

The Struggle of Young Workers: The Dilemmatic Relationship Between Working from Home and Wellbeing in The Digitized Era

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ABSTRACT

The COVID-19 pandemic has shifted our perception of a way of life as health protocols and social-distancing restrictions have become the baseline in the last two years. This profound change surely shapes new habits especially those from the working class in the context of Indonesia. Many occupation fields are encouraged to apply for the Work From Home (WFH) policy to limit physical contact that potentially drives a mass spread of COVID-19 at work. However, adjustment to this new regulation is not always as “healthy” as it may sound. Our research explores the dilemmatic side of working from home among young adult workers who came from different fields of expertise (private and public sector) and how it affects their wellbeing, both subjective and objective. At the beginning of 2021, it is undeniable that social media became the biggest communication tool used by 61.8% out of the total Indonesian population (Kemp, 2021). Using the netnography method, this research aims to examine the use of social media as a coping mechanism, as well as a medium for self-actualization and staying connected with others. Instead of avoiding the negative effect of working from home, we argue that overcoming hardships and recognizing the meaningful purpose of life in times of uncertainty is essential to achieve the optimal state of wellbeing, which is in line with the concept of eudaimonic wellbeing (Lopez, 2009; Macaskill and Killen, 2015). However, the eudaimonic concept stated by Aristotle also highlights the importance of knowing one’s full potential development, which later will be criticized in this study in terms of the Covid-19 pandemic. Our study shows that understanding and practicing self-actualization is a step that should be done to reach the state of full potential development. Well-being is a relatively new issue in anthropology. Hence, we attempt to fill in the gaps by bringing into attention cultural perspectives when talking about eudaimonic wellbeing in the digitized era; how mediated practice on the internet is conducted to attain pleasure and self-development. In addition, the finding of this study may provide insight for individuals and organizations to develop effective intervention strategies that take into account unique needs and experiences.

Keywords: *eudaimonic wellbeing, social media, Covid-19, work from home, young workers.*

Introduction

The Covid-19 pandemic has impacted every aspect around the world, including Indonesia. Not only health and economy sectors, but it also affects the continuity of jobs and income. Based on data taken by the Ministry of Manpower Republic of Indonesia in April 2020, there were 2.084.593 workers from 116.370 companies who were laid off and got fired due to decreasing production or the bankruptcy of companies (LIPI, 2020). From the survey taken by Survei Sosial Demografi (Social Demographic Survey), more than 70% of participants said that they have been Working from Home (WFH), whether do the work full

remotely or have a regular schedule that requires them to work at the office for a few days in a week (Badan Pusat Statistik, 2020).

This significant change, such as different working spaces from the office or places outside their home to working at their home, is enforced by the new government’s regulation regarding public restriction and social-distancing rule to prevent Covid-19. Different nuances and environments lead workers to have overlapped duties between doing house chores and finishing their office work. The survey from Jobstreet shows that the majority of workers think that WFH creates a longer work-time compared to working at the office and it also changes the work-time (JobStreet Indonesia, 2020). This new habit also leads to some

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problems (Mungkasa, 2020), (1) people who are used to working conventionally at the office have some challenges to coordinate with their co-workers or the coordination time that tools longer time than it usually had at the office, (2) there is no strict line between office and home, even it makes the workers have no limit to do the work, (3) the social relationship with the neighbors and family that might think the workers do not involve in doing house chores, (4) for leaders, it will take time to adapt and coordinate with their workers, especially those who cannot work without being supervised. Finally, it leads to a burn-out phenomenon. Every worker has their own opinion and experience regarding this situation. Some of them feel it is an exaggeration due to the restriction to go outside their home and spend many hours a day only to stay at home. This circumstance makes them unable to connect socially and directly with others to create social interactions that they usually did.

Concerning coping with this problem, they use social media to connect with others. Hence, it is understandable that at the beginning of 2021, social media became the biggest communication tool used by 61.8% of the Indonesian population (Kemp, 2021), compared to the survey done in 2020 when the users were 59% of the Indonesian population (Moedia, 2020). This upward trend shows that social media is developing and being used by society. Based on the research done by Hootsuite in 2020, the most-used social media platforms in Indonesia are Youtube (88%), Whatsapp (84%), Facebook (82%), Instagram (79%), and Twitter (56%). Social media provides its users to share knowledge, opinion, perspectives, and experiences (Kaplan and Haenlein, 2010). Therefore, they create a space to make friends, but they also use social media to share their experiences in life, whether before or during the pandemic. They also use it to search for entertainment or knowledge; some try to educate people through social media. The use of social media as a platform to share experiences during WFH affects the changing circumstance during a pandemic, particularly concerning work.

Literature Review

From the perspective of psychology, American Psychological Association defines wellbeing as “*a state of happiness and contentment, with low levels of distress, overall good physical and mental health and outlook, or good quality of life.*” The general concept of wellbeing distinguishes two main types, namely hedonic wellbeing and eudaimonic wellbeing. The hedonic approach centers around the importance of optimizing pleasure and avoiding pain (Kahneman et al., 1999, in Di Fabio & Palazzeschi, 2015). This approach seems to be rather problematic for its individualistic tendency, emphasizing the attainment of pleasure without taking into account the meaning-making process in the pursuit of happiness. On the other hand, the eudaimonic approach goes beyond the inward view, adding a more humanistic aspect of happiness. It weighs on achieving a meaningful life, for example, through meaningful relationships, purpose in life, and personal growth (Bauer, McAdams, & Pals, 2006). On the other hand, anthropology as a study of humankind sees wellbeing as an

individual experience within diverse cultural contexts. Gordon and Izquierdo (2008:5) state that different societies may have distinctly different culturally shaped visions of wellbeing, which makes individual experiences possible to be examined and compared in the interpersonal and intercultural way. This research attempts to incorporate the notion of eudaimonic wellbeing in the context of remote-working into the anthropological framework, putting individuals as a part of a community through which they receive knowledge and make sense of their wellbeing with social relationships, self-actualization, and personal growth.

The International Labour Organization (ILO) considers employee wellbeing as all aspects of working life, including physical, psychological, environmental, cultural, and organizational. In the light of COVID-19, plenty of studies has looked into how the change of lifestyle and work culture affect the wellbeing of workers from various sectors. George, et al. (2021) statistically highlight the positive impact of the WFH system on remote-workers wellbeing by claiming that this new work habit increases their productivity and creativity at work. It also appears that remote work contributes to less stressful experiences since workers gain more control over their daily tasks at home compared to before the pandemic, even though the respondents reported longer working hours during this period. It is also considered as a better alternative to protect health and promote flexibility and more comfort in terms of dress code and work setting, as well as doing activities that might support personal growth, such as learning new skills or hobbies (Mostafa, 2021).

Amidst the aforementioned benefit, another study reveals the relationship between this type of job with technostress, that is “*stress experienced by end-users in organizations as a result of their use of Information and Communication Technologies (ICTs)*”, which also leads to an increase in loneliness among workers because it might restrict them from establishing and maintaining social relationships (Taser, et al., 2020), especially in the face of social distancing protocols that limit human contact. This is in line with prior research stressing how remote work could reduce professional and interpersonal support from organizations due to the isolation, as workers deal with job insecurity and distractions at home on a day-to-day basis (Charalampous et al., 2019, in Mostafa, 2021). In addition, the inability to detach from work also becomes the root of emotional exhaustion because it requires them to be present, both during and outside their working hours.

Research has shown that social media, particularly Facebook, has been used as a meaningful space to receive social support, share information, advice, companionship (Danielson, 2016), and even contribute to interpersonal interactions (Kim, 2004). However, it also can isolate people from society, (Danielson, 2016). Concerning the workers, social media either can both help or hinder employee wellness in working. Moreover, social media can be a tool to create an environment to establish wellbeing for its users, which includes the workers, especially those who actively work at home to stay connected with the world outside their home. This research will focus on the young workers who have experienced less than 4 years of working to emphasize

how young workers cope with this change and the impact of social media in creating wellbeing for those young workers.

The goal of this study is to look into how people utilize social media as a coping mechanism, as well as a way to self-actualize and remain connected with others. Rather than avoiding the negative effects of working from home, we believe that conquering obstacles and recognizing the significant purpose of life in times of uncertainty is necessary for achieving the ideal state of wellbeing, which is consistent with the concept of eudaimonic wellbeing (Lopez, 2009; Macaskill and Killen, 2015). Nonetheless, Aristotle's eudaimonic idea emphasizes the significance of understanding one's full potential growth, which will be critiqued in this study concerning the Covid-19 outbreak. Our research demonstrates that recognizing and exercising self-actualization is a necessary step toward reaching maximum potential development. Wellbeing is a relatively new issue in anthropology, which explains the paucity of research in this area, particularly in the context of remote workers. As a result, we strive to fill in the gaps by bringing cultural perspectives into consideration when discussing eudaimonic wellbeing in the digital age; how mediated practice on the internet is used to achieve pleasure and self-development.

Methodology

Using the netnography method, we conducted the entire research process in the online environment. Netnography enables participant observation to be deployed within online fieldwork through interaction mediated by computers as the source of data to generate ethnographic understanding and representation of cultural or communal phenomenon (Kozinets, 2010:60). This method is suitable during the COVID-19 pandemic because the research can be conducted remotely to lessen physical contact between the researchers and the informants.

We selected three young workers, ranging from the age of 24 to 25, with different professional backgrounds; one in the public sector (civil servant) and two in the private sector (e-commerce and digital agency). Both private and public sectors have different work cultures in terms of the system, colleagues, salary, structure, and function. Hence, interviewing and analyzing young workers in those sectors will give a comprehensive perspective and framework on how they use social media to cope with their workload or problems related to work. All of them are active social media users who use Instagram and Twitter to share their daily activities, especially related to the dynamics in their workplace. These two platforms are the main areas where we observe their online activities. The research was done in five months, starting from rapport building with the informants in May 2021, then continued to intensive research from June to July 2021. The writing process started from August to October 2021.

We also utilized two cloud meeting platforms, namely Google Meet and Zoom, to conduct the in-depth interview with each informant. In terms of informants' consent, we

agree to present them using an alias to protect their identity and credibility at their respective workplaces.

In analyzing our data, we focus on comparing each informant's experience by paying attention to both similar and opposing details. Starting from the smaller, unique information, we weaved it into comprehensive descriptions to capture the big picture. The results are presented through four leading themes based on the patterns that we found during the analysis process.

First, we will discuss experience and issues related to flexible working hours and home as a workplace in "Work From Home: Between Professional Life and Domestic Life", which are perceived as the major challenges in adapting to the new working culture during the COVID-19 pandemic that potentially threatens one's wellbeing. We will explore "Social Media as a Medium to Achieve Wellbeing" as we discovered that Indonesian young workers have been creatively using it to maintain their wellbeing in the face of foregoing challenges.

Reflecting on various experiences these workers have, we raise questions on whether Aristotle's concept of eudaimonia is still relevant to the reality we have today. In "Critics to Aristotle's Concept of Eudaimonia", we propose a new perspective to see what eudaimonic wellbeing means, particularly in the context of the COVID-19 pandemic where people need to battle with unprecedented hassle in daily life. With these in mind, we outline a set of ideas and recommendations that companies and organizations can kindly take into consideration as important measures when planning to construct and execute intervention strategies for employees' wellbeing.

Work From Home: Between Professional Life and Domestic Life

The Downside of Flexible Working Hours

The COVID-19 pandemic hits like no other, keeping people away from their workplace and pushing them to stay at home to avoid the virus. Indonesian young workers are no exception. During this period, people who are fortunate enough to follow the Work From Home (WFH) policy manage their whole professional activities remotely through a virtual office. However, those from the so-called "essential" sectors are still required to be present at the physical office on a regular, if not partial, basis. Our informants are primarily coming from different parts of the country working in Jakarta. Before the pandemic, two of the three informants were temporarily residing in Jakarta but then decided to go back to their hometown in Sumatera ever since they were allowed to work remotely.

The flexibility of time is one of the core issues, as reflected in the experience of all of our informants. Prior studies implied that remote-working may accommodate a better work-life balance for its ability to provide greater flexibility for workers (Sullivan & Lewis, 2006), which was based on the assumption that workers could personalize their timing, location, or the amount of paid work they do (Lewis

& Cooper, 1995, in Sullivan, 2012). In this light, our informant named Ale explained that the company she is working for provides flexible working hours even before the pandemic, which she considers “proportional” because she could come to the office at 10 A.M. maximum and go home at 6 P.M. every day. However, as she transitioned to a new team in which her superiors reside in different countries with a big timezone gap, she had to adjust her working hours accordingly; sometimes she started at 11 A.M. or 12 PM and ended her shift around 8 P.M., knowing her superiors would still contact her outside her official working hour, which is 9 A.M. to 5 P.M during WFH period. However, this adjustment still caused a problem because then there is no clear limitation of the working hours.

“I once had to attend a meeting at 10 P.M., which still does not sound logical to me but ended up skipping it because I was too tired from working on my deadlines and went to bed early. What makes me even more guilty is that the meeting was attended by influential stakeholders.”

Such an issue also happened to another informant named Ina who works for a government institution. She began to work as a civil servant in early 2021. However, contrary to Ale, Ina did not get the chance to work from home until the first week of July 2021 as the government applied the new restriction protocols since her institution is considered as part of the “essential” sectors. To put in a clear context, these essential sectors comprise both public and private companies, organizations, and institutions running in the field of finance and banking, capital market, information and communication technologies, hospitality (non-quarantine), and export-oriented industries (CNN Indonesia, 2021). Before joining her current institution, Ina had worked for a finance company specializing in providing software and hardware for the banking industry. The requirement to perform technical tasks daily disabled her from working from home during the entire period of the first restriction protocols in 2020.

Transitioning to the new workplace, she was assigned for a short business trip to different cities several times as well. With the spike of COVID-19 cases mainly in Jakarta, her institution began to configure a new schedule that only requires Ina to be present at the office twice a week and reduce the travel schedules for its employees. Yet, this new system is not entirely convenient because her superiors still manage to reach her for work-related demands outside her working hours, even on the weekend, mainly informally through WhatsApp instant messaging feature. At first, she was hesitating to decline such a request knowing her position as a newcomer. However, she gradually learned to politely reject it especially if she already has important deadlines in hand.

“Commuting to the office every day during the pandemic has been threatening to me because I don’t know what I possibly bring into my home from the outside world. My parents are at risk of having regular contact with me, so I

thought it would be great to be able to work from home, but when I do... Health-wise, it’s indeed beneficial, but I didn’t expect my time for some privacy to be the price.”

Another similar experience comes from Una who works for a digital agency while undergoing his master’s degree through an online course program. He also emphasized the downside of flexible working hours in the WFH system, that is, being forced to attend to immediate tasks by his clients even after the shift is ending, compared to the WFO system in which most workers follow a fixed schedule (from 9 to 6). In response to this issue, Una alongside other young workers in his company collectively addressed their concerns at the meeting, which sometimes received immediate action. However, the same issue recurred a few days after, making it a cycle impossible to escape.

“[...] This is not a good [working] culture. Oftentimes, we still need to accept a call for revision and other tasks way past our working hours. The worst part is that the same thing always happens after a few days, if not a day straight after we communicate our objection.”

It is worth highlighting in regards to the organizational time management during the WFH period that most companies and institutions have established an online attendance system to monitor the work duration using the ‘sign in’ and ‘sign out’ mechanism. Employees could sign in to the designated website or application when they begin to work and sign out once they finish. In the case of Ina, she also noted that her institution requires an official letter to be submitted specifically for those taking WFH alongside a full report about every task accomplished during that period. The data generated from this system is supposed to be evaluated by the Human Resource team by the end of each month. However, in practice, people might still be working even though they have signed out from the system. In other words, this mechanism is deployed to simply fulfill administrative needs without strictly regulating in-job activities according to the agreed time frame

Furthermore, this issue opens to the concern surrounding job expectations among these young workers. Indeed, flexible working is proved to accommodate more room for work intensification, especially among part-time workers and remote workers, which requires greater extensive and intensive effort to meet the job expectations (Kelliher & Anderson, 2009). In this light, our informants emphasized the importance of creating boundaries between one’s main responsibilities and additional tasks assigned by the manager, supervisor, or clients, both that must be attended during and outside the regular working schedule, to avoid exploitation of skill and inappropriate expectation that may become the start of psychological burn-out.

Problems Related to Home as Workplace

In this study, we consider home as a dilemmatic place for young workers to perform their daily duties. For Ale,

working from home enables her to get better entertaining activities and connect with her family members during break time. She allocated her lunch break to watch movies or TV series when she did not feel like going out, but she admitted that staring at the screen too much has caused a bad result to her sight. Therefore, she managed to detach from any gadget by assigning one or so hours in between recess time to take her mother out for lunch or spend the evening after work driving around the city with her as well, to refresh her tired eyes. Amidst such opportunities, disturbances coming from the physical living environment could also be a hassle, such as sudden blackout. Ale noted that this is the biggest technical challenge of WFH for her, considering power failure happens quite frequently in her neighborhood. Regardless of no sign of a meaningful setback, it still interferes with her productivity especially when the blackout occurred during an important meeting.

Concerning the productivity, it appears that the comfort of the house does not always make our lives easier. Despite being able to allocate more time to pay attention to his family as a result of WFH compared to when he lived alone in Jakarta, Una also encountered a lot of mental blocks and distractions. He claimed that it was really hard for him to stay focused because he considered home as a place to rest instead of working. For him, this mindset became the source of demotivation that could only be neutralized by being outside. Additionally, the obligation to multitask between work, research projects, as well as writing his master's thesis, forces Una to adapt to the changing circumstances. Hence, he still needed to go out to a nearby cafe or restaurant at least three times a week to make sure he would not miss any deadline, while he preferred to spend around two days working from home. To ensure his safety, Una chose only less popular cafes and restaurants that not many people visit to maintain the social distancing protocols.

“As I begin to work on my thesis, I am trying to convince myself that I can be productive at home by forcing myself to open my laptop and browse for journals because there is a lot of reading I need to catch up with. For this reason, I also push myself to be able to stay productive anywhere.”

The challenges described above add to the long list of socio-cultural and psychological issues that occurred during the pandemic. Aside from the fact that remote work cannot be seen as a new phenomenon, not many Indonesian workers are prepared and skilled enough to apply this habit in their respective fields of expertise. Not to mention the diversity of working styles among individuals that tends to be influenced by the workplace culture, making the WFH system not as comfortable and appealing as it may seem.

For many young workers in Indonesia, sharing opinions and unpleasant experiences in the workplace through social media is habitual. Our next discussion will focus on how these young workers utilize social media platforms to detach from work-related burdens. Even more, social media is also operated as a medium to develop self-potential to achieve wellbeing.

Social Media as a Medium to Achieve Wellbeing

Social media has been an integral platform for rapid information exchange and a source of entertainment during the COVID-19 outbreak. It plays a pivotal role in disseminating medical updates, raising awareness about the virus, as well as providing social support among inner and outer circles (Saud, Mashud, & Ida, 2020) around the world. People use social media nowadays mostly to alter the social interaction they usually perform through face-to-face communication, as well as to entertain themselves. Adzmi, et al. (2021) denotes that, in the age of COVID-19, social media encourages people to express their feelings and to reveal their latent skill by making a video of their activities, as well as to improve their wellbeing, avoid depression, and develop new hobbies. Several platforms such as Twitter, Instagram, Facebook, Tik Tok, and YouTube are major sources to perform these activities. Our study also found that social media has a similar connection to the well-being of young workers in Indonesia.

To cope with stress at work, Ale prefers sharing stories about her work, both the good and bad, through social media platforms like Instagram (through Instagram Story feature) and Twitter (through a tweet) so other people could engage with that story by replying with their own experience. By people, she elaborated, could be colleagues from the same company or friends from college and high school she follows on aforementioned platforms. It is also a means to maintain social interaction amid a pandemic since she does not go out much and claims to not have that many friends back in her hometown. One example is when Ale recorded her experience going through a blackout in the middle of an important meeting and uploaded it to her Instagram page.

“It's like, I don't know whom to talk to about this matter, so if I posted it on [Instagram] Story, people could reply to it because they find my story relatable to theirs. It's a direct interaction [to a wider audience], instead of me sending a personal chat to them one by one.”

Ale develops a strategy to filter who can see her post by using the “hide” feature on Instagram, instead of utilizing other filtering features such as Close Friends or creating a second account for a selected audience because she finds it confusing when handling more than one account. On Twitter, Ale also makes use of the Protect Your Tweet feature so only people she accepts to mutually follow each other can see her tweets. That way she does not have to worry about her posts being discovered by unwanted people. She considers both her Instagram and Twitter accounts a safe space for her to share everything that is presently occurring in her life.

In regards to social media as a safe space to share daily experiences related to WFH, Ina also added that she could feel connected with random strangers by relating her struggles to the contents posted by a joke account associated with the work culture of Indonesian civil servants called @PNS_Ababil on Twitter. This type of account has been

increasingly popular among Indonesian young workers as a space to cope with the “hustle culture” along with the rise of start-up culture, for its jokes and memes addressing the struggles and challenges these workers have to endure, such as @hrdbacot and @Ecommurz (Freischlad & Prasyda, 2021). Ina admitted that she needs more time to get along with her new co-workers, let alone to reach the point where she can comfortably share her personal opinions with them, considering that most of them are, age-wise, older. Sometimes she would rather talk to the co-workers from her previous company about the issues that happened in her current institution. So far, she only has one same-age friend in the team that she feels safe to be transparent too. Therefore, utilizing social media as a tool to get around this issue and communicate her thoughts candidly has been very helpful. Similar to Ale, Ina also preferred to protect her account so only selected people can see her posts. This is also to reduce the chance of getting caught by her team members because she does not follow any of them there.

“I usually keep my disinterest or anger towards anything that happened in the office to myself instead of letting my coworkers know. Only when I come home do I let it all out, either by venting to my parents, friends, or writing it down on Twitter.”

Furthermore, video sharing platforms like YouTube and Tik Tok are most popular in terms of circulating entertainment and talent-related content (Adzmi, et al., 2021). In this case, Tik Tok enables users to produce short videos ranging from 3 to 15 seconds, as well as short looping videos ranging from 3 to 60 seconds, using a variety of music and a variety of professional filters and editing services that are simple to use (Cervi, 2021). Tik Tok Challenge is probably the main attraction besides the other two genres this platform has; Duet and Cringe. In general, people may opt to actively participate in either of these genres or simply enjoy the content as an audience.

As a content writer, Una claimed that he visited his social media accounts a lot for both work-related purposes and leisure, Tik Tok is one of the platforms he accessed frequently to find some funny videos that could brighten up his mood. Recently, he is also interested in content creation and learning how to do video editing through Tik Tok, which appears to be a stress-reliever in the middle of intense contact with social media daily. Nevertheless, Una is very careful not to mix up these two purposes by focusing only on looking for light and humorous types of videos when he wants to entertain himself while using a second account for work, which usually requires a more analytical and formal approach when consuming contents from the same platform.

Social media, then, is not limited to a medium where people seek pleasure amid a stressful work environment but also an arena for self-actualization through both active and passive usage daily (Meire & Reinecke, 2021). Eudaimonic wellbeing puts the weight on viewing wellbeing beyond experiencing the feeling of happiness or contentment, that is, how individuals create a strategy to handle hardships and

make such a process a way to attain happiness. In other words, it could also be a means to develop resilience. As reflected in several experiences explained above, these young workers make use of their social media accounts to overcome challenges and regulate negative emotions which often make them uncomfortable being in their current position in the organization. They actively share these unpleasant experiences to release the individual burden and even indirectly encourage others to engage in the topic they bring into what they post on social media, which further evokes a sense of togetherness in the middle of a pandemic situation that mostly disconnects people from each other. Moreover, these young workers are constantly conducting a self-reflection and re-negotiation of their role in the structure concerning managing work expectations in their respective field of expertise, as well as balancing their other roles, such as membership in the family, considering both domestic activities and professional activities are now taking place in the same setting.

The active usage of social media for self-actualization purposes is also displayed in how young workers hone their talents and hobbies through online activities that might appear to be recreational for some, but beneficial for personal growth in practice, such as content creation, creative writing, and self-paced learning, which more or else positively influence their performance at work. In this case, wellbeing is constructed not only by exposure to entertainment (in other words, passive usage) and avoiding content that potentially provokes negative moods. Instead, individuals are actively building the environment in which they can transform unpleasant moments, especially related to their work routines, into something productive for themselves and helpful for others.

Critics to Aristotle’s Concept of Eudaimonia

According to Aristotle (1985, in Waterman 1990), eudaimonia is an activity set that expresses virtue. Virtue means the best thing within human beings, such as excellence (Ackrill 1973, McDowell 1980, in Waterman 1990). Based on studies done by Telfer (1980), eudaimonia is within the idea of things that are worth having in life. Through *Nicomachean Ethics*, Aristotle discusses the eudaimonia concept by stating that “all knowledge and choice aims at some good” (Aristotle, trans. Irwin, 1985) and all the highest goods can be achieved by human action. Possessing eudaimonia means having a life that is objectively desirable and achieves the most valuable conditions for humans. He explains that eudaimonia consists of a life aligning with virtue. However, Aristotle’s concept of eudaimonia did not explain the way to have a fulfilling life. There has been a long debate regarding Aristotle’s concept of eudaimonia. Some argue that eudaemonia lies in the activity of the most divine part of humans (dominant/intellectualist). The others claim that it does not only exist in contemplation, but all the activities of human life contain virtue (inclusive/comprehensive).

Although there are critics of Aristotle's concept because it is unclear regarding how to achieve the ultimate happiness (Nyabul, 2000), Nyabul (2000) stated the eudaimonia concept made by Aristotle is unattainable in practice only exists in theory. There are many interpretations regarding Aristotle's eudaimonia, but those agree on one idea that eudaimonia reflects the pursuit of virtue and excellence (Huta & Waterman, 2014: 1426). Aristotle explains "*happiness and wellbeing come from how we live our lives,...not in pursuit of material wealth, power...*" (Moore, 2021). However, Aristotle does not give a clear way to answer the question of how people will achieve eudaimonia in terms of daily life.

In this era where the Covid-19 pandemic emerges, and the system is rapidly changing, Aristotle's concept of eudaimonia needs to be critically examined. Through this study, there are some important points about the concept. First, the dominant or intellectualist view claims that eudaimonia only exists in the perfect virtue, such as contemplation. Second, the inclusive perspective explains that eudaimonia lies in all good in humans (Cagampang dan Gatela, 2009). However, looking at this study, eudaimonia or human fulfillment is achieved by practical routines, such as accepting reality, even though it is not pleasurable. Acknowledging the reality is shown by how Una, Ale, and Ina use their social media to criticize or share their problems with their close friends or followers, which relieves them.

Sometimes, Una and Ina tell their followers on Twitter about how they perform and how heavy their workloads are.

"After 2 years of work, this is the first time I really have the courage to refuse the workload which is actually not a part of my responsibility, with a proper sentence of course. Am I doing the right thing?" (Una's Twitter, translated, observation record, August 23, 2021).

"Another sodaqallahualadzim and meeting marathon day. What time is it now" (Una's Twitter, observation record, August 9, 2021).

"At this hour I just finished the Zoom call, please help me, God. Lucky me, after evening, I decided to eat quickly before starting again at 8 o'clock" (Ina's Twitter, observation record, September 15, 2021).

Meanwhile, Ale also posted several times about her work environment and ranted about its dilemmatic working with her boss.

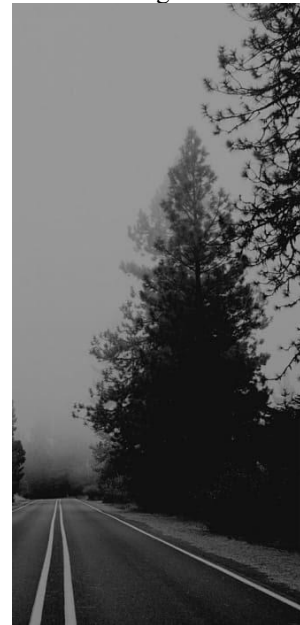
"Just realized, if my boss makes a big mistake, he also calmly laughs and says 'lol, basically i messed up, let's revise'" (Ale's Twitter, translated, observation record, September 15, 2021).

"Have you ever worked with someone and be mega thankful that you're working from home therefore u don't have to

interact with them directly" (Ale's Twitter, translated, observation record, August 19, 2021).

Those tweets show Una and Ale's expression towards their working system. As Ale stated in the interview, sharing her thoughts can create interaction with friends or followers (Ale, interview, July 3, 2021), which she cannot do during work-from-home sessions. Ale said it is quite hard to tell about her working problems to individuals, but through Twitter, she can tell what she wants to share without hesitations. This habit leads to self-fulfillment, which brings them happiness.

This reality shows that happiness or eudaimonia does not have to rely on good things. Embracing the struggles, recognizing the vulnerability, and complaining about their problem are parts of acceptance. It also shows self-actualization, such as Una exploring his new hobby related to poems and content-creating on TikTok and Instagram. "*One of my hobbies is playing with social media,*" said Una in the interview (July 3, 2021). He claimed to post his writings, poems, or photography stored on his phone to Instagram Post or Instagram Story. Developing hobbies and sharing with other people through social media are parts of self-actualization. In Una's case, he finds his potential in unprecedented and unfortunate times. Hence, to achieve eudaimonia, it is crucial to recognize and embrace the uneasiness or any bad conditions, then cope with the situations, and finally show self-actualization. Those are the processes to have eudaimonia itself. Moreover, to criticize other studies regarding eudaimonia stating it is only available in a conceptual framework, this study shows how eudaimonic wellbeing can be achieved by accepting and understanding the phase of life until people come to finding and embracing self-actualization.



You might have always been unpleasant to both of your physical and your psychological. But please, **do kept in mind that it is a lifelong learning to be very pleasant to both of them.**

You might have always been undergone so much turmoil along the life; that you feel like your life is an eternal war.

But please, **do kept in mind that the sun, will always rise after the darkest storm demolishes.**

Fig. 1. (a) A poem by Una (Una's Instagram, February 28, 2021)

In this study, it is also vital to understand the role of the medium to be in a state of having eudaimonic wellbeing.

Social media is one of the tools which can help people to obtain happiness. Without social media, Una, Ale, and Ina have limited space to express themselves in sharing their thoughts, complaints, or work in the middle of the Covid-19 pandemic. Hence, the medium is also a component to achieve eudaimonic wellbeing.

Recommendations for Intervention Strategies

Working from home has been a way of life for many young workers living in the urban area during the Covid-19 pandemic. In some cases, many companies and organizations consider continuing to apply for work from home in the aftermath of the pandemic (Molino et al. in Taser et al, 2021). However, this digitized working way has an impact on psychological and physical aspects (Stadin et al., 2021). Working from home has several advantages, such as reducing transportation costs and flexibility, but at the same time, it also has some drawbacks for the workers; lack of direct connection with colleagues which will lead to loneliness, isolation, distraction (Mann and Holdsworth, 2003), create vague boundaries between work and non-work (Taser et al. 2021), or the increase of anxiety due to excessive use of technology (Salanova, Llorens, and Cifre, 2013). If the disadvantages outweigh the advantages, maintaining mental health at work is important to achieve stable wellbeing.

The workers need mental health support, particularly if they already have mental health issues. Unstable mental conditions at work can lead to high employee turnover, lack of engagement, and loss of productivity or presenteeism. One of the informants, Ale, said that every worker has a different environment when working at home, which might be unexpected—for example, working and doing the responsibilities at home all at once. In Ale's case, her office provides a weekly session where the team members evaluate and talk about the work nuance and other factors that can influence it, such as problems between staff and managers or even among staff. According to ACAS (2020), the management style should suit the needs of each member of the team by keeping in regular contact regarding their physical-mental health and their coping mechanisms. Also, making sure that the team has clear and realistic plans will help the workers to stay motivated and prevent burnout (ACAS, 2020). This method has been done by Ale and Una employers by scheduling regular meetings to talk about the employees' progress, challenges, and conditions. Meanwhile, Ina does not get the additional support for mental health from her workplace during Covid-19.

The research from Wang, Shu, and Tu (2008) has shown that the use of information and communication technologies, which is embodied in this working-from-home system, increases stress levels because of the pressure, higher expectations for productivity, and a fast-paced type of work. In Una's work environment, the fellow workers tend to speak out their opinion if there is a toxic habit in the working environment. *"If the work-hour is done, but the clients still call us to revise the document, it is not okay. This culture is*

not healthy at all," said Una while impersonating one of Una's co-workers. After the evaluation, the situation changes but only for a few weeks, and when the workload intensity is high, the habit is repeated. However, it shows that the workers can pay attention to each worker's wellbeing and push the employers to take serious action about unhealthy working habits. A different condition happened with Ale and Ina. Ale stated that while working at home, the team leader compared their struggle to another company and set high expectations for the team during the Covid-19 pandemic. It led Ale and other workers to a burned-out position. Ale and the co-workers support each other in such a situation by setting up an online meeting among the team members talking about their condition while rambling about the problems at work. Fortunately, Ale and the co-workers have the head of the medical and strategic operation who is in charge as a supporting system for the team and often create regular meetings to talk about progress, challenges, or evaluation from each worker to the employer. Moreover, at Ina's place, since Ina works in procurement and service, Ina rarely has the opportunity to work at home during the pandemic. Discussions about mental health or wellbeing among workers or between workers and employers are never done. Ina works in a space where Ina needs to maintain the high productivity and pressure from Ina's boss, even during the pandemic era.

Employers should pay attention to the mental health and wellbeing of their employees by protecting them through the adjustable work environment, providing free consultation for the staff to understand the problems of each individual, and acknowledging early signs of burnout. Those early signs can be shown as increased sickness absence, mood changes quickly, easily getting distracted, confused, or irritated, decreased performance, not taking any breaks, withdrawal, or over-reaction to problems (CIPD, 2021). Although these signs are not solely the factors why the workers have mental health issues, they can be used for employers to take an early intervention. There are four insights taken from the interviews and observations of the research subjects; (1) every individual's experiences should be taken into account to develop employers' wellbeing; (2) the employers should do a micro-approach not only by regularly doing a big meeting or a sub-team session, but a personal approach also needs to be considered; (3) thus, informal intervention is as important as the formal way; (4) paying attention to the work ethic and not forcing the workers always to give their best performance during the pandemic.

Companies should provide support and training to their employees to facilitate a positive working-from-home system, the work hours and means of communication should not be rigid—but should be based on the prior agreement between employees and employers, and personal contact with employees are also needed to improve communication and support employees while dealing with loneliness (Taser et al., 2021). Each individual has a different condition of their physical and mental aspects since the struggle is also varied. Hence, the intervention strategy needs to be adjusted based on their needs. However, there are some constraints

that the companies might face, such as lack of a team who is in charge of the workers' mental health and wellbeing, or insufficient budget to hire professionals, such as a psychologist or psychiatrist, to do one-on-one consultation. To overcome these challenges, informal intervention is needed to minimize the workers who will be burned out because of work. As Ale and the co-workers have done during the pandemic, they have a strong bond, enabling them to support each other. Peer support, which is also a work team, strengthens the workers' relationship and improves their work performance. This kind of support can help employees to tackle the issues which impact their performance, such as loneliness. As Ozcelik and Barsade (2018) said loneliness is associated with lower job performance due to a lack of affiliation at work.

Other than that, during this Covid-19 pandemic, companies may create a human resource or community development to level up the relationship among workers, not only from formal or regular gatherings but also through social media platforms. For example, the companies can create mental health awareness through social media for the workers, and the companies can also give recommendations for them to seek professional help or reach out to their coworkers or team leader. Therefore, every member of the companies should be aware of wellbeing issues, which includes mental health that implies work performance. In this way, the companies are creating awareness for their workers helping them notice their coworkers' condition and advocating to seek professional help if needed. If possible, the companies can also provide online counseling for their workers from WhatsApp or other social media which have a regular schedule, for example, once a week for different divisions or teams. Hence, every team will have a chance to check on themselves with professionals.

Based on the informants' experiences, they all agree at one point that overwork can lead them to a burned-out situation, mentally and physically. Such as Ina's condition, where the working condition forces Ina to work at the office and risks Ina being infected by the Covid-19 virus. Sometimes, Ina's work hours are more than regular time to work; more than 8 hours a day due to Ina's position as a new employee. The condition puts Ina in a stressful situation because Ina has little time to rest. It affects Ina's well-being as a worker and has a bad implication for Ina's health. Ina was sick several times because the workload was too intense. Hence, overwork needs to be criticized, which should ask for the workers' consent whether they agree or disagree about the overwork policy. Then, it should be a legitimized policy that will be fair for both workers and companies.

Conclusion

The increase of social media use at the beginning of 2021 makes it become the biggest communication tool in Indonesia. One of the reasons is because of the Covid-19 situation that forces people to stay at home for a particular time and finally creates a new habit to work at home to

implement physical distancing in large groups. It limits them to meet their friends directly. Then, to solve this issue, they use social media to communicate and connect with others, whether it is their friends outside the work or co-workers. Unfortunately, working at home is not as ideal as it should be. The workers still need to balance the responsibilities between doing home chores and professional work, which might lead them to burn out. The informants of this research come from two different sectors, private and public sectors, which show different strategies and responses to tackle this problem.

However, avoiding the hardships of working at home is not the answer because the workers still need to work to supply their needs. Hence, recognizing themselves as the workers who have struggles, constraints, then embracing them, until finally doing self-actualization are important in the time of uncertainty, such as in this Covid-19 pandemic situation. In that way, they can achieve a balanced state of eudaimonic wellbeing. The eudaimonic wellbeing concept applied in this study shows a different point from Aristotle's concept of eudaimonia. In this paper, the informants acknowledge and accept the vulnerability and struggles, then cope with it are important steps to understand the phase of life. Therefore, social media as their medium needs to be considered a crucial tool to help people obtain happiness. Meanwhile, Aristotle itself does not give a clear view, whether it lies on the activity of the most divine part of a human, nor all the activities in human life contain virtue (Cagampang and Gatela, 2009). Other critics of Aristotle's eudaimonia concept also do not emphasize how people achieve eudaimonia in a specific context, such as daily lives.

Based on three informants on this research, we can find that recognizing, understanding, and practicing self-actualization are the important steps to reach the state of full potential development:

- Recognizing their condition and capacity is important to avoid burnout at work.
- Understanding their state of mental health means they accept their condition, and it will lead to the next action to be attentive to their physical and mental health to show good performance at work.
- Practicing self-actualization is the next step which means the workers know how to solve their issues related to wellbeing, for example, by seeking help from professionals or talking to someone about their problems.

In this case, social media can be used to actualize themselves by posting their hobbies, interests, or even daily life. However, the individual strategies will never be sufficient if there is no progressive company response regarding this wellbeing issue during the Covid-19 pandemic. Therefore, the companies should be proactive in engaging the employees to keep their state of wellbeing. It could be done by some intervention strategies, such as paying attention to different conditions of workers, since every worker might have various problems and coping mechanisms. Secondly, after recognizing their workers' needs, the companies can create support groups through

wellness programs that provide a personal approach, not only formal gatherings. From this activity, the company can understand the problem of their workers and how they cope with it. To sustain the program, it should be done structurally by the community development or human resources team and informally outside the regular meetings. Therefore, there will be an improvement of the social environment in which wellness programs take place. The company can also help employees to strengthen existing bonds and expand their social networks. Then, increasing the likelihood of employees attaining better health and contributing to the better exchange and sharing of health information and/or advice in peer-to-peer or in groups could be a way to promote employees' wellbeing. This condition can be achieved by giving proper education and resources to help them achieve wellness goals, which can be done through social media that employers can access while working at home.

Since social media is the most-used online platform, it is an important medium to help employers execute employees' wellness programs. The employees can also connect and be educated about physical and mental health to avoid burnout or give recommendations on how to solve it if it has already happened. Hence, in this study, we can see in the Covid-19 pandemic, social media is a flexible tool to promote and provide wellbeing for employers, especially young workers where this study is heavily discussed as part of the social media's users. Even, on a personal level, social media is used to give pleasure and show self-actualization as *Ale*, *Una*, and *Ina* do. Also, the individual experience is important to be considered when creating a program to make it more effective and useful for the workers as individuals and companies.

This study has several limitations that may provide ideas for future research in this field. Using the well-being concept in anthropology with the qualitative method makes us able to look deeper into each research subject and examine the problem and solutions from a micro-view. However, limited research subjects and time are the limitations of this research that should be taken into consideration for this study and its recommendations. This study recommends that future research use the same method and broaden the perspective of wellbeing in anthropology by doing ethnography and netnography while keeping up with the current situation of pandemics and its impacts on the working system.

Further research can point out the limitations and use mixed methods and data from quantitative aspects, such as statistics of worker's satisfaction during the Covid-19 pandemic. Secondly, future studies can add up the informants from employers' or employees' points of view to create impactful solutions and enhanced examinations. Finally, regarding the wellbeing program, the studies can analyze the possibilities of the program while putting into consideration employers' constraints, such as financial and time aspects.

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