

A Comparison About Eudaimonic Wellbeing in Authentic and Spiritual Leadership

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Abstract

Being inspired from the related happiness literature, in this paper, eudaimonic well-being which is more objective, inclusive, profound and morally valid understanding of human thriving has been discussed with authentic leadership and spiritual leadership perspectives. By explaining main assumptions of these leadership perspectives, it is aimed to clarify whether there is a distinction between their approaches regarding well-being and specifically eudaimonic well being. With this intention, first of all well being, hedonic and eudaimonic well-being concepts have been clarified. Later, relationship of authentic leadership and spiritual leadership with eudaimonic well being have been detailly elaborated. This study makes well-being studies go one step further and reveals the importance of spiritual leadership's importance in creating eudaimonia as well as authentic leadership.

Keywords: Eudaimonic Well-being, Hedonic Well-being, Authentic Leadership, Spiritual Leadership

Otantik ve Manevi Liderlikte Mutluluk Kaynaklı İyi Oluş Hakkında Bir Karşılaştırma

Öz

İlgili mutluluk literatüründen esinlenen bu makalede, insani gelişmenin daha nesnel, kapsayıcı, derin ve ahlaki olarak geçerli anlayışı olan ötonomik iyi oluş; otantik liderlik ve manevi liderlik perspektifleri ile tartışılmıştır. Bu liderlik perspektiflerinin temel varsayımlarını açıklayarak, iyilik haline ve özellikle ötonomik iyilik haline ilişkin yaklaşımları arasında bir ayrım olup olmadığının açıklığa kavuşturulması amaçlanmaktadır. Bu niyetle, her şeyden önce, hedonik ve ötonomik refah kavramları açıklığa kavuşturulmuştur. Daha sonra, otantik liderlik ile manevi liderliğin ötonomik iyi oluş ile ilişkisi ayrıntılı bir şekilde incelenmiştir. Bu çalışma iyi oluş çalışmalarını bir adım daha ileri götürmekte ve ruhani liderliğin ötonomik ve otantik liderlik yaratmadaki önemini ortaya koymaktadır.

Anahtar Kelimeler: Ötonomik Refah, Hedonik Refah, Otantik Liderlik, Spiritüel Liderlik

Introduction

Intellectual history consists of myriad number of debates about optimal experience of good life and what is involved in this life (Ryan and Deci, 2001:142). Actually, it is about the way we explain what well-being influences in our life, what practices of management, education, consulting, parenting, and preaching endeavoring to change humans' lives to become better are important and effective.

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Although there are various definitions regarding the concept of well-being, one of the most widely accepted is the one that refers to it as the state wherein one reaches the optimal psychological functioning and experience, namely eudaimonic well being (Ryan and Deci, 2009:142).

On the one hand, viewing well-being as the same thing with hedonic pleasure or happiness, is also widespread and goes back to a long history. For example, Greek philosopher Aristippus claimed that the aim of life is to gain the maximum quantity of joy, satisfaction and happiness (Mekler and Hornbæk, 2016). Hobbes also argued that happiness is the pursuit of human appetites, similarly, DeSade also believed that pursuit of pleasure is the most important goal of one's life. Utilitarians like Bentham insists that when individuals' gain the opportunity to maximize their pleasure levels and satisfy their self-interests a good society can be built. Hedonism, as a form of well-being can be expressed in different ways and can be expressed in a wide range starting from bodily pleasures reaches to appetites and self-interests and Aristotle explained hedonic happiness as a vulgar ideal, that makes individuals slavish followers of their inner desires and instincts (Ryan and Deci, 2001:144) and all these theorists are convicted that hedonic well-being can be conceived as the total of one's hedonic moments.

Actually, the pervasive discernment among hedonic researchers is the fact that well-being is composed of subjective happiness and is related to the experience of pleasure/displeasure and they encompass all judgments regarding the both the good and the bad elements in life (Ryan and Deci, 2001:144). On the one hand, even though we can talk about many ways to understand the pleasure and pain continuum, most research in the hedonic psychology preferred to use illuminate subjective well-being (Diener & Lucas 1999). In this point, subjective well being consists of three significant subdimension: life satisfaction, having a positive mood, and getting rid of negative mood, that can be summarized as happiness when they exist together. Hence, hedonic psychology mostly focus on pleasure versus pain and linked with behavioral theories of reward and punishment (Peterson 1999). Moreover, hedonic researchers claim that well being can be highly idiosyncratic and culturally specific (Ryan and Deci, 2001:145). However, not all researchers has the same view with Diener. Many theorists think that well-being is not the total of pleasant experiences about life. For instance; Ryff (1989), claims that well-being is the result of achieving a sense of mastery over the environment. It is about having meaningful and long-lasting relationships, attaining personal growth, having autonomy, being purposeful, and living in alignment with one's true nature.

On the other hand, the term eudaimonia is an important phenomenon owing to the fact that it refers to well-being a bit more different. Eudaimonic theories claim that all desires—not all outcomes that an individual might appreciate — would cause well-being when attained (Ryan and Deci, 2001:145). Hedonic well-being mostly encompasses pleasure. It is often more individualistic it is about how good an individual feels about his or her life (Bauer et al., 2008:82). However, psychologists have recently explained the good life not seldom experiencing that one's life has meaning but also as it is about contributing to greater richness, interconnectedness, or integration in that meaning (Bauer et al., 2005) emphasizing the importance of spirituality in life.

Wellbeing

It can be thought that the quality of life or the perception of wellbeing is a function of the actual conditions experienced in life and what one makes of those conditions. In fact, what one makes of those conditions is related to how the conditions are perceived by the individual. That is to say, individuals's perceptions, ideas, thoughts, attitudes and actions, have an important effect on their own living conditions (Michalos, 2017:4). In this point, it would not be wrong to think that well-being is a function of all our feelings, ideas, perceptions and reactions. Hence, individuals can construct myriad scenarios that may be described as different kinds of Paradise and Hell (Michalos, 2017:4). As Waterman (1993) posits, whereas happiness is mostly hedonically explained, the eudaimonic understanding of well-being necessitates living in accordance with their daimon, or true self. Actually, eudaimonia comes about when people's life activities are in alignment with inner values and are

engaged in a holistic manner. Under authentic leadership followers feel intensely alive and authentic and they will continue their existence in the organization as who they really are.

The World Health Organization explained the term well-being as ‘a state of complete physical, mental and social well-being, not merely absence of disease or infirmity’ (WHO, 1946). Well-being, however, is much more than one’s satisfaction with his/her life. It is more than merely happiness. It lies in the actualization of human potentials which can be called eudaimonism (Waterman 1993). It combines both individual’s assessment of affective states regarding his/her life and also one’s cognitive evaluations used for development of a more profound approach of an individual’s happiness. This term well-being mostly refers to subjective well-being (Ong & van Dulmen, 2006). Still many researchers emphasize objective well-being, that has more objective indicators of well-being like education, achievement, and freedom from mental disorder (Keyes, 2005). Ryff (1989) explains well-being as the process wherein one experience self-realization that encompasses: autonomy, environmental mastery, personal growth, positive social relationships, having a purpose and self-acceptance. Compton (2001) also claimed that there are three different forms of well-being, namely, personal growth, and religiosity. Actually, well-being can be in different forms like physical well-being, social well-being and psychological well-being (Grant, Christianson and Price, 2007: 52). In fact, physical well-being, refers to physiological metrics of health or illness in the workplace and it is generally illuminated through subjective feelings of health, encompassing positive indicators like the perception of energy and negative metrics like exhaustion and stress. On the one hand social well-being is something reflected in interpersonal relations, it covers the levels of social support and perceived social trust and fairness of conduct. In this paper specifically, we focused on psychological well-being. Psychological well-being can be understood as subjective well-being which is a concept related to emotions an individual can experience (Arnold, 2017:381). However, we emphasize that emotional well-being or psychological well-being can be considered as an excess of positive feelings over negative feelings (Keyes, 1998, p. 122) whereas, psychological well-being is about realization and fulfillment of one’s potential (Keyes et al., 2002).

In fact, individuals target increasing their well-beings in various ways: some people search challenges, others attempt to make the world more peaceful, and some others only live for joy and fun (Schueller and Seligman, 2010:253). In relation to psychological well-being, a distinction should be conceived between hedonic and eudemonic well-being in order to understand these different perspectives. Whereas hedonic well-being culminates job satisfaction, the latter is typically related to fulfillment of one’s potential and finding meaning and purpose in one’s profession (Guest, 2017:27). Actually, well-being is not seldom the absence of severe mental disorders or adversities, in contrast it is more about a purposeful and meaningful life (Langer, et al., 2017:3) and eudaimonic well-being focused on this meaningfulness and self-actualization.

Subjective well-being can be affected by many factors in social life. For instance; reduced fairness is quite related to growing inequality (Picketty, 2014) that results in lower levels of individual well-being. Well-being can also be influenced by deprivation of optimism about one’s future (Guest, 2017:23). In modern life, each new day new threats to progress and existence emerge, threatening one’s security and peace. The change in optimism about the future is particularly acute for millennials. For the first time in history, field researches show that prospects of millennials are poorer than those of previous generations (Elliott, 2016).

When we turn our lens to the benefits of well-being in organizational settings we realize that it has many positive outcomes for both individuals and organizations. For instance; Bakker and Demerouti (2007) proposed that well-being lowers the potential to experience burnout and stress and give way to greater work engagement, namely it balances the requirements of work and the resources existing for carrying out the work. These requirements can cover workload, emotional requirements of the job and work/private life conflict and job resources encompasses sufficient levels of job autonomy, social support, growth opportunities and constructive feedback. Although related literature has showed the benefits of well-being in making jobs more meaningful and redesigning jobs to ensure greater

autonomy, after the 2008 financial crisis, work demands and oppression related to increased work demands have exacerbated owing to the challenge of stalled productivity in most markets. Moreover, increases in workload alongside static wages has become even more burdensome leading to less fair work climates and threatened well-being of individuals (Guest, 2017:23). Over time, new understandings and mindsets have become necessary for understanding the concept of well-being.

Eudaimonia

Hedonism explains the main motivational principle of feeling pleasure and avoiding pain. The hedonic perspective to understanding human well-being can be understood as the assessment of subjective well-being (Diener et al., 2003) as a broad subjective evaluation about one's life in terms of pleasantness/unpleasantness (Iliescu et al. 2005: 375). Individuals' discrete experiences affect their global life satisfaction. What people experience in their daily routines, how they approach their experiences, and what they learn from life has important results for their growth and for the worth of their life affect their understanding regarding their well-being. In this point we should differentiate between hedonic well-being and eudaemonic well being.

Eudaemonic well-being has its roots in Aristotelian concept of eudaimonia which explains Aristotelian approach of human happiness. It explains the goodness of life encompassing a living in a way that involves the excellence of virtue (Haybron, 2000: 210). Being inspired by the ideas of Socrates and Plato, Aristotle claimed that the greatest good is eudaimonia, the kind of happiness consists of both pleasure and virtue. For Aristotle it is not simply a matter of perception that one is a good and virtuous person; it should also be conceived as a matter of cultivating high degrees of virtue (Bauer et al., 2008:83). Eudaimonia is the highest cultivation of individual character, it is the good life that can be lived ever (Bauer et al., 2008:82). That is to say, eudaemonic well-being and the good life are mostly related with each other, and they share a close relationship, since both of them consists of pleasure and meaning (Bauer et al., 2008:82). In fact, Eudaemonic well-being covers a level of pleasure that encompasses meaningfulness and growth that is why it is a more long-lasting type of of happiness (Bauer et al., 2008:83). Hedonic well-being is about an appraisal that one feels good, whereas eudaemonic well-being deals with an appraisal that one feels good but also nourishes meaningfulness in his life (Bauer et al., 2008:83).

According to Ryan & Deci (2000), self-determination theory should also be viewed as an important approach embracing the concept of eudaimonia, or in other words self-realization, as the main definitional aspect of well-being. This perspective tried to explain both what it means to actualize one's self and how it can be attained. Actually, self-determination theory suggests three important psychological needs encompassing autonomy, competence, and relatedness. The theory suggests that satisfaction of these needs is important for psychological growth, integrity and well-being of individuals and significant for its contribution to the experiences of vitality and self-alignment (Ryan and Deci. 2001:147). When compared with the hedonic view, the eudaemonic view, posits that the significant issue related to emotions is not feeling positive or negative, but whether the person is functioning with full capacity or not. That is why, under some special conditions such as the death of a loved one, individuals may be more fully functioning and having greater well-being, compared to the case if he/she has avoided sadness. From a eudaemonic point of view, issues like repression or explicit display of emotions and excessive control or undercontrol of emotions are highly related to what explains wellness (Ryan and Deci, 2001: 151). Self-determination theory suggest that the main psychological requirements for autonomy, ambidexterity, and connectedness should be conceived as antecedents of eudaemonic well-being (Ryan & Deci, 2000) and this intrinsically motivated attitudes are inherently authentic. On the one hand, Deci et al. (1989) claim that all leaders providing support for autonomy, providing non-controlling constructive feedback, and acknowledging the other's perspective will boost the experience of self-determination among their followers (Deci et al., 1989).

Positive Organizational Behavior and Wellbeing

Positive mindset can be seen in many forms ranging from a high sense of control referring to the sense of mastery and active tendency in influencing the environment, to optimism, and to self-enhancement which refers to the tendency of believing that one is much better than others regarding personal characteristics like intelligence, health, morality, friendliness, and generosity. Actually, a positive mindset serves to increase one's self-esteem, that in turn boosts life satisfaction. A positive mindset also serves to lower have-want discrepancies in one's life, that give way to satisfaction in various domains leading to life satisfaction and well-being. They also inflate the significance of these domains so that individuals enjoy and gain positivity from, and deflate the importance of domains wherein they experience negative emotions, again enhancing their life satisfaction and well-being (Sirgy, 2012:165). With this mindset, as a new and challenging field of scientific inquiry, positive organization researchers change our focus to positive organizational phenomena that contribute to enhanced human well-being. Different from other pervasive organizational approaches, it attempts to figure out what is the best of the human condition (Cameron et al., 2003:4). Having its roots in the principles of positive psychology, positive organizational behavior studies attempts to understand positive human processes and positive organizational dynamics that make life more understandable, worth living more satisfying (Cameron et al., 2003). Regarding well-being at workplace, one of the important positive researchers Fredrickson (2003) points that leaders' positive emotions can be contagious and he insists that emotional contagion is a mechanism enabling organizational transformation, since each individual's positive emotions can disperse through other individuals (p. 172). By spending too much time together and working together on their daily routines, leaders' and followers' emotions start to converge whereby emotional contagion (Ilies et al., 2005: 385). Over time they start to feel and behave in similar ways and gain similar tastes and convictions.

According to Seligman (2002) one of the most important positive organizational behaviorists, there are three important ways to reach well-being: feeling pleasure, identification, and finding meaning. Behaviors falling under each pathway affect individuals' well-being, however individuals often ought to make trade-offs between activities that are meaningful and activities enjoyable and rely on one pathway neglecting another. Seligman (2011) also talked about five subdimensions of well-being: positive emotions, identification, connectedness, meaning, and success – known with the PERMA acronym. He posited that each of these five dimensions are intrinsically rewarding, encompassing very important ends for struggling. When these components combine they contribute to human flourishing. He claims that there is not merely one unique indicator of how well one is doing. Seligman (2011) claims that his well-being model incorporates components of hedonia and eudaimonia into one model. Seligman (2002) argues that the pursuit of all these three pathways can be important in living the 'full life' which is a meaningful and satisfying life whereby we can reach our full potential. In fact, related research supported that the 'full life' gives way to an increased satisfaction with life above and beyond the independent contributions of each of these pathways (Schueller and Seligman, 2010:253).

Authentic Leadership and Well being

According to positive organizational behavior scholars, leaders, are important figures in creating well-being and high individual performance through satisfied, competent, and committed followers (Walumbwa et al., 2010). Authenticity when understood as being one's true self, has important results for the meaningfulness of employees' lives, specifically in leadership process (Ilies et al. 2005:374). Authentic leaders' personal integrity, their considerable self-awareness and noteworthy trustworthiness, give way to unconditional trust on others, increasing their followers' identification. Authentic leaders' self-awareness and their authentic behavioral and relational orientation, has the power to affect followers' identification with the leader and their organization, specifically when values of leaders and their followers match with each other.

On the one hand, authentic leaders affect their followers' well-being by touching to emotions. They create an atmosphere proper for dispersing positive emotions, anyway their own positive attitudes and moods influence followers' experiences regarding these positive emotions. Moreover, these leaders act

as a positive behavioral model with their expressive behaviors and authenticity and they support the self-determination of their followers whereby the opportunities they provide for skill development and empowerment. Most importantly, through social exchanges, they affect and elevate their followers (Ilies et al., 2005:383).

Authentic leadership should be conceived as a leadership process nourishing follower's psychological capacities and develops a positive work atmosphere that contributes to happiness and well-being of individuals through fairness, transparency, intimacy and authenticity (Baykal, 2019b). Authentic leaders are competent in creating hope among their followers. Followers with high levels of hope are often inclined to be more certain about their goals and more likely to value goal attainment process. Under authentic leadership, as time passes followers become more adaptable to change, they become more flexible at forming new alliances, and they become emotionally more powerful and stable in difficult times thus, leading to greater well-being (Zehir and Narçkara, 2016:253). In authentic leadership, the general process of social learning is a powerful mechanism through which authentic leaders can influence their followers by acting as role models (Ilies et al. 2005:384). In organizations, the considerable amount of interaction between leaders and their followers make authentic leaders important role model for followers and this exemplary behaviors empower followers and make them believe that they can behave in a similar manner (Conger and Kanungo, 1998: 479). When exposed to authentic leadership, followers' social learning experiences shape their learning processes and behavior over time, whereby transforming follower work behavior to be proper with the principles of authenticity. In fact authentic leadership becomes an important factor triggering the formation of learning which can be explained as is the transformation of learning into transcendental processes in an organization (Bayraktar, 2019).

Under authentic leadership, leaders'empowering style directly influences the psychological state of the subordinate (Conger and Kanungo, 1988). Actually, all positive leadership styles are noteworthy in their contribution to empowerment of employees (Fry, 2003, Walumbwa et al., 2014). In this point, understanding empowerment is important. Actually, empowerment should be conceived as a positive state of mind through which followers employees gain the autonomy to attain their goals by their own initiatives. Thus, empowered individuals experience satisfaction about their individual achievements (Park, et al., 2015:354) giving way to greater well-being. On the other hand, leaders' ethical approach also enhances wellbeing levels of individuals (Brown and Treviño, 2006; Walumbwa et al., 2011) which is also valid for authentic leaders that emphasizes authenticity, transparency and morality in their daily conducts (Walumbwa et al., 2010). Anyway, in the extant literature, there are considerable number of studies revealing the importance of organizational climate, supervisors, and leaders on individuals' well-being (Kossek, et al., 2011 Maidaniuc-Chirila and Constantin, 2016, Nierenberg, et al., 2017). Similarly, in their study on empowerment Molix and Bettencourt (2010) found that empowerment partially mediates group identity- psychological wellbeing relationship. Later, regarding ethical leadership, which is also a property of authentic leadership, Ahmad (2019) conducted a study among accountants in Jordan and results of this study confirmed that ethical leadership has a positive effect on psychological well-being of employees. Yousuf et al. (2019) also confirmed the positive effect of ethical leadership on employee well-being. There also noteworthy studies specifically concentrating on the effect of authentic leadership on employee well-being. For example; Nelson et al. (2014) revealed the positive effect of authentic leadership on well-being among nurses. Similarly, Rahimnia and Sharifirad (2015) confirmed the positive effect of authentic leadership on well-being.

Laschinger ve Fida (2014) also focused on authentic leadership and well-being relationship and confirmed the positive effect of authentic leadership on well-being experience of individuals. Later, Rahimnia and Sharifirad (2015) also confirmed the same relationship. Adil and Kamal's (2016) study also revealed the effect of authentic leadership on well-being in Punjab province and Islamabad. Weiss et al. (2018) investigated authentic leadership in explaining leaders' mental well-being. Furthermore, in Egyptian context Maher, Mahmoud and Hefny (2017) revealed that authentic leadership affect core psychological factors affecting employees' performance, satisfaction, turnover rate and employees' work well being.

Spiritual Leadership

Spirituality explain the essence of one's own existence, inner life and describes universal values that are independent of time and space and culminates a harmonious inner life and business life (Baykal, 2019a:45). Actually, spirituality is a highly and intensely personal mode of awareness. It is a state of human existence inducing a sense of holistic connectedness that fuses outer world and with one's inner life (Baykal, 2019c:50). Religiosity is usually confused with spirituality but people associate religiousness with authoritarian management, orthodoxy, dogma, and a closed system community, in contrast, they associate spirituality with a focus on the essence of life, wholeness, spirit, mystical experiences and inclusiveness (Dierendonck and Mohan,2006:228). Whether spirituality is associated with religion or not, we believe that it is helpful in boosting well-being experiences of individuals.

The rituals that are part of every religion or spiritual belief system give people a power and a place in their day-to-day living to be more resilient and satisfied. In that point, one can see a similarity between spirituality and religiosity, and the categorization regarding intrinsic and extrinsic orientation on religiosity (Allport & Ross, 1967). An extrinsic orientation in religiosity means using religion for providing security, status, or social support. It is much like a utilitarian motives. On the other hand, intrinsic orientation, is an internal attitude focusing on revering the sacred and having an altruistic and compassionate life_ (Allport & Ross, 1967). Actually, spirituality approach has its roots on this intrinsic orientation in the point that it gives importance to altruism, care, morality, interconnectedness (Narcikara and Zehir, 2016). Spirituality signifies the inner attitude of living the life in relation to the sacred. The essence of spirituality is the mechanisms whereby we discover, conserve and rediscover the sacred (Pargament, 2002:169). Worthington et al., (1996) suggested some important reasons explaining why religiosity or spirituality can culminate positive effects on individuals. For instance, religion can produce a sense of meaning and create something worth living and dying for, it creates hope and optimism, it creates the sense of being controlled by a beneficent and benevolent God, that compensates for reduced personal control with care and humility, it yields positive mental health outcomes, it creates a meaningful ruleset eliciting approval, and acceptance from others, it provides a social support network, lastly, it creates the sense of the transcendental and supernatural that boost a positive mood, but can also be a spiritual boost as well.

Similarly, spirituality is also effective on well-being of individuals through various mechanisms. Spiritual experiences are unaccustomed experiences at the upper end of the normal range, mostly inspirational and they can be really life-changing (Dierendonck and Mohan,2006:229). In this point, as Pawar (2012) suggest the workplace spirituality has an important antecedent of well-being. Ellison (1983) posited that spiritual well-being is an expression of one's spiritual maturity, and also it is the integral experience of people functioning in alignment with Creator's wishes (Ellison & Smith, 1991). Different from other resilience factors, spiritual resources tend to be useful in finding significance and meaning in one's life. Spiritual resources create the impression that one is powerful in times of crisis, when dealing with the uncertainties of life. It has also been posited that spirituality can be helpful in making people establish better relationships with others by becoming aware of their realities and by building relationships based on care and humility and using these assets as a source of interpersonal conflicts (Dierendonck and Mohan,2006:234). According to spirituality theorists, inner spiritual assets can be useful in experiencing a sense of secondary control over situations, and thereby giving a greater faith and hope that everything will turn out for the best. In fact, spiritual well-being as a component of eudaimonic well-being focuses on spirituality as an inner resource (van Dierendonck, 2004). Supporting this view, Pargament (1997) argues that spirituality is also effective on well-being owing to its power to appraise events from a different perspective, a more humane, holistic and transcendental point of view striving for greatest happiness for greatest number of people for both mundane and spiritual life.

On the one hand, workplace spirituality refers to an employee's experience of spirituality in the workplace and have quite akin assumptions with eudaimonic well-being. For instance, individuals'

experience of meaning at work and communal connectedness at work are two important aspects of workplace spirituality (Pawar, 2016:976). Meaning at work explains the extent to which the employee experience that his/her work contributes to the larger good of his group whereas communal connectedness at work explains the extent to which the individual experience connectedness with his/her peers at workplace and it is characterized by sharing, mutual obligations and commitment (Duchon and Plowman, 2005: 814). In fact, workplace spirituality has strong relevance to the well-being of individuals, organizations, and societies (Sheep, 2006:357). Since workplace spirituality fulfills employees' transcendent needs and needs related to meaning and community, it should be conceived as a significant work feature (Kolodinsky et al., 2008:465). Experiences of meaning and community have the potential to foster employee experiences of a constellation of positive attributes and positive functioning in the overall life and spiritual leadership is a proper kind of leadership in organizations fostering the experience of spirituality and creating the necessary ground whereby making altruism, hope, faith and goal orientedness important components of company culture (Narcikara, 2017) and nourishin eudaimonic well-being. Although scarce in numbers there are studies showing the positive effect of spiritual leadership and workplace spirituality on well-being experiences of individuals. For instance; Bodla and Ali (2012), Vandenberghe (2011), Pawar (2016) confirmed that workplace spirituality has a positive effect on employees' psychological well-being and studies such as Yusof and Mohamad (2014), Chen, Chen, and Li (2013), Ali et al. (2013) confirmed the positive effect of spiritual leadership on well-being of individuals.

Conclusion

In modern era, requirements of new working habits and pressures at work created an increasing threat to employee well-being (Guest, 2017:22). In this new life, some changes are quite positive such as the automation of routine activities, remote work and greater use of technology, while others includes challenges to employee well-being. In this study we have focused on one of the most common theories of eudaimonia which is a kind of psychological well-being, that can be equated to positive functioning (Ryff & Singer, 1998). We suggested that two different forms of positive leadership style can be helpfull in building eudaimonic well-being. The first one was authentic leadership. It is a unique form of positive leadership wherein authentic leaders influence their followers' well-being through positive emotional contagion whereby the positive emotions of leaders influence their followers' experiences in a positive manner (Ilies et al., 2005). Authentic leaders are the kind of leaders that may culminate greater satisfaction, work engagement and happiness through these positive emotions. Authentic leaders' followers are inclined to reciprocate by engaging in behaviors that are consistent with the behaviors and values of their leader. Such inclination culminates reater authenticity on the side of followers contributing to greater well-being (Ilies et al., 2005:387). Individuals' authenticity conduce greater self worth stemming from higher self awareness. We insist that, their authenticity, transparency and objectivity create a transcendental and meaningful level of well-being which may overlap with eudaimonia.

On the one hand, we suggest that spiritual well-being that may culminated by spiritual leadership is also about the well-being related to the fulfillment of the need for transcendence (Ellison, 1983: 331) that can be categorized as eudaimonic well being. Eudaimonic well-being spiritual well-being can be viewed as the state associated with fulfillment of ones spiritual strivings (Paloutzian, 2005) As mentioned before psychological well-being is characterized by experiences such as autonomy, authenticity, personal growth, interconnectedness, meaning, mastery of capabilities, and identification (Ryan and Deci, 2001: 146). Without doubt, such experiences can easily be nourished by holistic nature of spiritual leadership emphasizing interconnectedness, meaningfulness and morality (Narcikara, 2017). Spiritual leadership philosophy encompasses the search for a vision involving service to others, care, compassion and fairness and service for greater and higher ends. It is a psychological pattern wherby a meaningful life, wholeness, and interconnectedness can be blended (Baykal and Zehir, 2018: 124), thus creating the basis for reaching eudaimonia.

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