each member of this organization, in their workplace, which is a café that also organizes community events.  In addition to the interviews, I spent time observing. Observations took place in March 2019 on several occasions. I visited the organization on random days, I spent time in the café about two times per week and attended two events it organized for the community. Furthermore, I had looked at the driver statement for analysis.

The interviews were audiotaped and transcribed. All transcripts from the recorder interviews, field notes from observation and notes from the document analysis were analyzed convergently, by using thematic analysis. Data were used to generate the descriptions of the site and the individuals.

Participants' accounts are treated as whole cases, sharing the same organizational context. However, each experience occurs in a context of its own. Therefore, I have explored insights relevant to all participants, ideas that reoccur across all individual accounts. The goal was to describe the aspects of the phenomena in focus that are common to all participants.

For this purpose, I first reviewed the interview transcripts from all participants and immersed myself in the data. I then returned to each individual account and identified significant paragraphs, phrases, sentences, words, that relate to work motives, practices, and well-being experiences. I created cases summaries from these statements. I coded the text using specific words or phrases derived from the interview transcript. This allowed me to identify the commonalities and sort them into themes. I then returned to the statements of each account to verify the theme represents all cases. This moving between and within case comparisons enabled me to capture the commonalities of the experiences across all participants. With the initial results, I returned for a follow-up with the participants, to verify the themes I created. I checked whether spirituality reflects what they were talking about. Participants confirmed, mentioning that they did not wish to use the term due to concern whether others are comfortable with the term. Most did not use specific preconceptions about spirituality, rather explained that they understand and practice it in the way they were talking to me, genuinely human.

This process helped me sort the text into the different themes and detect the most representative quotes for illustrative purposes. I first did this procedure with the members categorized in a leadership position, and repeated the same process with the rest of the team members. Therefore, the case analyses are presented in two groups, leadership perspectives and employee perspectives, and consequently, compared collectively.

3.3.1 Setting

The site is a vegetarian café serving seasonal and organic food that organizes community activities and provides space for community events. The organization is a not-for-profit social enterprise, based in the central area of Glasgow. The café is open during the day only and offers a daily menu made from local and seasonal foods, from produce supplied from organic vegetable farms and other ethical suppliers in Glasgow. The main mission is to bring people together in a space that offers good food, in addition to that, to provide a platform for addressing the needs of the community. The food is at the core of the business activities, as well as lending the space for events. The commercial activities finance the

social outreach events organized by the café or anyone from the community. This organization has three foci: good food, environmental protection, and social cohesion.

The organization is active since 2014 and was initially established as a pop-up café for a limited time but turned into a regular space based on positive feedback and supportive reactions from the community. This company was initially founded as for profit, limited company but in time changed to a not-for-profit social enterprise as the social cause was seen as the core of their activities. Based on the driver statement, the café serves as a space for addressing social and environmental needs. The aim is to be accessible to everyone. The café also employs people from vulnerable categories and disadvantaged groups. The pricing is set just to cover the running costs of the café, in order to provide high quality and affordable food. The concept of pay-it-forward is something that the café plans to introduce, so that everyone who comes into the café can have a meal. The pay-it-forward scheme means using tips and extra payments from customers who choose to pay more so that someone from a disadvantaged category can have a meal.

Based on the driver statement, the core values that the organization is based upon are "well-being, nutrition, emotional and physical safety". Further values include "community, coming together, sharing, accessibility and inclusion, and supporting the local economy", creating a space where "anyone is able to come, whatever their difficulties", and creating a space for team members "to be part in whatever way they want to be". The idea was to counter big corporations by "offering something else", an alternative work practice. The systems that are in place in the café are based on community and sustainability values such as friendship and environmental impact (through composting, recycling, ordering from certain suppliers.). Thus, these are the values that the café is not compromising on. The main goal is to keep local, organic food accessible and to be an inclusive employer and inclusive business.

In terms of the organizational mission and activity, everything stems from and revolves around food in the café, "everything is structured around that". The whole process of food provision involves carefully planned activities of "nurturing the vegetables", considering food's entire journey "from farm to fork". The café works closely with vegetable growers

and local organic farms. The café gets different vegetables every week, "whatever is in season, whatever is growing", and the chefs take considerable time, care, and energy into preparing the food. The café does not support supermarkets and non-organic farms, by choosing to not cooperate with them. The decisions are not based on convenience and profit making but on what is the most ethical choice, based on "good energy".

At the core of the café is the "deep care" for its social and ecosystems. The following is part of the driver statement of the café:

> *"We offer the café as a platform for positive change and a hub of activity and conversation, where ideas and relationships are given space to grow, and where a diverse community can come together and flourish."*
> *[Driver statement, café]*

## 3.3.2 Participants

The café consists of members who perform various roles. The different roles include kitchen team (chefs, baker, kitchen support), front of house team (responsible for serving customers, and events team) and office admin team (the founding directors). This is a division based of roles and responsibility, not a top-down hierarchy approach and they are working towards establishing a flat structure within the organization. The members utilize a democratic decision-making process and self-management approach. This means that everybody is equally valued, and everyone's voice is heard. All of the main decisions concerning the café are made jointly with consent and the teams make their own decisions independently. The directors have the formal role of leaders, however, they do not think of themselves as owners and are empowering the teams to lead themselves and are practicing non-hierarchical relations, whereby everybody is equal, everybody is paid the same no matter the role. Due to the number of participants and division of roles, the cases were analyzed as two collective cases, in order to explore and contrast the two perspectives based on the roles within this specific context. The results are discussed separately between the two groups of cases and summarized collectively.

### 3.3.3 Leadership perspectives

The cases presented here are three individuals who are the founders of the café (Participant A, B and C). All three are good friends since university and share similar negative experiences in hospitality, which is what inspired them to open the café, to counter unkind and exploitative practices. Participant A became interested in creating an inclusive space where people can be themselves during the Master's studies and initially started to run a café with Participant B who is training to become a psychologist, and later on Participant C joined them who is practicing positive psychology and coaching. They are all artists and they said that it is probably the reason why they see and approach things differently than other organizational founders. Table 14 provides the main characteristics of the participants.

Table 14 Collective case 1 – participants

| Participant code | Gender | Age | Role | Years in the café |
|---|---|---|---|---|
| A | Female | 25-30 | Director/Admin | 5+ |
| B | Female | 25-30 | Director/Admin | 5+ |
| C | Male | 25-30 | Director/Admin | 5+ |

Based on the analysis of the three cases (the directors of the café), the findings fell into three broad thematic areas. The themes were labeled a term from the literature that reflects the categories generated using words drawn from the narratives, in combination to terms in the literature. In the first, *spiritual work motives*, participants reflected on their motives to establish the organization and often talked about interconnection, purpose, care for others, actualizing communities. In the second theme, *spiritual leadership*, participants talked about freedom and equal treatment through flat structure and self-management, human approach by holding a space for everyone to be heard and bringing values into work such as care, service, and about congruence of self with work. In the third theme, *eudaimonic well-being and flow*, participants talked about holistic approach to work that is about service to many stakeholders, as well as experiencing meaning and engagement

(flow) through such work, such as having a worthwhile job, virtues such as generosity, honesty, care. Quotes from the interviews are used to illustrate the generation of the themes.

*Spiritual work motives: purpose and community, interconnectedness, self- and other-actualization (transcendence)*

Prior to working in the café, the participants (all three directors) were working in the hospitality industry where they experienced unpleasant work practices. Therefore, they were interested in creating an inclusive space for people to come together and feel welcomed. These individuals believe in a "vision by everyone", doing activities for the people, not for personal gain, and in turn, that brings personal gain. This is why they chose to formally have a community structure, to signal integrity, transparency and authenticity. These participants expressed a strong desire for serving the community by being inclusive, helping communities actualize by offering a space where they can interact and be listened to.

The genesis of the organization emerged from a spiritual drive, from a "serendipitist encounter". It started from the interest of one of the participants in informal spaces, in which "people have serendipitous encounters" and a café was perceived as "a perfect template for this kind of interaction". Serendipity is about accidental discoveries that prove to be useful, based on a collaboration between intuition and sagacity, as this participant explained, a spiritual collaboration with the universe:

> *"I think that it was some kind of framework for me to engage with some kind of spirituality or wider notion of being of some kind, because it was a way of getting out of myself and collaborating with the universe or whatever that means, it was like explicitly trying to collaborate with the universe, looking at how things come together, and looking at free will and how free will manifests." [Participant A]*

Another participant mentioned similar ideas and explained spirituality as:

> *"Collaboration, interconnection between things that exist, interconnection and engaging with that interconnection between things." [Participant C]*

Thus, spiritual beliefs guided these participants in their work decisions and choices. For instance, these participants changed the organization's initial form of governance as a limited company to the current one being a not for profit social enterprise, because as the participants said, the limited company form "did not flow", "the energy was not there". Therefore, after changing the structure, they implemented a governance based on "consent based decisions" which is about everyone being involved in the decision making process. All participants said that this resulted in a better working atmosphere.

These participants approach the organization as an entity with its own energy and intelligence. They feel that "the café will do whatever it needs to", because "it always has".

> *[…] it has its own energy that kind of carries it and we just believe in it and we cope with it. It is kind of like a thing in itself and we are just nurturing it along the way; but it will do what it needs to do. [Participant B]*

The main motives for these participants are "working together with people", genuine care for people, seeing people grow and develop, having an input into people's well-being is very important, as well as "being a good employer". Having seen and experienced how people are treated in the hospitality industry, these participants started imagining how they could "do things bigger" in an "own way" and "approach it from a completely different perspective".

All three participant want to do something good and not continue the "business as usual" practice. As Participant A said, they quite often heard people telling them: "you cannot do that because this is how it works". They defied and disapproved of conventional practice, because they are against employees not having very much rights over how they work and just being told "this is what you have to do". The beginning involved a lot of sacrifice, making efforts to listen to everyone's needs and trying to incorporate them, with often times "directors taking the fall". They were making mistakes and learning from them, until they have reached some balance. All participants said that they approached the work with naivety and curiosity, which enabled them to endure the challenges.

These participants were motivated to set up a café that serves "good food" in order to "nourish" people and support their functioning.

> *"By good food we mean something that is fresh, and good for you, and tastes delicious, and is made by people […] food that you ate and then you felt better after you had eaten it. […] what food should be doing is energizing you; you are putting something in your body that is your fuel […] where the energy comes from […] that is a massive intimate privilege […] we want to be making the most beautiful, delicious food that is as good as it can be for you and is doing good things to your body." [Participant B]*

Food is seen as an intimate connection to others, as well as a responsibility to be mindful of the quality of the product that is served to people. Being vegetarian and using local produce is described as a care for "people's health", "people care" and "caring for the environment".

After having worked hard for five years, all participants said that they have brought the organization to a "good place". They emphasized the need to step away, recover and be reflective and contemplative, in order to serve others better.

*Spiritual leadership: freedom (space), human approach (care), values-work fit*

The three participants have a different work style, however, they said that it is good to be different and that different leadership styles can be complementary. They said they do not aim at a unified approach. Nevertheless, they are aligned in what they want to and that is to serve the community and preserve the environment. They feel work needs to be fun and do good for others.

These participants believe that one or few people should not be responsible for everything, therefore, they are shaping the organization towards a self-sustaining, flat organizational structure:

> *"So, we are stepping into a new era in the café, in which we will be relatively self-sustaining and like a flat organizational structure, which*

*is so exciting and we have been working towards it for five years."[Participant A]*

However, participants acknowledged that a certain hierarchy exists, in terms of division of roles and responsibilities. Thus, they are aiming for a cooperative structure. These participants explained that they go through a process of personal introspection in order to understand their life purpose and how their "purpose and values align with the organization". This helps them in choosing to do work that they "want to be doing". This translates into the ways they do their work and how they would like to work, as well as how they work with others. As one of the participants explained:

> *"I would not have done anything, any differently, if I could go back. We started very naively and I think that people have this idea that to start business, you need some things like all sorts of things people think you need, you need to be a leader, you need to have financial backing, you need to have businesses stuff. It is just not true. You do not need anything. You just need dedication, and time, and energy, and the inspiration. And a good healthy mix of confidence and naivety." [Participant C]*

In time, these participants established a structure in the organization that "works quite well", where "everybody's voice is heard". As all of them explained, this type of decision-making process involves community and customers too. The approach is to hear everyone's opinion and to allow everyone to define the structure of their work. It is about consent-based decision-making, not imposing solutions but rather encouraging people to take ownership over their choices and balance working together. For instance, these participants do not want to dictate the "rotas" (work schedules) but support the team members to define their schedule and plan their lives accordingly. All participants often repeated that it is important to listen to people, hear their needs and respond to that. To "hold the space" for people to be heard.

As a team of directors, these participants all share the same values, based on which they founded the enterprise, which are "care and curiosity", that is, "to be curious about everything, keep learning, and care". One of the most important values is "caring for other humans" and "humans interacting on human level", offering a safe space to come to and feeling a certain sense of security, feeling welcomed and knowing that there would be

someone who "has time for you". These participants feel that "patriarchy", "command and control" and "hierarchical society" are the root of the problems in the world.

In the opinion of one of the participants, every business should be serving a "real human need" or "real need for the planet" because it is important that a business has a goal or mission "that is coming from a place of wanting to make the world wonderful and responding to a need of some kind". If a business is "purely financially driven, as a means to an end, just for the sake of making money", then people who are working there "won't understand what the point is and people will be unhappy", because "that doesn't feel good". Businesses "cannot inherently make the world more wonderful just by making more money". For a business to work "it does need to be financially driven and to be making money, but it should not be an end in itself", the sole purpose. Thus, having a purpose beyond money gives meaning to the work experience, "people feel good when they are working together to create good things". Therefore, it is "important to have a vision that brings joy to people that are involved in the organization".

All participants said that they are not overly focused on money and believe it to be a distraction from the work at hand. They see money as a necessity but beyond that, they prioritize focusing on the activity itself. Nevertheless, these participants explained that they are careful about finances and that it is important to pay everyone regularly. The salaries "are exactly the same for everyone across the whole organization", regardless of "what their role is". Moreover, these participants were taking "lot less" monthly salary in the beginning. This was because they wanted to "keep the business afloat and to pay everyone else", so they took only what was enough to "live off and get by". Thus, these participants prioritized the well-being of the organization and employees in order to "continue serving people", rather than have a high salary.

All three participants implied that they are spiritual, however, they said that they do not wish to put a label on the experience. They explained that their spiritual experiences consist of "gratitude", "being thankful", "seeing beauty", "taking care", "having compassion", and "inter-being". In addition, having ecosystems awareness and working out of the "single

self" with a sense of the "larger self", feeling as part of the whole. Spirituality is about balancing self and other giving. Being spiritual is about:

> *"[…] having unconditional positive regard into what is present, without having judgments, listening to self, and listening to the other, what it is like for the other person […] being of service […] form of reciprocity, care […] emerging with, among, between […] symbiogenesis". [Participant C]*

Another participant explained that the key to organizational functioning is valuing and empowering the co-workers by:

> *"[…] nurturing a safe space for the team to be able to voice whatever they need to voice and for them to feel involved, empowered, and valued". [Participant B]*

All three participants said that they believe that people should be able to do what they want to do. Within the café, therefore, the three participants support the team members to realize their career aspirations, also by looking beyond the work at the café. One of the participants is focused on implementing a positive psychology coaching approach and helps the team members discover and manifest their potentials. Most importantly, these participants believe that people need to be motivated themselves because:

> *"Motivating people is not a sustainable practice, motivation to work has to come from within. […] they do not need to be managed." [Participant A]*

Therefore, these participants work with the inherent abilities and interest of the team members, helping them to actualize their potentials. Team members are making their own decisions and are encouraged to self-manage their work.

> *"If they are unhappy in their work, they can address it." [Participant C]*

These participants said that it is appreciated that "not everybody is feeling the same and having the same views". Seeing things differently is encouraged after a certain base level of shared understanding on the core values. The main idea is working together and making decisions together. Therefore, these participants focus on building a workplace culture where team members feel valued, welcomed and inspired by the team and to also give back

by reciprocating the same. Team members are encouraged to take responsibility for themselves and their well-being. As Participant B explained, they are "responsible to" employees but "not responsible for" them, for their happiness, and that is what they are trying to nurture in the organization.

> "Holding a space to encourage everyone to take care of themselves […]
> to flourish." [Participant B]

The three participants are trying to implement "a form of dynamic governance, in which the organization is as flat as possible" and facilitate "a work environment that hears the needs of everyone who is contributing to the space". In this sense, there is no perception that the directors of the organization should have "command and control" or act as bosses in any sense, rather their leadership role is more about facilitating "the work that needs to happen" in a way that "everyone is engaged within the making of the organization". These participants "trust in the collective intelligence of all the individuals who make up the organization", and they "do not need to make all the decisions". They help everyone in the organization by asking questions that would help every individual "establish the goals for their work, fulfill it and celebrate their work and feel fulfillment within it".

These participants emphasized that they do not use the term employees, rather "team members" and they are exploring ways of "how the work can serve" all team members. Especially, acknowledging the fact that a work in a café is not a dream job for many people, so they are trying to support members within their life and situation. The mission and vision of the café, which is called a "driver statement", is formed collectively. The members are looking at "what is the shared reality with the organization, what is the shared reality of the community" they live in, the environmental values they hold, and "all the ecosystems and social systems" they are within. They "look at the reality" and "what are the needs associated to this reality". Based on that, the team chooses how they "could be of service to those needs", how they could fulfill those needs.

As a result, the business plan of the café evolves as the organization evolves. This is "under continual change" in order to best reflect or be in sync with how the team members feel. The café's aim, although crystalized over time, is to work within and care for its ecosystems

and contribute to creating vibrant and sustainable city. The work at the café is deeply involved in the organization's social systems, as these participants explained.

*Eudaimonic well-being and flow: meaningful activity, virtuous activity, engagement*

The café has a commercial and a social side. The social side is the events that are organized which is about reinvesting back into the community. Each participant explained that the commercial activity has a social impact element in itself, which impact is achieved through the food, providing good food and supporting local livelihoods. This way, the organization takes an all-inclusive approach to everyone it serves, whether it is their customers or the targeted social groups. In other words, it matters that the social causes are financed based on income that has been generated from an activity that benefits people. As one of the participants explained:

> *"There is an educational aspect when people are engaging in food tasting, they can learn from that experience […] I believe in a diverse, plant based diet, I think that it satisfies all vitamin needs […] also supporting the small businesses […] to do something really important and sustainable, and ethical, and good; to do as little harm to Scotland and the world, to have low impact. […] So many places do one thing or the other, social aims of bringing people together then serving cheap sandwiches from who knows where; we wanted to do both of them […] we want the whole thing, to be as considerate and careful as possible"* [Participant B]

These participants talked about having an "inbuilt belief about taking care of the land", "doing as little damage" and "nurturing the soil, rather than taking from it". All participants referred to the food they offer as nourishing, energizing, and having a good mental impact, by knowing that "you are taking care of your body". All three participants explained that they make impact through the food because of "environmental, ecological and ethical reasons" and to provide "a space for people who have chosen that diet". As one of the participants explained, organic farming does not deplete the soil, which consequently supports all other ecosystems, and for health food reasons, "individuals who are eating

organic vegetables, they are getting a higher nutritional value through the food that they are eating".

> *"For us it is quite clear that a plant-based diet is one of the big changes that we can make to curb global warming or climate change, so that has made the influence, as well as seeing animals as sharing this [planet], you know they are not feeling less sentient. [...] being a social enterprise but having social aims that are disconnected from food is not enough."* *[Participant C]*

Thus, the commercial side of the organization incorporates many environmental and social concerns, and this was very important to these participants. The profit from that gets reinvested into the community by offering the space for various workshops and events that the community needs. This is done by consulting with the community and listening to everyone's needs. Similarly, to how these participants approach the needs of the organizational members, they work in that way with the community, trying to react and scope the organization's activity in response to internal and external needs. Most importantly, they "do not want money to be a barrier to anyone using the space". As Participant A explained, the café offers "real human interaction".

Participant C observed that customers find it important to see that the organization is "real and human" and they notice the work atmosphere. People coming to the café "know that the people that are working here want to be working here because they are having fun" and that "there is something inherently good going on".

For Participant A, the work at "the café has always been a source of life" due to being "a really valuable thing". Having a job where one has "created input" and has "a sense of ownership" and "being in the leadership role" creates a positive experience, alongside learning and growing. Participant A described the work experience as getting "lost in the café as an organism" from the feeling of being part of it, "working like a machine" without any kind of thought or effort, and "engaging with the whole group". This is due to having a fulfilling job, where "everything falls into place" and it interlinked.

> *"[...] knowing the work is worthwhile [...] to do the best work one can do, in the best way one can contribute [...] I have not always been paid to be here, I was still just as happy to be here anyway."* *[Participant A]*

Participant A explained that doing work only for money, without any other purpose is meaningless. This does not underestimate the need to earn because that is the way the world functions today but calls out on businesses to rethink their business operations and purpose. Participant A described they work with passion and being well comes from being "part of an organization that you love" and from working "with people that you really respect". Doing something worthwhile and of benefit to others, and being in connection to nature.

Participant B talked in terms of "holding a space" for self and others, by doing purposeful work that addresses a need and nourishes people, which results in flow-like experiences of dance-like work.

> *"[…] noticing a need, noticing a lack of space, physical space and metaphorical space, where people can be however they need to be […] to feel comfortable and welcomed […] nourish them in some way […] belonging, purpose and feeling a part of something, [having] meaning and feeling valued […] it is about nurturing and taking care of people and giving them what they need […] it is like dancing through the day".* [Participant B]

Based on personal observations and experience, all participants talked about feeling that people who are working in hospitality are "let down, or unseen, or unheard" and that there is "so much judgment, oppression, and lack of care". Therefore, all participants wanted was "to experience a bit more care" and they "believed that there was a space that could do all these things, it was possible", so they decided to create such space. As one of the participants explained:

> *"[…] connection with people, real connection, being able to be authentic […] trying to create a space so that the other person feels comfortable and accepted, able to be themselves and more".* [Participant C]

Participant B described that having such work that enables a person to be authentic self, without boundaries, in accordance with own rhythm and intuition, having own space and freedom, without imposed "professional role" results in flow as a journey, by "being together" and connecting through ideas. This participant felt like "dancing through the day" by talking to people, serving customers, having deep conversations. Similarly, Participant C talked about interconnectedness and being in tune with self as decisive factors for

experiencing flow-like well-being. This participant sees their being as "part of a larger body, which is the social body and the ecological body", as a connection between self and others, self and the environment, self and self as highest creature potential. The well-being of this director comes from service and generosity:

> *"There is nothing more that I love than to hold the space for other people to identify how they would love to be […]that is why I am doing this, how I can be of service, how I can be generous with who I am. […] nurturing and providing the environment for something to grow […] being supportive of an organization for it to become itself." [Participant C]*

The three participants see the preparation of food as a "form of activism", that is, the chef is not "just a passive chef doing any job", they are "an active member in the whole food production cycle". Participant C said that using "local, organic vegetables is a way of being part of an economic system that is supporting the Earth". Thus, cooperating with the farmers and choosing organic production supports an ecological economic system. This is, in their perception, a way of bringing positive change to multiple stakeholders.

Participant A talked about the preparation of the food in the café and that it is done with "a lot of mindfulness practice", awareness of the food, "slowly" and with enjoyment. This relates to the energy that is being put in the preparation of the food, beyond the physical traits of the produce. Thus, it matters how the food has been treated and whether a good energy has been given to it. These two are seen as crucial aspects for providing good food to people, that will nourish them physically and energetically.

All participants are very passionate about the work they do with the café and consider passing on their knowledge, in order to help other businesses with similar values succeed. The café cooperates with "small, local, sustainable businesses" that that have "very similar aims" and values. Furthermore, as these participants explained, the way the organization attends its customers is by creating "a safe and inclusive space, so that people really feel welcome in the space, a space for everyone to use" (Participant C). This space is "another space that people can inhabit in the city center" (Participant A), beyond work and home.

Overall, the three participants talked about taking care of others, nourishing them and being attentive by giving them what they need to grow. This, in turn, contributes to their

psychological well-being experience of having a sense of purpose and being immersed with the life of the organization. All three participants are caring about human relationships and are conscious about the lives they affect with the work of the café. They all talked about giving to others and helping others grow and actualize:

> *"[…] giving ideas and relationships space to grow". [Participant A]*

> *"[a space where] communities are completely actualizing, fulfilling their actualizing tendencies." [Participant B]*

> *"[Being] generous with time and with each other, [where] communities can grow, where individuals can grow and come together". [Participant C]*

Thus, all three participants frequently talked about motives, values and behaviors that are indicative of a spiritual outlook and approach to life. As a result, I have generated three themes (presented in Table 15).

As Table 15 shows, based on the data from these individuals, it is evident that they are driven by self-transcendent, *spiritual work motives* of feeling interconnected with others and the universe, aspiring to do purposeful work that provides care for others and self. This is expressive of spiritual motives for contributing to others, self-giving, transcendence (e.g., Guillén et al. 2015), connectedness with others at work (Jurkiewicz & Giacalone 2004, Pawar 2008), meaning and purpose in work, a sense of community (Ashmos & Duchon 2000).

Table 15 Themes from the three cases (leadership perspectives)

| Theme | Category | Examples from text |
|---|---|---|
| **Spiritual work motives** | Purpose and community | Being of service; nourishing others; purpose over money; addressing community's needs; care for the environment; care for local producers. |
| | Interconnectedness | Spiritual collaboration with the universe; good energy; synchronicity; symbiogenesis; inter-being; food as intimate connection to others. |
| | Self and other-actualization (transcendence) | Helping others actualize; reflecting on inner being; balancing other-giving and self-giving; nurturing others to become themselves. |
| **Spiritual leadership** | Freedom (space) | Self-leadership; self-sustaining, self-reliance; flat structure, no hierarchy; equal respect; motivated from within; freedom to be oneself at work; safe space, welcoming space, inclusive space. |
| | Human approach (care) | Togetherness, being together; listening to everyone's voice; addressing the needs of team members; addressing the needs of customers; addressing the needs of the community; self-reflection. |
| | Values-work fit | Doing work you love; doing work that serves you; responding to needs through work; care for others and self through work. |
| **Eudaimonic well-being and flow** | Meaningful activity | Worthwhile work; contributing as best as possible; feeling part of a whole, belonging; development, learning. |
| | Virtuous activity | Generosity; real connection with people; honesty; nurturing others; nourishing others; holistic approach. |
| | Engagement | Effortless work; without thinking; like dancing through the day. |

These individuals practice *spiritual leadership* through equal and fair treatment of organizational members who are supported and listened to in order for them to successfully lead themselves in line with their needs, and to be themselves in the workplace. This is in line with what scholars have defined as spiritual leadership. For instance, concern for well-being of others at work (Stone et al. 2004, Avolio et al. 2004, Fry 2003, Benefiel 2005) and giving space for one to choose how to do one's work (Tischler et al. 2002, Avolio & Gardner 2005) by encouraging self-leadership practices (e.g, Neck & Milliman 1994), and accepting the whole person at work (Lips-Wiersma 2009). The work practice is based on values such as care, service, being considerate of others and self (Reave 2005), and prioritizing purpose over money. This also illustrates a spiritual leadership approach, especially the focus on creating value rather than value capture, service to others (Fry 2003,

Kauanui et al. 2010) and genuine concern for stakeholder's interests (e.g., Jones et al. 2007) by having a people, society and environment focus (Ungvári-Zrínyi 2014).

This leads to practices and experiences of *eudaimonic well-being and flow*. Here the participants talked about taking a holistic approach to work by incorporating both commercial and social welfare logic to be of genuine service to multiple stakeholders (Huta 2015), which connects to the spiritual and eudaimonic approach that is about having a virtuous orientation such as caring, compassion, sensitivity (e.g., Korac-Kakabadse 2002), service and connecting to others (e.g., Ashmos & Duchon 2000, Mitroff & Denton 1999). They do this through the alternative approach to food and through community events, as well as being a space where everyone is welcomed to spend their time. This results into eudaimonic well-being outcomes such as manifesting the true self, personal growth (Waterman 1993, Grant et al. 2007, Van Dierendonck & Mohan 2006), meaningfulness, engagement and actualization (Ryan & Deci 2001, Fullagar & Kelloway 2010). For instance, doing work that is worthwhile, contributing to and nurturing others, which then makes its enactment effortless, almost dance-like.

## 3.3.4 Employee perspectives

The cases presented here are individuals who work in the café. These individuals have various roles in the organization, such as kitchen support, chefs, bakers, front of house, events organizing, office administration, broadly grouped into kitchen team and front of house team. They all work part time as they have other work engagements as well. The staff works daytime only and rotates to cover the shifts for the evening events that take place several times a month. Table 16 shows the characteristics of the participants.

Table 16 Collective case 2 – participants

| Participant code | Gender | Age | Role | Time with the café |
|---|---|---|---|---|
| D | male | 25-30 | Front of house | 2+ |
| E | female | 30-35 | Front of house | 1+ |
| F | female | 25-30 | Front of house | 2+ |
| G | male | 20-25 | Front of house | 1+ |
| H | male | 30-35 | Front of house | 1+ |
| I | female | 20-25 | Front of house | 1+ |
| J | male | 25-30 | Kitchen team | 2+ |
| K | male | 25-30 | Kitchen team | 1+ |
| L | female | 25-30 | Kitchen team | 1+ |
| M | female | 25-30 | Kitchen team | 2+ |

Based on the analysis of the ten cases (the employees of the café), the findings fell into the same three broad thematic areas as with the previous analysis. In the first, *spiritual work motives*, participants talked about having a purposeful work, that is doing good for others, as well as experiencing connection with others and with life through the work, and having the opportunity to learn and develop, to be become more conscious and better. In the second, *spiritual leadership*, participants reflected on the leadership approach practiced in the organization, which is based on flexibility, freedom, care, ownership over the work, support and bringing the whole person into work. In the third theme, *eudaimonic well-being and flow*, participants spoke of personal outcomes that provide meaningful experiences, such as having worthwhile job, freedom at work, organizational and personal values fit, as well as valued outcomes for others, such as offering care through food and through community-centered approach.

*Spiritual work motives: purpose and community, interconnectedness, self- and other-actualization (transcendence)*

For these participants, being of "service within the community" is a prevailing motive to work, as well as doing work that gives satisfaction and fun. All participants said that they want to feel like the work has a purpose of doing something good. For example:

> *"For me it is not about material comfort but how you spend your time, no amount of money can give you that […] doing a job that has a very organic purpose, providing something relevant, nurturing." [Participant H]*

Another participant said:

> *"I like the ethos of the place, it is environmentally friendly, supportive of the local community, supportive of everyone on the staff […] this place is true to its values, doing the right thing, not for profit." [Participant D]*

Similarly, Participant K said that they like working in an organization where they feel like they are a good person and "doing good things", where they can share something with others that they think is good. Participant J explained that they were able to find their calling through the work in the café and that is to provide people with healthy food, because "if they do not eat good food, their health will go down". For this participant, the work is enjoyment because they believe in its impact. Participant M said that they appreciate work that is aligned with the personal beliefs and approach to food.

> *"I felt incredibly grateful to be working in a place that had the same ethos […] very little compromise on where the food is sourced and how it is sourced […] I did not have to battle with any moral dilemma about how I was cooking when I got here." [Participant M]*

Participant F also said that they prefer to work for an organization that shares the same "principles". Participant M said that the work at the café did not feel like work but like "a community, a family". Similarly, Participant K said that the work at the café enables them to feel "connected to people and life". Participant I explained that it feels important to work in a place that involves the community:

> *"[…] the city needs more places like this, social enterprises that have strong values about environmental aspects and are being places for the community to direct it what it should be like, where you can be involved*

*and do something, give your input […] I am invested in it, I care, it is a nice place to be." [Participant I]*

Participant E also said that it feels like a "worthwhile work" that gives a "breath of fresh air". Participant E feels proud of the work they do at the café because of the organization's conscious approach about its members, the community and the environment.

*"[…] it feels like doing something worthwhile […] also working with a nice group of people […] I took a big pay cut moving here, so it is not about the financial side." [Participant E]*

Participant M expressed spiritual motives of care for others as well:

*"Everything is interconnected […] food is an interaction with the universe […] you are literally putting something from the universe into yourself […] I thought about people coming in here for their lunch and how they would feel after they eat it". [Participant M]*

All participants talked about purposeful work for self and the community, feeling connected to others, some mentioned being part of the universe but all said that they experience the work as a form of a relationship with others within and beyond the organization, feeling invested in the work because of caring for the organization's purpose.

*Spiritual leadership: freedom (space), human approach (care), values-work fit*

All participants described the work practice as having a human approach, having freedom and ownership over the work, a space to be oneself, and to work in line with personal values. Even though the organization has three directors formally, these are the three individuals who founded the enterprise and were there from the beginning, all participants in this study said that everybody is equal and feels like a manager.

*"It is completely different from other companies. There is no one manager or boss […] it is not like other companies, they just want to hire me, if I make their money […] there is no contact. Whereas here, they really nice people and approachable." [Participant J]*

Similarly, participant K said that feel valued at the café by the members and that there is a "respectful work environment", whereas at previous jobs this participant has been "ignored" and "not heard". Participant F also said that they appreciate having "somebody listening to your opinion" and "having autonomy", rather than "being under a boss".

> *We are trying to create a safe space for everyone, both customers and workers. We are all sort of managers in a certain aspect. There is human interaction [...] it is much better than working for a faceless industry. [Participant D]*

Participant K and Participant M also value having "freedom" to work as they choose, and they emphasized that this is not done in spite of other people. Rather there is independence and collaboration.

> *"[...] to be of service [...] all service is equally valuable, from a person doing finances to a person cleaning. It is about contributing in a different way, at the same level, there is no hierarchy, everyone is equally valued and is paid the same, it is about being humble." [Participant M]*

Similarly, Participant E expressed that it is important to enjoy the work and that the working at the organization does good for others. Participants D also said they believe in the principles of the organization and that it is important to know it has a good purpose. Participant L said they choose to work for less at the café because of the 'freedom and agency', and having more fulfilling and less stressful work environment. The story of Participant H is similar:

> *"I wanted to work in a place that resonates with my ideas about food and community. [...] I also work at a bookshop but in terms of the company organization and the ethics of that place, it is not completely who I want to be. It is definitely a contrast in terms of structure compared to this café, here it is much more humane, no hierarchy, you do not have to shed your conscience for work. [Participant H]"*

Participant K expressed the same thing by saying that they worked in places that offered the same salary as in the café and they were resentful for not being compensated more but this participant does not feel that way about the café. Participant G confirmed the same:

> *"There are jobs with more pay but have more misery and I choose to stay here because it is good for me." [Participant G]*

All participants expressed that it is important to have a worthwhile work more than it is to earn lots of money. As long as they have enough to cover their needs with a living wage, all participants said that they prioritize caring, pleasant work atmosphere, in line with own values, where a person can be oneself at work. Participant G explained that the work atmosphere in the organization is "human" and it allows for bringing the whole person at work:

> *"My personality, and I do not think anyone else's [personality] change when they come to work. There are no certain ways to speak and act, it is a friendly and compassionate place, and everyone can just be themselves." [Participant G]*

All participants said that they appreciate the work at the café because it enables connection with people, with food, and it makes them want to come to work because of the nice atmosphere but also because they genuinely believe in the cause of the organization. They all expressed that they have not felt like not wanting to come to work. All participants said they believe in the sustainability principles and they mentioned the community centered approach as another important aspect of their work. Participants said that it is unique for an employer to care about the employees that much and that they enjoy feeling "valued", "appreciated", "heard", "respected" and "supported", and having the opportunity to eat healthy food at work.

*Eudaimonic well-being and flow: meaningful activity, virtuous activity, engagement*

All participants said they feel a psychological satisfaction from doing work that is community oriented and that serves good food, beneficial for people and not damaging the environment. All participants said they feel needed, respected, that they can fully express themselves at work, and that the work gives a feel of connection to nature and other people.

From a personal perspective, three aspects showed to be important. All participants said they like that there is freedom at work, for instance "having agency" (Participants L, H), having "ownership over the position" (Participants K, M), to be oneself (all Participants), "flexibility" (all Participants), autonomy (Participants F, J), as long as the work is done.

Participants said that there is a high level of "trust" in everybody that they would do the best for the team. They all "check in on each other". Participants J, K, L, H, I, G said that as a result of working at the café, they have become more "cautious and conscious" of how they eat, while Participants M, F, E, D already shared these values and were very happy to have found a workplace that shares their values and approach to food.

All participants said that the work gives them meaningful experiences from feeling like a "useful member of society", "taking but also giving", "feeling you are a good person and you are doing good things", "feeling part of the place", "feeling wanted", and "respected". Furthermore, learning, and becoming more aware about agriculture and 'where the food is coming from' was a meaningful aspect for those who were not that much aware of the effects of food systems on ecosystems. All participants mostly spoke of psychological and social aspects as the most fulfilling aspects that positively affect their well-being. Thus, they spoke of a human approach in the organization. They said the work is physically exhausting, but it is still much better compared to other places, due to the work atmosphere and knowing the significance of own work. The financial aspect is the least important one, all participants said that that is not a priority, as long as other (psychological, social and emotional) aspects are fulfilled.

> *"In previous jobs when I have been paid a minimum wage, I felt very resentful of it. I do not feel resentful here because I do not feel like I am being taken advantage of." [Participant K]*

> *"I am actually financially struggling because of working here but I choose to work here." [Participant F]*

Participants also spoke of doing work that is in line with personal interests and values, because "falling into jobs" is not good for self and others who work for someone who does not like their work (Participant J). Therefore, it is a relief to "not having to battle moral dilemmas" (Participants M, F, K). Thus, having person-work fit is also important for personal and others' well-being, because dissatisfaction with own work can spill over to others. All participants said that they did not feel like at work in the café but like being with "a community, a family". Several participants mentioned that they experience the work like flowing naturally, without effort, that it is like a dancing routine and everyone

being in coordination (Participants E, M, F). Other participants explained that it is like being on autopilot, like flowing naturally without thinking (Participant K, J, H, I, D).

Regarding well-being for others, participants talked about customer care by carefully selecting the food and being transparent about the ingredients they put inside (Participants J, M, K). The work also serves an outreach or educational purpose by "making people aware about good food" (Participants M, J). For example, Participant M is very conscious about others in their work:

> *"[…] thinking about everything that was on the plate and where it came from, the journey it had been through, and the people that had grown it or picked it […] I prepare it in the most sustainable and loving way, that is kind to the Earth, having respect for the ingredients". [Participant M]*

Participants K, G and J spoke about the positive impact for the community, because people of varying social groups and backgrounds can come to the space and feel safe and welcomed. Participant M even mentioned that a lot of work has been invested in the processes of establishing the café so that the "place can exist beyond just the people" that are working there. In a way, the organization transcending its members for a "greater purpose".

All participants said that it matters that the café is "community-based space" and that it makes "thoughtful decisions" in terms of being environmentally responsible and addressing people's needs. All participants think that the food they serve is "better for the environment", some said that "it will make you a healthier person in your mind as well" (Participants G, J), and it is "good for the local economy" (Participants K, G).

> *"[…] it is for the benefit of multiple people rather than the profit of a singular person, it benefits the community more than it benefits the people who set up the place, so it is for the plural rather than the singular benefit. […] We offer a space which sustains the community […] it is kind of just a really good thing which happens." [Participant G]*

Participant D said the following:

> *"I get to be a part of something that is good, environmentally […] we are constantly growing, evolving, trying to be beneficial to everyone.*

*Mentally I feel better, I feel lot less guilt, I feel it is a good thing to be doing. By mentally feeling better it also manifests in the physical response. [Participant D]"*

Participant H, similarly, said that there is a sense of feeling "part of the collective" and "making the world a bit better". Participants were also observed to act kindly to one another and to the customers and visitors in the café. They were observed to have fun and work in a relaxed atmosphere. They all support each other to take breaks for breakfast and lunch, while covering each other's shifts. Thus, there is a strong collective support among the members. Table 17 presents the themes from the ten cases.

Table 17 Themes based on the ten cases (employee perspectives)

| Theme | Category | Examples from text |
|---|---|---|
| **Spiritual work motives** | Purpose and community | Being of service; doing good things; purpose over money; concern for the community; care for the environment. |
| | Interconnectedness | Connection to people and life; human interaction; conscious of others. |
| | Self and other-actualization (transcendence) | Nourishing others; balancing other-giving and self-giving; helping marginalized communities; being accessible; the service can continue beyond its members. |
| **Spiritual leadership** | Freedom (space) | Ownership over the work; flexibility; agency; autonomy; personality does not change at work (I am being myself). |
| | Human approach (care) | Approachability; being valued; being believed in; being heard; trust; respect; caring people; feeling equal; family-like at home. |
| | Values-work fit | Doing work you enjoy; the organization shares the same principles; I believe in the organization's ethos. |
| **Eudaimonic well-being and flow** | Meaningful activity | Worthwhile work; doing good work; feeling part of the organization, belonging; development, learning. |
| | Virtuous activity | Kindness; real connection with people; honesty; nourishing others. |
| | Engagement | Work without thinking; like dancing, like on autopilot. |

In the first theme, labeled as *spiritual work motives*, all participants shared that having a meaningful work is more important than having work that offers more money when it is either not fulfilling or too stressful. They find being useful for society and having human

connection at work more important than other factors. Participants also said that they prefer work where they can learn and develop their skills and knowledge, so they can become better at their work. All of these aspirations are in line with having spiritual work motives for contributing to others, being connected with others, having meaning and purpose (Guillén et al. 2015, Jurkiewicz & Giacalone 2004, Pawar 2008, Ashmos & Duchon 2000).

In the second theme, *spiritual leadership*, participants talked about the leadership approach practiced in the organization. Participants consistently talked about flexibility, freedom, and ownership over the work and that everyone in the organization is equal and extremely caring. While the team members are not formally in a leadership role, they said that regardless of that, everybody is equal and that is feels almost like a cooperative, there is no boss or specific leader, even though there are directors who are formally registered as such but that is a requirement for the business structure. Participants also mentioned that there have been discussions on moving onto a cooperative structure and that the directors are actually stepping down to allow the organization to take its course. Participants, therefore, explained that they do not feel like "cogs in the machine" but feel like equally leading the organization. Thus, the atmosphere can be described as spiritual, with everyone being empowered and equal to pursue the shared purpose for the greater purpose, which is to do with serving the community and being environmentally friendly. In accordance with several scholars (e.g., Fry 2003, Benefiel 2005, Tischler et al. 2002; Avolio & Gardner 2005, Karakas & Sarigollu 2013), I have labeled this approach as spiritual leadership due to the expression of care, high-quality relationships, empowerment, independence and collaboration.

In the third theme, *eudaimonic well-being and flow*, participants talked about expressing care for others through their work and talked about being conscious about how the work affects the people who come to the organization and beyond, by thinking about environmental concerns and supporting local livelihoods, with almost all mentioning caring for animals. This resonates with the eudaimonic approach to work (Ryan & Deci 2001) and well-being from having worthwhile work that has a human approach as a primarily valued outcome, beyond just earning a living (Steger et al. 2006, Chalofsky 2003, Chikszentmihalyi 1999, Lepisto & Pratt 2017, Morse & Weiss 1955), as well as a job that

is congruent with personal values and goals (Rosso et al. 2010, D'Abate 2005, Scroggins 2008). Participants described states of flow as a result of being able to do good work, some explaining it like a dance routing, coordination, others like being like a machine and doing many tasks efficiently.

3.3.5 Results

All participants expressed motives and well-being experiences that stem from self-actualizing and other-actualizing needs. Being well not just for the sake of oneself but also because others are well. Doing something that is good for self but not at the expense of others. Thus, participants explained well-being as a mutual bidirectional and co-dependent experience, like a relationship of symbiogenesis or emerging with, together. Therefore, it is not about self or others, rather about a joint collective. Participants talked about spiritual motives like purpose, interconnectedness, sense of community, kindness, trust, service to others, spiritual work styles of "shared leadership" and self-leadership, in congruence with values and virtues like caring and being human. These factors contributed to obtaining psychological satisfaction and are more valued outcome than money. This is due to being able to contribute to others, feeling like doing something good for self and others by creating a space where everyone feels good, which results in positive work experiences like "dancing" through the work effortlessly. The results are shown in Figure 5.

Figure 5 Cross-case results
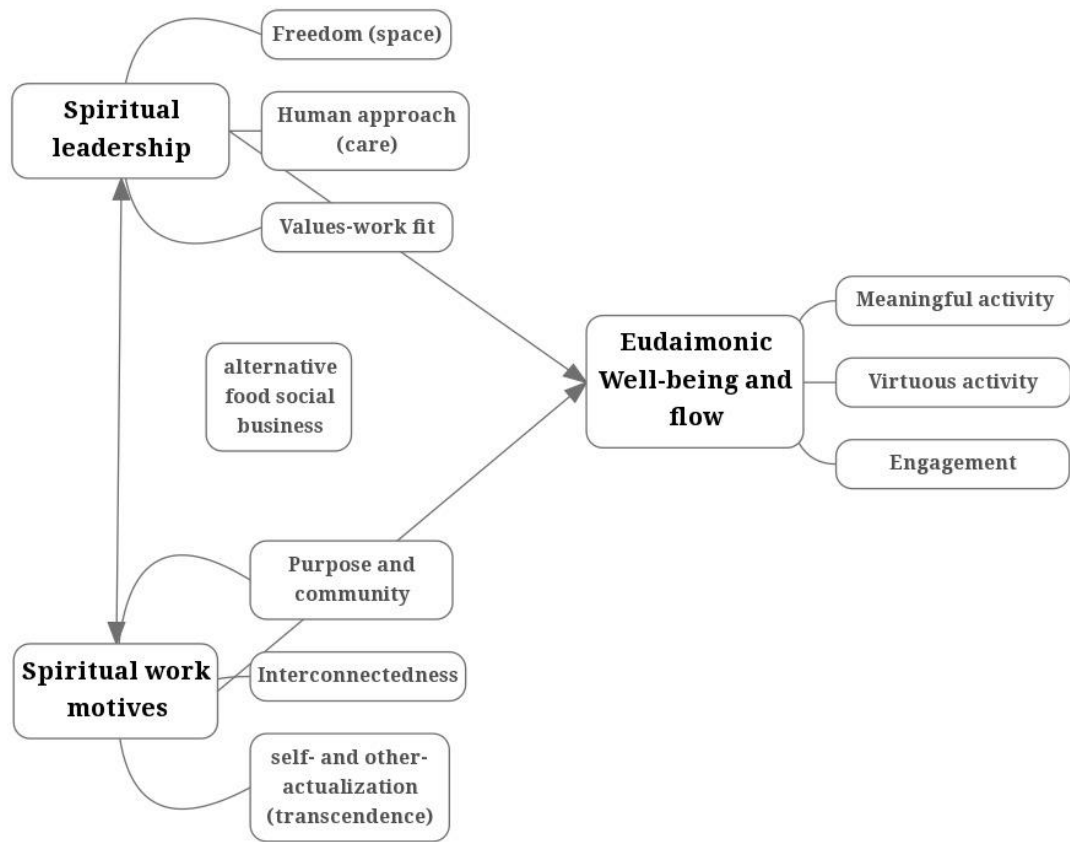


The key learnings from this study are summarized as follows.

The participants in this study are *motivated by pro-social, spiritual values* and incorporate transcendent motives in their work life. Thus, these participants, are motivated by caring for others through their work (Guillén et al. 2015). Participants explained that experiencing hardship, seeing injustice made them more sensitive to human struggles, which resulted in wanting to do something to address that through work. In addition to that, having social and eco-aware upbringing and influence from their families and communities was a positive example that showed these individuals that it is possible to make a positive change if people choose to. Participants talked about being interconnected with others, the leaders specifically framed the relationship between self and others as "inner being as part of a larger being", "inter-being", "emerging with". Participants often talked about "holding a

space", referring to a metaphorical space (e.g., listening, understanding, not judging) and a physical space where people can come together to "just be how they want"; a "safe space", where community can be supported to actualize, where needs can be addressed.

The participants in this study are *motivated by non-material, spiritual values* and give primacy to spiritual over material outcomes. All participants said that they are not motivated by monetary incentives, as long as they can afford a good (not luxurious) life. For these participants, it is more important to have a sense of purpose, good relations at work, and work that benefits others. All participants said that they have had previous jobs that paid more but were less motivated to do them because the work/organization was unethical and did not contribute anything meaningful to the world. For the leaders, it was more important to make social impact than set up a company that would provide personal gain, profit. All participants also talked about the importance of slowing down, single-tasking, shorter work week, which would enable people to be more reflective and mindful about work. All participants are passionate about sustainable food, which was described as plant-based, local, organic, seasonal, based on fair costs. They do not compromise on the ingredients as they see this way of working as relevant for doing good for people, society and the environment.

The participants in this study expressed *spiritual leadership behaviors and practices* by expressing genuine care for organizational members and beyond, including societal and pro-environmental outcomes (Afsar et al. 2016, Ungvári-Zrínyi 2014), demonstrating a pro-social mindset that includes multi-stakeholder concerns (Jones et al. 2007, Kauanui et al. 2010). Participants frequently talked about the team members as "extremely caring people", explained that there is "shared leadership" approach in the organization, where everyone is "moving forward together", that there is "kindness, openness and willingness to listen and support", "feeling like at home where you work", not having to change personality when coming to work, and "not being less than anyone". All of this illustrates spiritual values-based practices and behaviors in the workplace (e.g., Fry 2003, Benefiel 2005, Reave 2005, Karakas & Sarigollu 2013, Neck & Milliman 1994). Every participant said that their work is concerned with the needs of employees, customers, communities. The ethos of the organization entails service to others and being present for many

stakeholders. Participants find this kind of ethos important, as one of them emphasized, "it is for the benefit of the many". Spirituality seems to be enacted in a natural way, by not referring to it explicitly as such but from the narratives, from what I observed, and from the company's ethos, spiritual values are deeply embedded into the organizational life of these participants.

The participants in this study experience *well-being* that is of *psychological* nature. All participants stated that the work is physically exhausting, with some mentioning that they like being physically active. Participants expressed eudaimonic orientation by talking about choosing to do work that is about doing something good, which gives meaning and fulfillment. The most meaningful outcomes for these participants are being of service, good relations with others, and working in an organization that provides good and sustainable food, which is about nutritious, nourishing food for self and others (Forsell & Lankoski, 2015, Marsden et al. 2000, Csikszentmihalyi 2003, Harland et al. 2012, Macdiarmid et al. 2012, Macdiarmid 2013) and about working in accordance with values about food (Starr 2010). All participants said that even if they did not have to work, they would still be contributing to society by engaging with sustainable food activities. This shows support to the idea of basic income (e.g., Van Parijs 2004) in a sense that individuals are not purely self-driven to maximize own utility but are cooperative beings with a need to contribute. However, in society, as it is currently, not everyone has the opportunity to manifest their creative potentials and contribute better due to the struggle for existence, as participants explained. This was well summarized by one participant:

> *"I think when people are relaxed, when you take the stress away, something happens to their sense of initiative; and that is what a lot of people do not have, they are so exhausted by the labor that the source of that initiative is completely exhausted." [Participant D]*

## 3.4 Multiple case narratives report

Multiple case narratives of individuals working in alternative food social businesses across various parts of Glasgow, consisting of fifteen organizational members served as the focus. In this study, the individual professional lives of fifteen leadership role members were explored, as well as the combined experiences they share. Site selection was based on three criteria: 1) access to the site and participants, 2) an organization that offers plant-based food, and 3) an organization that is a social business. I conducted fifteen semi-structured, conversational style interviews with the participants in April 2019, in their various workplaces. The interviews were audiotaped and transcribed.

For this analysis, I have collected multiple accounts to explore a common experience which is about work motives, leadership practices and well-being in social businesses involved in alternative food initiatives. I used purposeful sampling to elicit diverse data. Participants' accounts are treated as whole cases, sharing the general context of being a leader of a social business with alternative food. However, each experience occurs in a context of its own. Therefore, I have explored insights relevant to all participants, ideas that reoccur across all individual accounts. The goal was to describe the aspects of the phenomena in focus that are common to all participants and to explore whether the findings are similar to the previous study's results.

For this purpose, I first reviewed the interview transcripts from all participants and immersed myself in the data. I then returned to each individual account and identified significant paragraphs, phrases, sentences, words, that relate to work motives, practices, and well-being experiences. I created cases summaries from these statements. I coded the text using specific words or phrases derived from the interview transcript and labeled the number of times the code is repeatedly mentioned. This allowed me to identify the commonalities and sort them into themes. I then returned to the statements of each account to verify the theme represents all cases. This moving between and within case comparisons enabled me to capture the commonalities of the experiences across all participants. This eventually helped me sort the text into the different themes and detect the most representative quotes for illustrative purposes.

3.4.1 General setting

The cases are individuals who work in social businesses in the alternative food system. I included individuals working in organizations that are based in the east, west, south, and central area of Glasgow. The organizations are social businesses, including not for profit social enterprises, cooperatives, and charities combined with social enterprise model (labeled as charity/SE in Table 18). These organizations are involved in the alternative food systems, all growing/serving/providing vegetarian and vegan foods. Most are functioning as hubs with several units like a space/venue where there is a shop or a café, linked to a garden or vegetable farm and wholesaler.

3.4.2 Participants

I have interviewed individuals in leadership roles for this study. These individuals work in eight organizations in different parts of Glasgow. The selected organizations are mainly medium sized, having mostly flat structures. I chose these sites as representative of the alternative food social businesses in Glasgow. There are only a few more but I did not get access to those sites. The characteristics of the participants are shown in Table 18.

Table 18 Multiple case narratives: participants

| Participant code | Gender | Age | Organization type | Role | Time with the organization |
|---|---|---|---|---|---|
| 1 | female | 25-35 | charity/SE | Program manager | 1+ |
| 2 | male | 55-65 | charity/SE | Manager | 4+ |
| 3 | female | 55-65 | charity/SE | Founding chair | 20+ |
| 4 | male | 45-55 | co-op | Manager | 20+ |
| 5 | female | 45-55 | co-op | Manager | 20+ |
| 6 | female | 35-45 | co-op | Founding chair | 10+ |
| 7 | male | 25-35 | social enterprise | Founding director | 2+ |
| 8 | male | 25-35 | social enterprise | Founding director | 2+ |
| 9 | female | 45-55 | social enterprise | Coordinator | 4+ |
| 10 | female | 55-65 | social enterprise | Founding chair | 20+ |
| 11 | female | 55-65 | social enterprise | Manager | 7+ |
| 12 | male | 55-65 | social enterprise | Coordinator | 5+ |
| 13 | female | 45-55 | social enterprise | Project Coordinator | 2+ |
| 14 | male | 45-55 | social enterprise | Manager | 2+ |
| 15 | female | 55-65 | social enterprise | Project Coordinator | 5+ |

3.4.3 Results

Based on the analysis of the interviews, this study showed similar results as the previous one. The participants of this study also have spiritual motives that comprise of purpose, interconnectedness, and actualizing self and helping others actualize. The participants are also prone towards a spiritual leadership style of being self-reliant but also cooperative, working in accordance with own values, and being caring, attentive. Finally, participants also talked about eudaimonic expressions of well-being by giving to others but also balancing self and other giving, as being well is essential for making others well. Therefore, the results are grouped into the three categories established with the previous collective case analysis: spiritual (transcendent) motives, spiritual leadership style, and eudaimonic well-being and flow.

*3.4.3.1 Spiritual (transcendent) motives*

All participants talked about choosing to do work that has benefits for others, to contribute to a better world and said that they are not driven by making money or profit. The quotes that illustrate participants' spiritual motives are presented in Table 19.

All participants talked about wanting to make a difference to the world, to make it better. They felt like being part of the bigger picture or a greater purpose. The most consistent and repetitive words or phrases used were: to do something, to make a difference, to provide space for communities to bring people together, to improve communities, to build community capacity and resilience, to inspire and set an example, and to give people the opportunity to change. When asked about what made them have such outlook and approach, all participants talked about seeing injustice, oppression, experiencing previous jobs that were purposeless. Participants mentioned that earning income just for the sake of it does not motivate them. All of them had previous jobs where they were paid more and comparing the experience with the present work they are doing, they said that having a purposeful goal in life is key to human existence. For some, this revelation occurred as a result of personally experiencing hardship and for others, seeing injustice and choosing not to partake in it by changing professions.

Table 19 Spiritual motives quotes

| Participant code | Quote (spiritual motives) |
|---|---|
| 1 | "I have always been drawn to work that is about bettering the lives of other people […] to jobs in the charity sector […] I worked in a call center, I hated it because I was just making profit for someone else and my time was not going to something beneficial and I felt that I was not contributing anything to the society. […] Helping others gives me motivation. Support people, give people advice, be a caretaker." |
| 2 | "To make the planet a better place […] trying to make a better world, feeling the need to do something about it." |
| 3 | "The place is not setup to make a profit, it is based on honesty and on the principle of take what you need and give what you can. It is about helping communities change and it is not about money […] to help build up community." |
| 4 | "It is all about feeling part of the bigger picture and being connected to it […] Materialism for the sake of materialism is not the way to go, rather it is for putting something positive back into life […] trying to affect change for the perceived better, for the betterment of the ecosystem, creating community." |
| 5 | "It is [about] being part of a bigger picture […] for the sake of our nature, people, and environment […] being mindful of the impact of the work and doing the best you can." |
| 6 | "I am passionate about environmental and social justice. […] I am motivated to act for the betterment of others, which results in betterment for self." |
| 7 | "It is more important to me to enjoy my life and to feel like I am being a citizen, and making a difference, and creating a better world that having some soulless job. […] this [job] is a gift, regardless of whether one charges money for it." |
| 8 | "[…] it is healthy to have a spiritual perspective, so you do not get lost and forget why you are doing the work, because human beings need something transcendental." |
| 9 | "[…] passion for helping others and feeling a responsibility to make a positive change in the community […] it is not about money but people. I like to talk to people, I like to share, and I find great passion doing this." |
| 10 | "[…] faith, as a form of synchronicity, being at the right place at the right time, motivated by peace and justice […] to do something important to middle class people. Money is not the reason." |
| 11 | "[…] the ethos of the company is important, I have worked for multinational companies and people there are treated as just a number. I like working for a social enterprise because of the positive impact it has on people's lives, it opens up avenues for other people to enjoy. I purposefully choose to work for a not for profit organization, money does not motivate me." |
| 12 | "[…] being part of something that is bigger […] people need to work, it is not just about making money […] people need to invest in themselves and in the community […] being one with the earth, feeling part of the universe […] everybody has their own individual purpose and people should do something they like and that would help people." |
| 13 | "I am passionate about community and about affordable fruits and vegetables, because people should be able to have a meal. […] this is all about community, I am passionate about it. I really love this job." |
| 14 | "Development and growth are overrated and are producing unsustainable economy that is destroying everything, destroying people mentally […] I do not want to participant in anything that could harm others […] I decided to take personal action and create positive change." |
| 15 | "I felt a need to do something about bringing positive social change." |

Participants explained that the work they do at present does not pay much but gives a sense of meaning, purpose, fulfillment. Some participants explicitly mentioned the word spiritual/spirituality, while others used words like purpose, connection to others, to nature, a sense of having a path. None of the participants used a religious language or a particular reference to any religious tradition. The most indicative phrases referred to being part of the whole, a bigger picture, feeling interconnected to all life in this world (Guillén et al. 2015, Jurkiewicz & Giacalone 2004, Pawar 2008, Ashmos & Duchon 2000). Therefore, I have classified this theme as spiritual motives for work. The way that participants explained this experience is by often using the words "privilege" and "gift" from being able to help others. By helping others actualize their potentials, participants also experience actualization of their own potential. They all mentioned developing and becoming better as a result of helping others. Thus, similar to the previous sample, these participants indicated a symbotic view of their relationships with others. Many used the word "family" or being "one" with others, describing that their work does not feel like work. The participants make sense of their work as something that is helping others and that brings positive change to communities and society.

### 3.4.3.2 Spiritual leadership style

Regarding their work practice, every participant talked about equally, self-sufficiency and self-reliance, as well as cooperation, within and outside of the organization. The prevalent category was empowering people to take the lead, to participate in their lives and make positive change. Having worked for other organizations, the founding members explained that having own business provides the freedom to authentically guide own work in order to serve others better, and to better contribute for the perceived good. All participants said that having work that is in alignment with own beliefs and values allows for better work-self integration, thereby enabling to better serve others, within and beyond the organization. Every participant emphasized the importance to be conscious and careful about the impact of others in a holistic sense. The main quotes that are illustrative of the spiritual leadership style are presented in Table 20.

Table 20 Spiritual leadership style quotes

| Participant code | Quote (spiritual leadership style) |
|---|---|
| 1 | "[…] being honest, transparent, having good communication with people and connection with people […] driven by love and understanding, non-judgmental." |
| 2 | "[…] a lot of big companies are exploiting people; that model needs to change[…]why we need more workplaces run in a cooperative, social enterprise context […] it is important to look after yourself and look after the world, to think globally and act locally. I get products that are ethical, organic, sustainable. I would not just sell anything, it matters." |
| 3 | "[…] the site is not owned by an individual and we share responsibility, share food, look after people holistically. It is all about self-development here. […] We are all part of one family. […] offering a safe space and being self-reliant […] by developing own skills and looking after self and own family […] to give everyone an opportunity, to be inclusive […] to be self-reliant but also to cooperate." |
| 4 | "It is important to show an example […] to hopefully create positive social change by empowering people to take active participation in their lives. It is about making a positive difference, one that would benefit the world […] to make profit but not at the expense of the planet, people's health or the workforce […] we are all one family." |
| 5 | "Equal pay and equal say, whether it is the cleaner or the accountant […] to help people and reduce exploitation issues." |
| 6 | "People aspects are very important. I deeply believe in cooperative working and non-hierarchical alternative structures and in people doing something together because they want to. The main problem is that from the beginning of our education system we are told that achievement is based on being the best on your test results, on competing and not cooperating. […] we live in a society that is hierarchically organized, many people do not realize that they can do things themselves […] here everything works well because nobody is in charge." |
| 7 | "[…] to have the freedom to choose how to address issues, as opposed to just being told what to do […] doing what you want to, with people who share the values." |
| 8 | "[…] lacking a spiritual perspective can turn work into money making exercise and make people lose perspective […] it is to do with transcendence […] reflected in the relationships between people. […] People need attentiveness and the right environment to thrive […] to set an example and inspire others to be self-sufficient." |
| 9 | "I see this organization as a family […] Recently we have been funded to support my position but I decided to recruit other people to give jobs to them, not me. I would do this kinds of things always, because if I feel if there is someone in need, I am here to support […] to be patient and give opportunity to others, to talk to each other, be open and kind." |
| 10 | "I would like everybody to recognize that they are one, that they are not different, to look for the commonalities among us human beings and let that be their guiding." |
| 11 | "People are recognized as part of the company, we have a human-centered approach, good relationships, respect for one another […] we do talk to one another and are considerate […] we recognize that everybody is different and that we all do things differently and have different strengths and weaknesses." |
| 12 | "I have made friends here. If I was not here, I would not get that, the community aspect […] to encourage people […] make people feel part of something." |
| 13 | "You cannot do this job if you are not a people's person […] I empathize with others […] this work is a way of giving back to the community." |
| 14 | "[…] supporting people to learn and encouraging people to take the lead […] I do some activities that go beyond the job but I see it as part of the process of building relationships and trust." |
| 15 | "[…] empowering people and helping them actualize their potential, rather than directing and telling people what to do […] coaching based on community work principles […] to promote and build a culture of self-sufficiency and self-reliance." |

These participants did not refer to them as spiritual explicitly, as mentioned before, however, the way they talked about their approach to work can be classified under spiritual leadership. By comparing the statements and key phrases regarding participant's practices, behaviors with the literature on spiritual leadership, I generated this theme. Essentially, participants talked about the same things for engaging with communities, serving people, helping the environment, developing high quality relationships with the team and beyond the organization, honesty, listening to others and being attentive to the need of others, to what the organization sells (Fry 2003, Benefiel 2005, Pruzan 2008, Afsar et al. 2016).

Thus, participants mostly talked about care, being human, and valuing and offering freedom/space to others. This was a word frequently used, "space", like in the previous sample, holding space in symbolic and material sense. Another consistent category, like in the previous sample, is listening. By this, participants referred to listening to self, to inner voice and values, and listening to other people, to their needs. Thus, the commonalities consisted in having work that allows for self-sufficiency but also cooperation, compassion and care for others, and integrating self with work, like being "one", or as being part of a greater family. Self-sufficiency was explained as individuals having knowledge and skills to take care of themselves and others, as well as self-sufficient, self-reliant businesses, not dependent on grant funding, in order to be able to freely address people's needs, as opposed to complying with funders.

### 3.4.3.3 Eudaimonic well-being and flow

All participants expressed their satisfaction from the work they are doing as a meaningful, fulfilling experience that is not solely about personal benefit or gain. These experiences were described to be resulting into flow states due to fully engaging with the work and enjoying the work, knowing it is important, thus, flow manifested as a result of eudaimonic outlook to life and work. Table 21 presents illustrative quotes from the interviews.

Table 21 Eudaimonia and flow quotes

| Participant code | Quote (eudaimonia and flow) |
|---|---|
| 1 | "Knowing that you are contributing to something that is bigger than yourself […] seeing a difference happening […] love goes into it. That is the magic, it is attentive […] good for the soul. […]I am just doing things and do not think about it, it is almost a meditation." |
| 2 | "Financial situation is probably not ideal. However, I am more fulfilled with what I am doing now. I am giving back." |
| 3 | "[…] paying it forward. I am here to serve the community. I am still growing and learning and I feel happy. I will help people. That is important to me, teamwork, developing and contributing to others. Seeing people happy and not suffering makes me happy." |
| 4 | "[…] this work is transformative […] if we are producing better food for the consumption, then that is going to have a better effect on the NHS and the healthier the nation will be then the wealthier it will be." "[…] being active and actuating change." |
| 5 | "[…] important for everybody to do what they love, to be passionate about their work." |
| 6 | "Organizing collectively is key to people's well-being […] people are intrinsically linked together. […] if you are doing something good, you will be happier. Working on improving other people's well-being provides a sense of tranquility and a sense of calm […] a purpose and a mission. […] but that the mission does not have specific end points, rather it is a path. This mission can only be done in partnership with other people […]." |
| 7 | "[…] feeling socially connected to people you work with, customers and the community […] giving to someone is lovely to feel and very humbling […] this is such a privilege […] work that is useful and peaceful, not causes harms, helping human beings, helping the planet." "[…] it is like a meditative state, time passes quickly, while paying hundred percent attention and being creative […] as a result of creating something beautiful." |
| 8 | "seeing people grow and doing work that is about the next generation, creating a well-functioning society is fulfilling […] it is a privilege to bring opportunities to other people […] community development by improving people's health, their emotional and mental state, providing people space that can generate positive outcomes." […] "it is like transcendence […] does not feel like work." |
| 9 | "The social connection is precious […] I am happy to see other people benefit from this organization. This is why we are here. It brings a lot of happiness, passion." |
| 10 | "[...] absolute passion […] care about something. Ideas run everything […] it is a way of paying it forward […] and working with people who share the values, experiencing generosity and learning from the work experience, as well as honesty and openness, it is about fellowship, approachability, enjoyment, generosity and food." |
| 11 | "[…] developing relationships with people, seeing people enjoying themselves." |
| 12 | "[…] to help people […] being a friend and a professional is phenomenal, being part of the community […] seeing the universe happening […] giving knowledge to younger people, achieving well-being on a larger scale. […] I get so tuned-in here that everything else does not even matter […] going into the task, almost a form of meditation, in the present, in the zone, immersed, there is no concept of time, I just get on with the job." |
| 13 | "It gives pleasure to help others, giving to the community, helping people, giving back." |
| 14 | "I feel I am in the right place, although I do not earn enough but I do have job satisfaction [from] seeing people's development, seeing social change happening, being part of a new promising way of organizing, effectuating change, seeing people come together, being part of something that is actually working, not parasiting the world. This feels like a privileged position, caring for others is a good sensation." |
| 15 | "I do like seeing people enjoying themselves. I feel that we are making a difference. We are making change. I have the opportunity to weave more meaning into things. Meaning is more important than money […] the interconnectedness of everything […] and display of virtues. […] it is important to have such social spaces where people can just come together without the pressure of spending money." |

Participants frequently talked about improving, developing, learning, seeing people grow and become better. What was common among these participants, was the view that everyone has a potential that needs the right environment to manifest. All participants talked about understanding people and addressing their needs, by listening, giving support, opportunities. Participants also expressed a forward-oriented mindset as care for future generations through what they currently do through their work, which is to do with sustainable organizing and production. These individuals hope to set example through the work they do, to inspire others that it is possible to make a positive change if everybody started from the self. All of these participants chose to work in/found a social enterprise for helping people, not for profit. Furthermore, they see the potential of food bringing change, therefore, the business sector matters too, not just the organizational structure. For almost all these participants, food represents a spiritual connection to the world. The two exceptions see food as relevant, in terms of environmental issues and care for others by providing good food, but not as a connection to nature or the universe.

Participants most frequently talked about giving to others, "giving back", "paying it forward", doing something greater than self, giving to others, serving communities and building social connections, which aligns with how eudaimonic well-being is described in the literature (e.g., Huta 2015, Van Dierendonck & Mohan 2006, Ryan & Deci, 2001). These kind of activities of the work has had transformative effects on the participants by enabling personal development and growth. Participants talked about feeling fulfillment from actuating change, seeing others change, listening and understanding others, and that these experiences of helping, giving to others are humbling. All participants mentioned the importance of doing the work one wants to do and doing the best you can for others, because that brings passion. As a result, flow-like meditative experiences occur, a sense of calm and focus, and being in tune with self and life cycles.

Participants also mentioned that while it is important to give to others, it is equally important to be giving to self, as both are interdependent. Participants mentioned that balance can be restored by self-reflection, spending time alone, being in nature, listening to self, being grateful for small things, having individual freedom but not negatively affecting others, and finally, by doing work that positively affects others, by being mindful

about the impact of the work on others. Furthermore, a work that positively contributes to others does not feel like work, thereby being beneficial for self. All of the participants mentioned that even if they did not have to work, they would still do the job they are doing.

The most frequently mentioned categories were doing work beyond money and work that is a passion. As participants explained, if people could do that, they would contribute better for society. That is what it comes down to. However, participants acknowledged that not everybody can afford to do that due to personal circumstances. Most people are trapped in jobs that they do in order to survive, as a result they do certain jobs because they need to. However, this undermines people's creativity and potential, because they could probably contribute better to society in other ways.

Participants also mentioned that if people do not spend time to get to know people they are cooperating with, they would be less responsive to the needs of others. Therefore, the participants are providing spaces for people to be doing things together without feeling pressured, providing social spaces where people feel free to just spend their time with nothing expected out of them, just being together without the pressure of spending money. Participants expressed the need to be creating something beautiful as innate to human experience and people can achieve that only in collaboration and partnership with others.

The key learnings from this study can are summarized as follows.

Participants in this study are *motivated by pro-social, spiritual values* and incorporate these transcendent motives in their organizations. By doing work that is meaningful and worthwhile, participants integrate the self- and other-giving. The key for restoring this balance is in being guided by a sense of energy, sensing and listening to self and others' needs, and addressing these needs. This is done in collaborative way, working for and with the community. Participants explained this as an interplay between providing a metaphorical space (e.g., listening, empathizing) and creating actual spaces for helping people actualize, for serving others, by taking action or doing something to make a difference. As several participants explained, "you get what you give", implying a sense of mutuality with others. Others framed it as "you take what you need and contribute what you can".

Participants in this study are *motivated by non-material, spiritual values* and give primacy to spiritual over material outcomes. All participants said that they are not motivated by monetary incentives, as long as they have sufficient to live a decent life; they do not aspire to become rich or acquire many material possessions. For these participants, it is more important to contribute, to do good work that would benefit multiple stakeholders. The material aspect is there to support these activities, thus, they focus on being self-sufficient, financially viable, not for profit but for the commercial activities to be able to support the social mission. These participants create identities around their work that reflect a holistic orientation, a moral dedication due to the sense of interconnectedness and being part of the larger whole. Considering that these individuals work in the context of sustainable food, these results confirm Shrivastava's assertion (2010) that in the case of sustainable foods, passion for good is more important than self-interest, which also provides support to what Tencati and Zsolnai (2012) termed as progressive thinking.

The participants in this study expressed *spiritual leadership behaviors and practices* by talking about care for others within and beyond the organization. Participants most frequently mentioned empathy, compassion, service to others (Fry 2003), respect, care, listening, appreciating others, reflective practice (Reave 2005). Participants, however, did not talk about institutionalized spirituality, in fact, many shied away from using the term spirituality, albeit what participants described fits with the notions of spiritual leadership in the literature. Participant said they are present for many stakeholders and they are concerned with the needs of employees, communities, customers, and talked about having a focus on service to others. They are not consumed with short-sighted, immediate gains, rather work on improving lives, and leaving the world better for the next generations. As one of the participants expressed it, "this work teaches patience" in a world where "everything is at the fingertips", referring to food growing, slow and alternative food movement. Thus, in these participant's work practices, spirituality seems to be interwoven in an authentic, fluid, organic way and it is to do with the type of sector, that is, working in sustainable foods initiatives and social enterprises.

The participants in this study experience *well-being* that is mostly of *psychological* nature, with some appreciating the physical side, while others stating that the work is physically

demanding but that psychologically it gives a lot of satisfaction. These participants experience well-being by contributing to others, knowing that the work makes a difference, having a sense of purpose and meaning in their work and life, which they do not see as separate domains. This is another benefit, being able to do work that is congruent with own values and personality. Participants explained that this type of work has many engaging and peak moment from being immersed with the task at hand, fully present, in tune, which results in a meditative-like experience. The participants derive satisfaction from giving to others and giving to self. They do so by engaging in meaningful work, being in nature, being reflective, spending time alone and being grateful for the small things. Thus, the participants in this study have a eudaimonic orientation to work.

What these participants have shown me is that genuine spiritual practice is not necessarily named as such, in the workplace or in life. The fact that I asked questions that did not entail the word spirituality provides support to this notion. These participants have demonstrated the essence of what it means to be spiritual at work, without having to institutionalize or operationalize spirituality for business purpose. They just live and work in accordance with their values, and from there, it "ripples out" to others.

# CHAPTER 4: FINDINGS AND DISCUSSION

This research endeavored to explore the motives, well-being and spiritual experiences among the workforce in alternative food social businesses. This part discusses the main findings from this research, based on both studies, the collective case and multiple case narratives, with respect to the research questions.

First, a collective case study was conducted with participants from one organization that is a social enterprise providing plant-based food in cooperation with alternative food networks in Glasgow. The study explored participants' motives for work, work practices and behaviors, and well-being outcomes. The findings fell into three broad thematic areas: spiritual work motives, spiritual leadership and eudaimonic well-being and flow. Second, a multiple case narrative study was conducted to extend the understanding of motives, practices and well-being aspects among participants in different organizational contexts. The second study confirmed the initial themes from the collective case analysis.

In the first theme, *spiritual work motives*, participants from both studies talked about purpose driven need to work, connection to others, the universe, nature, and seeing self as integrated with a larger whole, or as part of a bigger picture, and a desire to actualize own potentials and help others actualize as well. The second theme, *spiritual leadership*, included reflections on the work practices, leadership behaviors, and participants from both studies mentioned freedom and space to work in alignment with own values and personality, being able to bring the whole person at work, having a human and caring approach to individuals within and beyond the organization, and discussed that the social mission should not be compromised for commercial gains. In the third theme, *eudaimonic well-being and flow*, participants talked about their well-being experiences from the work they are doing and mentioned that their well-being comes from serving others, seeing others develop, which gives them a meaningful experience of their work, a fulfillment from having to manifest values, virtues, personally grow, and as a result, participants said that

they are fully engaged with their work, with most describing experiencing flow as a meditation, being on autopilot or like a dance.

Therefore, regarding whether individuals in social businesses providing alternative food are driven by pro-social (spiritual) motives, all participants in this research incorporate *pro-social, spiritual motives* in their work life. These participants make sense of their work by thinking that they are contributing to a larger whole, an entity they are part of, which makes them see their work-life inseparable and interconnected with others (e.g, Mitroff & Denton 1999, Ashfort & Pratt 2003, Sheep 2006, Sendjaya 2007). The prevailing motives for these participants are care for others through work (Guillén et al. 2015), trying to make a difference in the world (Tongo 2016), thus, a spiritual need to serve (Lips-Wiersma 2002). By doing work that is meaningful and worthwhile, these participants integrate self- and other-giving and mostly think of the interactions in terms of "energy", "space". The balance is between sensing and doing things for self and others, which is about listening to self and others' needs, and addressing these needs by taking specific actions, that actualize own potentials and help others actualize. This is seen as a symbiotic, mutually beneficial, relationship, as service to others is innate to human nature and is beneficial for self by providing a sense of achievement, growth, and actualization. These participants create identities around their work that reflect a holistic orientation, a moral dedication due to the sense of interconnectedness and being part of the larger whole.

Regarding whether individuals in social businesses providing alternative food are driven by spiritual motives, all participants in this research give primacy to *non-material, spiritual incentives*, provided they have enough to make a living, with many mentioning that being overly focused on material outcomes results in dissatisfaction (Csikszentmihalyi 1999). For these participants, it is more important to have a sense that they are doing something worthwhile, for the community, for the environment, and that they have good relations at work, a mutually respectful, collaborative work environment. As these participants explained, balance comes from being self-sufficient. The material aspect is necessary to provide financial viability, which then supports the social mission. Participants in this study talked about self-sufficiency as a factor for having agency to effectuate positive changes and serve others better. Thus, the material is there to support greater goals, not the other

way around (using spiritual narratives for material gain and self-interest), as explained by these participants. This demonstrates a value driven approach to business (e.g., Santos 2012) and a moral case of spirituality at work (Jones et al. 2007). The type of work and career pursuits matter for psychological well-being and work engagements (e.g., Ryff 2014). In other words, making sense of one's work is equally as important as making a living of it. All participants needed something more out of their jobs than just a source for paycheck.

Regarding work behaviors, processes, practices and well-being, the participants in this study expressed *spiritual leadership behaviors and practices* encompassing genuine care for organizational members and beyond, having community-oriented, pro-environmental, multi-stakeholder focus (Afsar et al. 2016, Ungvári-Zrínyi 2014, Jones et al. 2007, Kauanui et al. 2010). Participants frequently talked about caring, collaborative, equal relationships at work, flat structures, valuing and accepting everyone as they are in the workplace, and trusting everyone to do their best work without having to be directed, which illustrates spiritually-based practices and behaviors in the workplace (e.g., Neck & Milliman 1994, Fry 2003, Benefiel 2005, Reave 2005, Neck & Houghton 2006, Lips-Wiersma 2009, Pruzan 2011, Karakas & Sarigollu 2013). Every participant said that their work is concerned with the outcomes for employees, customers, communities, the environment. These participants seem to be guided by spiritual values, although many did not refer to spirituality explicitly and even refrained from using the term. Thus, the practice of spirituality among these participants is not institutionalized within their organizations. Nevertheless, they talked about purpose, having faith, love, hope, optimism, not being consumed with short-sighted, immediate, material gains, and wanting to create a better world for the present and next generations. Hence, in these participant's work practices, spirituality seems to be interwoven organically, and it stems from their thinking about working in sustainable foods initiatives and social enterprises.

Regarding well-being outcomes and types, individuals in social businesses providing alternative food experience psychological *well-being, including eudaimonia and flow*. This comes from the spiritual outlook of being interconnected to others and contributing to self and others, in accordance with own values and virtues. All participants stated that they

chose to do work that is about doing something good, which gives meaning and fulfillment. The most meaningful outcomes for these participants are being of service, good relations with others, and working in an organization that provides good and sustainable food, which provides nourishment for self and others (Forsell & Lankoski, 2015, Marsden et al. 2000, Csikszentmihalyi 2003, Harland et al. 2012, Macdiarmid et al. 2012, Macdiarmid 2013) and meaning from working in congruence with own values about food (Starr 2010). For these participants, well-being for others is important and they see the work they are doing as contributing to well-being outcomes for others, through the core activity of the work and the quality of the products they provide, as an expression of care (e.g., Pruzan 2008).

By living one's best life, by being aware and sensitive to others, one can make positive impact in life. Care for oneself is important, because caring for oneself gives more ability to care for others. In the workplace, this means having to work in a place that is aligned with own values. Often, this is thought of as a privileged position because most people need money to support themselves. However, participants explained that having personally significant work is important because it results in positive outcomes for others. Similarly, as Yeoman (2014) suggests, having meaningful work is a fundamental human need. Therefore, what people do for work matters and caring for self and others is equally important. One participant explained this nicely:

> *"Being in a situation to do a job a person does not like or is meaningless requires a lot of coping mechanisms, which means blocking oneself from the work they are doing every single day, and blocking oneself from being able to connect properly with family, friends and oneself, because of the built barriers to be able to cope."*

In terms of the question well-being for who(m), several stakeholders were identified. Across the cases, the aim is to serve the community, support local livelihoods and provide environmentally sustainable and healthy products. Thus, a pro-social, or pro-other orientation showed to be fundamental for these participants. This relates to own well-being by providing a sense of satisfaction from engaging in purposeful work and also supporting own livelihood by doing work that is worthwhile. Financial viability is important as long as it sustains the organization's mission. Figure 6 presents the types of well-being and stakeholders that were identified during the interviews.

Figure 6 Levels of well-being (stakeholders)

| Organizational well-being | Worker well-being | Customer/public well-being | Community well-being | Producer well-being | Environmental well-being |
|---|---|---|---|---|---|
| • mission sustainability<br>• financial sustainability<br>• worker well-being | • flexible work<br>• non-hierarchical structure<br>• organizational purpose<br>• sense of belonging<br>• good food | • good food (produce)<br>• fair price<br>• welcoming space<br>• human health and well-being | • care for social systems<br>• open access<br>• non-judgement<br>• offering space<br>• platform for addressing needs<br>• affordable food | • supporting livelihoods<br>• fair wages<br>• money in the local economy | • care for ecosystems<br>• local food, no miles<br>• organic food<br>• no waste<br>• no animal products<br>• animal welfare |

Having a sense of contribution by serving others and care for stakeholders in alignment with own values and virtues yields enduring well-being of eudaimonic nature (Waterman, 1993; Seligman, 2002; Peterson et al. 2005, Steger et al. 2008). This results in engaging and peak moments such as being immersed with the task at hand, fully present, in tune, having a meditative-like experience. From a positive psychology approach, selfless orientations, namely, virtues and positive personal traits can help individuals, communities, and societies to thrive (e.g., Seligman & Csikszentmihalyi 2000). Such manifestations are serving to something larger that the self (which is expressive of meaningfulness/spirituality and eudaimonia) and leading to engagement, which is conductive of flow experiences (Seligman et al. 2004, Seligman & Csikszentmihalyi 2000, Peterson, Park & Seligman 2005).

Thus, as participants described, experiencing the self as having a purpose, being interconnected with others (spiritual motives) motivates them to work in harmony with others (spiritual leadership) for broader societal and environmental purpose, which results in virtuous engagement and interdependent well-being manifestation of doing good for self and others (eudaimonia and flow). This is in line with the literature suggesting the connection between these phenomena, whereby spirituality leads to psychological experiences such as eudaimonia and flow, with eudaimonia and flow supporting spirituality in turn.

Scholars have posited that the fields of spirituality, positive psychology and positive organizational scholarship complement one another (Lavine et al. 2014). A spiritual outlook includes a sense of holism, compassion, mindfulness, meaningful work, transcendence, interconnectedness, sense of mission, symbiotic relationships (e.g., Guillén et al. 2015, Mitroff & Denton 1999, Sendjaya 2007, Koltko-Rivera 2006, Tongo 2016). Having a spiritual view can result in spiritual leadership practice, which in turn, supports the spiritual outlook at work (Vasconcelos 2015). Incorporating spiritual practices at work results in individual well-being and flow (e.g., Csikszentmihalyi 1999, Primeaux & Vega 2002, Fry 2003, Ilies et al. 2005, Ungvári-Zrínyi 2014). This is due to performing work that is in alignment with inner values, work that is aimed at improving collective conditions, thus, workplace spirituality and spiritual leadership connect to eudaimonia and flow. Scholars have suggested that spirituality is inclusive of eudaimonia (Van Dierendonck & Mohan 2006, Wills 2009) as eudaimonia stems from the soul, manifests the inner spirit or true nature and is about human flourishing, meaningful activities relating to the bigger picture and doing the right thing, by having a holistic sense of self (Waterman 1993, Grant et al. 2007, Van Dierendonck & Mohan, 2006, Aristotle 2014, Ryan & Deci 2001, Huta 2015). Eudaimonia results in positive emotions, including flow experience as a peak expression of eudaimonia (Fullagar & Kelloway 2010). Eudaimonia, in turn, is essential for the spiritual approach to work or meaningful work orientation (Lepisto & Pratt 2017).

Accordingly, at the convergence of spiritual motives and leadership practices at work are eudaimonic and flow experiences (Figure 7). Therefore, jobs that take into account broader social and environmental consequences, that allow for the expression of inner values and personality at work, and the experience of meaningfulness, including spiritually informed work relations based on equality, freedom, self-leadership, are more likely to support genuine workplace spirituality practice and yield eudaimonic well-being experiences. Having a holistic and long-term outlook is more likely to provide endurance to overcome challenges at work, thereby increasing the long-term well-being of individuals, as some scholars suggested (e.g., Wong 2013, Tejeda 2015).

Figure 7 Convergence between the themes
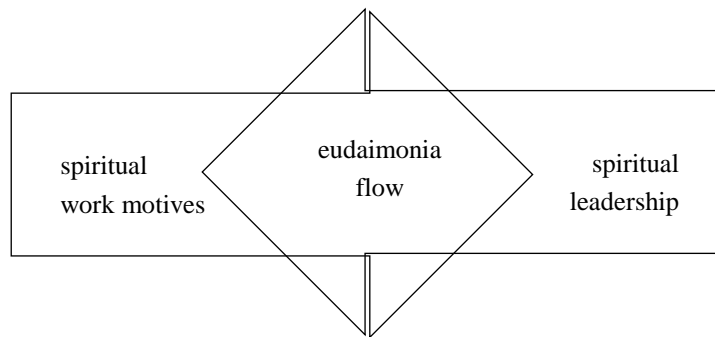


This study did not find support for instrumental use of spirituality at work (e.g., McKee et al. 2008, Case & Gosling 2010, Ashforth & Pratt 2003). For instance, in contrast to the assumption that workplace spirituality can be used to demean individual's well-being by working longer hours (e.g., Ashforth & Pratt 2003), participants in this study said that personal well-being is not compromised for organizational goals or profit driven logic, as some have warned (e.g., Giacalone & Jurkiewicz 2003). Participants said that they take care of their well-being as it is equally important as taking care of others' well-being. In fact, by taking care of self they are in a better position to take care of others. Participants do not see service or taking care of others as being taken advantage of, rather as a human expression, an inherent drive for solidarity.

> *"[...] my idea of service has changed quite a lot, I thought of servants, having not much choice, like just something you have to do, because someone has told you have to do it. But I am now seeing the word service as something really essential to being human, to being part of community, part of group of people who are all working towards the same ethos or goal [...] if all I am going to be searching for is that [things for myself] I am going to be very unhappy."*

Perhaps such findings are to do with the context, as explained earlier, participants did not feel that the work they do is solely beneficial for the organization as it relates to environmental and broader social issues. Furthermore, many participants said that they have experiences hardship, which as a result developed their sensitivity (spiritual) outlook towards others, which is similar to what McKee at al. (2008) noted. This confirms the

notion of spirituality in fact serving as a criticism to patriarchal, hierarchical relations, as an alternative to masculine secular, rational approaches in organizations, towards radical equality (e.g., Vasconcelos 2015, Zaidman 2019). Thus, self-spirituality (Zaidman 2019) has the potential for developing relations based on cooperation, which is a 'feminine' mode of incorporating spirituality into organizations, which notions were frequently mentioned in participants' narratives such as being against command and control (including both female and male participants).

> *"I see suffering happening through a patriarchal society of command and control. Hierarchical, patriarchal society is incredibly damaging and crippling to individuals and I have experienced that in many contexts."*

In their narratives, participants tended to emphasize the importance of both the organization's ethos and structure. They talked about expressing care through both the commercial and the social side of the enterprise. This confirms the notion that social activities can also be achieved through the commercial activities, as Camenisch (1981) implied. With this respect, participants see the importance of sustainable, locally sourced, seasonal and organic food. It seems that within this context of working with sustainable food and being passionate about it, individuals are more likely to go beyond self-interest, as scholars have suggested (e.g., Shrivastava 2010, Tencati & Zsolnai 2012). This could be considered as "green spirituality" (e.g., Nita, 2019, p. 1609). Considering that ecosystems are essential for the well-being of humankind, managing natural resources in a responsible and sustainable way is indicative of transcendental care for current and future generations, which is what participants in this study mentioned. Participants talked about food as a spiritual practice of nourishing others through "soul food". Many participants make sense of food as energy, as transformation of energy, connection to other being's energy. Participants also mentioned that food is a means of bringing people together and bridging differences. Ultimately, all participants mentioned the crucial role of food for sustainability and health and well-being of people, from a nutritional aspect but also economic – making good food accessible, affordable. Thus, food is connected to human health, social and environmental issues and participants see it as a medium for creating change, as well-being starts from the plate.

149

Regarding organizational structure and ways of working, participants tended to talk about the importance of cooperative structure. Some of the participants already work in cooperatives and emphasized the importance of spreading awareness about such structures, while many of the participants working in social enterprise models said that they are contemplating about changing to a cooperative model as they believe it works better when everybody in the organization is also formally equal. Many of them mentioned the role of education.

> *"[…] empowerment and about community making from the cooperative model […] but for whatever reasons, it is not really taught in school or university, you are not given the cooperative option, their focus is on employee ownership rather than worker cooperatives."*

> *"[…] from the very early age, from the beginning of our education system we are told that in order to achieve, achievement is based on being the best on your test results, on competing and not cooperating, with your classmates, so this is a society everyone was born in, so the change has to come from all levels."*

Many participants expressed the notions of well-being and relationships between self and others in terms of "space". Having or creating a space where one can work differently, having a space to be oneself, having a space to cooperate with others, a space to give to others to be however they need to be, to be listened, understood, not judged. This is illustrated in Figure 8. Thus, space as a source for well-being was mentioned in terms of a "physical space" but also as a "metaphorical space".

The work itself serves as a space for well-being for these participants, by having mental support and being in connection to others, or by having reciprocal relationships and socializing with others. From a metaphorical space aspect, having a space to not inhibit own personality at work, to be listened to and understood, to socialize and have fun with others at work, as well as having a purposeful work that provides a sense of spiritual connection to others and self, serves as a support mechanism for psychological well-being. Thus, spirituality is important for mental and physical health (e.g., Park, 2007), because spirituality involves caring for self and others. From a physical space aspect, having a space to come together with others, create community, serve, share, reciprocate and work in nature or another space that is different to home, provides valuable well-being outcomes.

150

Collaborating with others and being in a reciprocal relation gives a sense of usefulness and satisfaction. All of the participants talked about the acts of exchanging something with others as taking something you need and giving, contributing with what you can.

Figure 8 Space for well-being at work
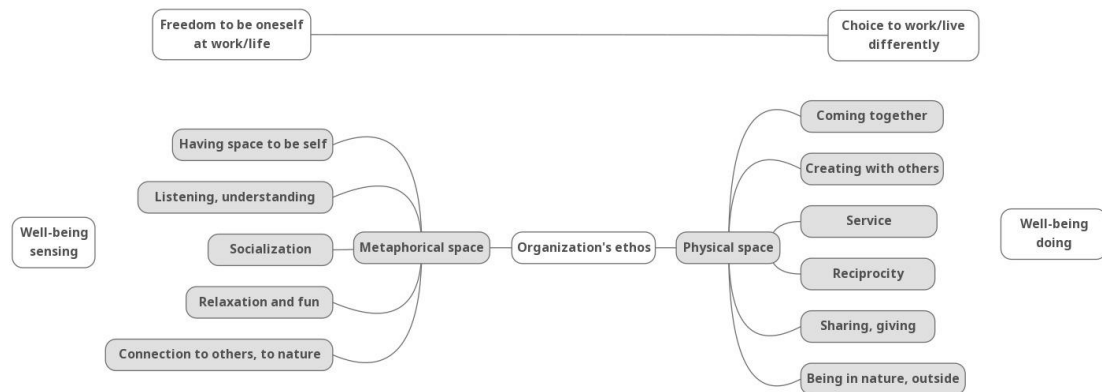


As for the question of balancing between self and others, or pro-self and pro-social motives, the key learning from the cases is that well-being experiences shift on the continuum between self and others, sensing and doing. For example, people have a need to both contribute to self and others, and a capacity for sensing and doing. Differentiating between these gives four orientations (see Figure 9).

Being attentive to self and own well-being includes psychological states such as being in tune with the inner being, the inner consciousness, having a sense of purpose, which is about knowing one's own purpose. Being attentive to oneself can also manifest through behaviors and actions such as participating in meaningful work endeavors. Thus, that is the active side of well-being experiences, which is about self-actualization and personal development.

Being attentive to others includes psychological states of empathy, compassion, and a feeling of interconnectedness. This provides a more static but psychological support to others. Being valued, heard, understood, not judged are valuable well-being experiences people get from others. The active side of manifesting pro-others orientations includes

serving others, co-creating and helping others actualize. This is an enactment of transcendence or doing something for others, for its own sake.

An individual's well-being can shift between these states, depending what area needs being brought to balance. For instance, some individuals would have longer periods of serving others or being attentive to others, which may result in neglect of own well-being needs. This would require paying attention to self, in order to restore balance. Most participants reported that they experience misbalance, leaning more to the side on giving to others. Interestingly, this did not demean their overall well-being, and even improved their psychological satisfaction, however decreased their physical well-being, resulting in fatigue.

Figure 9 Spiritual expression of well-being for self and others
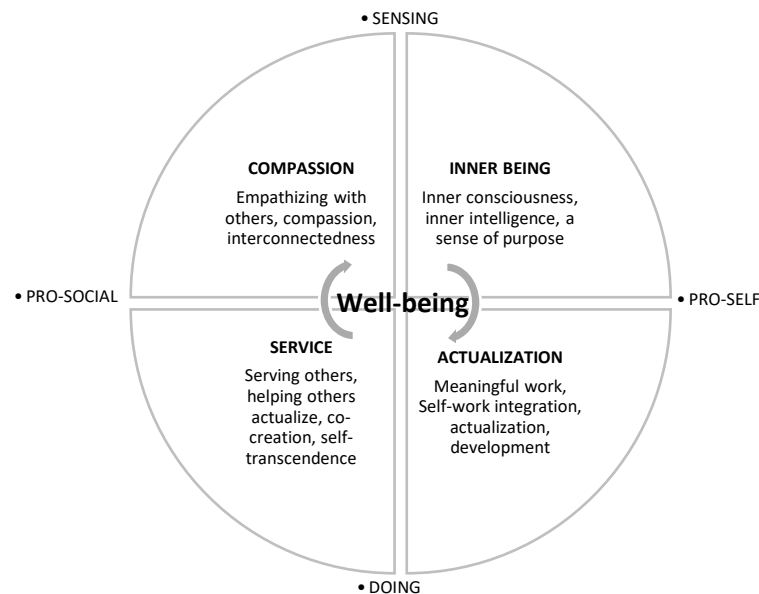


Thus, an individual's well-being can change between various states of contribution to self and others, such as inner being, actualization, compassion, and service. These are not mutually exclusive and can potentially be achieved simultaneously. This shows that individuals move within a cycle of relating to self and others, which shows a collaborative aspect, working with and for self, and working with and for others.

Giving to self and others are interlinked, self-nurturing is what everybody needs but also thriving, getting energy from "being there" or supporting other people is equally important. The most important thing for maintaining a balance and knowing when to give to self and to other is taking the time to notice own feelings and triggers and going through an internal process of taking care, retrospection, as well as getting external support.

This research shows that engaging in activities that provide social support for others creates a sense of membership, belonging and social connectedness, based on shared interests, mutual support, and from incorporating personal values into work. Furthermore, feeling useful and exercising agency, freedom of choice supports personal development and contributes to well-being. The main aspects that affect worker well-being are work values fit (the know-why) and motives such as having the feeling of doing something useful for society and others, having a sense of purpose. This finding is in line with the notion of *homo reciprocans*, described by Tencati and Zsolnai (2012, p. 346), that is, a positive notion of humans having an intrinsic "relational and collaborative" disposition. In other words, humans have the capacity to care about others and themselves, and an inherent drive to create mutually beneficial relationships with others. This provides support to the positive approach to human nature.

What these participants have shown me is that the practice of spirituality in organizations is not always explicit and that is more likely to result in its genuine practice, without spirituality being operationalized for self-interest. All participants talked about being reflective of own emotions and spirit/energy to guide one's work. The main message from all participants was to live and work in accordance with own values and do a job you love. In these participant's views this is a necessity as it would result in a happier and more productive workforce.

> *"Creating a world in which people are really living, really engaging with what they love to do and have the freedom to do that will result in people creating beautiful things, feeling happy and content. It comes down to the question of what and why we work. People need to feel connected to the food and it should not be the case that the poorest people in society cannot afford to eat well. Ultimately, what it boils down to is more focus on indicators of a healthy society that are about how*

*happy and healthy people are. Meaningful work should be valued in order to have a nice society."*

The process of creating better workplaces and societies starts from self-knowledge and self-transformation. The critical factor for supporting responsible leadership and enterprises lies in the commitment and engagement of every individual and the collaborative efforts between researchers, practitioners, customers, employees, suppliers, investors, and the public. The work we do, and how we act at work, cannot and should not be separated from the rest of our life. People need to be attentive to nourishing the different selves (mental, physical, emotional, and spiritual) and integrating the different selves into the work, as well as finding the time to give to others. Ultimately, what matters is not about how much we have, but how much we share and what our significance is.

# CHAPTER 5: CONCLUSION

This research aimed to explore the motives and well-being aspects of individuals in social businesses that provide alternative food. The study looked at spiritual values, motives, behaviors, practices that relate to well-being experiences and how they manifest. This study built on previous research on workplace spirituality, spiritual leadership, and well-being (Guillén et al. 2015, Koltko-Rivera 2006, Csikszentmihalyi 1999, Fry 2003, Ryan & Deci 2001) in connection to a specific work context. The findings should be of interest to scholars of organizational behavior, management, spirituality and religion (MSR), social business, business ethics, leadership and positive psychology. The results of this study should be of value to business practitioners, policy makers, educators, consultants who are interested in creating humane workspaces and flourishing individuals and organizations. The findings relate to specific, purposeful exploratory study and should not be generalized across all organizational settings or individuals. Nevertheless, this research presents valuable insights based on the workplace experiences of the individuals included in this study. This study offers an optimistic perspective to work relations. While each participant nurtured their own story, there were several commonalities across the cases.

Based on the data, the key finding is that individuals involved in alternative food social businesses are *pro-socially motivated* to contribute to the community, to others, beyond themselves, through offering nourishing and environmentally sustainable food, as well as a space for social cohesion. Finances are not the primary motivation for getting involved in these initiatives, rather making a contribution to social and environmental goals. This is not to say that material outcomes are disregarded, or that there is a dichotomy of either-or approach, rather that financial aspects are not as strong a motivation as spiritual motives for doing work that is about sustainable food in social businesses. However, this needs to be further explored and researched among more individuals in more organizations and in various cultural contexts.

Participants in this study manifested considerations that are pro-self and pro-social. This provides support for the relational, reciprocal, collaborative side of human nature, expressed by the positive psychology scholarship and provided evidence for humans being motivated by considerations that go beyond self. This is the *transcendental* level in human motivation that is not about pure self-interest but about an innate desire for helping others. In terms of the reasons behind being conscious and considerate to others, one of the main factors is experiencing hardship, seeing struggles, thus, personal negative experiences which initiate individuals to take a stand and make a difference, do something to bring positive change. The other factor is having socially-oriented, ecologically conscious upbringing, thus, wanting to preserve good practices.

With respect to how individuals *balance self-giving and other-giving*, the dynamics transitions between pro-self and pro-social considerations as well as sensing versus doing. Thus, there can be four states, pro-self – sensing, which is about inner consciousness, being in tune with the self, knowing own purpose, as essential for spiritual well-being. Pro-self – doing is about self-actualization and manifesting own potentials, or performing to own purpose and capacity. Pro-social – sensing is about being spiritually present for others, empathizing, listening, caring, understanding, not judging. Pro-social – doing is about service, helping others actualize, co-create.

Participants in this study expressed work practices and behaviors that are indicative of a *spiritual leadership* approach, most notably, a cooperative approach to working, as well as self-leading, caring, and attentive work practices. Having a fit between own values and the organization's ethos, as well as being able to bring the whole person at work showed to be very important among these participants.

As a result, participants in these initiatives experience *eudaimonic well-being* that stems from contributing to the well-being of others by incorporating own values and integrating the self with the work, feeling part of the organization that provides beneficial products/services, with as little as possible impact on the environment. The most positively affected type of well-being for individuals is the *psychological well-being* in terms of being well by doing well for others, resulting in engaging *flow* experiences. The most negatively

affected well-being aspect for individuals is physical well-being in terms of fatigue and exhaustion. However, having good psychological well-being showed to be a supportive aspect for recovery, by being able to address own well-being when needed and having the space to do that. With respect to that, *spaces* in metaphorical and physical sense provide coping strategies, by having the freedom to just be oneself and by having a safe space to share and work with others.

With respect to levels of (stakeholder) well-being, these individuals take a *multi-stakeholder approach*, including a consideration for intra-organizational individual and group well-being, organizational well-being, customer well-being, producer-supplier well-being, local community well-being, general public well-being, societal well-being, environmental well-being, and animal well-being.

With respect how well-being is achieved, there are intra-organizational, organizational and extra-organizational orientations. For within the organization, workforce well-being is achieved though *nice working atmosphere* (safe, welcoming, non-judgmental space), good and caring co-worker relations, equality, bringing the whole personality at work, having ownership and autonomy over the work and knowing that the *organization's purpose is worthwhile*. Financial viability is important in order to sustain the organization's activities and social purpose, thus, it is important to be *self-sufficient* and independent. In terms of external stakeholders, participants expressed care for the well-being of humans/customers by providing *good food* and a welcoming, *safe space*, opportunity to participate or create events by and for the communities, *supporting local livelihoods* and ethical producers by *collaborating* with organic, local and small organizations and producers, well-being for society by changing social relations and improving *human health* through food and spaces, well-being for the *environment* through the use of local, organic, seasonal produce, and well-being for *animals* by excluding animal products.

In conclusion, within the realm of individuals working in social businesses involved in alternative food initiatives, the prevailing motives and practices are of *spiritual* nature. These relate to organizational structure and processes, as well as the core activity of the organization. The *organization's purpose* is equally important as the *organization's*

*structure* or model. This results in well-being experiences that provide meaning, fulfillment, and engagement. Individuals who are being appreciated, listened to, empowered are more likely to stay with the organization on the long-term and with fewer financial incentives. This is, however, not to say that financial rewards should be disregarded as they are a necessity in the system we live in, rather that organizational members needs to pay attention to the spiritual aspects in work such as purpose, meaning, and care, as equally as to other aspects. The connection to one's work is a nourishment for the soul and from there, humanity can flourish. This study shows that care and compassion have a place in business and in the cases of social enterprises that are focused on sustainable food, benevolence prevails among individuals who work there.

# Bibliography

Afsar, B, Badir, Y & Kiani, US (2016): Linking spiritual leadership and employee pro-environmental behavior: The influence of workplace spirituality, intrinsic motivation, and environmental passion. *Journal of Environmental Psychology*, vol. 45, pp. 79-88. DOI: 10.1016/j.jenvp.2015.11.011.

Ajakiri vegan (2017): Normalising veganism in Glasgow: Craig Tannock. Available at: https://ajakirivegan.ee/normalising-veganism-glasgow-craig-tannock/ (accessed March 3, 2019)

Alter, K (2007): Social enterprise typology. *Virtue ventures LLC*, vol. 12, no. 1, pp. 1-124.

Alvesson, M & Sandberg, J (2011): Generating research questions through problematization. *Academy of management review*, vol. 36, no. 2, pp. 247-271. DOI: https://doi.org/10.5465/amr.2009.0188

Andrade, AD (2009): Interpretive research aiming at theory building: Adopting and adapting the case study design. *The qualitative report*, vol. 14, no. 1, pp. 42-60. Retrieved from: https://nsuworks.nova.edu/tqr/vol14/iss1/3

Aristotle (2014): *Nicomachean ethics*, (R. Crisp, Trans.). Cambridge: Cambridge University Press.

Ashforth, BE & Pratt, MG (2003): Institutionalized spirituality: An oxymoron?. in RA Giacalone & CL Jurkiewicz (eds.), *Handbook of Workplace Spirituality and Organizational Performance*, Sharpe, New York, pp. 93-107.

Ashmos, DP & Duchon, D (2000): Spirituality at work: A conceptualization and measure. Journal of management inquiry, vol. 9, no. 2, pp. 134-145. DOI: https://doi.org/10.1177/105649260092008

Austin, J, Stevenson, H & Wei-Skillern, J (2006): Social and commercial entrepreneurship: same, different, or both?. *Entrepreneurship theory and practice*, vol. 30, no. 1, pp. 1-22. DOI: https://doi.org/10.1111/j.1540-6520.2006.00107.x

Audebrand, LK (2017): Expanding the scope of paradox scholarship on social enterprise: the case for (re)introducing worker cooperatives. *M@n@gement*, vol. 20, no. 4, pp. 368-393. Retrieved from https://management-aims.com/index.php/mgmt/article/view/3854

Avolio, BJ & Gardner, WL (2005): Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, vol. 16, no. 3, pp. 315-338. DOI: doi:10.1016/j.leaqua.2005.03.001

Avolio, BJ, Gardner, WL, Walumbwa, FO, Luthans, F & May, DR (2004): Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors. The Leadership Quarterly, vol. 15, no. 6, pp. 801-823. DOI: https://doi.org/10.1016/j.leaqua.2004.09.003

Bacq, S & Janssen, F (2011): The multiple faces of social entrepreneurship: A review of definitional issues based on geographical and thematic criteria. *Entrepreneurship & Regional Development*, vol. 23, no. 5-6, pp. 373-403. DOI: https://doi.org/10.1080/08985626.2011.577242

Bakker, AB (2008): The work-related flow inventory: Construction and initial validation of the WOLF. *Journal of vocational behavior*, vol. 72, no. 3, pp. 400-414. DOI: https://doi.org/10.1016/j.jvb.2007.11.007

Barney, JB, Wicks, J, Otto SC & Pavlovich, K (2015): Exploring transcendental leadership: a conversation. *Journal of Management, Spirituality & Religion*, vol. 12, no. 4, pp. 290-304. DOI: https://doi.org/10.1080/14766086.2015.1022794

Bartlett, CA & Ghoshal, S (1994): Changing the role of top management: Beyond strategy to purpose. *Harvard Business Review*, vol. 72, no. 6, pp. 79-88. Retrieved from https://hbr.org/1995/01/changing-the-role-of-top-management-beyond-structure-to-processes

Baumann, N & Scheffer, D (2011): Seeking flow in the achievement domain: The achievement flow motive behind flow experience. *Motivation and Emotion*, vol. 35, no. 3, pp. 267-284. DOI: https://doi.org/10.1007/s11031-010-9195-4

Baxter, P & Jack, S (2008): Qualitative case study methodology: Study design and implementation for novice researchers. *The qualitative report*, vol. 13, no. 4, pp. 544-559. Retrieved from: https://nsuworks.nova.edu/tqr/vol13/iss4/2

Benefiel, M (2005): The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly*, vol. 16, no. 5, pp. 723-747. DOI:10.1016/j.leaqua.2005.07.005

Beriss, D (2017): Haute, Fast, and Historic: Restaurants and the Rise of Popular Culture. In Lebesco K and Naccarato P (Eds.) *The Bloomsbury Handbook of Food and Popular Culture*, pp. 124-137.

Blaikie, N (1995): *Approaches to social enquiry*, Polity Press, Cambridge.

Bouckaert, L & Zsolnai, L (2012): Spirituality and business: An interdisciplinary overview. Society and Economy, vol. 34, no. 3, pp. 489-514. Retrieved from: www.jstor.org/stable/90002270

Bowie, NE (1998): A Kantian theory of meaningful work. *Journal of Business Ethics*, vol. 17, no. 9, pp. 1083-1092. DOI: https://doi.org/10.1023/A:1006023500585

Branson, R (2018): *Virgin*. Available at: https://www.virgin.com/richard-branson/clean-meat-future-meat (accessed August 20, 2018).

British Dietetic Association (BDA), '*Plant-based diet*', Available at: https://www.bda.uk.com/resource/plant-based-diet.html (accessed January 10, 2020).

Brown, ME & Treviño, LK (2006): Ethical leadership: A review and future directions. *The Leadership Quarterly*, vol. 17, no. 6, pp. 595-616. DOI: https://doi.org/10.1016/j.leaqua.2006.10.004

Burke, RJ (2000): Workaholism in organizations: Concepts, results and future research directions. *International Journal of Management Research*, vol. 2, no. 1, pp. 1-16. DOI: https://doi.org/10.1111/1468-2370.00028

Burrell, G & Morgan, G (1979): *Sociological Paradigms and Organizational Analysis, Elements of the Sociology of Corporate Life*. Billing and Sons Ltd., Worcester, pp. 1-36.

Camenisch, PF (1981): Business ethics: On getting to the heart of the matter. *Business and Professional Ethics Journal*, vol. 1, no. 1, pp. 59-69. Retrieved from: https://www.jstor.org/stable/27799731

Case, P & Gosling, J (2010): The spiritual organization: critical reflections on the instrumentality of workplace spirituality. *Journal of Management, spirituality and Religion*, vol. 7, no. 4, pp. 257-282. DOI: 10.1080/14766086.2010.524727

Ceja, L & Navarro, J (2011): Dynamic patterns of flow in the workplace: Characterizing within-individual variability using a complexity science approach. *Journal of Organizational Behavior*, vol. 32, no. 4, pp. 627-651. DOI: https://doi.org/10.1002/job.747

Chalofsky, N (2003): An emerging construct for meaningful work. *Human Resource Development International*, vol. 6, no. 1, pp. 69-83. DOI: https://doi.org/10.1080/1367886022000016785

Cheng, JC & Ho, MC (2013): A Research on Eudaimonia Perception of Products. *International Journal of Affective Engineering*, vol. 12, no. 3, pp. 385-394. DOI: https://doi.org/10.5057/ijae.12.385

Clark, MA, Springmann, M, Hill, J & Tilman, D (2019): Multiple health and environmental impacts of foods. *Proceedings of the National Academy of Sciences*, vol. 116, no. 46, pp. 23357-23362. DOI: https://doi.org/10.1073/pnas.1906908116

Crooke, M, Csikszentmihalyi, M & Bikel, R (2015): Leadership in a Complex World: How to Manage "The Tragedy of Choice". *Organizational Dynamics*, vol. 44, no. 2, pp. 146-155. DOI: http://dx.doi.org/10.1016/j.orgdyn.2015.02.009

Crossman, J (2010): Conceptualising spiritual leadership in secular organizational contexts and its relation to transformational, servant and environmental leadership. *Leadership & Organization Development Journal*, vol. 31, no. 7, pp. 596-608. DOI: https://doi.org/10.1108/01437731011079646

Csikszentmihalyi, M & LeFevre, J (1989): Optimal experience in work and leisure. *Journal of personality and social psychology*, vol. 56, no. 5, pp. 815-822. DOI: 10.1037/0022-3514.56.5.815

Csikszentmihalyi, M (1975): *Beyond boredom and anxiety*. Jossey-Bass, San Francisco.

Csikszentmihalyi, M (1990): *Flow. The Psychology of Optimal Experience*. HarperPerennial, New York.

Csikszentmihalyi, M (1993): *The evolving self. A psychology for the 3rd millennium*. Harper Collins, New York.

Csikszentmihalyi, M (1999): If we are so rich, why aren't we happy?. *American psychologist*, vol. 54, no. 10, pp. 821-827. DOI: 10.1037/0003-066X.54.10.821

Csikszentmihalyi, M (2003): *Good business: Leadership, flow, and the making of meaning*. Penguin.

Csikszentmihalyi, M (2014): *Flow and the foundations of positive psychology: The collected works of Mihaly Csikszentmihalyi*. Springer.

D'Abate, CP (2005): Working hard or hardly working: A study of individuals engaging in personal business on the job. *Human relations*, vol. 58, no. 8, pp. 1009-1032. DOI: 10.1177/0018726705058501

Defourny, J & Nyssens, M (2017): Fundamentals for an international typology of social enterprise models. *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations*, vol. 28, no. 6, pp. 2469-2497. DOI: https://doi.org/10.1007/s11266-017-9884-7

Department for Environmnet, Food and Rural Affairs (DEFRA) (2011): *Food 2030*, London: HM Government. Available at: http://appg-agscience.org.uk/linkedfiles/Defra%20food2030strategy.pdf (accessed November 9, 2018).

Department for Environmnet, Food and Rural Affairs (DEFRA) (2013): *Sustainable Consumption Report: Follow-up to the Green Food Project*, July. Available at: https://www.gov.uk/government/publications/sustainable-consumption-report-follow-up-to-the-green-food-project (accessed November 8, 2018).

Demerouti, E (2006): Job characteristics, flow, and performance: the moderating role of conscientiousness. *Journal of occupational health psychology*, vol. 11, no. 3, pp. 266-280. DOI: 10.1037/1076-8998.11.3.266

Demerouti, E, Bakker, AB, Sonnentag, S & Fullagar, CJ (2012): Work-related flow and energy at work and at home: A study on the role of daily recovery. *Journal of Organizational Behavior*, vol. 33, no. 2, pp. 276-295. DOI: https://doi.org/10.1002/job.760

Dent, EB, Higgins, ME & Wharff, DM (2005): Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly*, vol. 16, no. 5, pp. 625-653. DOI: https://doi.org/10.1016/j.leaqua.2005.07.002

Denzin, NK & Lincoln, YS (1994): *Handbook of qualitative research*. Sage, Thousand Oaks, California.

Denzin, NK (1978): *The research act: A theoretical orientation to sociological methods*. 2nd ed. McGraw-Hill, New York.

Denzin, NK (2012): Triangulation 2.0. *Journal of mixed methods research*, vol. 6, no. 2, pp. 80-88.

Dey, P, & Steyaert, C (2010): The politics of narrating social entrepreneurship. *Journal of enterprising communities: people and places in the global economy*, vol. 4, no. 1, pp. 85-108. DOI 10.1108/17506201011029528

Diener, E, Lucas, RE & Scollon, CN (2006): Beyond the hedonic treadmill: revising the adaptation theory of well-being. *American psychologist*, vol. 61, no. 4, pp. 305-314. DOI: https://doi.org/10.1037/0003-066X.61.4.305

Dik, BJ & Duffy, RD (2009): Calling and vocation at work: Definitions and prospects for research and practice. *The Counseling Psychologist*, vol. 37, no. 3, pp. 424-450. DOI: https://doi.org/10.1177/0011000008316430

Dinh, JE, Lord, RG, Gardner, WL, Meuser, JD, Liden, RC & Hu, J (2014): Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *The Leadership Quarterly*, vol. 25, no. 1, pp. 36-62. DOI: https://doi.org/10.1016/j.leaqua.2013.11.005

Dolan, SL & Altman, Y (2012): Managing by values: The leadership spirituality connection. *People and Strategy*, vol. 35, no. 4, pp. 20-27.

Driscoll, C, McIsaac, EM & Wiebe, E (2019): The material nature of spirituality in the small business workplace: from transcendent ethical values to immanent ethical actions. *Journal of Management, Spirituality & Religion*, vol. 16, no. 2, pp. 155-177. DOI: https://doi.org/10.1080/14766086.2019.1570474

Dubois, A & Gadde, LE (2002): Systematic combining: an abductive approach to case research. *Journal of business research*, vol. 55, no. 7, pp. 553-560. DOI: https://doi.org/10.1016/S0148-2963(00)00195-8

Duffy, RD & Dik, BJ (2013): Research on calling: What have we learned and where are we going?. *Journal of Vocational Behavior*, vol. 83, no. 3, pp. 428-436. DOI: https://doi.org/10.1016/j.jvb.2013.06.006

Dunn, EW, Aknin, LB & Norton, MI (2008): Spending money on others promotes happiness. *Science*, vol. 319, no. 5870, pp. 1687-1688. DOI: 10.1126/science.1150952

Easterlin, RA (1995): Will raising the incomes of all increase the happiness of all?. *Journal of Economic Behavior & Organization*, vol. 27, no. 1, pp. 35-47. DOI: https://doi.org/10.1016/0167-2681(95)00003-B

Eisenberger, R, Jones, JR, Stinglhamber, F, Shanock, L & Randall, AT (2005): Flow experiences at work: For high need achievers alone?. *Journal of Organizational Behavior*, vol. 26, no. 7, pp. 755-775. DOI: https://doi.org/10.1002/job.337

Eisenhardt, KM (1989): Building theories from case study research. *Academy of management review*, vol. 14, no. 4, pp. 532-550. DOI: 10.2307/258557

Ely, M, Anzul, M, Friedman, T, Garner, D & Steinmetz, AM (1993): *Doing qualitative research. Circles within circles*, Tha Falmer Press, London.

Farquhar, JD (2012): *Case study research for business*. Sage.

Fornaciari, CJ & Lund Dean, K (2001): Making the quantum leap: Lessons from physics on studying spirituality and religion in organizations. *Journal of Organizational Change Management*, vol. 14, no. 4, pp. 335-351. DOI: https://doi.org/10.1108/EUM0000000005547

Forssell, S, & Lankoski, L (2015): The sustainability promise of alternative food networks: an examination through "alternative" characteristics. *Agriculture and human values*, vol. 32, no. 1, pp. 63-75. DOI: https://doi.org/10.1007/s10460-014-9516-4

Freeman, M (2015): Narrative as a Mode of Understanding. In De Fina, A., & Georgakopoulou, A. (Eds.) *The handbook of narrative analysis*. John Wiley & Sons, pp. 21-37.

Fry, LW (2003): Toward a theory of spiritual leadership. *The Leadership Quarterly*, vol. 14, no. 6, pp. 693-727. DOI: https://doi.org/10.1016/j.leaqua.2003.09.001

Fry, LW, Vitucci, S & Cedillo, M (2005): Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The leadership quarterly*, vol. 16, no. 5, pp. 835-862. DOI: https://doi.org/10.1016/j.leaqua.2005.07.012

Fullagar, CJ & Kelloway, EK (2010): Flow at work: An experience sampling approach. *Journal of occupational and organizational psychology*, vol. 82, no. 3, pp. 595-615. DOI: https://doi.org/10.1348/096317908X357903

Gast, J, Gundolf, K & Cesinger, B (2017): Doing business in a green way: A systematic review of the ecological sustainability entrepreneurship literature and future research directions. *Journal of Cleaner Production*, vol. 147, pp. 44-56. DOI: https://doi.org/10.1016/j.jclepro.2017.01.065

Giacalone, RA & Jurkiewicz, CL (2003): Toward a science of workplace spirituality. in RA Giacalone & CL Jurkiewicz (eds.), *Handbook of workplace spirituality and organizational performance*. Sharpe, New York, pp. 3-28.

Gibbons, P (2000): *Spirituality at work: Definitions, measures, assumptions, and validity claims*. Paper presented at the academy of management annual meetings, Toronto.

Grandy, G (2010): Instrumental case study. in AJ Mills, G Durepos & E Wiebe (Eds.) *Encyclopedia of case study research*. SAGE Publications Ltd., Thousand Oaks, CA, doi: 10.4135/9781412957397.

Grant, AM (2008): The significance of task significance: Job performance effects, relational mechanisms, and boundary conditions. *Journal of applied psychology*, vol. 93, no. 1, 108-124. DOI: 10.1037/0021-9010.93.1.108

Grant, AM, Christianson, MK & Price, RH (2007): Happiness, health, or relationships? Managerial practices and employee well-being tradeoffs. *The Academy of Management Perspectives*, vol. 21, no. 3, pp. 51-63. DOI: https://doi.org/10.5465/amp.2007.26421238

Greenfield, EA, Vaillant, GE & Marks, NF (2009): Do formal religious participation and spiritual perceptions have independent linkages with diverse dimensions of psychological well-being?. *Journal of Health and Social Behavior*, vol. 50, no. 2, pp. 196-212. DOI: 10.1177/002214650905000206

Guest, DE (1999): Human resource management-the workers' verdict. *Human resource management journal*, vol. 9, no. 3, pp. 5-25. DOI: https://doi.org/10.1111/j.1748-8583.1999.tb00200.x

Guillén, M, Ferrero, I & Hoffman, WM (2015): The neglected ethical and spiritual motivations in the workplace. *Journal of Business Ethics*, vol. 128, no. 4, pp. 803-816. DOI: https://doi.org/10.1007/s10551-013-1985-7

Hackett, R & Wang, G (2012): Virtues and leadership: An integrating conceptual framework founded in Aristotelian and Confucian perspectives on virtues. *Management Decision*, vol. 50, no. 5, pp. 868-899. DOI: https://doi.org/10.1108/00251741211227564

Hackman, JR & Oldham, GR (1975): Development of job diagnostic survey. *Journal of Applied Psychology*, vol. 60, pp. 159-170. DOI: https://doi.org/10.1037/h0076546

Hackman, JR & Oldham, GR (1976): Motivation through the design of work: Test of a theory. *Organizational behavior and human performance*, vol. 16, no. 2, pp. 250-279. DOI: https://doi.org/10.1016/0030-5073(76)90016-7

Harland, JI, Buttriss, J & Gibson, S (2012): Achieving eatwell plate recommendations: is this a route to improving both sustainability and healthy eating?. *Nutrition Bulletin*, vol. 37, no. 4, pp. 324-343. DOI: https://doi.org/10.1111/j.1467-3010.2012.01988.x

Hartley, JF (1994): Case studies in organizational research. In C Cassell & G Symon (eds.) *Qualitative methods in organizational research. A practical guide*. Sage, London.

Haynes, K (2012): Reflexivity in qualitative research. In G Symon & C Cassell (eds.) *Qualitative organizational research: Core methods and current challenges*, pp. 72-89.

Hektner, JM, Schmidt, JA & Csikszentmihalyi, M (2007): *Experience sampling method: Measuring the quality of everyday life*. Sage.

Hertwich, E (2010): *Assessing the environmental impacts of consumption and production: priority products and materials*, UNEP/Earthprint.

Hirschhorn L (1990): *The workplace within, Psychodynamics of organizational life*. MIT Press Cambridge Part I. (pp. 1-11, 20-72.).

Houghton, JD, Neck, CP & Krishnakumar, S (2016): The what, why, and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of Management, Spirituality & Religion*, vol. 13, no. 3, pp. 177-205. DOI: https://doi.org/10.1080/14766086.2016.1185292

Howell, JM & Avolio, BJ (1993): Transformational leadership, transactional leadership, locus of control, and support for innovation: Key predictors of consolidated-business-unit performance. *Journal of applied psychology*, vol. 78, no. 6, pp. 891-902. DOI: https://doi.org/10.1037/0021-9010.78.6.891

Huberman, AM & Miles, MB (1994): Data management and analysis methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 428–444). Sage Publications, Inc.

Huta, V (2015): The complementary roles of eudaimonia and hedonia and how they can be pursued in practice. In Stephen Joseph (Ed.), *Positive psychology in practice: Promoting human flourishing in work, health, education, and everyday life*, pp. 159-182.

Ilies, R., Morgeson, FP & Nahrgang, JD (2005): Authentic leadership and eudaemonic well-being: Understanding leader–follower outcomes. *The Leadership Quarterly*, vol. 16, no. 3, pp. 373-394. DOI: https://doi.org/10.1016/j.leaqua.2005.03.002

Inwood, B & Woolf, R (eds.) (2013): *Aristotle: Eudemian Ethics*. Cambridge University Press.

Jack, AI, Boyatzis, RE, Khawaja, MS, Passarelli, AM & Leckie, RL (2013): Visioning in the brain: an fMRI study of inspirational coaching and mentoring. *Social neuroscience*, vol. 8, no. 4, pp. 369-384. DOI: https://doi.org/10.1080/17470919.2013.808259

Johnson, D (1994): *Research methods in educational management*, Longman Group, Essex.

Jones, TM, Felps, W & Bigley, GA (2007): Ethical theory and stakeholder-related decisions: The role of stakeholder culture. *Academy of Management Review*, vol. 32, no. 1, pp. 137-155. DOI: https://doi.org/10.5465/amr.2007.23463924

Jurkiewicz, CL & Giacalone, RA (2004): A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of business ethics*, vol. 49, no. 2, pp. 129-142. Retrieved from: https://www.jstor.org/stable/25123159

Kahneman, D (1999): Objective happiness. In D. Kahneman, E. Diener, & N. Schwarz (Eds.), *Well-being: The foundations of hedonic psychology* (pp. 3–25). Russell Sage Foundation.

Kahneman, D, Diener, E & Schwarz, N (eds.) (1999): *Well-being: Foundations of hedonic psychology*. Russell Sage Foundation.

Karakas, F & Sarigollu, E (2013): The role of leadership in creating virtuous and compassionate organizations: Narratives of Benevolent leadership in an Anatolian tiger. *Journal of business ethics*, vol. 113, no. 4, pp. 663-678. DOI: https://doi.org/10.1007/s10551-013-1691-5

Karakas, F (2010): Spirituality and performance in organizations: A literature review. *Journal of business ethics*, vol. 94, no. 1, pp. 89-106. DOI: https://doi.org/10.1007/s10551-009-0251-5

Kauanui, SK, Thomas, KD, Rubens, A & Sherman, CL (2010): Entrepreneurship and spirituality: A comparative analysis of entrepreneurs' motivation. *Journal of small business & entrepreneurship*, vol. 23, no. 4, pp. 621-635. DOI: https://doi.org/10.1080/08276331.2010.10593505

Koch, S (2017): Trends in Food Retail: The Supermarket and Beyond. In Lebesco K and Naccarato P (Eds.) *The Bloomsbury Handbook of Food and Popular Culture*, pp. 111-123.

Koltko-Rivera, ME (2006): Rediscovering the later version of Maslow's hierarchy of needs: Self-transcendence and opportunities for theory, research, and unification. *Review of general psychology*, vol. 10, no. 4, pp. 302-317. DOI: 10.1037/1089-2680.10.4.302

Korac-Kakabadse, N, Kouzmin, A & Kakabadse, A (2002): Spirituality and leadership praxis. *Journal of managerial psychology*, vol. 17, no. 3, pp. 165-182. DOI: https://doi.org/10.1108/02683940210423079

Krishnakumar, S & Neck, CP (2002): The "what", "why" and "how" of spirituality in the workplace. *Journal of managerial psychology*, vol. 17, no. 3, pp. 153-164. DOI: https://doi.org/10.1108/02683940210423060

Kvale, S (1996): *InterViews. An introduction to qualitative research interviewing*. Sage, Thousand Oaks, California.

Laloux, F (2014): *Reinventing organizations: A guide to creating organizations inspired by the next stage in human consciousness*. Nelson Parker, Brussels.

Lavine, M, Bright, D, Powley, EH & Cameron, KS (2014): Exploring the generative potential between positive organizational scholarship and management, spirituality, and religion research. *Journal of Management, Spirituality & Religion*, vol. 11, no. 1, pp. 6-26. DOI: https://doi.org/10.1080/14766086.2013.801032

Lepisto, DA & Pratt, MG (2017): Meaningful work as realization and justification: Toward a dual conceptualization. *Organizational Psychology Review*, vol. 7, no. 2, pp. 99-121. DOI: https://doi.org/10.1177/2041386616630039

Lin, CP & Joe, SW (2012): To share or not to share: Assessing knowledge sharing, interemployee helping, and their antecedents among online knowledge workers. *Journal of business ethics*, vol. 108, no. 4, pp. 439-449. DOI: https://doi.org/10.1007/s10551-011-1100-x

Lincoln, YS & Guba, EG (1985): *Naturalistic inquiry* (vol. 75). Sage.

Lincoln, YS & Guba, EG (1986): But is it rigorous? Trustworthiness and authenticity in naturalistic evaluation. *New directions for program evaluation*, vol. 30, pp. 73-84. DOI: https://doi.org/10.1002/ev.1427

Lips-Wiersma, M & Mills, AJ (2014): Understanding the basic assumptions about human nature in workplace spirituality: Beyond the critical versus positive divide. *Journal of Management Inquiry*, vol. 23, no. 2, pp. 148-161. DOI: https://doi.org/10.1177/1056492613501227

Lips-Wiersma, M & Morris, L (2009): Discriminating between 'meaningful work' and the 'management of meaning'. *Journal of Business Ethics*, vol. 88, no. 3, pp. 491-511. DOI: https://doi.org/10.1007/s10551-009-0118-9

Lips-Wiersma, M (2002): The influence of spiritual "meaning-making" on career behavior. *Journal of Management Development*, vol. 21, no. 7, pp. 497-520. DOI: https://doi.org/10.1108/02621710210434638

Lips-Wiersma, M, Dean, KL & Fornaciari, CJ (2009): Theorizing the dark side of the workplace spirituality movement. *Journal of management inquiry*, vol. 18, no. 4, pp. 288-300. DOI: https://doi.org/10.1177/1056492609339017

Lips-Wiersma, M. & Wright, S (2012): Measuring the meaning of meaningful work: Development and validation of the comprehensive meaningful work scale (CMWS). *Group & Organization Management*, vol. 37, no. 5, pp. 655-685. DOI: https://doi.org/10.1177/1059601112461578

Lips-Wiersma, M. (2000): *The study and application of spirituality at work: Some critical questions*. Paper presented at the academy of management annual meetings, Toronto.

Lund Dean, K, Fornaciari, CJ & McGee, JJ (2003): Research in spirituality, religion, and work: Walking the line between relevance and legitimacy. *Journal of organizational change management*, vol. 16, no. 4, pp. 378-395. DOI: https://doi.org/10.1108/09534810310484145

Luthans, F (2002): The need for and meaning of positive organizational behavior. *Journal of Organizational Behavior*, vol. 23, no. 6, pp. 695-706. DOI: https://doi.org/10.1002/job.165

Macdiarmid, JI (2013): Is a healthy diet an environmentally sustainable diet?. *Proceedings of the Nutrition Society*, vol. 72, no. 1, pp. 13-20. DOI: 10.1017/S0029665112002893

Macdiarmid, JI, Kyle, J, Horgan, GW, Loe, J, Fyfe, C, Johnstone, A & McNeill, G (2012): Sustainable diets for the future: can we contribute to reducing greenhouse gas emissions by eating a healthy diet?. *The American journal of clinical nutrition*, vol. 96, no. 3, pp. 632-639. DOI: 10.3945/ajcn.112.038729

Marsden, T, Banks, J & Bristow G (2000): Food supply chain approaches: Exploring their role in rural development. *Sociologia Ruralis*, vol. 40, no. 4, pp. 424–438. DOI: https://doi.org/10.1111/1467-9523.00158

Marston, J (2010): Meaning in life: A spiritual matter—Projected changes post-retirement for baby boomers. Journal of religion, spirituality & aging, vol. 22, no. 4, pp. 329-342. DOI: https://doi.org/10.1080/15528030.2010.503738

Martinez, CT & Scott, C (2014): In Search of the Meaning of Happiness through Flow and Spirituality. *International Journal of Health, Wellness & Society*, vol. 4, no. 1, pp. 37-49. DOI: 10.18848/2156-8960/CGP/v04i01/41088

Mason, P & Lang, T (2017): *Sustainable diets: how ecological nutrition can transform consumption and the food system*. Routledge.

Maxwell, JA (1996): *Qualitative research design. An interactive approach*. Sage, Thousand Oaks, California.

May, DR, Gilson, RL & Harter, LM (2004): The psychological conditions of meaningfulness, safety and availability and the engagement of the human spirit at work. *Journal of occupational and organizational psychology*, vol. 77, no. 1, pp. 11-37. DOI: https://doi.org/10.1348/096317904322915892

McGhee, P & Grant, P (2017): The transcendent influence of spirituality on ethical action in organizations. Journal of Management, Spirituality & Religion, vol. 14, no. 2, pp. 160-178. DOI: https://doi.org/10.1080/14766086.2016.1268539

McGhee, P & Grant, P (2008): Spirituality and ethical behaviour in the workplace: Wishful thinking or authentic reality. *EJBO-Electronic Journal of Business Ethics and Organization Studies*, vol. 13, no. 2, pp. 61-69. Retrieved from http://ejbo.jyu.fi

McKee, MC, Driscoll, C, Kelloway, EK & Kelley, E (2011): Exploring linkages among transformational leadership, workplace spirituality and well-being in health care workers. *Journal of Management, Spirituality & Religion*, vol. 8, no. 3, pp. 233-255. DOI: https://doi.org/10.1080/14766086.2011.599147

McKee, MC, Mills, JH & Driscoll, C (2008): Making sense of workplace spirituality: Towards a new methodology. *Journal of Management, Spirituality & Religion*, vol. 5, no. 2, pp. 190-210. DOI: https://doi.org/10.1080/14766080809518699

Meyer, CB (2001): A case in case study methodology. *Field methods*, vol. 13, no. 4, pp. 329-352. DOI: https://doi.org/10.1177/1525822X0101300402

Michaelson, C, Pratt, MG, Grant, AM & Dunn, CP (2014): Meaningful work: Connecting business ethics and organization studies. *Journal of Business Ethics*, vol. 121, no. 1, pp. 77-90. DOI: https://doi.org/10.1007/s10551-013-1675-5

Michie, S & Gooty, J (2005): Values, emotions, and authenticity: Will the real leader please stand up?. *The Leadership Quarterly*, vol. 16, no. 3, pp. 441-457. DOI: https://doi.org/10.1016/j.leaqua.2005.03.006

Miller, TL, Grimes, MG, McMullen, JS & Vogus, TJ (2012): Venturing for others with heart and head: How compassion encourages social entrepreneurship. *Academy of management review*, vol. 37, no. 4, pp. 616-640. DOI: https://doi.org/10.5465/amr.2010.0456

Mitroff, II & Denton, EA (1999): A study of spirituality in the workplace. *MIT Sloan Management Review*, vol. 40, no. 4, pp. 83-92. Retrieved from https://sloanreview.mit.edu/article/a-study-of-spirituality-in-the-workplace/

Mitroff, II (2003): Do not promote religion under the guise of spirituality. *Organization*, vol. 10, no. 2, pp. 375-382. DOI: https://doi.org/10.1177/1350508403010002011

Moore, TW & Casper, WJ (2006): An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership & Organizational Studies*, vol. 12, no. 4, pp. 109-118. DOI: https://doi.org/10.1177/107179190601200407

Morse, NC & Weiss, RS (1955): The function and meaning of work and the job. *American Sociological Review*, vol. 20, no. 2, pp. 191-198. DOI: https://doi.org/10.2307/2088325

Mumford, MD, Zaccaro, SJ, Harding, FD, Jacobs, TO & Fleishman, EA (2000): Leadership skills for a changing world: Solving complex social problems. *The Leadership Quarterly*, vol. 11, no. 1, pp. 11-35. DOI: https://doi.org/10.1016/S1048-9843(99)00041-7

Murray, G (2019): Community Business in Scotland: An Alternative Vision of 'Enterprise Culture', 1979–97. *Twentieth Century British History*, vol. 30, no. 4, pp. 585-606. DOI: https://doi.org/10.1093/tcbh/hwy007

Nakamura, J & Csikszentmihalyi, M (2002): The concept of flow. In CR Snyder & SJ Lopez (Eds.) *Handbook of positive psychology*, Oxford University Press, Oxford UK, pp. 89-105.

Neck, CP & Houghton, JD (2006): Two decades of self-leadership theory and research: Past developments, present trends, and future possibilities. *Journal of managerial psychology*, vol. 21, no. 4, pp. 270-295. DOI: https://doi.org/10.1108/02683940610663097

Neck, CP & Milliman, JF (1994): Thought self-leadership: Finding spiritual fulfilment in organizational life. *Journal of managerial psychology*, vol. 9, no. 6, pp. 9-16. DOI: https://doi.org/10.1108/02683949410070151

Nicolae, M, Ion, I & Nicolae, E (2013): The research agenda of spiritual leadership. Where do we stand?. *Revista De Management Comparat International*, pp. 14, vol. 4, pp. 551-566. Handle: RePEc:rom:rmcimn:v:14:y:2013:i:4:p:551-566

Nita, M (2016): *Praying and campaigning with environmental Christians: Green religion and the climate movement*. New York: Palgrave Macmillan.

Nita, M (2019): Spirituality in Health Studies: Competing Spiritualities and the Elevated Status of Mindfulness. *Journal of religion and health*, vol. 58, pp. 1605-1618. DOI: 10.1007/s10943-019-00773-2

O'Higgins, E & Zsolnai, L (Eds.) (2017): *Progressive Business Models: Creating Sustainable and Pro-social Enterprise*, London. Palgrave-Macmillan, 2017, pp. 3-25.

Parameshwar, S (2005): Spiritual leadership through ego-transcendence: Exceptional responses to challenging circumstances. *The Leadership Quarterly*, vol. 16, no. 5, pp. 689-722. DOI: https://doi.org/10.1016/j.leaqua.2005.07.004

Parasecoli, F (2018): Food, Design, and Innovation: From Professional Specialization to Citizen Involvement. In K. Lebesco and P. Naccarato (Eds.) *The Bloomsbury Handbook of Food and Popular Culture*, pp. 155-168.

Park, CL (2007): Religiousness/spirituality and health: A meaning systems perspective. *Journal of behavioral medicine*, vol. 30, no. 4, pp. 319-328. DOI: https://doi.org/10.1007/s10865-007-9111-x

Patton, MQ (1999): Enhancing the quality and credibility of qualitative analysis. *Health services research*, vol. 34, no. 5, pp. 1189-1208.

Patton, MQ (1980): *Qualitative evaluation methods*. Beverly Hills: Sage Publications.

Pawar, BS (2008): Two approaches to workplace spirituality facilitation: A comparison and implications. *Leadership & organization development journal*, vol. 29, no. 6, pp. 544-567. DOI: https://doi.org/10.1108/01437730810894195

Pawar, BS (2009): Individual spirituality, workplace spirituality and work attitudes: An empirical test of direct and interaction effects. *Leadership & Organization Development Journal*, vol. 30, no. 8, pp. 759-777. DOI: https://doi.org/10.1108/01437730911003911

Pawar, BS (2016): Workplace spirituality and employee well-being: An empirical examination. *Employee Relations*, vol. 38, no. 6, pp. 975-994. DOI: https://doi.org/10.1108/ER-11-2015-0215

Peters, P, Poutsma, E, Van der Heijden, BI, Bakker, AB & Bruijn, TD (2014): Enjoying New Ways to Work: An HRM-Process Approach to Study Flow. *Human resource management*, vol. 53, no. 2, pp. 271-290. DOI: https://doi.org/10.1002/hrm.21588

Peterson, C, Park, N & Seligman, ME (2005): Orientations to happiness and life satisfaction: The full life versus the empty life. *Journal of happiness studies*, vol. 6, no. 1, pp. 25-41. DOI: https://doi.org/10.1007/s10902-004-1278-z

Pezalla, AE, Pettigrew, J & Miller-Day, M (2012): Researching the researcher-as-instrument: An exercise in interviewer self-reflexivity. *Qualitative Research*, vol. 12, no. 2, pp. 165-185. DOI: https://doi.org/10.1177/1468794111422107

Piekkari, R, Welch, C & Paavilainen, E (2009): The case study as disciplinary convention: Evidence from international business journals. *Organizational research methods*, vol. 12, no. 3, pp. 567-589. DOI: https://doi.org/10.1177/1094428108319905

Primeaux, P & Vega, G (2002): Operationalizing Maslow: Religion and flow as business partners. *Journal of Business Ethics*, vol. 38, no. 1-2, pp. 97-108. DOI: https://doi.org/10.1023/A:1015733332183

Pruzan, P (2008): Spiritual-based leadership in business. *Journal of Human Values*, vol. 14, no. 2, pp. 101-114. DOI: https://doi.org/10.1177/097168580801400202

Pruzan, P (2011): Spirituality as the Context for Leadership. In L Zsolnai (Ed.) *Spirituality and ethics in management*, Springer, Dordrecht, pp. 3-21.

Reave, L (2005): Spiritual values and practices related to leadership effectiveness. *The* Leadership Quarterly, vol. 16, no. 5, pp. 655-687. https://doi.org/10.1016/j.leaqua.2005.07.003

Reddy S, Lang T, Dibb S (2009): *Setting the table: Advice to Government on Priority Elements of Sustainable Diets*. London: Sustainable Development Comission. Available at: http://www.sd-commission.org.uk/publications.php@id=1033.html (accessed November 8, 2019).

Reid, D (2011): Mindfulness and flow in occupational engagement: Presence in doing. *Canadian Journal of Occupational Therapy*, vol. 78, no. 1, pp. 50-56. DOI: https://doi.org/10.2182/cjot.2011.78.1.7

Ritchie, J, Lewis, J, Nicholls, CM & Ormston, R (Eds.) (2013): *Qualitative research practice: A guide for social science students and researchers*. Sage.

Rosso, BD, Dekas, KH & Wrzesniewski, A (2010): On the meaning of work: A theoretical integration and review. *Research in organizational behavior*, vol. 30, pp. 91-127. DOI: https://doi.org/10.1016/j.riob.2010.09.001

Ryan, GW & Bernard, HR (2000): Data management and analysis methods. In Denzin, NK & Lincoln, YS (Eds.). *Handbook of qualitative research (2nd Edition)* (pp.769-803). London: Sage Publications.

Ryan, RM & Deci, EL (2001): On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual review of psychology*, vol. 52, no. 1, pp. 141-166. DOI: http://dx.doi.org/10.1146/annurev.psych.52.1.141

Ryff, C.D (2014): Psychological well-being revisited: Advances in the science and practice of eudaimonia. *Psychotherapy and psychosomatics*, vol. 83, no. 1, pp. 10-28. DOI: 10.1159/000353263

Samuelson PA & Nordhaus WD (2005): *Economics (18th Ed)*. Irwin, New York.

Saner, E (2013): Glasgow: The vegan capital of Britain?. *The Guardian*, Available at: https://www.theguardian.com/lifeandstyle/shortcuts/2013/aug/12/glasgow-vegan-capital-of-britain?fbclid=IwAR3JUaDkQNaw_fDH8aR5K5SiWs1ZWKQm3cJNmAozRnXW6CpZzdaTrVICzoo (accessed March 2, 2019)

Santos, FM (2012): A positive theory of social entrepreneurship. *Journal of business ethics*, vol. 111, no. 3, pp. 335-351. DOI: https://doi.org/10.1007/s10551-012-1413-4

Scheib, JW (2003): Role stress in the professional life of the school music teacher: A collective case study. *Journal of Research in music education*, vol. 51, no. 2, pp. 124-136. https://doi.org/10.2307/3345846

Schindehutte, M, Morris, M & Allen, J (2006): Beyond achievement: Entrepreneurship as extreme experience. *Small Business Economics*, vol. 27, no. 4-5, pp. 349-368. DOI: https://doi.org/10.1007/s11187-005-0643-6

Schüler, J (2012): The dark side of the moon. In S Engeser (ed.) *Advances in Flow Research*. Springer, New York, pp. 123-137.

Scottl, KS, Moore, KS & Miceli, MP (1997): An exploration of the meaning and consequences of workaholism. *Human relations*, vol. 50, no. 3, pp. 287-314. DOI: https://doi.org/10.1177/001872679705000304

Scroggins, WA (2008): Antecedents and outcomes of experienced meaningful work: A person-job fit perspective. *Journal of Business Inquiry*, vol. 7, no. 1, pp. 68-78. Retrieved from https://journals.uvu.edu/index.php/jbi/article/view/167/141

Seidman, I (2006): Analyzing, interpreting, and sharing interview material. *Interviewing as qualitative Research: a guide for researchers in education and the social sciences*, Teachers College, Columbia University, NY, pp. 112-132.

Seligman, MEP (2002): *Authentic happiness*. New York, NY: Free Press.

Seligman, MEP & Csikszentmihalyi, M (2000): Positive psychology: An introduction. *American Psychologist*, vol. 55, no. 1, pp. 5-14. DOI: https://doi.org/10.1037/0003-066X.55.1.5

Seligman, ME, Parks, AC & Steen, T (2004): A balanced psychology and a full life. *Philosophical Transactions of the Royal Society of London. Series B: Biological Sciences*, *The Science of Well-being: Integrating Neurobiology, Psychology and Social Science*, vol. 359, no. 1449, pp. 1379-1381. Retrieved from https://www.jstor.org/stable/4142141

Sendjaya, S (2007): Conceptualizing and measuring spiritual leadership in organizations. *International Journal of Business and Information*, vol. 2, no. 1, pp. 104-126. DOI: 10.6702/ijbi.2007.2.1.5

Sheep, ML (2006): Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of business ethics*, vol. 66, no. 4, pp. 357-375. DOI: https://doi.org/10.1007/s10551-006-0014-5

Shkedi, A (2005): *Multiple case narrative: A qualitative approach to studying multiple populations* (Vol. 7). John Benjamins Publishing.

Shrivastava, P (2010): Pedagogy of passion for sustainability. *Academy of Management Learning & Education*, vol. 9, no. 3, pp. 443-455. DOI: https://doi.org/10.5465/amle.9.3.zqr443

Simmons, A (2016): Animals, Freedom, and the Ethics of Veganism. In B Bovenkerk & J Keulartz (eds.), *Animal Ethics in the Age of Humans*. Springer, Cham, pp. 265-277.

Solomon, R (2004): Aristotle, ethics and business organizations. *Organization Studies*, vol. 25, no. 6, pp. 1021-1043. DOI: https://doi.org/10.1177/0170840604042409

Springmann, M, Clark, M, Mason-D'Croz, D et al. (2018): Options for keeping the food system within environmental limits. *Nature*, vol. 562(7728), pp.519-527. DOI: https://doi.org/10.1038/s41586-018-0594-0

Sprung, JM, Sliter, MT & Jex, SM (2012): Spirituality as a moderator of the relationship between workplace aggression and employee outcomes. *Personality and individual differences*, vol. 53, no. 7, pp. 930-934. DOI: https://doi.org/10.1016/j.paid.2012.06.011

Stake, RE (1995): *The art of case study research*. Sage.

Starr, A (2010): Local food: a social movement?. *Cultural Studies? Critical Methodologies*, vol. 10, no. 6, pp. 479-490. DOI: https://doi.org/10.1177/1532708610372769

Steger, MF, Frazier, P, Oishi, S & Kaler, M (2006): The meaning in life questionnaire: Assessing the presence of and search for meaning in life. *Journal of counseling psychology*, vol. 53, no. 1, pp. 80-93. DOI: https://doi.org/10.1037/0022-0167.53.1.80

Steger, MF, Pickering, NK, Shin, JY & Dik, BJ (2010): Calling in work: Secular or sacred?. *Journal of Career Assessment*, vol. 18, no. 1, pp. 82-96. DOI: https://doi.org/10.1177/1069072709350905

Stone, AG, Russell, RF & Patterson, K (2004): Transformational versus servant leadership: A difference in leader focus. *Leadership & Organization Development Journal*, vol. 25, no. 4, pp. 349-361. DOI: https://doi.org/10.1108/01437730410538671

Strauss, A & Corbin, JM (1990): *Basics of qualitative research: Grounded theory procedures and techniques*. Sage Publications, Inc.

Sullivan Mort, G, Weerawardena, J & Carnegie, K (2003): Social entrepreneurship: Towards conceptualization. *International journal of nonprofit and voluntary sector marketing*, vol. 8, no. 1, pp. 76-88. DOI: https://doi.org/10.1002/nvsm.202

Sweeney, PJ & Fry, LW (2012): Character development through spiritual leadership. *Consulting psychology journal: practice and research*, vol. 64, no. 2, pp. 89-107. DOI: https://doi.org/10.1037/a0028966

Teasdale, S (2012): What's in a name? Making sense of social enterprise discourses. *Public policy and administration*, vol. 27, no. 2, pp. 99-119. DOI: https://doi.org/10.1177/0952076711401466

Tejeda, MJ (2015): Exploring the supportive effects of spiritual well-being on job satisfaction given adverse work conditions. *Journal of Business Ethics*, vol. 131, no. 1, pp. 173-181. DOI: https://doi.org/10.1007/s10551-014-2269-6

Tencati, A & Zsolnai, L (2012): Collaborative enterprise and sustainability: The case of slow food. *Journal of Business Ethics*, vol. 110, no. 3, pp. 345-354. DOI: https://doi.org/10.1007/s10551-011-1178-1

The Dutch Weed Burger, Available at: https://dutchweedburger.com/ (accessed August 20, 2018)

The Eatwell Guide (2016): Available at: https://www.gov.uk/government/publications/the-eatwell-guide (accessed March 8, 2019).

Thomas, G (2011): *How to do your case study: A guide for students and researchers*. Sage.

Tiba, S, van Rijnsoever, FJ & Hekkert, MP (2019): Firms with benefits: A systematic review of responsible entrepreneurship and corporate social responsibility literature. *Corporate Social Responsibility and Environmental Management*, vol. 26, no. 2, pp. 265-284. DOI: https://doi.org/10.1002/csr.1682

Tischler, L, Biberman, J. & McKeage, R (2002): Linking emotional intelligence, spirituality and workplace performance: Definitions, models and ideas for research. *Journal of Managerial psychology*, vol. 17, no. 3, pp. 203-218. DOI: https://doi.org/10.1108/02683940210423114

Tongo, CI (2016): Transcendent work motivation: biblical and secular ontologies. *Journal of Management, Spirituality & Religion,* vol. 13, no. 2, pp. 117-142. DOI: https://doi.org/10.1080/14766086.2015.1086669

UNEP, Nelleman C, MacDevette M, et al. (2009): The Environmental Food Crisis: The Environment's Role in Averting Future Food Crises. *A UNEP Rapid Response Assessment*. Arendal, Norway: United Nations Environment Programme/GRID-Arendal.

Ungvári-Zrínyi, I (2014): Spirituality as motivation and perspective for a socially responsible entrepreneurship. *World Review of Entrepreneurship, Management and Sustainable Development*, vol. 10, no. 1, pp. 4-15. DOI: https://doi.org/10.1504/WREMSD.2014.058049

Van Dierendonck, D & Mohan, K (2006): Some thoughts on spirituality and eudaimonic well-being. Mental Health, Religion & Culture, vol. 9, no. 3, pp. 227–238. DOI: https://doi.org/10.1080/13694670600615383

Van Manen, M (1990): *Researching Lived Experience: Human Science for an action sensitive pedagogy*. New York: The State University of New York.

Van Parijs, P (2004): Basic income: a simple and powerful idea for the twenty-first century. *Politics & Society*, vol. 32, no. 1, pp. 7-39. DOI: https://doi.org/10.1177/0032329203261095

Vasconcelos, AF (2015): The spiritually-based organization: A theoretical review and its potential role in the third millennium. *Cadernos Ebape*, vol. 13, no. 1, pp. 183-205. DOI: https://doi.org/10.1590/1679-395110386

Vasconcelos, AF (2018): Workplace spirituality: empirical evidence revisited. *Management Research Review*, vol. 41, no. 7, pp. 789-821. DOI: https://doi.org/10.1108/MRR-07-2017-0232

Vogt, CP (2005): Maximizing human potential: Capabilities theory and the professional work environment. *Journal of Business Ethics*, vol. 58, no. 1-3, pp. 111-123. DOI: https://doi.org/10.1007/s10551-005-1423-6

Waterman, AS (1993): Two conceptions of happiness: Contrasts of personal expressiveness (eudaimonia) and hedonic enjoyment. *Journal of personality and social psychology*, vol. 64, no. 4, pp. 678-691. DOI: https://doi.org/10.1037/0022-3514.64.4.678

White Dog Café, Available at: http://www.whitedog.com/ (accessed viewed August 20, 2018)

Wills, E (2009): Spirituality and subjective well-being: Evidences for a new domain in the personal well-being index. *Journal of Happiness Studies*, vol. 10, no. 1, pp. 49-69. DOI: https://doi.org/10.1007/s10902-007-9061-6

Wong, PT (2013): Toward a dual-systems model of what makes life worth living. In PT Wong (ed.), *The human quest for meaning: Theories, research, and applications*, Routledge, pp. 49-68.

Wright, TA (2006): To be or not to be [happy]: The role of employee well-being. *The Academy of Management Perspectives*, vol. 20, no. 3, pp. 118-120. DOI: https://doi.org/10.5465/amp.2006.21903486

Wrzesniewski, A & Dutton, JE (2001): Crafting a job: Revisioning employees as active crafters of their work. *Academy of management review*, vol. 26, no. 2, pp. 179-201. DOI: 10.2307/259118

WWF-UK in collaboration with the Rowett Research Institute of Nutrition and Health University of Aberdeen (2011):, *Livewell: A Balance of Healthy and Sustainable Food Choices*. Available at: http://assets.wwf.org.uk/downloads/livewell_report_jan11.pdf (accessed March 9, 2019).

Yasin Ghadi, M, Fernando, M & Caputi, P (2013): Transformational leadership and work engagement: The mediating effect of meaning in work. *Leadership & Organization Development Journal*, vol. 34, no. 6, pp. 532-550. DOI: https://doi.org/10.1108/LODJ-10-2011-0110

Yeoman, R (2014): Conceptualising meaningful work as a fundamental human need. *Journal of Business Ethics,* vol. 125, no. 2, pp. 235-251. DOI: https://doi.org/10.1007/s10551-013-1894-9

Yin, RK (2009): *Case study research (4th Ed.).* Sage, London.

Zach, L. (2006): Using a multiple-case studies design to investigate the information-seeking behavior of arts administrators. *Library trends*, vol. 55, no. 1, pp. 4-21. Handle: http://hdl.handle.net/2142/3672

Zaidman, N (2019): The incorporation of self-spirituality into Western organizations: A gender-based critique. *Organization*. DOI: https://doi.org/10.1177/1350508419876068

Zsolnai, L (2011): Moral agency and spiritual intelligence. In L Bouckaert & L Zsolnai (eds.), *Handbook of Spirituality and Business*, Palgrave Macmillan, London, pp. 42-48.

# Acknowledgements

I would like to dedicate this work to my family who allowed me to miss many family events and to be absent from their lives for several years in order to complete this dissertation. My mother, Snezana (Снежана), you are the reason I believe in the good in humanity, thank you for teaching me to be kind and being my immense support. My brother, Ljubomir (Љубомир), thank you for believing in me and supporting me to persist. I also dedicate this dissertation to the memory of my father, Zoran (Зоран), I know you would have been proud – the first time in my life I traveled abroad was in my high school days and it was to visit Budapest thanks to you; and I dedicate this to the rest of my family members, human and non-human, who I have lost along the way. I have always carried a passion to advocate for human rights, which gradually progressed to include non-human rights. I am truly blessed and grateful to be where I am now and am thankful to every person in my life. My never-ending goal has always been and will be improving lives.

# Appendices

## Appendix A: Research Information Sheet

**Introduction and study purpose**

You are invited to take part in a study which aims to understand the work motives, processes and outcomes of individuals involved with sustainable/conscious food production, distribution and consumption in social businesses. The aim of this study is to collect data on the basis of interviews conducted with individuals involved in any form of social businesses in the food sector, through provision of wholesome and ethical food. This research is carried out by Natasha Gjorevska for the purpose of her PhD studies.

Your contribution to the study will help to better understand and reflect upon the individual-related motives and outcomes with respect to performing work in social enterprises and/or alternative food networks. Before you decide whether or not to take part, it is important to understand what participation in the study will involve for you. Please take time to read the following information carefully and discuss it with others if you wish. Please contact me at the address below if you would like more information.

**What will I have to do if I take part?**

If you are interested in taking part, you are asked to respond to face-to-face interviews with the above mentioned researcher. Before the interview, you are asked to complete two copies of the study consent form and give one copy of this to the study researcher. You could also decide to deliver your informed consent by a simple oral trust-based agreement with the researcher. If you prefer to not disclose your identity, you can use a pseudonym of your choice. The overall time commitment will be about 60 minutes.

**Do I have to take part?**

It is up to you to decide whether or not to take part. Even if you decide to take part, you can withdraw at any time, without giving a reason. I would like to assure you that there are no right or wrong answers and that I am genuinely interested in understanding your perspective. I am aware of the time commitment I am asking from you. Moreover, I acknowledge the potential sensitivity that might arise when disclosing personal experiences. If you feel uncomfortable at any time I will immediately conclude the research process.

**What are the possible benefits of taking part?**

I cannot promise that the study will help you personally. However, the results should help the understanding of individual work-related outcomes of work processes. The results of this study could have a positive impact on organizational policies and programs, and as such, it may facilitate positive workplace outcomes. Participation of this study could also benefit you by taking a moment to personally reflect on your experiences.

**What will happen to the information?**

The responses that you provide will be treated in confidence. Data will be kept secure, protected by password access in a working computer. Personal data will be kept for 3 to 6 months after the end of research. Research data will be kept for seven years. All the data will be confidentially destroyed after the period stated.

**What will happen to the results of the research study?**

The research findings will be published as scientific outputs such as research articles, book chapters, etc. A copy of the findings can be requested from Natasha Gjorevska at the address given at the end of this document.

**Further information and contact details**

You can get more study information or discuss the project with the researcher at:

Natasha Gjorevska, PhD Candidate

gjorevska.natasha@uni-corvinus.hu

natasha.gjorevska@gcu.ac.uk

## Appendix B: Participant Consent Form

| | |
|---|---|
| 1. I confirm that I have read and understood the information sheet shared for the above study and have had the opportunity to ask questions and have had these answered satisfactorily. | |
| 2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason. | |
| 3. I agree to take part in the above study. | |
| 4. I understand that my participation will be tape-recorded and analysed, anonymised quotes may be used in publications about the research, however, it will not be possible to identify me from this information. I give my permission for this. | |
| 5. I understand that the results from this work may be published, however, it will not be possible to identify any participant from this. | |

Do you agree to the use of the company name in the research outputs?_____

Name of participant: _____

Signature: _____

Date: _____

Name of person taking the consent: _____

# Appendix C: Interview Guide

Could you please introduce yourself?

Could you please tell me why and how did you arrive at choosing to do this work?

Could you please reflect on your motives throughout your work experience?

Could you please describe what you do in this organization?

How long have you been involved?

Could you please describe a typical day at work?

How do you see your work compared to your private life?

Could you please describe how you feel with respect to your job and any notable experiences you have had?

Could you please describe how you see yourself, your role and your involvement with respect to your job?

Could you please narrate how you experience your work?

Could you please describe how you see the significance of the work you are doing here? And when compared to past experience, if any?

Could you please tell me what keeps you motivated to do your job?

Could you please tell me what is most important for you from this job?

*Follow-up questions:*

Could you please tell me if you consider yourself spiritual and if so, how do you understand spirituality?

Could you please tell me if you consider the effects of your work on others and if so, in what ways, through what practices?

Could you please tell me what is the effect of this work on your well-being?

*Final question:*

Is there anything you would like to talk about that you feel is important
but I have not asked?

*Please tell me what is your role and involvement with the [name of organization].*

My role within the café, and this is sort of in line with the work that I would like to continue doing, I am facilitating workshops with small organizations to establish their aims, vision and mission. So that is the capacity that I am working with at the moment, and that is the role that I have taken on within the café as a director, is a leadership role but not a leadership role in terms of that I have got command and control or that I am the boss in any sense or that there is, but we are trying to implement a form of dynamic governance, in which the organization is as flat as possible, and we are facilitating a work environment that hears the needs of everyone who is contributing to the space. We trust in the collective intelligence of all the individuals who make up the organization, so we do not actually need to make all the decisions, we can ask the questions to facilitate the work that needs to happen, and that way everyone is engaged within the making of the organization, can establish the goals for their work, and fulfill it and can celebrate their work and feel fulfillment within it; and something that came up recently, when we have meetings we often share a lot about our lives, and that is just one of the things we have learned in our training, so we are really looking at where we are at in our lives to see what purpose our live has and how our purpose and our values align with the organization. So that we are moving along together, so that we are not doing a work that we do not want to be doing. What we do is we hold monthly meetings with the team, and it happens in a workshop sort of setting and the way that we establish the aims, mission and vision is by calling it something completely different, we call it a driver statement, and this driver statement is formed collectively by the entire team, so everyone who is working here. And we are looking at the reality of what is going on now, what is the shared reality with the organization, what is the shared reality of the community that we live in, environmentally all the values that we hold, all the ecosystems and social systems that we are within, and we look at the reality, and then we see what are the needs associated to this reality. And how could we be of service to those needs, how could we fulfill those needs.

I am just going to get the document. The business plan changes a lot over time and as the business evolved, it is just something that is under continual change, to see whether the language that we are using in it is still in sync with how we feel. So here we have our values and our vision:

"We strive to contribute to create a more wonderful city, that is vibrant and sustainable, that cares deeply for its ecosystems. We live in a time of great transition and we offer the café as a platform for positive change and a hub of activity and conversation, where ideas and relationships are given space to grow, and where a diverse community can come together and flourish." [*Excerpt from the driver statement*]

I would add to that that we are deeply involved in our social systems; and the way that we attend to customers is a way of, creating a service is about being a safe and inclusive space, so that people really feel welcome in the space, and that it is a space for everyone to use and it is meant to be a space that can be used, that is not your work and isn't your home, as another space that people can inhabit in the city center. We felt there was a definite need for that and that is what we are trying to do.

*What does this mean in specific terms and how it is enacted in everyday practice, in your opinion?*

What I see is really happening and the things that are close to my heart, are the human relationships and the lives that we affect with the café. And that is from like, for example, [name of team member] who was unemployed for a long time and started volunteering here and he did not know how to peel an onion and then I just, at the time I was working in the kitchen, so [name of team member] came in, was very socially awkward and has completely changed from being in this inclusive environment, and has become very open and has now got a place at a college in Glasgow, I mean these small transformations of how people's lives can be greatly affected by being very very generous with your time, and with each other, and space is for me one of the highlight.

**Annotations (margin notes):**
- Flat organization, hearing the needs of everyone
- Trust, self-leadership, fulfillment for self and others
- Collectively established mission and vision
- Work-values alignment, purpose
- Multi-stakeholder approach; Service, care
- Safe, inclusive, welcoming space
- Care for others, human relationships, generosity