

**MAKING AN ANIMAL FRIENDLY SOCIETY IS WHY WE
ARE ALL HERE: THE IMPACT OF POSITIVE AND
NEGATIVE FRAMING ON EMPLOYEE SUBJECTIVE
WELL-BEING IN ANIMAL RIGHTS AND ANIMAL
WELFARE ORGANISATION**

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<p>Tiivistelmä – Abstract</p> <p>The aim of this study was to describe and understand the impact of animal rights and animal welfare organisations’ external communication on the self-reported well-being of their employees. A number of studies have documented various challenges to the well-being of activists and employees in animal- and socially-oriented organisations yet no study to date has examined how an organisation’s external communication affects the ones, who communicate – the employees themselves. This study introduced two modes of organisation’s external communication - <i>positive</i> and <i>negative</i> framing. Positive framing was defined as framing that aims to evoke positive feelings in the audience while negative framing aims to do the opposite: evoke negative feelings in them. The theoretical framework of the thesis consists of the theory of “Subjective Well-being” and of the borderline conceptual theory “Framing”.</p> <p>The thesis presented one research question: how positive and negative framing of animal welfare and animal rights-oriented organisations affects the well-being of their employees based on employee experience? In total, seven animal rights and animal welfare employees from three different European countries were interviewed a semi-structured manner for the study and the data was analysed using the qualitative content analysis method.</p> <p>Most of the interviewed employees experienced that the external communication of animal rights and welfare organisations conducted solely via positive framing had a positive impact on their well-being. One of the employees indicated that the organisations’ external communication conducted entirely via negative framing had a negative impact on the employee’s well-being. Based on employee experience, the positive impact of positive framing on employee well-being was reduced by employees’ awareness of animal rights and welfare issues. Last, <i>perceived social support</i> and <i>personal relationships</i> within the organisations were seen by the employees to positively relate to their well-being and to curb the negative impact of negative framing.</p>	
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1 INTRODUCTION

The existence of social movements is an essential and integral part of the societies. Their collective nature and common goal have been of an interest to many scholars not only in the field of communication but also in the field of subjective well-being. The importance of sustaining the well-being of individuals within the social movements is based on the logic that individual participation is a crucial element in the existence of such movements. The maintenance of individuals' well-being, which strengthens the sustainability of social movements represents one of the aims of the thesis. The subject of the thesis is to study the impact of positive and negative framing of animal rights (AR) and animal welfare (AW) organisations on the well-being of their employees. The main question posed by the thesis is:

how positive and negative framing of animal rights and animal welfare organisations impacts the well-being of their employees based on employee experience?

This paragraph briefly touches upon some of the main concepts, theories, and phenomena of the thesis to increase the readers' understanding of the text. With regards to the AR and AW organisations, the aim of animal welfare organisations is to reduce the suffering of non-human animals (Francione & Garner, 2010 as cited in Freeman 2014, pp. 85-86) while the goal of animal rights organisations is to fully abolish commercial animal agriculture (Regan 2003, as cited in Freeman 2014, p. 44) and to upgrade the status of animals to the one of "personhood" (Francione, 1996 as cited in Freeman 2014, p. 85). In sum, when compared to animal welfare organisations, animal rights organisations extend their efforts from a mere "reduction of animal suffering" to "total eradication of animal suffering". Another important concepts within the thesis are *positive* and *negative* framings that are regarded by the thesis as the two modes of organisation's external communication. Positive framing is defined by the thesis as a kind of organisation's framing, which aims at evoking positive feelings at the audience, while negative framing aims at the opposite - at evoking negative feelings at the receiving end (the audience). Last, an organisation's external communication speaks to various forms of communication, which have the aim of reaching general or a specific kind of audience that is presented outside of the internal organisation's environment.

Some of the current research has several identified challenges within the animal rights movement, which are a threat to sustainability and effectiveness of the work of the AR employees - professional and financial vulnerability especially in non-activist workplaces, racism (Gorski, Lopresti-Goodman, & Rising 2019, p. 373), sexism (Joy, n.d.; Gorski, 2018; Gorski, Lopresti-Goodman, Rising, 2019), within AR movement infighting (Goodman & Sanders, 2011) or managing competition among similar organisations in the AR movement (Gorski, Lopresti-Goodman, & Rising 2019, p. 373). Each one of these challenges can consequently lead to so called, activist burnout, which has a large scale consequences not only for the employees or activists but also for the movement at large, diminishing the movement's effectiveness, sustainability and hence the ability to tackle injustice (Gorski, Lopresti-Goodman, & Rising 2019; Plyler, 2006).

There have been several motivators for conducting this research. One of the motivators is that the phenomenon of well-being and communication in general in the animal welfare and animal rights context seems not yet to be well or sufficiently researched in academia.

First, there is strikingly little research conducted on the topic of well-being of animal rights activists and employees. One of the few, if not the only, research conducted up to this date discussing the topic is presented by Gorski, Lopresti-Goodman & Rising (2019) and Herzog (1993). Due to the lack of research on the well-being of animal welfare employees or activists, the thesis uses findings from the animal rights movement. The scarcity of the research might on the other hand function as opportunity to academics as well as reminder that both, the AR and AW organisations are in need of conducting more research on the subject of employee well-being, which would not only improve the well-being of employees working in such organisations but also their ability to improve the life of animals in general.

Second, when it comes to the field of communication, little or no attention has been paid to how organisation's external communication affects the ones who communicate a message on behalf of any organisation. The thesis recognises that it is important to understand how communication affects the ones who communicate. Therefore, not only the AR and AW employees and activists, but also individuals from other movements seem to have been omitted from the perspective of the so called, *reverse framing*. The reverse framing is defined by the thesis as the researcher's focus on an entity, which communicates to another

entity. Therefore, the term “reverse” declares the change of focus from the ones to whom an entity communicates and instead diverts the attention to the ones who communicate. Within this thesis, the term *reverse framing* only relates to the impact of employees’ communication on their well-being as a result of their communication via the *two modes of communication* - positive and negative framing. In consequence, to name a few other possibilities for a different type research while ruling out feelings of confusion, this thesis is neither interested in studying what is the impact of employees’ communication directed towards the general public’s on the employee well-being nor it is interested in studying the impact of organisation’s communication via positive and negative framing on the well-being of the general public.

The term was coined by the author of this thesis thanks to the research of Li, Ng, Cheng, and Fung (2017) and Stanovich, Toplak and West (2008), who introduced the term “reverse framing effect”. Nevertheless, it is important to note that the term introduced by these authors refers to a different phenomenon in the framing theory, specifically to “framing effect”.

Third, it has already been noted that social movement activists and employees face various kinds of challenges endangering their sustainability and effectiveness - such fact acts as one of the main driving forces for conducting this kind of research. For the lack of research on such phenomenon, it comes as no surprise that the concept of “subjective well-being” (SWB) has also been completely left out of the academic conversations on communication’s effect on the well-being of the communicators. Studies introduced below have predominantly addressed the impact on well-being of the ones, to whom an entity communicates. Researching the entity’s impact of its communication on the well-being of the ones to whom the entity communicates has kept social science scholars busy for decades and examples of studies can be found in mass media communication (see for example Anderson et al., 2003), interpersonal communication (see for example Ryff et al., 2001 as cited in Ryff and Burton, 2001) or organisational communication (see for example Crossfield, Kinman & Jones, 2005). In addition, the mentioned studies also use the term “Personal Well-Being”, which is not defined as precisely as the well-researched concept of subjective well-being. Other studies focus, for example, on subjective well-being of social workers and what factors influence their well-being (see Graham & Shier, 2010).

The above-mentioned importance of the existence of social movements within societies constitutes another reason for conducting this study. In the context of the AR and AW organisations, the crucial aspect in existence of these organisations lies in their efforts at bettering the lives of farmed, wild as well as of pet animals, human health, environmental protection as well as climate change mitigation (see for example ProVeg International, n.d., NOAH, n.d., Djurens Rätt, n.d.). In addition to the mentioned aspect, which is part of the mainstream animal rights and welfare discussions, the work of these organisations also has an indirect effect on the lives of, for example, slaughterhouse workers. Studies conducted on the mental consequences of slaughterhouse work have uncovered the presence of a form of Post-Traumatic Stress Disorder (PTSD) as well as “doubling” (MacNair, 2002 as cited in Dillard 2007, p. 7 and Dillard 2007, p. 8). For further review of this topic, see for example Kristensen, 1991; Fitzgerald et al., 2009; Dillard, 2007; MacNair, 2002.

Furthermore, another reason for conducting this study has been my personal interest in studying human well-being as well as discovering tools, methods, and ways for improving it. During my personal experience of working at an animal-oriented organisation, I managed to stumble across some of the above mentioned challenges employees in various animal rights organisations face, thereby creating personal concerns about organisation’s employee mental and physical ability to conduct their job effectively over an extended period of time.

Last but not the least motivator for the thesis has been my curiosity in researching and discovering the assumed link between AR and AW organisations’ modes of communication (positive and negative framing) and the well-being of their employees. Emphasis has especially been put on the already defined and context specific type of *reverse framing*. For example the interview questions aiming at discovering such link are interested in how, for example, employees feel about themselves and about their organisations when they have communicated a message on behalf of their organisation, how communication on behalf of their organisation is in line with their personal values or whether they have experienced conflicts or misunderstandings within their organisations because of how they represent it. There are many reasons for why I have been interested in this link, one of them has been whether there have been any internal conflicts between how employees personally feel about the topic of animal rights and animal welfare and how

they communicate on behalf of their organisation. The assumption has been that such internal conflict could have a negative influence on their SWB.

The research conducted in this thesis can be of use to anyone, who is searching for ways to improve the well-being of AR and AW employees not only within the context of animal rights and animal welfare movements but also within the context of other social justice movements, environmental movements and other movements dealing with difficult and emotionally demanding (global) issues. In addition, because the AR and AW movements do play an important role in improving not only the lives of animals but of humans too through raising awareness about the environmental effects of animal agriculture and/or aiming at decreasing the negative impacts of animal slaughter on slaughterhouse workers, the research can be of an interest to anyone interested in understanding the experiences and difficulties faced by the AR and AW activists and employees.

In addition, other windows of opportunity for further research on the topics of AR and veganism were voiced by Freeman (2014). According to the author, the communication research inside of academia seems to have largely omitted the topic of animal rights advocacy and of veganism too. As a result of that, Freeman (2014) lamented on the fact that:

Largely anthropocentric, communication research has not given adequate attention to the topic of media and advocacy related to animal farming and a meat-based diet. - - While admittedly a minority voice, the animal rights advocates' attempts to make production and consumption of animal products an ethical issue represent an important challenge to social norms and basic ideals about who it is morally acceptable to kill and who pays the cost for America's food choices. I hope the construction of knowledge in this book raises the status of veganism as a legitimate academic topic and helps remedy the lack of attention nonhuman animals receive in academia, particularly in communication studies. (p. 51)

2 SUBJECTIVE WELL-BEING OF EMPLOYEES IN ANIMAL RIGHTS AND ANIMAL WELFARE ORGANISATIONS

In this chapter, the terminology dividing the animal rights and animal welfare will be introduced and discussed. Furthermore, the chapter brings forward the theory of subjective well-being (SWB), its thesis related components and importance for the AR and AW organisations. Last, the concept of activist burnout will be introduced and linked to the subject of the thesis.

2.1 Animal rights and welfare organisations

At the beginning of this subchapter, it is important to bring forward and introduce the readers to one of the most striking differences between animal rights and animal welfare organisations. The difference represents itself in the human-animal relationship. According to the AR point of view, humans do not possess any dominion over the animals and the AR organisations promote so-called, species equality. From the AW standpoint, this does not seem to be the case. From the species equality point of view, animal welfare organisations advocate for a less “rights granting” approach. (Francione and Garner, 2010 as cited in Freeman 2014, pp. 85-86.)

The “rights” and “welfare” approaches will be discussed further in this subchapter. In addition, this chapter will also introduce some of the so called, food awareness organisations, which are also of an importance to this research as they oscillate on the animal rights and animal welfare spectrum.

2.1.1 Animal welfare organisations: the welfare approach

The approach presented by animal welfare organisations, such as the Finnish “Suomen Eläinsuojelu” (SEY) (2020) or Swedish “Djurskyddet Sverige” (2019) aims first at improving the conditions in which animals live, are raised and slaughtered in and second at improving the human-animal relationship. Among other ways, this is often done through public targeted awareness raising or advocacy in the political sphere (SEY, 2020; Djurskyddet Sverige, 2019). It is important to note that AW organisation’s focus can be on farmed animals as well as on wild animals (SEY, 2020; Djurskyddet Sverige, 2019). To link the practice of one of the animal welfare organisations with below discussed literature on welfarist approach to animals, the Swedish Djurskyddet Sverige (2019) stated on their website that their goal is that:

- - all animals to be treated well, regardless if they live in the wild, are kept as pets or are bred to be food. All animals should be protected from suffering. When an animal is put down or slaughtered, this should be done without causing the animal pain.

The Djurskyddet Sverige statement is in line with how Francione and Garner (2010) defined the welfarist approach (as cited in Freeman 2014, pp. 85-86). According to these authors, welfarists' concerns are directed towards reduction of suffering of non-human animals (understand as animals). Francione and Garner (2010) continued by stating that unlike animal rights organisations, the welfarist oriented organisations do not aim at preventing the use and death of animals (as cited in Freeman 2014, pp. 85-86). Because of this, animal welfare organisations actively engage in “speciesism”, which illustrates a situation where a specie, that is the human specie, favours its own specie - humans (Ryder & Singer 2017, p. 43). In consequence, the basic tenets of some of the Finnish and Swedish AW organisations tend to function under the philosophy based on which all non-human animals, that is all animals in general, are to be used and killed by humans (SEY, 2020; Djurskyddet Sverige, 2019; Freeman 2014; Francione & Garner, 2010 as cited in Freeman 2014, pp. 85-86). This, as the chapter below will disclose, is in direct contrast to interests of most if not all the AR organisations.

2.1.2 Animal rights organisations: the rights approach

As already discussed, the rights approach focuses on species equality, i.e. it targets speciesism, and it demands in Francione's (1996) words an "incremental eradication of the property status of animals" (as cited in Freeman 2014, p. 85). As a result of that, the same author suggested that the status of animals would be upgraded to the one of "personhood". In addition, in Hall's (2006) book *Capers in the Churchyard: Animal Rights Advocacy in the Age of Terror* it was stated that non-human animals should be granted one of the fundamental human rights - right to freedom - as well as freedom from human intrusion (as cited in Freeman 2014, p. 85). Regan (2003) contended that the goal of the animal rights movement is the total abolition of commercial animal agriculture (as cited in Freeman 2014, p. 44). In consequence, it can be argued that the animal rights movement extends the propositions made by the welfare movement by claiming that it is morally wrong to strive solely at improving the conditions in which animals live. Therefore, despite the improvements in living conditions of animals within the welfarist approach, based on the introduced literature, the rights approach makes it clear that humans are not entitled to engage in animal slaughter or to harm animals in any way.

Some of the more visible animal rights groups such as the United States' well-known PETA (n.d.), Finnish "Oikeutta Eläimille" (n.d.), Swedish "Djurens Rätt" (n.d.) or Norwegian "NOAH" (n.d.), each and every of these organisations:

- a) advocate for fundamental societal changes regarding the treatment of animals and their position in our societies,
 - b) advocate for changes in how non-human animals are perceived in the society and
 - c) call for granting rights, for example the rights to freedom and to live, to animals.
- These rights would upgrade the moral status of animals in societies to the ones of humans and on such basis, the interests of animals in such societies should be protected and acknowledged.

In consequence, the literature discussing the animal rights philosophy seems to accurately describe the defined purpose and aims set by some of the mainstream Nordic and globally operating animal rights organisations. As a side note, the Swedish Djurens Rätt also

operates as an animal welfare organisation. One of the widely known scholars discussing animal ethics is Peter Singer. In his book named *Animal Liberation*, he used utilitarian logic to challenge some of the contemporary views humans imposed on other non-human animals. In his perception, the interests of all sentient animals should not be inferior to the interests of humans while he defined sentience as the ability to experience happiness and suffering. Being a utilitarian himself, his aim has been to maximise experiencing pleasure against experiencing pain. (Singer, 1990 as cited in Freeman 2014, p. 38; Freeman, 2014.) *Speciesism*, which was coined by Richard D. Ryder has been one of the central concepts used in animal rights philosophy. The term denotes a situation in which humans favour their own species, that is the human species (Ryder & Singer 2017, p. 43). Ryder and Singer (2017) have also introduced a more elaborated definition of the term - *speciesism* in their own words denotes a:

- - description of negative human discrimination or exploitation against members of other species.
(p. 43)

To support the readers in understanding the terms *speciesism*, the authors drew an analogy between *speciesism* and racism or *speciesism* and sexism (Ryder & Singer 2017, p. ix).

2.1.3 Food awareness organisations

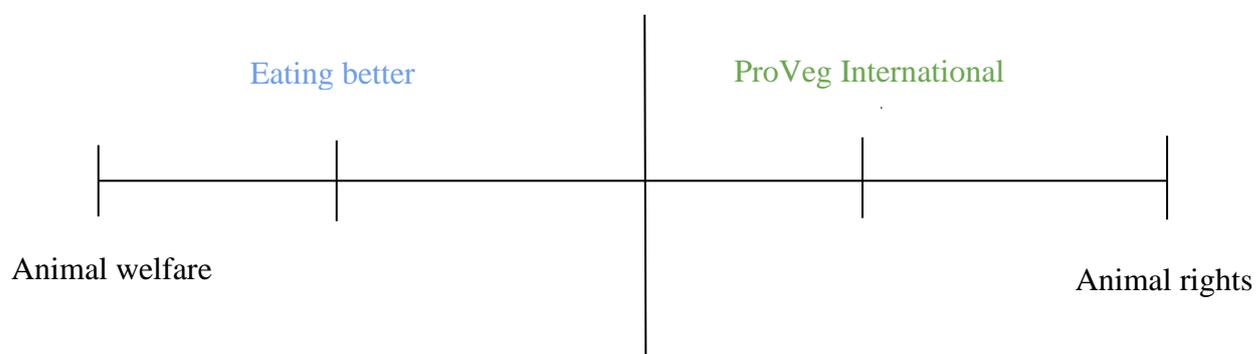
In addition to the animal rights and animal welfare organisations, the thesis identified another type of organisation, which in some cases partially or fully function under the logic of either AR or AW organisations. Therefore, this subchapter will introduce not only two food awareness organisations but also allocate them on the spectrum dividing animal rights and animal welfare organisations, which as a result brings more clarity to where these two organisations stand.

Using the example of “ProVeg International”, the organisation could be allocated on the AR and AW spectrum slightly on the animal rights side of the spectrum. The reason for this is that ProVeg not only focuses on reducing consumption of animals but it also cooperates with meat and dairy industries, public institutions and governments to increase the taste, availability and ease of purchasing plant-based foods (ProVeg International, n.d.).

In addition, the organisation has been actively advocating, for example, for the reduction of animal consumption globally by 50% in 2040 (ProVeg International, n.d.). While the organisation aims at creating a more plant-based society (ProVeg International, n.d.), the organisation does not seem to be vocal about creating a so-called, vegan world - a world, where people only consume plant-based foods. However, creating a more plant-based society seems to be in line with the creation of the vegan world. In consequence, based on the above discussed literature on animal rights (e.g. Ryder & Singer, 2017), the thesis concludes that the vegan world may operate solely within the domain of AR organisations. This puts ProVeg International on the animal rights side of the organisations' spectrum.

Another food awareness organisation I will use as an example is "Eating better". The organisation's main goals are formulated in the spirit of pro-animal welfare (Eating better, n.d.). As in the case of ProVeg, this organisation also speaks about reducing the number of animals eaten, more specifically reducing the amount of meat and dairy products consumed (Eating better, n.d.). Nevertheless, Eating better got allocated on the animal welfare side of the spectrum because it simultaneously advocates for "better meat and dairy", or in other words, for the reduction of animal suffering (Francione & Garner, 2010 as cited in Freeman 2014, pp. 85-86; Eating better, n.d.)

FIGURE 1 Allocation of the two food awareness organisations - "Eating better" and "ProVeg International" - on the spectrum dividing animal rights and animal welfare organisations



2.2 Employee well-being in animal rights and animal welfare organisations

In this subchapter, the thesis justifies the choice of focusing on employees in the organisations. Furthermore, subjective well-being (or SWB) as a crucial concept within this thesis is also introduced within this chapter. Besides introducing the literature elaborating on the concept of SWB, this chapter brings forward another set of literature discussing individual well-being in social movement organisations. In this set, the so-called, activist burnout provides valuable insights into how highly motivated and engaged activists burn out. Therefore, both of these concepts will be introduced in the subchapter too.

An employee, activist and a volunteer

For the fact the interviews were conducted with AR and AW employees, the thesis does not distinguish between AR or AW “activist” and an “employee”. Therefore, the thesis will refer to AR and AW employees as activists and vice versa. This choice is established upon two reasons. The first one is that the literature in general on the subject of the thesis is already scarce, hence it has seemed reasonable to be more inclusive when it comes to personal identities. Another reason is that studies researching the phenomenon of “activist burnout” do not strictly distinguish between “employees” and “activists” either (see for example Gorski, Lopresti-Goodman, & Rising, 2019; Gorski, 2015 and Gorski & Chen, 2015).

In addition, the choice of the thesis was to withdraw from interviewing volunteers of the animal-related organisations. In that regard, it is important to bring forward that the study of Gorski, Lopresti-Goodman and Rising (2019, p. 374) mentioned that volunteers working for an AR organisation have a less day-to-day interaction with the organisations, thereby making them relatively protected from some of the destructive aspects of the animal rights culture. In order to “narrow down” the topic of the thesis, the thesis will neither discuss the role of volunteers in AR and AW organisations nor interviews with volunteers were conducted. This is not meant to decrease the importance of or to put down the role of

volunteers in AW or AR organisations. Additionally, the impact of *reverse framing* and its effect on the well-being of volunteers in AR and AW organisations could be addressed by future research.

2.2.1 Subjective well-being - the democratic concept of well-being

One of the most prominent scholars in the field of subjective well-being is Edward F. Diener and together with Katherine Ryan, the authors define the SWB as representing:

- - an umbrella term used to describe the level of wellbeing people experience according to their subjective evaluations of their lives. (Diener & Ryan 2009, p. 391)

Because SWB belongs to the field of positive psychology, Diener (2000, p. 34) noted that the term SWB is sometimes labelled as “happiness”. Because the nature of the SWB lies in its subjectivity, Diener (2000, p. 34) contended that the subjective aspect of well-being makes it possible for everyone to democratically evaluate whether their lives are worthwhile or not. As Diener and Ryan (2009, p. 391) noted, these evaluations can be either positive or negative and include various kinds of domains - from cognitive evaluations of person’s interpersonal relationships and satisfaction with one’s job to emotional (in other words affective) evaluations of one’s live with regards to emotional experiences, such as joy or sadness.

2.2.2 Conceptual clarity of SWB related components

In the field of SWB, some of the scholars researching the field tend to show a disunity in naming some of the main components and subcomponents of SWB. It is then essential to elaborate on the conceptual diversity in order to avoid possible misunderstandings. The two main evaluations (or components) based on which people evaluate their lives within the domain of SWB are according to Diener (2000) *affective* and *cognitive*. However, while Strobel, Tumasjan, and Spörrle (2011) and Schimmack, Radhakrishnan, Oishi,

Dzokoto, and Ahadi (2002) also use as one of the components of SWB the “affective component”, the latter group of authors also refer to “emotional component” as being the “affective component”. In consequence, Schimmack et al. (2002) seem to use the two terms - emotional and affective components - interchangeably.

The conceptual diversity is also present within the sub-concepts of SWB belonging to the emotional (affective) and cognitive components. For example, Diener (2000, p. 34) speaks to the cognitive and affective components based on which people evaluate their lives and further divides the “emotional” or “affective” component into two parts - “positive” and “negative” affect. Furthermore, in their article, Diener and Ryan (2009) use the term “positive” and “negative” affect as the previous author (Diener, 2000) and some other authors also refer to “positive” and to “negative” affect as well (Dauvier, Pavani, Le Vigouroux, Kop, & Congard, 2019). Other authors use the term “hedonic balance” as part of the emotional (affective) component of SWB to refer to the balance between the negative and positive affect, which was also introduced in Diener (2000) and Schimmack et al. (2002). With regards to the sub-concept of the cognitive component of subjective well-being, the authors reviewed for this study are united in using one single term - life satisfaction.¹

To settle such conceptual diversity in the thesis, the positive affect was dubbed in Lyubomirsky, King and Diener (2005) as being the “hallmark of well-being”. Therefore, the thesis will use the terms “cognitive” and “affective” component when describing the two important dimensions of SWB. With regards to the sub concepts of the affective component, the thesis will make use of Diener’s (2000) distinction of positive and negative affect.

Each and every of these components and their subcomponents are introduced in the following chapters.

¹ In addition to the already introduced literature, the following authors refer to the cognitive component of SWB as “life satisfaction”: Russell (2008); Graham and Shier (2010); Lucas, Dyrenforth and Diener (2008).

2.2.3 The cognitive and affective components of subjective well-being

With regards to the thesis topic, the importance of further describing the cognitive and affective components of SWB lies in the fact some of the interviews were recorded on a voice recorder and some of them were recorded as a video. Such recording types allow the researcher to deconstruct the interviewee's speech, hence, to perceive, for example, pauses and the volume of interviewee's voice, which can reveal, for example, interviewee's concerns, fears, joy and other emotions. Once engaging with the interview recordings, the researcher can use the large potential of the qualitative content research method, which seems to have the ability to not only detect the words of the interviewee but also to detect the emotions, pauses and other attributes that could increase the quality of the results and of the study at large. Therefore, the aim of this subchapter is to introduce in detail the cognitive and affective components of SWB.

The cognitive component

In the context of SWB, the adjective "cognitive" designates a personal evaluation of one's life, which is founded on an individual's conscious intellectual activity, for example, on thinking, reasoning or remembering (Merriam-Webster. n.d.; Diener, 2000). As Strobel, Tumasjan, & Spörrle (2011, p. 43) put it, the most studied aspects of subjective well-being are "life satisfaction" and "subjective happiness" (another sub concept of SWB in addition to the positive and negative affect). Because life satisfaction involves an individuals' personal conscious and cognitive judgment of their lives based on criteria set by themselves (Diener, Emmons, Larsen, & Griffin 1985, p. 185), Strobel, Tumasjan, & Spörrle, (2011, p. 43) conclude that life satisfaction belongs under the cognitive component of subjective well-being. Diener (2000, p. 34) and Diener and Ryan (2009, p. 391) stated that life satisfaction refers to general (or global) evaluations (or judgments) of one's life and Schimmack et al. (2002, p. 583) continued by noting that these evaluations are based on people's life satisfaction judgments, which are formed during retrieval of pleasant and unpleasant events from their memory. The result of such retrieval forms a ratio of pleasant and unpleasant events, which serves as one of the sources of information

on which basis people form their life satisfaction judgments. In addition to the concept of life satisfaction, in the article of Diener (2000), the author also speaks about “satisfaction with important domains”, which refers to, for example, life satisfaction with an individual's work or personal health.

Nevertheless, evaluating the cognitive component - life satisfaction in particular - holds several shortcomings. For example, in a book chapter, Schwarz and Strack (1999) used a series of studies to indicate that global measures of life satisfaction are prone towards being influenced by situational factors, such as participant's (respondent's) current mood and by the surrounding environment, in other words by the cognitive and social context in which respondents happen to exist at the time of the study (Pavot & Diener, 1993a and Schwarz & Strack 1999, p. 61).

Despite the fact my thesis does not aim at measuring participants life satisfaction through any of the methods mentioned in the following chapter “Measuring subjective well-being”, it is important to take into account at least some of the situational factors, which could have an impact on how interview participants approach the interview as well as how they respond to my interview questions.

The affective component

The second component of subjective well-being - the affective component - speaks to an individual's actual or perceived balance between their positive (pleasant) and negative (unpleasant) affect (Schimmack et al., 2002). Individuals experience positive affect once they feel many pleasant emotions and moods while negative affect is defined simply as when individuals experience unpleasant emotions and moods (Diener 2000, p. 34).

2.2.4 Methods for measuring individual levels of SWB

In contrast to subjective well-being, in evaluating one's non-subject well-being, the vast amount of dependent and independent variables makes it a truly challenging task for the researcher. For example, when adding the complexity of the possible variables to study of such kind, the study's goal of establishing a causality between one's (non-subjective) well-being and any of the outside or inside factors influencing one's well-being seems to represent a truly daunting task. However, despite the fact that measuring individual's subjective well-being is often conducted through so-called, self-report measures in order to identify an individual experience of SWB, Diener and Ryan (2009, p. 391) noted that there are many ways through which manifestations of SWB can be measured in an objective manner. This means that attention, actions, biology, non-verbal behaviour and memory - all of these represent, according to Diener & Ryan (2009, p. 391), the five objectively measurable manifestations of individual well-being.

Continuously, the same authors added that although self-report measures are commonly used in assessing one's SWB, using solely these measures may also represent a so-called, measurement bias (Diener & Ryan 2009, p. 391). In consequence, scientists also tend to use "non-self-report" measures, which include for example observer reports, facial and physiological measures as well as emotion sensitive tasks and each of these non-self report measures can be found within the above mentioned five objectively measurable manifestations (Diener & Ryan 2009, p. 391). Diener and Ryan (2009, pp. 391-392) also noted that non-self report measures do provide a more comprehensive overview of individual's well-being and life satisfaction. In sum, Sandvik, Diener and Seidlitz (1993) concluded that:

- - conventional self-report instruments validly measure the SWB construct, and that alternative, non-self-report measures are useful for providing a comprehensive theoretical account of happiness and life satisfaction.

2.2.5 Assessing subjective well-being of animal rights and animal welfare employees

It is important to note for the readers that the reason for selecting the subjective well-being as one of the main concepts in the thesis is not embodied in its ability to use the self report and non-self report measures. In other words, this research will not introduce level measures of SWB, such as the self-report measure PANAS (Positive and Negative Affect Scale) measure, which measures participant's SWB on two 10-item mood scales (see for example Watson, Clark, & Tellegen, 1988) or the Satisfaction With Life Scale, which is recommended as a complementary measurement scale to scales focusing on psychopathology or emotional well-being (see for example Pavot & Diener, 1993b for review). Additionally, this research will neither introduce the above mentioned non-self report observer reports and/or facial and physiological measures of the participants (Diener & Ryan 2009, p. 391).

Another important reason for choosing the concept of SWB in this research is that the concept acknowledges subjective experience of the ones who are studied and by doing so, it provides space for them - the interviewees - to cognitively and affectively evaluate their personal levels of well-being.

In conclusion, the SWB is a purposeful concept, which has its place also in studies, whose aim is not to engage in scientific measurements of the participant's levels of SWB. Instead, these studies may also directly ask the interviewees to reflect on their life satisfaction and their hedonic balance (the balance between the negative and positive affect) in their own words (Diener, 2000 and Schimmack et al., 2002).

2.2.6 Why subjective well-being matters?

Diener and Ryan (2009, p. 392) indicated that the main goal of researchers, who study subjective well-being of individuals is to improve people's lives. In other words, rather than striving to eliminate one's state of misery, the researchers move further beyond such elimination. Thus, it can be concluded that the great amount of research, which has been undertaken around the concept of SWB, has evolved beyond the elimination of one's misery. Therefore, the concept appears to be a suitable tool for improving the lives of people, who are in a need of support in difficult life situations but who have not yet reached the state of misery. Based on this, researching the concept of SWB may serve as a tool for preventing people from reaching the state of misery. In consequence, engaging the society through measuring the subjective well-being of its members can have a positive impact on the society as whole. On a more general scale, Diener and Ryan (2009, p. 392) contributed to the discussion of positive impacts of SWB on individuals by noting that the increasing amount of research available shows that not only individuals but also whole societies benefit from greater levels of individuals' subjective well-being.

To continue this chapter, the literature has found that high levels of subjective well-being improve various individual's life domains (Diener & Ryan 2009, pp. 392-393; Diener & Biswas-Diener, 2008). Diener and Biswas-Diener (2008) as well as Diener and Ryan (2009, pp. 392-393) noted that high levels of SWB are beneficial to individuals' health and longevity, personal relationships, job success and income as well as to exercising one's altruistic behaviour. Happiness is not overrated as Diener and Biswas-Diener (2008) stated. However, instead of claiming that individuals should seek eternal happiness, Diener and Biswas-Diener (2008) advocated for an optimal level of happiness through which individuals pursue life satisfaction but accept that negative emotions are an intrinsic part of their lives. The search for a constant euphoria can be, according to Diener and Ryan (2008, p. 393), detrimental to individuals due to their presumed increase in risk-seeking behaviour, which in turn has negative impacts on the society as well.

2.2.7 Factors influencing employee well-being in AR and AW organisations

The introduction part of this thesis has already raised some of the main issues in the animal rights movement and noted that no study has ever before addressed the impact of AR and AW organisations' communication on employee well-being. First, this subchapter will present the readers with the argument, according to which we can draw conclusions from the literature on activist burnout of AR employees when we refer to AW employees. Second, some of the research, where difficulties faced by the animal rights employees (activists) were studied. In addition, personal and movement-related consequences of these difficulties are also going to be discussed.

At first, in order to justify the argument according to which we can draw similar conclusions for AW employees from the literature discussing AR employees (see Gorski, Lopresti-Goodman & Rising, 2019), the thesis argues that the nature of the work done by animal welfare organisations also consists of advocacy for wide range of animals with the aim of improving their living conditions, which partially corresponds to the work of AR organisations (Regan, 2003 as cited in Freeman 2014, p. 44; Francione & Garner, 2010 as cited in Freeman 2014, pp. 85-86; SEY, 2020; Djurskyddet Sverige, 2019). In addition, the previously introduced Swedish animal rights organisation Djurens Rätt (n.d.) also functions as an animal welfare organisation, which further blurs the difference between these two types of organisations.

In sum, although none of the literature introduced in this chapter directly relates to animal welfare employees, we can still draw possible conclusions not only based on the nature of the work of AW organisations and some of the mainstream AW organisations but also on the study of Gorski, Lopresti-Goodman and Rising (2009) conducted about animal rights employees (activists). Additionally, because the same authors also recognised the lack of research on the activist burnout within the AR and AW movements, their study included findings from other social justice movements (Gorski, Lopresti-Goodman & Rising, 2019, p. 365).

Activist burnout

Before we continue any further, it is important to define the so-called, activist burnout. Freudenberger (1974) introduced the so-called, “vocational burnout” (as cited in Gorski & Chen 2015, p. 388). In Maslach and Leiter (2005, p. 44), the vocational burnout represents a long-term (chronic) destabilizing and debilitating condition. In Schaufeli’s and Buunk’s (2003) words, burnout manifests itself as:

- - - a state or process of mental exhaustion - - . (p. 383)

The vocational burnout includes the concept of activist burnout due to the professional nature of the work activists conduct. In social movement organisations, activists’ and employees’ everyday tasks can range from political lobbying, organising demonstrations, fundraising and other types of “administrative” activities linked to their activism or work to engaging with strangers on the streets and direct on-site interventions with the aim to, for example, protect the victims of injustice or from natural catastrophe (Maslach & Leiter 2005, p. 43). For the fact that burnout is recognised as representing a chronic condition, it generally affects the persons’ ability to conduct their job in an effective and long lasting (sustainable) manner. The presence of activist burnout among animal rights activists in the study of Gorski, Lopresti-Goodman and Rising (2019, p. 377) and of social justice activists in the study of Maslach and Leiter (2005, p. 44) made the activists to either fully or partially disengage from their activism.

With regards to the impact of activist burnout on social movements, Pogrebin (1994) indicated that burnout worsens the well-being of activists, which as a result worsens the viability of social movements (as cited in Gorski, Lopresti-Goodman & Rising 2019, p. 366). Therefore, the individual nature of activist burnout negatively impacts not only the employees (or activists) but also the organisations, the whole movement and, in the end, the movement’s ability to better the cause. Maslach and Leiter (2005) commented on such situation:

When employees shift to minimum performance, minimum standards of working, and minimum production quality, rather than performing at their best, they make more errors, become less thorough, and have less creativity for solving problems. They are also less committed to the organization and less willing to go the extra mile to make a real difference. (p. 49)

In the study of animal rights activists, Gorski, Lopresti-Goodman and Rising (2019) have identified three primary categories, which contributed to activist burnout of animal rights activists of the United States' animal rights organisations:

- a) intrinsic motivational and psychological factors,
- b) organizational and movement culture, and
- c) within-movement infighting and marginalisation.

In comparison to Gorski's (2018) study of racial justice activists, based on the interviews of thirty activists, the study identified four primary causes leading to burnout:

- a) emotional dispositional causes,
- b) structural causes,
- c) backlash causes, and
- d) in-movement causes.

Therefore, the racial justice and animal rights activists are united on one of the causes: the (within) in-movement causes (fighting).

In the following text, the thesis will discuss each of the three primary categories of activist burnout identified by Gorski, Lopresti-Goodman and Rising (2019).

Intrinsic motivational and psychological factors

In the study conducted by Gorski, Lopresti-Goodman and Rising (2019, p. 370), the interviewed United States' animal rights activists attributed their burnout to, among other factors, motivational and psychological factors, which within the same study included:

- a) strong emotional connections to animal rights issues,
- b) deep sense of personal responsibility to end animal suffering, and

c) profound understandings of the scope of structural animal violence.

In the study by Gorski, Lopresti-Goodman and Rising (2019, p. 370), the animal rights cause brought emotional vulnerability to activists, who were so passionate about the cause that it was difficult for these people to distance themselves from the cause. In the same study, the activist's deep emotional connection to the cause was also found to be linked to activist's feelings of having a personal responsibility in tackling and ending animal suffering. One of the study's participants noted that:

There are animals dying every single second all around the world, and it's hard to feel like you can just step away. . . (Gorski, Lopresti-Goodman & Rising 2019, p. 370).

An additional factor exacerbating the already burned out activists was that they blamed themselves because they chose to overwork themselves (Gorski, Lopresti-Goodman & Rising 2019, p. 370) and such perception further undermines activist well-being. The animal rights activist's deep sense of responsibility and the activists' emotional connections to the cause identified in Gorski, Lopresti-Goodman and Rising (2019) correlate with Gorski's (2018, p. 676) study of United States' racial justice activists, where the activists' sense of responsibility and emotional connection to the cause made activists susceptible to emotional and physical exhaustion, therefore contributing to activist burnout. Therefore, these two conditions made activists to trade their well-being for participation in their activism. By linking the study of Gorski, Lopresti-Goodman and Rising (2019) to the study of Maslach and Gomes (2006) it can be further stated that activists' deep emotional connection to the cause as well as their great awareness of the societal structural oppression and of the large-scale suffering taking place contribute to activist burnout (as cited in Gorski, Lopresti-Goodman & Rising 2019, p. 375).

On the basis of research conducted in other studies, where the lack of dialogue inside social movement organisations about how activism impacts activists emotionally (see for example Plyler, 2009 and Rodgers 2010), Gorski (2015) concluded that:

The collective result often is activist burnout, which has debilitating implications for individual activists and social justice movements. (p. 702)

Organizational and movement culture

In the study of social justice education activists, Gorski (2015) identified one negative in-movement factor, the so-called, martyr syndrome, which was described in Gorski (2015) by one of the study's participants as being embodied in a culture:

- - that leads activists to believe that self-care is an indulgence, a marker of privilege, and that thereby discourages activists from seeking ways to sustain themselves. (p. 707)

The martyr syndrome evokes a specific within movement and organisational culture, which has been referred to by Gorski (2015) as being a “culture of selflessness” or a “culture of martyrdom”, hence, the terms describing the cultures can be used interchangeably. The impact of such culture was designated by Gorski (2015) as having a detrimental impact on activists' well-being and therefore putting activists at high risk of triggering the activist burnout. In one of the well-known social justice organisations - Amnesty International -, Rodgers (2010, p. 277) referred to the culture of selflessness as being a culture in which committed employees are expected not to engage in personal indulgence. In other words, the employees are expected to make emotional and psychological sacrifices, in other words not to attend to their personal needs, and to fully commit to the cause. In other cases, the culture encourages activists to put high and unrealistic expectations on their performance. If such expectations are not fulfilled, the activists experience feelings of incapability and incompetency. One of the study's participant in Gorski, Lopresti-Goodman and Rising (2019) noted that:

[T]here is a shame to it. . . [M]y friends . . . are finding ways to push through it. . . They are doing horrible and difficult work also and yet I was just kind of falling apart. . . Makes me wonder if there is something chemically or biologically wrong with me that made me more susceptible to that type of depression – I had really severe depression – or if I just wasn't being tough enough. (p. 372)

Furthermore, the culture of martyrdom also involves the concept of *emotional labour*, which was summarised by Rodgers (2010, p. 276) as being a management of one's emotions based on which people can suppress, modify or emphasize emotions once they experience them. A typical situation in which the management occurs is when a person does not act in accordance with given cultural expectations. Hence, the concept of emotional labour is an important contribution to the study of social- and animal-oriented movement organizations through its identification of toxic cultures, which affect employee

well-being. Therefore, in the context of AR and AW organisations, and of any other organisation inside of which the culture of selflessness pervades, diminishing the importance of self-care and maintaining the perception according to which self-care is the act of personal indulgence, the culture of selflessness operates to the detriment of both, the AR and AW organisations' and their employees as well as to the movements' ability to effectively and sustainably better their cause. However, important to mention is that the culture of martyrdom does not solely exist within the domain of social movement organisations as the culture can be self-imposed by the activists as well. In Gorski (2018, p. 677), many of the activists interviewed for the study spoke about their personally (self-) imposed martyrdom syndrome, which was linked to their passion and emotional investments to the cause.

Furthermore, despite the negative factors of emotional labour at Amnesty International, Hochschild (2011) noted that the emotional labour does not always function in a negative way within an organisation due to the fact it also creates enjoyable and self-gratifying work environments (as cited in Rodgers 2010, p. 276). On the basis of that, Rodgers (2010, pp. 276-277) concluded that the positive nature of emotional labour provides an important explanation of why people continue to work for organisations in which they have experienced a great amount of emotional strain. The question however seems to be, whether the positive side of emotional labour outweighs the negative side. In relation to this question, the assumption made by the thesis that once emotional labour leans towards the negative factors linked to its presence, the emotional weariness could as a result potentially cause the activist burnout.

Another factor contributing to activist fatigue and potentially burnout identified in Gorski, Lopresti-Goodman and Rising (2019, p. 372) was *professional and financial vulnerability* of the AR activists. The same authors found that, for example, financial vulnerability concerns not only activists, whose activism is not part of their main job, that is they engage in activism in their "free-time", but it also concerns activists, who are full-time employed in an activist organisation, in our case at AR organisations.

Within (in-) movement infighting and marginalisation

When speaking of marginalisation, in the United States' animal rights organisations activists of colour (and especially women) were designated as being more susceptible to activist burnout as they not only face the impact of the above introduced three primary categories identified by Gorski, Lopresti-Goodman and Rising (2019) but they also experience racial discrimination and bias as well as sexism at their workplaces (Gorski, Lopresti-Goodman & Rising 2019, p. 373). The majority of women interviewed for the study of Gorski, Lopresti-Goodman and Rising (2019, p. 376) faced sexism, which they partly assigned to the cause of their burnout. Joy (n.d.), who represents one of the insiders of the AR movement also mentioned sexism as being a great issue within the AR movement. In her efforts to address the issue, she pointed out the difficulties she encountered in discussing the issue with her male colleagues, which were the result of their unawareness of possessing male privilege (Joy, n.d.). In consequence, Gorski (2018), Gorski, Lopresti-Goodman and Rising (2019) and Joy (n.d.) in their studies and personal experiences found that the ones addressing the roots of oppression are negatively affected not only by carrying the burden of understanding systemic oppression but also by the amount of resistance towards their awareness raising. As a result, the above-mentioned examples of studies show that awareness of one issue is not a sufficient precondition indicating awareness of other social (justice) issues such as racism, sexism as well as of privilege in general.

Furthermore, other inside factors influencing the AR and AW employees' well-being at work concern the already mentioned in-movement fighting and competition within the AR and AW movements. In her study, Plyler (2009) found that one of the prevailing reasons why many activists leave different kinds of movements burned out is the way activists within movements treat one another. Gorski, Lopresti-Goodman and Rising (2019, p. 373) found that in addition to the previously mentioned stressors affecting activist well-being, the activists also face competition from other like-minded organisations, which is especially affecting activists employed by large animal rights organisations.

To conclude this section, it is important to bear in mind that each and every of these causes leading to activist burnout are interrelated. As an example, the motivational and

psychological factors that were found to be linked to emotional vulnerability and feelings of responsibility can also be related to the intra-organisational culture of martyrdom, which suppresses activists' discussions of their personal well-being, perceiving as a self-indulgence and hence putting activists at a greater risk of burnout (Gorski, 2015; Gorski, Lopresti-Goodman & Rising, 2019).

3 FRAMING IN ANIMAL RIGHTS AND ANIMAL WELFARE ORGANISATIONS

At first, this chapter will clarify to the readers the communication focus of the research. Second, the readers will be familiarised with the borderline conceptual theory - framing as well as what is the role of frames in organisation's communication. Third, the readers will be presented with definitions of the two main organisation's modes of communication - the positive and negative framing. Last but not the least, the chapter will elaborate on the importance of social support and of personal relationships in organisation's communication and other terms that are related to organisation's communication will be defined by the thesis.

3.1 Introducing the analytical focus of the thesis

This chapter will clarify the communication focus of the thesis. It is important to mention that the thesis focuses on organisation's general (dominant or mainstream) communication to the public. To clarify this, the thesis does not aim at analysing the impact on employee well-being of, for example, communication of a certain organisation's campaign to the public or of a communication conducted by a specific organisation's employee to a specific organisation's target audience through a specific organisation's channel of communication. Instead, the organisation's (external) communication is examined through a broader lens. Therefore, the guiding question for doing so could be framed as follows: what is the general (mainstream or dominant) AR and AW organisations' mode of communication through which they engage with the general public? In addition, the thesis assumes that the organisation's modes of communication, which will be introduced later in this chapter, represent a component of a much broader term present within organisations: *communication strategy*. Therefore, when referring to organisation's communication strategy, the thesis asks the readers to consider only one component of the strategy - the two modes of communication that are presented in this chapter. Moreover, the fact that the thesis focuses on the main or dominant organisation's modes of communication and the impact of these modes on employee well-being, the organisation's

communication is then perceived as a single unit and hence examined under the premise of *collective framing*, which is introduced in this chapter within the *Framing* subchapter.

3.2 Framing

Framing constitutes an important borderline conceptual theory, which will be introduced in more detail in this subchapter. According to Chong and Druckman (2007, p. 104), the major hypothesis of the theory is based on a premise that an issue can be viewed by individuals in many different ways. In order to clarify this statement, we can further state that an issue is not only viewed but also interpreted by individuals, which entails consequences in how the individuals value the issue and what considerations do they assign to it (Chong and Druckman 2007, p. 104). In other words, the individuals construct various subjective interpretations of various global phenomena, which are based on their subjective perceptions, understandings and experiences of an issue at hand.

The importance of framing lies in establishing a subjective link between on one hand:

1. the perceptions, understandings, experiences and external communication of the animal-related issues in animal rights and animal welfare organisations and
2. their impact on the well-being of their employees as described by the employees themselves (hence the subjective link).

The presented link assumes that the AR and AW organisations' perceptions, interpretations and experiences with animal related issues influence how these kinds of organisations will communicate to the public.

As previously mentioned, because the AR and AW organisations' communication is perceived as consisting of collective and unified framing efforts of their employees, individual framing of the organisations' employees on behalf of these organisations is dealt with as being part of the collective (organisational) framing. To clarify such inclusion,

despite the thesis conducted interviews with individual employees, their communication on behalf of their organisations is regarded by the thesis as being part of the organisations collective framing efforts. In this regard, employee communication is organisation's communication.

In terms of possible differences in perceptions, understandings, experiences and interpretations of the AR and AW issues by the employees, such differences will not be taken into account by the thesis due to their different nature, focus and phenomena, thereby diverting from the focus of the thesis. Nevertheless, future research could address possible implications for employee well-being as a result of their differing views and interpretations of the AR and AW issues within organisations.

Furthermore, it has already been said in the introduction chapter that the thesis does not aim at studying the responses of the public to the organisation's positive and negative framing. The thesis acknowledges that studying these phenomena would create a valuable contribution to discussions regarding effectiveness and sustainability of AR and AW organisation's in general and of their communication strategies. Nevertheless, the actual focus of the thesis is on the impact of collectively framed organisation's communication as communicated via two modes of communication - the negative and positive framing - on the well-being of AR and AW organisations' employees. Therefore, as already discussed in the introduction chapter, studying the impact on well-being of the ones who communicate operates under the logic of the reverse framing.

The role of frames in organisation's communication

This part will introduce the concept of frames. Furthermore, readers will be familiarised not only with the thesis' justification of its choice to perceive the organisation's communication as part of collective and unified framing but also with the concept of collective action frames (CAFs).

Before we continue, it is important to mention the study conducted by Oliver and Johnston (2000), who specified that frames are different from ideology because the frames existing under the frame theory belong to linguistic studies of interaction. On the other hand, ideology, as specified in Benford and Snow (2000, p. 613) is a pervasive and integrated set of beliefs individuals possess. Based on this, the thesis made two assumptions:

1. AR and AW organisations' gather together a greater number of individuals, who possess identical or similar sets of beliefs about the animal-related issues. In consequence, the organisations can function as a unit, where people communicate in a similar or an identical manner because their sets of beliefs naturally make them to do so,
2. in order for any organisation to communicate, *frames* within the organisation must be established, well defined and adapted by the organisation's employees. In such process, it is also assumed that frame adaptation may be time consuming, especially for newly recruited employees,
3. societies also possess various sets of beliefs, of which some of them are dominant (mainstream) and some are less dominant. As an example, the thesis believes that the AR and AW ideologies are not dominant within our Western societies.

When we have already made a distinction between a frame and an ideology, the following text will elaborate on what role *frames* play in employees' communication of a unified organisation's frame.

When we ask what the role of frames in organising people's experience is and in guiding their actions, Erving Goffman's definition of *frames* offers a valuable contribution. For individuals, according to Goffman (1974, p. 21) frames constitute "schemata of interpretation", which enable individuals to locate, perceive, identify as well as label events not only within individuals lives but within the world too (as cited in Benford & Snow 2000, p. 614). As a result, because of the frame's ability to locate, perceive, identify and label events, *frames* have the role of functioning as interpretive designs, which are then used by humans (and possibly other beings as well) to reconstruct and interpret subject's day-to-day experience as well as to guide the subject's actions (Littlejohn & Foss 2009, p. 407 and Benford & Snow 2000, p. 614). In the context of AR and AW organisations, frames seem to support the organisations' employees as well as the public at large in

interpreting the ideologies communicated by these organisations. For the AR and AW employees, the role of interpretive designs is understood as the organisation's and employee's ability to make sense of the organisation's main ideology and to communicate in a manner, which is in accordance with the ideology.

Framing in social movement organisations

In studying social movement organisations (SMOs), Benford and Snow (2000) noted that framing plays an important part in these types of organisations. For example, the so called, "politics of signification" in Hall (1982) relates to how organisations via framing aim at actively *producing* and *maintaining* meanings within societies, which in our context are tight to the discourse around animal rights and animal welfare (as cited in Benford & Snow 2000, p. 613). Moreover, such production and maintenance of meanings via framing is designed to influence not only the organisation's employees but also opponents, bystanders and observers too (Benford & Snow 1988, p. 198). In consequence, framing relates to frames through its efforts to influence and change ideologies employed by others. In consequence, framing influences and changes people's interpretive designs related to ideologies in general (Littlejohn & Foss 2009, p. 407 and Benford & Snow 2000, p. 614). Because the production and maintenance of meanings through framing is a collective process, Benford and Snow (2000) spoke of *collective action frames* (CAFs) to summarise the collective framing of SMOs. According to these authors, the CAFs function as:

- - function as innovative amplifications and extensions of, or antidotes to, existing ideologies or components of them. (Benford & Snow 2000, p. 613)

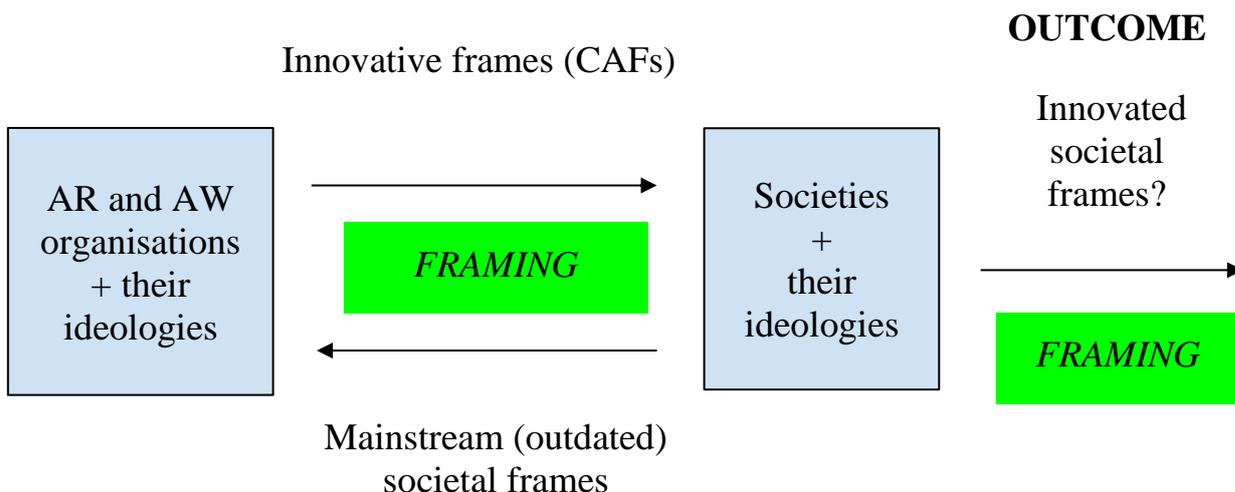
In a simplified manner, the CAFs' existence is dependent on the creation of collectively devised innovative and extending frames, which concentrate on innovating and expanding the already existing ideologies within our societies. Therefore, the CAFs can not only modify but also exist in contrast to existing ideologies. Because ideology is portrayed as representing a pervasive and integrated set of beliefs, the CAFs via the process of framing aspire towards changing such beliefs and as a result changing individuals' orientation to their everyday life (Benford & Snow 2000, p. 613). For the fact that SMOs are guided by a

certain ideology, societies too possess ideologies, which are produced and maintained through societal framing efforts and the interaction of SMOs ideologies, CAFs and framing is illustrated in the figure below (Figure 2).

In sum, the AR and AW organisations use the CAFs to innovate the already existing societal ideologies regarding, for example, treatment of fur animals. In this case, framing supports the CAFs by representing a tool, which produces and maintains these CAFs within our societies (Benford & Snow 2000, p. 613). To further the example, if an AR organisation wants to change how people relate to fur animals, it may employ innovative CAFs, which emphasise the ability of these animals to feel pain just as humans do. Framing in such context is an active process, which produces and maintains the innovative CAFs, which state that animals are no different to humans in their ability to feel pain (Benford & Snow 2000, p. 614).

Furthermore, based on the Figure 2 below, it may also be hypothesised that the innovation of AR and AW organisations' frames could not take place without the presence and communication of the mainstream societal frames to the general public. This hypothesis is established on the logic according to which the mainstream (societal) frames function as a basis for innovation (improvement) of the dominant mainstream societal ideologies in the context of animal exploitation and the treatment of animals in general.

FIGURE 2 Illustration of the interaction of frames between animal-oriented organisations and the general society



The green boxes illustrate the process of frame interaction. Animal related social movement organisations aim at communicating the CAFs via framing in order to innovate societal ideologies related to the treatment of animals. At the same time, societies communicate societal ideologies (frames) via framing, which are hypothesised to be considered by the SMOs as mainstream and outdated. The result of such process, if the CAFs are successful, is changing (innovating) the mainstream societal ideologies related to the treatment animals. As a result, societies produce the innovative societal frames.

In addition to the paragraphs above and their role in shaping organisation's general communication strategy, the presented findings also support the choice of the thesis to focus only on the dominant organisation's communication strategy (or modes of communication). The base for this claim lies in the fact that once employees are employed by AR or AW organisations, the employee presence in the organisation's internal environment makes them constantly exposed to the innovative versions of the dominant societal frames that are produced and maintained via the organisations' framing efforts. As a result, each and every organisations' employee is under the influence of organisation's dominant modes of communication. In case an employee participates in two or more organisations simultaneously, it is assumed that the organisation inside of which the employee spends the most working hours has the greatest impact on the employee's ideology. The following chapter elaborates on the organisation's modes of communication.

Organisation's modes of communication

This section has two objectives – the first objective is to explain the link between *framing* together with CAFs and the two organisations' modes of communication – *positive* and *negative* framing. The second objective lies in defining the two modes of communication. In the previous chapter, Hall (1982) portrayed framing as a tool SMOs use to actively produce and maintain meanings of their innovative (innovated) versions of collective action frames within societies (as cited in Benford & Snow 2000, p. 613).

In the context of the two communication modes, *positive* and *negative* framing have the same role as framing, that is to actively produce and maintain meanings. The adjectives *positive* and *negative* only specify a mode (or a form) of communication, which evokes either positive feelings (*positive framing*) or negative feelings (*negative framing*) at the receiving end. In other words, the adjectives only depict a form of framing social movement organisations use in their communication. As an example, *shock framing* (negative framing) or *encouraging framing* (positive framing) actively maintain and produce social movement organisations' meanings (hence their ideologies). Therefore, the *negative* and *positive* types of framing provide forms to the above-specified Hall's depiction of *framing*. Through such forms, organisations produce and maintain meanings (their ideologies) by communicating their innovated versions of collective action frames, which either “shock” or “encourage” the public to partially or fully adapt the ideologies (meanings) of the AR and AW organisations. In conclusion, framing remains framing even if it takes the *positive* or *negative* form.

Furthermore, the theoretical and other parts of the thesis have already mentioned the terms *communication strategy* and *modes of communication*. As previously noted, the term has been located by the thesis as representing an essential part of AR and AW organisations' communication strategies. Within the communication strategy, the organisation's modes of communication are considered to be one of the central concepts in the thesis.

Positive framing is defined by the thesis as a form framing in which organisations' specific collective action frame(s), which innovate, extend or operate against the dominant ideology are meant to evoke various kinds of positive feelings at the receiving end. The

basic premise of this thesis regarding positive framing is that when positive framing is the dominant AR and AW organisations' mode of communication in relation to the general public, positive framing positively impacts AR and AW employees' well-being and therefore lowers the risk of (activist) burnout. An example of positive framing is *encouraging framing*, which is perceived by the thesis as being a sub-concept of positive framing. Via encouraging framing, organisations engage in external communication, which has the purpose of providing support and encouraging individuals outside of the organisation - the general public - to partially or fully adapt the organisation's ideology.

In contrast to positive framing, *negative framing* is defined by the thesis as representing a form of framing, where organisations' applications of specific collective action frames(s), which innovate, extend or operate against the predominant ideology are meant to evoke at the receiving end various kinds of negative feelings. The thesis also defines the basic premise of this concept, which states that by treating negative framing by animal rights and animal welfare organisations as their dominant mode of communication, the negative framing is hypothesised to have a negative impact on AR and AW organisation's employee well-being. The hypothesised impact is also assumed to increase the risk of (activist) burnout. An example of negative framing designated by the thesis is *shock framing*, which has been linked to "shock advertising". It is possible to draw analogy between *shock framing* and shock advertising due to the fact that the AR and AW organisations can "advertise" their own sets of beliefs (hence ideologies) to the public by framing their communication in a way that is intended to shock the public (Benford and Snow 2000, p. 613).

The phenomenon of "shock advertising" has already been defined in the article of Dahl, Frankenberger and Manchanda (2003) by Gustafson and Yssel (1994) as well as by Venkat and Abi-Hanna (1995) as a kind of advertising, which deliberately startles and offends the audience (as cited in Dahl, Frankenberger, & Manchanda 2003, p. 268). In SMOs Offense is hypothesised to emerge out of the organisation's negative framing, which can outrage the physical and moral senses of the public (Dahl, Frankenberger, & Manchanda 2003, p. 268). In consequence, organisation's communication via negative framing is assumed to aim at encouraging individuals to partially or fully adapt organisation's ideology. However, it is also argued that negative framing does not include the "supportive" aspect of communication presented in positive framing. The reason for this is that "support" has

been considered to be of a positive nature, hence its purpose within the society is not to startle or offend the audience through shock framing as the authors above mentioned. In addition, it has also been hypothesised that every AR and AW organisations' employee and activist gets emotionally involved in the organisations' modes of communication. Such a hypothesis tends to support the perception according to which AR and AW organisations' employees and activists are to a greater or lesser extent affected by the organisations' modes of communication when speaking of their subjective well-being.

3.3 The importance of social support in organisation's communication

This subchapter will discuss the importance of social support in the context of employee collective communication efforts. Social support was defined in Barrera, Sandler and Ramsay (1981) as being:

- - the various forms of aid and assistance supplied by family members, friends, neighbors, and others. (p. 435)

Because animal rights and animal welfare organisations belong to the social movement organisations, their existence is established on a collective purpose with which they aim at spurring a social change (Armstrong & Bartley, 2007). Additionally, the SMOs also represent the so-called, communities of purpose due to their collective nature and common vision.

In the article written by Siedlecki, Salthouse, Oishi and Jeswani (2014), which researched and reviewed the literature linking social support and subjective well-being among people aged from 18 to 95 years, the authors discussed four different components of social support. Barrera (1986) introduced the following components of social support: *social integration* or *embeddedness*, *enacted support*, and *perceived support* (as cited in Siedlecki et al. 2014, p. 2). The fourth component - *provided support* - was introduced by Siedlecki et al. (2014, p. 5). Although the concepts will not be defined in this chapter for the reason that social support represents another widely studied concept and elaborating on it in a

deep manner is considered to be outside of the focus of the thesis, the discussion chapter of the thesis will establish a link between some (if not all) of the concepts and the results of the research conducted.

The time span of social support was discussed in Sarason, Sarason and Gurung (1997, p. 29). These authors noted that instead of social support representing a short-term phenomenon, social support seems to have a rather long-term role in producing individual well-being.

Furthermore, because social support also relates to the presence of personal relationships, the importance of personal relationships on employee well-being is based on the subjective well-being literature. The literature found that personal relationships, and especially the supportive ones, hence voicing the importance of social support, have a positive impact on an individual's well-being (see for example Lucas, Dyrenforth, & Diener, 2008 and Diener & Ryan 2009, p. 392).

In conclusion, this chapter made it clear that when speaking of subjective well-being and of well-being in general, the presence of social support and of personal relationships represents a meaningful component in discussions regarding AR and AW organisations' employees well-being.

3.4 Other terms related to organisation's communication

At the end of the communication-oriented chapter, this subchapter will define some of the terms used in the thesis, which operate within the context of organisation's (external) communication.

1. *external communication* is defined as being any type of communication negotiated inside of an organisation (for example social media communication), which has the aim of reaching a general or a specific kind of audience outside of the internal organisation's environment,

2. *channels of communication* represent an intermediary between an organisation and the organisation's (target) audience an organisation strives to reach. An organisation's communication of a message outside of its internal environment is made visible through the channels. Examples of communication channels in the area of AR and AW organisations are street activism, social media (Facebook, Instagram, Twitter, YouTube), demonstrations, organisation's leaflets, participation at conferences and government meetings as well as cooperation with meat and dairy producers, who create plant-based meat and dairy alternatives for the society, and last
3. *target audience*, which is defined as any type of audience - general or more specific - to whom an organisation communicates through any of the communication channels as part of organisation's external communication agenda.

4 INTRODUCTION TO THE AIM OF THE THESIS, DATA AND METHODOLOGY

At its very beginning, this chapter will introduce the aim of the research of the thesis. Later on, the chapter will elaborate on the aspects related to conducting qualitative interviews and on the process of collecting data for this study. Last, the qualitative content analysis as a method for analysing the conducted interviews in this study will be introduced and discussed.

4.1 The aim of the research

The main aim of the study is to understand and describe how positive and negative framing of animal welfare and animal rights-oriented organisations affects the well-being of their employees based on employee experience. The focus of the thesis is on the subjective experience of the employees interviewed.

Another aim of the thesis speaks to establishing a new field of research in academia. Due to the lack of research on the subject of how communication affects the ones who communicate, the thesis consequently aims at establishing a new field of research within academia. The thesis aims at spurring discussions in the academia about various impacts on animal rights and animal welfare employees' well-being, which are the result of employee communication via *reverse framing*. The fact that each and every social movement organisations' sustainability is dependent on the well-being of their activists and employees (see for example Gorski, Lopresti-Goodman & Rising 2019, p. 377 and Gorski 2019, p. 668), the concept of *reverse framing* coined by the thesis opens up a new field of research, which provides opportunities to, among others, social science researchers. As a result, answering the posed research question not only brings new field of research to the academia but at the same time has the potential to protect the lives of farmed and wild animals to name a few and to support and improve the well-being of AR, AW and other movements' activists, employees and hence well-being of the society at large.

The thesis presents one main research question:

1. How positive and negative framing of animal rights and animal welfare organisations impacts the well-being of their employees based on employee experience?

4.2 Interview as a method of data collection

This subchapter will discuss the importance of interview as a method of data collection in conducting qualitative research. Based on the book *Qualitative Communication Research Methods* written by Lindlof and Taylor (2002, p. 173), conducting qualitative interviews can be likened to researcher's efforts to "walk in other people's shoes", or in other words to gain an understanding of the social actors' experiences and perspectives. The social actors presented in this thesis are the interviewed animal rights and animal welfare employees. Qualitative interviews provide interview participants with a space in which storytelling takes place by allowing the participants to fully express themselves through language. The method allows the researchers to:

- a) collecting information about things and/or processes that are impossible to observe effectively through other means,
- b) examining past events, and
- c) verifying, validating and/or commenting on information, which has been acquired from other sources. (Lindlof & Taylor 2002, p. 173.)

Interview type and method for conducting qualitative research

I chose “respondent interviews” as an interview type introduced in Lindlof and Taylor (2002) and semi-structured interview method for collecting the data. The respondent interviews aim is to obtain open-ended responses from the interview participants and at the same time, it allows the researcher to directly compare interviewee’s responses due to standardized (unchanged) interview questions. In addition, the type’s focus is on the interaction between respondent’s internal states (such as attitudes and motives) and the outer environment. (Lindlof & Taylor 2002, pp. 178-179.) In practice, the interview participants were asked to elaborate:

- a) and reflect on any situation or issue within their organisations related to external communication and their personal well-being,
- b) on their personal feelings about the surrounding environment and the actions they take, and
- c) on their personal motivations to act on behalf of their organisations. (Lindlof & Taylor 2002, pp. 178-179.)

The semi-structured interviews offer greater flexibility to the researcher (Ayres, 2012) as well as to the ones being interviewed for the study. As an example, the method provides a space for additional questions as well as for the possibility to apply greater focus on any phenomena, which were not planned to be discussed within the interview structure prior the interview took place but emerged as being of a great importance to the study during the interview process (Ayres, 2012). Such flexibility could make the researcher to constantly reflect on what is being said during the interviews as well as to be attentive to anything, which enhances the researcher’s understanding of the subject discussed. In contrast to firmly structured interviews, which provide no flexibility to the researcher and to the interviewee, the so called, in-depth interviews emerge on the other side of the scale (Lindlof & Taylor 2002, p. 4).

For decades, the subjective well-being researchers have been interested in studying individual’s subjective well-being and as a result, a great deal of research has been conducted on the topic. However, due to the fact that my thesis focuses not only on the

psychology related field of subjective well-being but also on social movement organisation's communication to the public, the planned length and time management of my master's thesis does not seem to require the conduct of in-depth interviews. This is recognised as one of the reasons for conducting semi-structured interviews.

Another reason is that semi-structured interviews provide the research with a structure when conducting the qualitative interviews. By having a structure, it becomes easier for the researcher and for the interviewees to keep the focus on the subject of the study as well as on the concepts and theories used in it. In addition to this, the semi-structured interviews allow the researcher to exercise greater control over the interviews in general (Ayres, 2012). In consequence, the semi-structured interviews support the researchers in answering the following questions, that is why are we here, what are we doing and where are we going.

In sum, when designing the interview questions and searching for an interview method, I aimed at having the flexibility of unstructured interviews but at the same time I acknowledged the need for having certain structure. The semi-structured interviews as a method for conducting interviews seemed as a great alternative to unstructured and structured interviews. In this regard, the thesis consequently believes that the qualitative semi-structured interview research method presents itself as the most suitable to the study conducted.

When it comes to describing the limitations of the semi-structured interview method, based on the interviews conducted for this research, the method is supposed to be of a limitation to researchers, who are not yet familiar with the research topic and its concepts. Another issue in applying semi-structured interviews to a research can arise when researchers do not feel confident about, for example, asking additional questions, keeping the interview within the scope of the research and keeping the conversation within a limited time frame. Greater structure and less flexibility of structured interviews is suggested to be suitable to researchers, who are interested in using closed-ended questions and to acquire specific, and possibly space-limited, answers from the interviewees or when the research is conducted as part of a quantitative research. On the other side of the spectrum, unstructured interviews with open-ended in-depth questions seem to be suitable predominantly within the social sciences domain, where the aim is to gain greater and holistic understanding of a phenomenon or phenomena studied. Therefore, the semi-structured interviews can be

perceived as limiting by anyone, who strives to understand, for example, how certain actions or objects are experienced by an individual in its consciousness as in a phenomenological research (Smith, 2003 and Ayres, 2012). Fortunately, the nature of phenomenological research seems to be the domain of qualitative interviews. As Lindlof and Taylor put it (2002, p. 173), conducting any qualitative interview reveals the rhetorical construction of participant's experience, or in other words, such interview is phenomenological in its essence.

Introducing the thematic questions and interview process

At the beginning of this section, it is important to familiarise the readers with the fact that although all of the interviews were conducted in a form of semi-structured interviews, some of the interview participants of this study were asked a different set of questions than the others. The first set of questions related to the motivation theory (see Appendix 2) and the second set focuses on the theory of subjective well-being (see Appendix 1). Although this is the case, there have been similarities with regards to the responses of the interview participants and for that reason, responses of all of the interview participants will be used for the research conducted in this thesis. The reasons for including participants with two different sets of questions lie in shifting the topic of the thesis. Because some of the interviewees were asked questions related to motivation, it soon became clear that the impact of organisation's communication on employee motivation did not seem to be much of an issue according to the employees interviewed. On the contrary, the second set of interview questions made it clear that well-being and issues related to its sustenance represent a much greater challenge inside of the animal rights and animal welfare movements.

The following text will introduce the main thematic questions of the interviews and the aim of the questions (for the actual questions asked as well as their sub-questions, see the "Appendices chapter"). Note that in some cases, the aim of the theme is self-explanatory. The thematic questions were formed on the basis of the aim of the study and the literature relating to the concepts and theories applied within the thesis.

- 1) The first theme focused on the employees' experiences of the organisation's public-oriented communication. The aim of this theme was to understand how employees perceive and understand the organisation's modes of communication.
- 2) The second theme discussed the influence employees have on creating the content of the organisation's external communication. The aim of the theme was to assess the employee involvement in framing the organisation's external communication.
- 3) The third theme asked the employees to elaborate on their personal well-being at work. The aim of this theme was to understand how employees define well-being in their own words, what are the stress factors at their work and whether there were any changes in their well-being before and after they started working for their current organisation.
- 4) The fourth theme focused on the impact of organisation's modes of communication on employee well-being based on employee experience.
- 5) The fifth theme asked the interviewees to elaborate on how they are satisfied with the organisation's external communication and how such satisfaction or dissatisfaction is put into practice.
- 6) The last, sixth theme, focused on how the organisation's communication could be developed.

At the very beginning of each of the interviews, so called, warm-up questions and background information questions were introduced. In addition to these, with majority of the interview participants, the interviewer held short small talks and with one participant, about an hour long talk about topics belonging to veganism and its communication preceded the actual recorded interview. At the end of the interviews, the interviewees were asked whether there was something they would like to add to the conversation or whether something, which they see as vital or clarifying, has been forgotten to be asked by the interviewer.

Important to note is that when conducting the interviews, the interviewer had some control over the situational factors. In some cases, the time and space for conducting the interviews was directly influenced by the interviewer but in all of the cases, the interviewer found it practically impossible to control for situational variables, such as the participant's stress levels, mood or cultural perceptions of well-being. Nevertheless, despite the possibility of

considering some of the variables, the application of such variables in the data analysis phase is based purely on the interviewer's assumptions.

4.3 Presentation of the interviews

The collected data of the thesis consists of interviews conducted with seven people from three different animal rights and animal welfare organisations in three different European countries. The interviews were collected over the course of about one and a half years, that is from March 2018 till September 2019. Interview participants for the study were gathered in three different ways. The first way took the form of contacting a certain person at an organisation, who was asked to inform other employees in the organisation about the possibility of participating in the study. The second way took the form of searching for email addresses on the organisation's webpage and contacting each potential participant individually. The third approach towards approaching potential interview participants was conducted by contacting organisation's interview participants via organisation's mailing list.

People in different kind of positions at the organisations were interviewed. No specific criteria for selecting the interview participants were set in order to increase the chances for employee participation in the study as well as to increase the diversity of the participants.

The priority was to conduct face-to-face interviews in order to establish a personal contact, to build trust with the participants as well as to create a more personal atmosphere between the interviewee and the interviewer. It is worth mentioning that four out of seven interviews were conducted in a calm and private environment. Such conditions were hypothesised to create a more fertile ground for engaging in a deeper analysis of one's feelings and situations as well as to reflect upon them. Due to unexpected personal reasons, two out of six interviews were conducted through telecommunication application software Skype. Both of the interviewees were in a calm and private space during the interviews. In addition to these, one of the interviews was conducted in a public park. There were many

reasons for doing so, one of the major ones was that it was not possible to conduct the interview in a more private and calmer environment. Conducting the interview in an outside environment - in a park - made the interview challenging on many different aspects, one of them being the quality of the recording, which was lowered by the surrounding noises of cars, trams, people and others. The other challenge identified was the interviewer's concerns about the safety of his typing device and recording device. However, the interviewee did not seem to be disturbed by the surrounding noises nor by the interviewer's silent concerns.

Before the interview began, each of the participants were told about the subject of the thesis, what is the purpose of the interview, how privacy and identity of the interviewees will be protected and who is going to have access to the interviews. Additionally, each of the interviewees were informed prior to the interview taking place that in order to analyse our conversation, there was a need to record the interview. In all cases, the interviewees provided consent to record the interview. After conducting the interviews, the interviews were first downloaded to a personal computer and later on uploaded to username and password protected Google Drive. At the same time, to ensure a greater level of privacy, the recordings were deleted from the personal computer. Therefore, the above-mentioned ethical considerations such as assuring interview participant's anonymity and confidentiality of the material as well as obtaining participant's consent regarding recording the interview to name a few were taken into account during the whole interview process (Richards & Schwartz, 2002). Some of the additional ethical considerations the interviewer kept in mind when recording were:

- a) Respect to what is being said, that is avoiding personal evaluations of one's approach to animal rights and animal welfare issues,
- b) Approaching the interviewees in a positive and sensitive manner in order to create an atmosphere where trust, understanding and support can flourish.

The total length of all the interviews was four hours and 26 minutes. The average length of the interviews was 38 minutes. After transcribing all the material gathered, the transcribed material is 86 pages long, using 1,15 line spacing, font Arial and size of the text is 11. In addition, one of the interviews was conducted in another language than English.

The atmosphere surrounding the interviews was in all cases very positive and the interviewees were willing to openly discuss the questions posed. All of the participants felt positive about supporting the study and some of the participants asked for a copy of the masters thesis. Some of the interviewees also mentioned that in case of need, they can be freely reached by email in case further questions arise, if the interviews require further clarification or if there is a need to fill in any kind of information gap.

There were a few issues that came up when conducting the interviews. Some of the issues include the previously mentioned noise and safety concerns as during the interview conducted in the park. In addition to the noise and safety concerns, a stranger intervened in the interview and engaged in a short conversation. Therefore, after such experience it has been recognised that conducting interviews in a park does not support the quality, fluency and peace, hence the collection of best possible data, that are needed during the interview process.

Transcribing the interviews

This part will elaborate on how the interviews were transcribed. The first set of interviews was transcribed in a rather detailed manner by following the structure introduced in Lindlof and Taylor (2002, p. 206). Examples of the structure as introduced by the same authors (p. 206) include:

- a) typographical characters such as “//” to mark an overlap of interviewer’s and interviewee’s speech,
- b) “(2.0)” - referring to a pause of more than one second,
- c) “...” - marking a pause of one second or less in a speech,
- d) “[]” - indicating a personal explanatory insertion made by the interviewer.

Lindlof and Taylor (2002 p. 206) noted that the researchers themselves decide on how detailed transcription is appropriate to their research. For that reason, the first set of interviews was conducted in a more detailed transcription. Nevertheless, with the increasing amount of data and familiarity with the thesis subject and its concepts, it soon became apparent that there is less of a need to conduct the detailed transcription as in the first interview set. As a result, typographical characters such as “...” were kept when considered as desirable. Editing a so called, locutions or filling words, that is preserving the speech in its original form without editing or deleting words such as “gonna” or “you know” was not deemed to be necessary in all cases because the nature of the research is not of the ethnological character (Lindlof & Taylor 2002, p. 206).

During the transcription, there were some difficulties to understand the interviewees’ speech from the recordings. In case a word or a phrase were unclear, the previously mentioned explanatory typographical character - [] - was put in place (Lindlof & Taylor 2002, p. 206).

At the same time when conducting the interviews, the interviewer was also interested in observing the employees non-verbal communication. The observations were made for many reasons, one of them being a personal interviewer’s interest in finding out what feelings can possibly emerge when a question is posed to the interviewee. Although the

aim of the interviews was not to make the interviewee uncomfortable, one of the aims of such observation was to spot any interviewee's uncomfortableness. This is based on the perception that a certain degree of interviewee's uncomfortableness, of which the interviewer was aware, was not necessarily of harm to the interviews and the interviewees.

Research ethics and validity

As previously mentioned, the interviews are stored in Google Drive. The recordings and interviewees were assigned the following code names: A, B, C, D, E, F, G. In addition to the names, any information, which might lead to revealing the identity, country or the workplace of the interviewees was carefully picked and removed or renamed. The example of renaming was done by using personal explanatory insertions using “[]” typographical characters (Lindlof & Taylor 200, p. 206).

With regards to the actual interview process, the interviewer kept making notes related to what was said as well as what additional questions emerged during the interview process.

4.4 Presentation of the data

The aim of this sub chapter is to present how the interviewed employees of AR and AW organisations understood the already presented theory, specifically subjective well-being. With regards to the theory of subjective well-being, as Diener (2000, p. 34) noted, the theory allows the individuals to assess their personal levels of well-being, hence to subjectively and democratically participate in evaluating, whether their lives are worthwhile or not. The subjective nature of the theory permits the thesis to pose the main research question, where the subjective experience of the AR and AW employees is vital. In consequence, the interview questions tasked some of the employees to voice and

elaborate on their personal definition(s) of well-being. The employees understood well-being in the following ways:

- 1) well-being represented the ability to conduct actions that are aligned with one's values,
- 2) well-being represented one's ability to work for the organisation on a daily basis (including weekends) and to promote the organisations' goals while feeling pleasant emotions in doing so,
- 3) well-being represented participation in the organisation's internal structure, which was characterised in how the organisation related to the general public as being encouraging, non-judgmental and positive,
- 4) well-being represented participation in the organisation's structure in which non-violent communication, discussions at times of failure and social support were present,
- 5) well-being represented an inner balance, peace as well as living in harmony with one's values,
- 6) well-being meant that one's actions are in harmony with one's feelings and thinking, and
- 7) well-being represented believing in actions of one's conduct.

The employees have shown similarities and uniqueness in how they defined the concept of well-being. On the basis of the employee definitions of well-being, well-being was represented in the contexts of:

- 1) organisation's internal environment,
- 2) organisation's communication to the public,
- 3) personal harmony and balance in relation to actions based on one's values, feelings and thinking, and
- 4) ability to work over an extended period of time.

In addition to the definitions, the interviewees were asked to make cognitive and affective evaluations of their lives in the following situations:

- a) once they worked for the organisation,

- b) before and after they joined the organisation,
- c) once they communicated on behalf of their organisation(s),
- d) once someone else from their organisation communicated on behalf of their organisation, and
- e) when they communicated about the AR and AW issues in their personal lives.

The main idea for asking the interviewees to elaborate on the situations c) and e) was to search for any differences between communication of the AR and AW issues in their two life domains – between communication in their personal lives and in communication on behalf of their organisation. The aim was to explore possible discrepancies and disunities in communication between these two life domains. If there were differences in communication within these two life domains, the idea was to find out what were their reasons for communicating differently and how they preferred to communicate, thereby asking what were their preferred communication frames and framing.

With regards to the situation d), one of the reasons for asking the employees to elaborate on this situation was to search for possible frustrations, discrepancies and disunities in communication between the interviewees and their work colleagues. It has been hypothesised that in case other employees communicate in a way, which is either upsetting or creates frustration or disagreement within the organisation's environment, the interviewees' subjective well-being might have been negatively affected. As a result, such situation could have a negative impact on the employees' ability to conduct their job in a sustainable manner.

4.5 Presentation of the method used in the analysis

This subchapter will familiarise the readers with the “Qualitative content analysis” method for analysing the interviews. Furthermore, the subchapter also elaborates on the reasons for choosing the method.

4.5.1 Theoretical introduction to qualitative research method

When Denzin and Lincoln (2005) stated that “qualitative research is many things to many people” (p. 8), Kohlbacher (2006) explained that such a statement reflects the vagueness of the concept as well as the multitude of its methods. Furthermore, in order to gain a greater insight into what qualitative research encompasses, Denzin and Lincoln (2005) have provided a deconstruction of the word “qualitative”. In their own words, the word:

- - implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency. (p. 8)

Qualitative content analysis is one of the many methods for analysing research. The aim of the method is to qualitatively analyse the interview content while the literature provides some guidance regarding how to do so. The conduct of qualitative interviews was in the previous chapter referred to as “walking in other people’s shoes” and such “walking” is done in order to understand how people experience certain objects and/or actions in their life (Smith, 2003 and Lindlof & Taylor 2002, p. 173).

The nature of the qualitative research was described by Lindlof and Taylor (2002, p. 66) as being inductive, emergent and unruly. When compared to quantitative research, as Lindlof and Taylor (2002, p. 66) put it, quantitative research chooses a theoretical perspective on which basis testable propositions can be deduced. Hence, “deduction”, rather than “induction” tends to function under the quantitative domain of research. Another difference between quantitative and qualitative research lies in the researchers ability to exercise control over a research (Lindlof & Taylor, 2002). In Lindlof and Taylor (2002, p. 66), the authors argued that in quantitative research, researchers rarely deviate from the already established plan of research and they do not return to previous steps once engaging with the data. In contrast to quantitative research, the same authors (pp. 66-67) claimed that researchers exercise a lesser control over qualitative research. Lindlof and Taylor (2002, pp. 66-67) stated that this is due to the following reasons:

- a) the qualitative researcher can deviate from the already established plan of a research if the situation requires it,

- b) qualitative research tends to be cyclical in nature, meaning that the researcher can return to previous steps within the research, for example, from data interpretation to data collection or data analysis, and
- c) the qualitative researcher aims at “getting it right”, that is to “make sense” of the data until a conscious and sense-making interpretation takes place. Such fact also relates to the point b), that is to the qualitative research being of a cyclical nature.

Kohlbacher (2006, p. 13) contributed to the discussion regarding the differences between qualitative and quantitative research by stating that qualitative methods are of a use to researchers once the field of study is either unknown or not yet well understood. In addition to this, Kohlbacher (2006, p. 13) also stated that via qualitative methods, the researchers aim at generating new theories and hypotheses from the research. In contrast, quantitative studies are often used when researchers search for a method, which would help them to test hypotheses as well as to evaluate theories (Kohlbacher, 2006).

At the very beginning of conducting qualitative research, the researchers might have already come up with assumptions about the outcomes of the research and these assumptions manifest themselves in the creation of certain hypotheses. Researchers' personal understanding of the phenomenon studied, how they perceive and experience their everyday reality as well as the cultural context in which they are situated are all hypothesised to have an impact on the study. These aspects form a possibility of personal biases, especially within the data analysis part of the research. As a result, in qualitative research, the production of objective results appears to be a daunting and practically impossible task due to, among other aspects, the already mentioned lesser control over the data exercised by the researcher and researcher's personal biases. Although Lindlof and Taylor (2002) advised to withdraw from creating assumptions, they also agreed on the mere impossibility of not doing so. As a result, it is fairly possible that any qualitative research, despite using the same methodology, theoretical framework and, for example, conducts the interviews with the very same people in the end comes up with different outcomes of the research due to the research being conducted by another person (Lindlof & Taylor, 2002.)

Once we return back to the statement made by Lindlof and Taylor (2002, p. 66), where they claimed that qualitative research is inductive, emergent and unruly, to understand the

qualitative research method, the following paragraphs will elaborate on the statement and link it to the research conducted in the thesis.

The deductive side of quantitative research does not solely exist within the domain of quantitative research despite the fact that this research is guided by a theory and a borderline conceptual theory - subjective well-being and framing. Through deduction, this research searches for phrases and words belonging to the concepts within framing or SWB. In consequence, the predefined concepts might function as categories already in the coding process, hence the process is deductive in nature as predefined definitions of concepts are available and ready to be used. However, this research is also inductive as it engages in the creation of categories in the conceptual development of the analytical process (Lindlof & Taylor 2002, p. 211).

As for the inductive nature of this research, the research tends to visit the virtues of “Grounded theory” introduced in Lindlof and Taylor (2002) in the inductive sphere but due to the simultaneous deductive nature, it only scratches it a tiny bit. As for the Grounded theory, the theory uses an open-coding and in vivo-coding to draft as many categories as possible from the transcriptions, hence it is highly inductive (Lindlof & Taylor 2002, pp. 218-219). The basic tenet of the theory is to provide an empty space for a new theory to emerge out of the categories (Lindlof & Taylor 2002, pp. 218-219). Based on the nature of the Grounded theory it could be argued that the theory functions under the logic of so-called, social constructivist induction. At the same time, the theory appears to be highly dependent on researchers creativity and knowledge of large amounts of field related concepts and phenomena at large.

Furthermore, what has been said about the assumption-making, the notion by Lindlof and Taylor (2002) stating that qualitative research is “emergent” is supported by the previous paragraphs in that by striving to withdraw from assumption-making, the study conducted might remind of an ultra trail run. On the way, the researchers discover the beauties of the forests and mountains and at the same time they learn something new and unexpected about the environment around them, for example about the forest inhabitants. Such metaphorical expression of the “inductive” nature of qualitative research is also of use once the researchers try to keep an open mind in conducting presumably any kind of research. Furthermore, the metaphor also suggests that for any researcher, focusing on the journey is

a crucial task, which gives a value to the end result of the research. Therefore, withdrawing from holding on to assumptions and hypotheses prior to the ultra run can uncover hidden spaces on the journey.

The next subchapter elaborates on the steps when analysing qualitative interviews.

4.5.2 Qualitative research analysis

One of the important aspects, which should be taken into account when conducting qualitative research is, according to Lindlof and Taylor (2002, pp. 209-210), that the study itself must speak to two audiences - to the research community and to a broader audience. In terms of the qualitative research processes, the same authors (pp. 209-210) introduced two steps for analysing data, which support the so-called “sense making process” of the research - *analysis* and *interpretation*. According Lindlof and Taylor (2002, p. 209), the *analysis* part of the research involves *labelling* and *decontextualizing* (or breaking down) raw data, which are further re-created into following parts - *patterns*, *themes*, *concepts* and *propositions*. Furthermore, the *interpretation* part represents in Spiggle’s (1994, p. 492) words a “construal”, which is defined by the American Heritage dictionary (2011) as:

To understand or explain the meaning of (something), especially in a particular way; interpret - - .

Spiggle (1994, p. 492) then continues by claiming that once researchers ask what is the meaning of the phenomena or understand the sense of it, the construal, that is the understanding and explanation of what is going on and why (meaning), is the result of such researchers' effort.

The process of *analysis* involves three steps: *data management*, *data reduction* and *conceptual development*. *Data management* aims at organising the data, which have accumulated over the data collection phase. In this phase, *coding*, which locates specific data, comes into front. *Data reduction* refers to giving away data, which are not of a use to the researcher. In other words, the process refers to prioritising the use-value of data.

Nevertheless, it is important not to delete such data despite their perceived uselessness at the beginning of the analysis for the reasons that they might be used in the later phase of the research. In the last phase, *conceptual development* relates to the development of concepts and themes during the research. (Lindlof & Taylor 2002, p. 211.)

Within the analysis phase of qualitative research, the following section will introduce “categorising” and “coding”, which support the researcher in navigating through the data collected.

Coding

Coding as well as categorisation are part of the “sense-making process” (Lindlof & Taylor, 2002). If categorisation is the process of identifying the chunks or units of data and placing them to similar looking bins, coding precedes categorisation and it involves marking that kind of data, which relate to any of the concepts, theories, constructs and other phenomena introduced in the theoretical part of my research topic (Lindlof & Taylor 2002, p. 216). In such a case, coding is conducted in a deductive fashion. Nevertheless, as previously noted, coding can also be of an inductive nature, that is new concept, theories and other phenomena can emerge in the process. Codes also have the role of functioning as tools for *sorting, retrieving, linking and displaying data* (Lindlof & Taylor 2002, p. 216). In addition, Lindlof and Taylor (2002, p. 216) made a distinction between coded and uncoded data. The former refers to data, which are used primarily in the research while the latter refers to data, which are less likely to be used for the research. Furthermore, the same authors (p. 216) distinguished between coded and uncoded data by imagining that coded data represent islands and archipelagos and uncoded data represent the surrounding waters.

Categorising

In defining what categorising represents, Lindlof and Taylor (2002) offered a truly genuine definition. In their own words, categorising means:

Identifying a chunk or unit of data (e.g., a passage of text of any length) as belonging to, representing, or being an example of some more general phenomenon. (p. 214)

In other words, the task of creating a category serves the purpose of assigning a specific data to a specific term used to describe the category and as a consequence of this, the category may aptly describe the variety of data gathered under it and the data must refer to some more general term, concept or phenomenon (Lindlof & Taylor, 2002). The metaphorical function of a category is the one of a laundry basket into which clothes representing data are put. The basket is specific in the way that only clothes having a certain colour and similar washing temperature can be found in the same basket and hence be washed together.

The last phase of the data analysis, the interpretation phase functions according to Lindlof and Taylor (2002, p. 232) under the logic of “pattern recognition”, which uses so-called, first-order concepts. Examples of the first order concepts are facts, terms and concepts, which can be found in social sciences (Sandahl, 2015) while these are often explored already in the coding phase of data analysis (Lindlof & Taylor 2002, p. 232). Second order concepts are also present within the interpretation phase (Lindlof & Taylor 2002, p. 232) and in Sandahl (2015), they represent:

the procedural ways that social scientist “think” when they organise, analyse and critically review societal issues. (p. 20)

The first order and second-order concepts are linked together through the analyst’s construction of “symbolic links” between these concepts. Within the context of this thesis, the first-order concepts are for example framing, activist burnout or frames. The second-order concepts seem to relate to the researcher’s subjective interpretation of the data as well as to the researcher’s reflection on the data and on the thesis question. In other words, what does the researcher believe the data means and how every piece of the data relates to the thesis.

Besides these two concepts, the process of interpretation also brings questions of *reliability* and *validity*. Reliability refers to the consistency of observations made, that is whether the research, if repeated, will bring the same results, while validity speaks to whether the observations made are accurate. (Lindlof & Taylor 2002, pp. 238-239.)

As a result of analysing the interviews conducted, the following categories have emerged from the data analysis phase of the research:

- 1. Employee involvement in other organisations**
 - a. Communication strategy of the “other organisation”
 - b. Employee evaluation of “the other organisation’s” communication strategy
- 2. Employees’ personal evaluations of their organisation and their working environment**
- 3. General organisations’ communication strategies**
- 4. Employees’ evaluations of the organisation’s communication strategy**
- 5. Well-being**
 - a. Employee subjective definition of well-being
 - b. Impact of organisation’s external communication on employee well-being
 - c. The impact of external communication of the participant’s “other organisation” on participant’s well-being
 - d. Employee’s awareness of the impact of communication of the “other organisation” on its well-being
 - e. The impact of awareness of animal-related issues on employee well-being
 - f. Need to distance from the animal-related issues
 - g. Employee perceptions of self-efficacy

The following paragraphs will elaborate on the meaning of the presented categories and their relations to the other categories:

- a) *Employee involvement in other organisations* denotes a category, whose aim was to differentiate between one of the employee’s main organisation, in which the employee was full-time employed, and the “other organisation” in which the employee participated in its “free-time”. The subcategories include the other

organisation's dominant mode of communication as well as how the employee generally valued such mode.

- b) *Employees' personal evaluations of their organisation and their working environment* is another category whose aim was to discover how the interviewed employees perceived and experienced their organisation's working environment in a cognitive and affective (emotional) sense.
- c) *General organisations' communication strategies* contains data in which the employees described their organisation's communication strategy, in other words, how do their organisations communicate and relate to the public in general.
- d) *Employees' evaluations of the organisation's communication strategy* unite codes, which have the character of cognitive evaluations of the organisations' communication strategies by their employees.
- e) *Well-being* brings together data, which relate to the concept of well-being. The subcategories not only connected the data within the above-mentioned categories to employee well-being but also made the employees to elaborate on their personal definition(s) of well-being. In addition, one of the subcategories discussed employee perceptions of self-efficacy, where the employees introduced their personal feelings regarding work for the animal-related cause.

Apart from one participant, the interviewed employees were not members of any other animal rights or animal welfare organisations. Although only one participant simultaneously participated in another organisation, it is of an utmost importance to present the readers with participant's experiences, perceptions and lessons learned from both - the organisation in which the participant was full-time employed and from the other organisation in which the employee participated in its free-time.

4.5.3 Reasons for choosing the qualitative content analysis as a method for conducting the research

The qualitative content analysis as the method for conducting this research was used to gain a wider and deeper understanding of how positive and negative framing in an organisation's external communication efforts affects individuals' well-being. One of the main reasons for choosing the qualitative content analysis as a method for conducting this research is that the method allows the researcher to pose a significantly broader question, which asks "how", rather than "what". Therefore, the search for "what" denotes a significantly less broad question than the search for "how", which is why Denzin & Lincoln (2005, p. 8) suggested to focus in qualitative research on the *how* question. In consequence, the search for "how" also includes the search for "what". In other words, the question "how positive and negative framing affects employee well-being" at the same time asks "what are the factors affecting employee well-being" although the "how" question does not solely focus on the factors.

Another reason for applying the qualitative content analysis to this study has been the method's ability to conduct personal interviews in a semi-structured manner, which enhanced the flexibility of the interviews as well as the quality of collected data. In addition, the method has also been greatly appreciated because it enhanced the interviewer's ability to navigate through interviews creatively and with ease, to pose additional questions as well as to establish a personal bond with the interviewee prior to the interviews being conducted.

In sum, the qualitative content analysis has been regarded by the thesis as the appropriate method for understanding people's perceptions, understandings and experiences with regards to how positive and negative framing affects employee well-being.

5 FINDINGS

This chapter will introduce findings of the research conducted. The findings support answering the question how positive and negative framing of animal welfare and animal rights-oriented organisations affects the well-being of their employees based on employee experience. The first chapter starts with mentioning unity in the studied AR and AW organisations' external communication. The second chapter brings forward the role of personal relationships and of social support in maintaining employee well-being. The third chapter provides an overview of how the interviewed employees perceived that negative and positive framing affected their well-being. The last chapter elaborates on the various types of positive and negative framing that have emerged out of the study.

5.1 Unity in communicating about AR and AW issues to the public

In the theoretical part, the thesis made an assumption according to which employees within AR and AW organisations communicate in a collective manner. In other words, every employee communicates on behalf of the organisation in a way, which corresponds with the organisation's dominant mode of communication. Based on the experiences of the interviewees, there seems to be a unity within organisations when it comes to communicating to the public. For example, one participant noted that:

I think that across the different communication channels or areas we are in contact with the public... the strategies actually very much aligned... so... I don't, I don't feel for example that I have to do it in a fundamentally different way when I talk to people face-to-face... we always follow the strategy to show the positive vision, the positive possibilities coming from plant-based lifestyle... (C)

Another participant also mentioned the unity in communicating in a collective manner:

Absolutely, I think overall we have a unity in the structure on the way we want to communicate. (B)

One of the participants also revealed that the organisation has an already established communication pattern in use, on which basis the participant and the colleagues within the organisation communicate.

5.2 Personal relationships and social support

This subchapter presents the role personal relationships and social support play in maintaining well-being of the studied employees in organisations' external communication efforts. The study has found that the majority of the interviewed AR and AW employees felt socially supported by their colleagues within the organisations they participated in. Additionally, one participant spoke about the feelings of social support as a result of participation in demonstrations with other animal rights organisations. As an example, one of the participants noted that:

- - for me the fact of talking respectfully in a positive - - I used the word positive a lot of time today, but being encouraging and pulling all in the same direction, all trying to help each other whenever we can and not having rivalries between departments or whatever bullshit, it's a good feeling - -. (B)

Furthermore, social support may exercise itself in other forms. As another participant noted, at times of large campaigns, where demonstrations with other animal rights organisations are organised, not only the participant's motivation increased but such activities also supported participant's feelings of social support:

- - and in that time the motivation of course got like higher because you know that people.... they hear what we are saying, and they see what we are doing, and you know, it does not feel so lonely fighting against the windmills... (E)

Moreover, two of the interviewed participants stated that the presence and quality of personal relationships positively correlated with sustaining their self-care and well-being. The first employee stated that:

- - it's good to see that every colleague is encouraging and working in a nice way, communicating in a nice way, it's a lot of self care coming from that because you feel that you are working - I don't feel that I am working with friends but I feel I am working with more than colleagues in a way. (B)

The second noted that:

The second important part of well being is the social environment you are in so the people around you that you have supportive people - - people who appreciate you, support you in whatever you do, maybe be family but even co-workers... and yeah, that you find yourself inside of some loving environment... that would be when I think of well being. (C)

The presented quotes from the interviews suggest that the presence of personal relationships and of social support within AR and AW organisations has a positive impact on employee well-being in employee experience.

In addition to the already presented findings, the research also suggests that the presence of personal relationships and of social support within AR and AW organisations may positively correlate not only with employee well-being but also with employee motivation to conduct their job. One of the employees noted that working and interacting with colleagues has motivated the participant to be more efficient at work, thereby influencing the participants efficiency:

- - it's some kind of, I don't know, pleasant way of interacting and working together that kind of motivates me to bring big results also because you also because want to make everybody, you are also happy to show that you succeeded, we are not competing against each other, we are just trying our best in different sectors... (B)

In conclusion, these findings suggest that the quality of personal relationships and the presence of social support within animal rights and animal welfare organisations may have a positive effect on employee well-being and their motivation. In answering the main research question, it could also be hypothesised that the occurrence of social support and of positive personal relationships with colleagues may partially counteract the negative impact on employee well-being stemming from organisation's negative framing. In consequence, such impact could have the potential to reverse employee burnout as well. Subsequently, it can be hypothesised that in the presence of positive framing, both social support and personal relationships may function to the benefit of employee well-being, motivation, organisation's effectiveness and sustainability and as a result, the animal-related movement's effectiveness and sustainability.

Personal relationships and social support in organisations using negative framing

The study found that once an organisation's communication strategy is established upon communication mode emphasising the negative form of framing, the presence of personal relationships as well as the presence of social support within such organisations may be especially crucial for supporting and sustaining the well-being of employees in such organisations. Important to note that the finding is based solely on the statement of one interview participant, who was simultaneously involved in two animal-oriented organisations. The organisation in which the participant was full-time employed emphasised the positive framing and it will be referred to as participant's "main organisation". The other organisation, where the participant was involved less frequently emphasised negative framing and will be referred to as participant's "other organisation".

This study also discovered that in the employee's experience, the occasional participant's involvement in the latter organisation has been capable of producing the characteristics of social support. Despite the unilaterally established finding, the thesis believes it is important to provide the readers with at least some findings in this regard to spark an interest in conducting further research on the relationships between negative framing and personal relationships and support. The paragraph below describes participant's experience of social support in the latter organisation, that is in the one using negative framing as its dominant communication mode.

When communicating to the public via negative framing, which was exercised through screening a videotape depicting animal exploitation to the public on the streets of a city, the participant itself reflected that:

- - being confronted with the footage, with the animal suffering but in this environment it's kind of ok... - - yeah, it's not the same as watching a full documentary or being completely focused on the footage because I am also more focused on the conversation or on the person and... at the same time to be in this kind of environment where you have lots other activists around trying to achieve something also gives you positive vibe in some way so... (C)

Consequently, the same participant mentioned the importance of community within the other organisation:

- - it is street activism so what plays a big role is also the community there when I am involved with the [NAME OF THE OTHER ORGANISATION USING NEGATIVE FRAMING], I am always surrounded by other vegan activists and experiencing this community... seeing a lot of people who are... you know, not just being vegan by themselves but actually say “this is so important to me that I will go to the streets and I am gonna convince others as well”. And this can be very inspiring and gives a lot of hope at the same time... (C)

Despite the differences in participant’s main organisation and the other organisation, the participant noted that the presence of social support and of personal relationships have outweighed the negative impact of negative framing on the participant's well-being in the other organisation.

Therefore, based on the findings, this section suggests the following conclusions:

1. the presence of personal relationships and of social support may be of great importance in sustaining employee well-being within AR and AW organisations in general but especially in organisations using negative framing as a mode of communication,
2. the presence of social support and of personal relationships seems to diminish the impact of negative framing on employee well-being and to lower the risk of activist burnout, and
3. the presence of social support and of personal relationships may not be sufficient in supporting employee well-being as the negative framing of AR and AW organisations may outweigh the positive effects of social support and of personal relationships.

5.3 The impact of organisation’s communication on employee well-being

This study has discovered that based on the interviewed employees’ experiences, certain types of framing have a positive impact on employee well-being while others do not. Before presenting the results, examples of modes of communication used by the participants’ organisations will be presented.

5.3.1 Examples of positive and negative framing

The importance of positive and negative framing for answering the main thesis question has already been hypothesised in the theoretical part of the thesis. This subchapter will showcase how the interviewed AR and AW organisations' employees themselves refer to the modes of communication, which are present within their organisation's external communication. In the following interview excerpt, the thesis will present an example of organisation's negative framing, which was communicated to the general public:

- - basically, you have a problem... usually you have a problem that you are trying to get an attention to. So yeah... That is maybe the framing for the public most of the time anyway - - but you have to make people feel a little bit uncomfortable because nothing is going to change if they don't feel a little bit uncomfortable - - you know, if there is nothing they feel like they need to change - - people live in a bubble [LAUGHING] you have to break bubble a little bit... [LAUGHING] - -. (D)

The same participant also elaborated on what is the purpose of the organisation's mode of communication:

- - because you should always also tackle emotions... like... have an emotional message... well not always but very often it's good to have emotional messages... (D)

Therefore, the examples presented are regarded as having the characteristics of negative framing and hence were identified as negative framing.

In contrast to negative framing, the following quotes are interpreted as the having the characteristics of positive framing, hence were identified as positive framing. One of the participants introduced a mode of communication, whose aim is to present a positive vision of the future to the public:

- - but you could also focus on the power that we have to change this so you can say by adopting a plant-based diet we can actually protect the rainforests and make it to reforest it. And you know to always show this positive vision that can be a result of us changing our behaviour... and this is the focus or the strategy that [ORGANISATION] follows that we always try to communicate in this way showing the positive vision of the future without animal exploitation instead of just showing the suffering of animals or the destruction caused by the animal industry...(C)

Another participant made it clear that the organisation's mode of communication is to present the subject of veganism, which relates to the animal-related subject, in a fun but serious way:

It shows to people that it's not about being as radical and perfect as we can but just to go in the right direction and we try to make it mainstream, to make it fun and to also make people realize that it's serious, important and it's a good thing and that it is not a sacrifice to be almost vegan, plant-based lifestyle or whatever you call it. (B)

Therefore, this chapter has introduced some of the quotes from the interviews in which the examples of both - positive and negative framing - were presented. In the cases introduced, negative framing took the form of communication, whose aim is to make the organisation's audience uncomfortable by presenting the animals-related issues as well as to raise the emotions of the (target) audience. Additionally, depicting the suffering of animals as well as the destruction caused by the animal industry is also regarded as part of negative framing. In contrast, among other cases, positive framing was presented as a mode of communication in which "positive vision" and support of the public in making changes in behaviour dominate the organisation's external communication's agenda.

5.3.2 The impact of positive framing on employee well-being

On the basis of the experiences of the interviewed AR and AW employees, the study has observed that positive framing as a mode of organisation's communication in the AR and AW organisations tends to have a positive impact on employee well-being. Such finding provides the answer to the main research question. When an organisation communicates to the public via the already mentioned "positive vision", such communication was found to have a positive impact on employee well-being. For example, one participant noted that:

Because the strategy that [THE PARTICIPANT'S MAIN ORGANISATION] uses is to, to really show people the positive vision of the future, it's also something that you emotionally get involved in so you also feel this positive vision and you are confronted with it all the time and it creates really a light-heartedness at work...although you know the topic we are addressing is a very serious one... there is a lot of suffering in the world because of this and at the same time because of the way [THE PARTICIPANT'S MAIN ORGANISATION] handles this communication I think it makes it possible that we actually focus on the... this future that we want to create, and not so much on the problems and suffering that exists right now... (C)

In other words, the participant noted that the core idea of communicating through the "positive vision" lied in depicting the future the organisation aimed at creating. As a result, the participant's involvement at the organisation made the participant exposed to such

positive vision, which supported the participant in handling the issues related to animal exploitation. Thus, despite the difficulty of the topic addressed, communicating via the positive framing emphasising the organisation's positive vision was voiced by the participant to have a positive impact on the employee's well-being.

Furthermore, the thesis also explored that an organisation's communication, which is positive, encouraging, and non-judgmental in nature may have a positive impact on employee well-being. As one of the participants stated:

The other aspect of well-being is the fact that [THE PARTICIPANT'S ORGANISATION] has a structure, we also try this frame of not being judgmental, of being positive, of encouraging people to do the right thing and I am still pretty happy to be working in a structure where we have non-violent communication, where we try to encourage each other, where we have serious discussions when things fail. (B)

However, in contrast to the previous findings, the study has also observed that although in some AR and AW organisations, positive framing represented the dominant communication domain, such mode of communication was suggested not to be the necessary condition for ensuring employee well-being. One participant noted that:

- - for employees of similar organisations is I think the hardest part in fact to prevent burnout. Every one of us have information, which are very negative and with which we are in day-to-day contact and at the same time we have to keep such kind of more positive attitude and to inspire others [TO CHANGE THEIR BEHAVIOUR] but like the truth is that it is sometimes frustrating because like [DIDN'T UNDERSTAND] to the public, something we publish as great news, which are these gradual steps, although there is some sort an internal feeling that the animals are there and the ecology simply.... that all of this in principle cannot be saved.... so maybe with this I have been fighting somehow internally. (A)

Therefore, despite the fact the participant's organisation communicated via positive framing, the participant's awareness of the animal-related issues seemed to have negatively impacted the participant's well-being. Furthermore, in addition to the previous interview excerpt, another participant also noted that despite positive framing was the dominant communication domain, the awareness of the animal-related issues seemed to have urged the participant to separate itself from the facts and emotions that are linked to such issues:

- - you need to enjoy being social person and talking to people and not take it too personally or too seriously sometimes because if you think too much about slaughterhouses or whatever livestock or industrial agriculture, it's a very depressing and there is also moments when you feel very depressed thinking about it because you are counting the number of animals killed and that and that, so there is sometimes like a need to separate a little bit yourself like your emotions and the facts from the way you will interact with the person [IN A CONFERENCE] - -. (B)

Therefore, based on the findings, the thesis suggests that positive framing as a dominant mode of organisation's communication may have a positive impact on employee well-being. Additionally, the findings also suggest that the employees' awareness of the AR and AW related issues may have a strong impact on the employees' well-being independent of whether the AR and AW organisations employ positive or negative framing as their dominant mode of communication.

5.3.3 The impact of negative framing on employee well-being

This chapter presents the readers with findings related to the impact of negative framing on employee well-being. Because none of the interviewed employees was employed in an organisation emphasising solely negative framing, all of the findings of this chapter are based solely on one employee's perceptions, experiences and lessons learned from participating at two strikingly different animal rights and animal welfare organisations. As in the previous chapter, the organisation, where the participant was full-time employed, and which emphasised positive framing will be referred to as the participant's "main organisation". The latter organisation of which the participant was also part on a less frequent basis, and which emphasised negative framing will be referred to as the participant's "other organisation".

Based on the above-mentioned participant's simultaneous involvement in two the AR and AW organisations, the results tend to suggest that negative framing of the participant's other organisation elicits negative impact on participant's well-being. As the participant made it clear, there is a large difference in how the main organisation and the other organisation communicate to the public. At first, the participant stated that communicating to the public via positive vision, which is regarded as belonging to positive framing, positively impacts the participant's well-being:

- - why I like working at [THE MAIN ORGANISATION] so much because I think...you know you can communicate this topic also by showing the suffering of animals, and a lot of organisations do that, but if you work at an organisation that follows such a strategy, you yourself will always be confronted with this negativity.. You are always confronted with the suffering of animals or the destruction that is caused... and on the other hand when I work at [THE MAIN ORGANISATION],

I am always confronted with this positive vision of the future and this... makes me feel much better I think... (C)

Thus, the quote stated that the main organisation positively impacts the participant's well-being.

Second, when the participant elaborated on the negative framing of one AR organisation in which the participant considered pursuing full-time employment, the participant made it clear that the day-to-day exposure to the organisation's negative framing would have harmed the participant's personal well-being.

[NAME OF AN ANIMAL RIGHTS OR ANIMAL WELFARE ORGANISATION] is a well-known organisation as well that I support financially for many years already and I am a big fan of this organisation as well... and... I actually considered at one point working for them, but this is what... actually hold... helped me back at that time so I, I really thought that if I work at [NAME OF AN ANIMAL RIGHTS OR ANIMAL WELFARE ORGANISATION] they, they are focused on documenting what happens inside of slaughterhouses for example or animal factories so if, if I work at that organisation I would be doing a great... a very important work for sure... but I would always be confronted with this images, with these, with this suffering really and I think this can be very hurtful for, to the soul in the end to be involved in this a lot. [C]

Therefore, the participant was aware of the impact negative framing could have had on its well-being and despite such awareness, the participant was involved in an organisation emphasising negative framing. The interviewer spotted and raised such inconsistency during the interview by asking whether the interviewee felt confronted with the images portraying animal suffering when it occasionally participated at the organisation using negative framing. In that regard, the participant stated that:

- - well, I guess I would not be able to do this full time [TO WORK FOR THE OTHER ORGANISATION]... [LAUGHING] to do this with the [OTHER ORGANISATION] because yes - you are confronted with the suffering... (C)

In conclusion, based on the interview, the thesis suggests that negative framing may have a negative impact on the well-being of AR and AW organisations' employees. Furthermore, the interviews disclosed the participant's awareness regarding how negative framing impacts the participant's well-being. The participant's awareness was apparent through participant's occasional involvement in the organisation emphasising negative framing and full-time employment at the organisation emphasising positive framing. It can therefore be additionally concluded that employees who devote a greater amount of their time working

at AR and AW organisations emphasising positive framing may show greater levels of well-being due to their frequent contact with the organisation's positive frames.

5.3.4 The impact of combining positive and negative framing on employee well-being

The previous chapters have suggested the impacts of AR and AW organisations' dominant modes of communication on employee well-being. The findings made within the previous chapters are established on organisations, which have firmly divided between positive and negative framing in their external communication. However, this research has discovered that organisations can also combine multiple communication domains. Therefore, showing the examples of multiple communication domains within an organisation as well as estimating the impact of combining the communication domains on employee well-being is the aim of this subchapter.

At first, the research has found that AR and AW organisations can balance between positive and negative framing. The participant voiced such balance:

- - of course we don't say like (2.0) really rough things - - because we, you know, you have to say enough, you, you can't like hide the... truth but then you have to show it that way that children starts to think it but then also that when that they don't like have to, I don't know (4.0) like start to defence or, or like "ooh that is too much I don't want to think about it" so it's also like trying to find the good balance [IN COMMUNICATING THE TRUTH ABOUT ANIMAL EXPLOITATION AND COMMUNICATING THE TRUTH IN A SENSITIVE MANNER]. (E)

Continuously, another participant also elaborated on the balance between positive and negative framing when communicating to different communication channels:

Cause we have to have the positive messages as well, you know, try to... get people excited about... you know joining [THE ORGANISATION] or whatever. - - Cause on ... Instagram we only have positive messages - - In the media you can be a little more... well you have to have a problem that you are tackling so of course you go problem first... - - and then of course for the politicians we have to have a problem that you are trying to have a legal answer for solution for... so... (3.0) usually is...yeah problem oriented for them as well... (D)

In the quote above, the participant demonstrated the organisation's balance of positive and negative framing in organisation's communication of positive messages to the public and

“problem-first” communication in which problem represents negative framing.

Additionally, the same participant mentioned the importance of emotional messages, which are also considered to belong to the domain of negative framing:

- - because you should always also tackle emotions... like... have an emotional message... well not always but very often it's good to have emotional messages... (D)

Therefore, these examples support the finding according to which organisations may use multiple communication domains as part of their communication strategy. Additionally, the examples have also shown that organisations may balance facts related to animal issues with an emotional content. In addition, the findings also indicate that organisations may choose to apply different communication domains to different channels of communication.

The following paragraph will introduce how combining multiple communication domains may impact the well-being of employees in AR and AW organisations. Important to note that the finding is based solely on the perceptions and experiences of one participant. Nevertheless, because of the combined nature of framing, it is important to provide the readers with at least some finding, thus possibly enhancing a further interest in conducting research on organisations, which use combined framing. Therefore, such organisational setting disclosed that, on one hand, the employee distanced itself from the content of the external communication and that, on the other, the external communication was perceived as being of a technical character and a routine:

What do you write all the time and you make the messages is... you don't really have the emotions about it [LAUGHING] you just sort of do it... - - And then you... it's sort of technical in a way... You realised you have to have the positive thing in here and ... you have the facts and... sort of... it's a routine in a way - - It's really quite a routine... so yeah... you just bite it... and you have to know how to get different types of messages through different kinds of audiences... (2.0) and then its just do.. (D)

Therefore, based on the interview of one employee participant, the result proposes that combining positive and negative framing tends to have little or no impact on the participant's well-being based on the employee's experience.

5.4 Types of positive and negative framing

This chapter will introduce to the readers the types of positive and negative framing, which were identified in the interviews. Important to note is that the aim of each of the introduced types of framing – positive and negative - are characterised by conscious and deliberate efforts of the organisations to make the public to partially or fully adapt the organisation's ideology. At first, terms associated with positive framing are introduced.

1. *Encouraging framing*

Based on the data, *encouraging framing* is a type of framing employed by social movement organisations, particularly by animal rights and welfare organisations. The collective action frames within such a type of framing are characterised by conscious and deliberate efforts of the employees to inspire and stimulate the public to partially or fully embrace the ideology of the organisations. Important to note is that encouraging framing was found to be present also within negative framing. The example of encouraging framing is:

We are not focusing on any drastic video shots of animals but rather on how to make veganism easier in order to make it available for everyone. (A)

2. *Positive vision framing*

Positive vision framing is a type of framing, which employs collective action frames (CAFs) that are characterised by employing the power of the public's imagination in order to evoke positive feelings regarding the outcome of the behaviour suggested by the organisation.

- - but you could also focus on the power that we have to change this so you can say by adopting a plant-based diet we can actually protect the rainforests and make it to reforest it. And you know to always show this positive vision that can be a result of us changing our behaviour. (C)

3. *Benefit demonstration framing*

Benefit demonstration framing produces and maintains CAFs, which are characterised by presenting the public with advantages, which are the result of changing the public's behaviour as suggested by the organisation.

[THE PARTICIPANT'S MAIN ORGANISATION] always tries to focus on the benefits of a vegan diet, so the benefits for the health, for the... maybe more delicious food, for the animals obviously... [C]

4. *Personal change framing*

Personal change framing is portrayed as a type of framing in which CAFs are characterised by emphasising the importance of personal change by raising up personal reasons and individual ability to make such a change.

- a) [THE PARTICIPANT'S MAIN ORGANISATION] really has this approach to say "whatever motivates you as an individual, let's talk about this and let's give you this.... perspective that matters to you to find your own way and reducing the consumption of animal products...." (C)
- b) - - also, to help people understand that it's not about being 100% vegan all the time, it's not about that - -. (B)

Moreover, the types of negative framing are introduced below:

1. *Suffering framing*

Suffering framing is designated as a type of framing, which engages the public with CAFs that depict the suffering of animals via, for example, video tape.

[THE PARTICIPANT'S OTHER ORGANISATION] rather has an approach to also show people the suffering of animals... so the street activism demos are set up in a way that people... are actually confronted with the suffering of animals... (C)

2. *Guilt-evoking framing*

This type of framing closely relates to the organisations' efforts to communicate through CAFs about issues, which are directly or indirectly linked to the public. The direct link connects the public with the cause and an example of such link may be "you eat meat and eating meat is a murder". The indirect link aims at, for example, showing the destruction caused by animal agriculture and the industries linked to it. On the societal level, *guilt-evoking framing* is expected to produce feelings of "being attacked" by the organisation's collective action frames and the assumed response towards such a type of framing is portrayed as a *personal (individual) or collective defence* against the organisations' ideology. In consequence, *guilt-evoking framing* may have a negative impact on the partial or full adaptation of the organisations' ideology.

I would take a classical example is a slogan that is used in the animal rights movement sometimes, which is "meat is murder" - - I can understand the slogan, it is logically consistent and you could argue that this is the case but at the same time I think, especially the word "murder", is a very loaded word and it has a lot of thoughts that it brings up in people. So I think it is easy to understand that people can get very very defensive and feel attacked when they hear something like this and this feeling of being attacked and being in this defensive mode I think it makes it super hard for these people for them to really have an open mind towards the idea or the thought that is behind the slogan. And so, I don't think that this is a particularly constructive or effective way of communicating regardless of the correctness of the sentence, whether it is true or not... (C)

3. *Problem-first framing*

Problem-first framing is characterised by using types of CAFs, which aim at addressing a specific issue within the AR and AW domains. Such a framing may have the attributes of *suffering framing*. Nevertheless, the data suggests that *problem-first framing* is not exclusively "animal suffering oriented". Instead it provides space towards tackling other issues within the AR and AW domains.

- a) - - basically, you have a problem... usually you have a problem that you are trying to get an attention to. (D)
- b) and then on Facebook or... social media you can have either negative or positive... framing, like you can either have a problem that you are trying to solve or try to get people to do the good thing... (D)

4. *Encouraging framing*

As previously mentioned, encouraging framing also functions in the domain of negative framing and it inspires and stimulates the public to partially or fully embrace or adapt the organisation's ideology.

- - [THE PARTICIPANT'S OTHER ORGANISATION IS] focused on street activism and what we do is that we are in public places, we show footage from the animal industry and have conversations with people about in order to, yeah, the goal is to inspire them to go vegan - -. (C)

In sum, within the scope of the data analysed, the thesis identified three types of negative and three types of positive framing. It is also assumed that each and every of these types of framings may overlap within an organisation's communication.

6 DISCUSSION

This chapter will discuss the findings that were made in the previous chapter. The aim of the thesis was to understand and describe how positive and negative framing of animal welfare and animal rights-oriented organisations affects the well-being of their employees based on employee experience. Moreover, connections between the findings and the theoretical background of the thesis will be established and general conclusions will be made.

At first, the *three areas of improvement* relating to improvement of employee well-being in AR and AW organisations are introduced and discussed. The second part discusses the impact of awareness on employee well-being in AR and AW organisation's external communication. The third part elaborates on the social support theory, particularly on the *perceived social support*, which was, according to the data, found to support employee well-being in employees' communication efforts. The fourth part brings further one of the employee's ability to balance the *positive* and *negative affect*, which was introduced in the theoretical section on subjective well-being (SWB). The last parts discuss motivation within the AR and AW movements and finally, suggestions for future research will also be made.

6.1 The three areas of improvement

Throughout the thesis, some of the challenges related to positive and negative framing in AR and AW organisations, faced by the employees of these organisations, were mentioned. The challenges have been recognised as being invisible not only to the research community but to the general public too due to the absolute lack of literature discussing the impact of reverse framing on the well-being of the ones, who communicate. Also, reading throughout the thesis might have made it apparent that little time has been devoted to study the well-being of AR and AW organisations' employees by researchers within the

(subjective) well-being field. Because of that, it has been stated that the aim of the thesis is to establish a new field of research in the academia as well as to spark an interest in researchers, who are not only willing to broaden our understanding of the impact of reverse framing on individual well-being but also to promote the effectiveness and sustainability of socially organised movements. Before the thesis proceeds towards discussing the main finding of the thesis, this study found that based on the interviewed employees' experiences there is a predominant unity in how employees communicate on behalf of the organisation to the public. This finding has allowed the thesis to treat the impact of AR and AW organisations' communication on the well-being of their employees in a unified manner.

One of the main results of the research conducted speaks to the suggestion according to which AR and AW organisations may improve the well-being of their employees by:

1. altering the mode of communication from negative to positive framing and
2. by cultivating social support and personal relationships within the organisation.

As a result, positive framing, social support, and personal relationships are named as *the three areas of improvement*.

Although part of this finding is based solely on the responses of one interview participant, the importance of such finding should not be belittled. Instead, despite the unilateral nature of the finding, the finding deserves to be treated with attention and curiosity. By having these two attributes together, more research can be conducted on this topic.

In spite of the findings, it has been recognised that employee well-being can be supported by other means than solely through the *three areas of improvement*. For example, literature on activist burnout noted that mindfulness practices, such as yoga or meditation helped social justice activists to avoid or to recover from activist burnout (for full review, see Gorski 2015, pp. 699 and 711-712). Additionally, one of the interviewed employees mentioned that high quality and nutritious food supported the participant's well-being:

- - but the rest of the time I eat really... very fresh food. I try to cook myself, I try to, you know, have some balanced food and as vegan as I can and that is also something that makes yourself feel

better than when you eat only like cheese sandwiches everyday because you are on the way and you just want to have some vegetarian food but there is nothing vegan ... (B)

6.2 The awareness of animal rights and welfare issues

The results have introduced another phenomenon presented in the studied AR and AW organisations' employees – awareness of the AR and AW issues. The reason why awareness is important when it comes to studying the impact of framing on employees well-being is that despite the interviewees' organisations in employees' experiences framed their communication in a positive manner, hence via positive framing, the awareness of the animal-related issues brought about challenges towards maintaining their personal well-being. Therefore, such finding suggests that, on one hand, the *three areas of improvement* do positively impact employee well-being in employee external communication efforts but, on the other hand, employee external communication efforts are hypothesised to challenge employee well-being due to the employee awareness of the AR and AW issues. In other words, whether the organisations communicate via positive or negative framing and cultivate social support and relationships, the data suggested that the awareness of the issues could have a negative impact on employee well-being.

The impact of awareness on activist well-being is consistent with the literature on activist burnout not only within the animal-oriented movements (see Gorski, Lopresti-Goodman & Rising, 2019) but also in other movements (see for example Gorski, 2015). For example, in Gorski, Lopresti-Goodman and Rising (2019, p. 370), the factors contributing to activist burnout included the activists' considerable understanding of the scope of structural violence against animals. Therefore, as the authors stated, well-being of activists is impacted by the awareness of the AR and AW issues. This thesis extends the finding of Gorski, Lopresti-Goodman and Rising (2019) and of Gorski (2015) by suggesting that the employee awareness of any social justice or animal-related issues is an omnipresent factor, which increases with time, hence with employee participation at the various kinds of social movement organisations. Nevertheless, the findings also support the assumption according to which the negative impact on employee well-being stemming from such non-static and

increasing awareness may be curbed by applying the *three areas of improvement*. In other words, the awareness seems to represent a ubiquitous phenomenon within social movement organisations (SMOs), which functions as a starting point for any SMO because without awareness, there would be no SMOs. In creating any SMO, people first need to have awareness of certain issues before they start taking actions to tackle such issue.

As a result of employee awareness of the AR and AW related issues, some of the participants mentioned the need to “disconnect” themselves from the facts and their emotions tied to their awareness of the issues as well as from their communication and their work at large. For example, some of the participants mentioned their need to disconnect from the facts and emotions tied to such facts:

- - you are just sometimes thinking about what is happening in the industrial farming, you are thinking about slaughterhouses, death, about suffering, about injustice. The problem is that you cannot change it like that, you need time and also to live and to be resilient and to be sustainable with yourself because if you end up with panic attacks all the time because you feel strongly about animals being tortured... it's difficult, even just mentioning it now I feel it like.... But it's important to be able to disconnect yourself a little bit from work and have other issues in mind because if you take it too emotionally, you will not be able to do any good for the animals or for the planet or for whatever because you will be just completely neurotic and completely... it's also important to feel well about what you are doing and to think more about the progresses than about the horrible things... (B)

The presence of either positive or negative framing and the absence or presence of social support and of personal relationships were hypothesised by the thesis to emerge as the result of the organization's environment. Thus, it has been also hypothesised that the awareness, positive and negative framing as well as the presence or absence of social support and of personal relationships within AR and AW organisations may either further exacerbate employee well-being, balance or promote it. In this hypothesis, the awareness functions as an *independent variable* (i.e. it is present in all social movement organisations) while well-being as a *dependent variable* that is affected by organisations' modes of communication (framings) as well as by the presence or absence of social support and of personal relationships. The base of this hypothesis also provides a fertile ground for researchers, who wish to study the interplay of these multiple factors. In addition, future research could address to what extent positive framing, the presence of social support and of personal relationships could outweigh the awareness of the AR and AW issues.

6.3 Coupling awareness with negative and positive framing

This subchapter will elaborate on the possible result of coupling awareness of the AR and AW issues with negative framing. The thesis suggests that once awareness of the issues is coupled with negative framing, which was suggested to have a negative impact on employee well-being, the end result leads to a further exacerbation of employee well-being. The suggestion is based on the research conducted in this thesis, where negative framing was found to be associated with, for example, suffering framing or guilt-evoking framing. These types of framing seem to imply that in addition to the constant awareness of the AR and AW issues, communicating on the basis of negative framing depicting, for example the suffering of animals, reinforces employee awareness of the issues. In other words, the employees are not only aware of the animal exploitation, but they are also constantly reminded of it when they communicate to the public via, for example, suffering framing.

Furthermore, the results of the thesis have also demonstrated the negative impact of awareness on employee well-being in organisations employing positive framing. However, the impact on employee well-being is hypothesised to be curbed by positive framing.

In consequence, the thesis suggests that awareness of the AR and AW issues when coupled with negative framing have a greater negative impact on employee well-being than when positive framing is coupled with awareness of the same issues.

6.4 Perceived social support

On the basis of the employees' experiences, out of the four components of social support introduced in Siedlecki et al. (2014, p. 4) and Barrera (1986), *perceived support* has emerged as the dominant component of social support in this study (as cited in Siedlecki et

al. 2014, p. 4). The data has shown that four out of seven interview participants voiced the positive impact of perceived (social) support on their well-being and motivation to conduct their job.

Perceived support refers to a social support, which embodies individual's satisfaction with expected support exchanges and with anticipated support from the others (Siedlecki et al. 2014, p. 4). It is assumed that this type of support tends to manifest itself not only within employees' communication efforts, which are conducted on behalf of the organisation but generally within organisations as well. One of the participants took part in so called, street activism and the role of *perceived support* will be applied to this example. Via street activism, AR and AW organisations' employees engage in collective efforts to engage in discussions with the bypassers. There are two important aspects presented within street activism, which relate to perceived social support. The first aspect assumes that in street activism, employees are surrounded by other employees. In such a situation, the employees are assumed to believe they can turn to their colleagues for mental and physical support if needed. The second aspect regards employee communication to the public. It is assumed that communication with the public evokes feelings of belonging to a one specific greater entity - the organisation. Additionally to the feelings of belonging, the employees are hypothesised to also believe that they can receive support from their organisation if needed.

In addition to the two aspects, the presence of collective action frames (CAFs) and of collective framing is hypothesised to have a significant impact on *perceived support* due to the employees' collective innovation and communication of CAFs via framing. Although perceived support was also associated in the study of Siedlecki et al. (2014) with negative affect, that is when individuals experience few pleasant emotions and moods, other studies linked the availability of perceived support to individual's ability to better cope with stress and to experience better health and recovery from illness (Diener 2000, p. 34 and Sarason, Sarason, & Gurung 1997, p. 41). In addition to this, the study of Siedlecki et al. (2014, p. 21) found that perceived support also acts as predictor of individual's life satisfaction (cognitive aspect of subjective well-being) (Diener & Ryan 2009, p. 391).

On the basis of this discussion, this chapter concludes that *perceived support* seems to be an optimal tool for improving the well-being of employees within the animal rights and animal welfare organisations and movements.

6.5 Balancing the positive and negative affect

This part of the discussion will discuss findings based on the participant, who was involved in two AR and AW organisations. The findings of this research make two suggestions. The first is that the participant had an awareness regarding what impact positive and negative framing had on their well-being. The second suggestion is that the participant's awareness functioned as an indicator of the participant's ability to balance between the positive and negative affect as discussed in the chapter on subjective well-being (Diener, 2000).

The following paragraph will justify the two suggestions.

To remind the readers the difference between these two affects, positive affect occurs when individuals experience many pleasant emotions and moods and negative affect is present once individuals experience unpleasant emotions and moods (Diener 2000, p. 34). In the participant's other organisation, which used negative framing, the presence of personal relationships and of social support was found to evoke in the participant positive emotions and moods, hence *positive affect*. However, the presence of *suffering framing* was found to negatively impact the participant's emotions and moods, hence *negative affect*. Therefore, the participant's ability to balance *positive* and *negative affect* was demonstrated when the participant itself mentioned that in spite of the presence of other people belonging to the same organisation, the nature of the *suffering communication* did not allow the participant to participate at the organisation in a form of full-time employment. As a consequence, to what extent the participant was capable of balancing between the *positive* and *negative affect* remains a question.

In addition, it can further be hypothesised that in the absence of social support and of personal relationships, employees, who simultaneously participate in two AR and AW

organisations, where one emphasises the negative and the other positive framing, may balance *positive* and *negative affect* through only occasional participation in the organisation, where negative framing is emphasised.

6.6 Opportunities for future research

This study has attempted to emphasise the importance and need for further research in the animal rights and animal welfare organisations. This research has located considerable research gaps within academic literature on communication and subjective well-being. On the basis of the gaps, the thesis encourages researchers to conduct studies on the following topics:

1. employee and activist well-being within the AR and AW organisations and movements,
2. the impact of AR and AW organisations' communication modes on the well-being of organisations' employees and activists,
3. the impact of AR and AW organisations' modes of communication on the well-being of employees and activists in targeting a specific audience (e.g. politicians, children, teenagers, elderly people),
4. the impact of AR and AW organisations' communication modes on the well-being of the general public,
5. the impact of AR and AW organisations' modes of communication on the well-being of specific groups within the general public (e.g. on politicians, children, teenagers, or elderly people),
6. the effectiveness of negative and positive framing in partially or fully adopting the AR and AW organisations' ideologies either by the general public or by specific target audience within the public (e.g. politicians, children, the elderly and so on),
7. the role of positive framing, social support and of personal relationships in mitigating the impact of awareness of the AR and AW issues on employee well-being, and

8. the impact of organisation's modes of communication on the well-being of volunteers in AR and AW organisations.

Thus, the thesis has recognised that the AR and AW organisations, their employees and activists as well as the general public and, most importantly, animals of all kinds are in a serious need for more research to be conducted within the social sciences field on the above mentioned topics. In general, opportunities for researchers lie in studying the animal rights and animal welfare movements not only from the employee perspective but also from the perspective of the public. Conducting such research is assumed to have a positive impact not only on the sustainability and effectiveness of the animal rights and animal welfare movements but also on other movements as well as some of the findings might correlate with other movements too as the research on activist burnout have already suggested (see for example Gorski, Lopresti-Goodman, & Rising, 2019; Gorski, 2019; Gorski, 2015; Gorski & Chen, 2015). However, the thesis advises to not only acknowledge possible similarities in other movements but also to test, whether we may truly speak of similarities in the academic sense.

7 EVALUATIONS OF THE RESEARCH

Several limitations possibly impacting the validity and reliability of the study conducted have been identified. The first regards the need to interview greater number of AR and AW organisations' employees. The second limitation considers the need to pose the same interview questions to all interview participants, and the last limitation brings forward the lack of research on the impacts of framing on employee well-being within AR and AW organisations. Repeating the study would have increased the validity and reliability of the study (Lindlof & Taylor 2002, pp. 238-239).

Nevertheless, due to the subjective interpretation of the data collected and the interests and opinions of the author of this thesis, a potential for creating a biased study particularly in the "findings" and "discussion" chapters has been acknowledged. In addition, the subjective nature of this study and the author's own interest in the animal rights and animal welfare movements might act to the detriment of both, validity and reliability.

Moreover, when conducting the qualitative interviews, it felt rather challenging keeping the focus on the subject of the thesis as well as on the concepts and theories used. Such fact might have impacted the amount and quality of the data collected. Thus, it is hypothesised that this study could have benefited from:

1. interviewing greater number of AR and AW employees,
2. introducing the same set of interview questions,
3. availability of the research linking organisation's framing and employee well-being as well as from
4. greater practice and confidence in conducting qualitative interviews.

With regards to not introducing the same set of interview questions to all of the interviewees, Horsburgh (2003, p. 311) seemed to have suggested that such fact might not act to the detriment of the research but instead represents an integral part of conducting qualitative research. Conducting this research was an emergent process in which employee well-being emerged as the most important subject to be studied. Such notion is also in line with what Lindlof and Taylor (2002, p. 66) stated – that qualitative research is, among

others, emergent. In addition, Horsburgh (2003, p. 311) also noted that when presenting a qualitative research, justifications of the decisions taken by the researcher should be made. Chapters 4.1 and 4.2 did provide justifications relating to why there are little to no reasons to study employee motivation and why well-being should be studied. Nevertheless, this study did not discuss the possible effects of changing the set of interview questions could have had on, for example, the AR and AW organisations (Horsburgh 2003, p. 311).

Furthermore, this study is considered to be unique as no study of a similar character has ever been conducted in the academia. Another positive side of the research is recognised in the diversity and number of the interviewed participants. In total, seven interview participants from three different animal rights and animal welfare organisations from three different European countries were interviewed for this study. A strength of this research lies in the thesis making process. Because the thesis making process spanned over the period of more than two years, the time has enabled to sufficiently elaborate on the topic of the thesis as well as on the concepts and theories used within this research. Additionally, within the two-year period, I conducted an internship in an animal-oriented organisation, which advanced my understanding of the AR and AW organisations' cultures and at the same time uncovered the needs of the AR and AW movement, which were later on materialised in this thesis.

This paragraph will elaborate on the subject of *authenticity* in conducting qualitative research. Authenticity was defined in James (2012, p. 46) as a shift from reliability and validity of the study to discussions about its worthwhileness and importance to the culture or community researched. The research conducted is hypothesised to benefit the following entities:

1. animal rights and animal welfare organisations and movements,
2. other socially organised organisations and movements,
3. the society in general, and
4. farmed, wild and other animals.

It has already been noted in the thesis that the sustainability and effectiveness of social movement organisations are dependent on the well-being of their employees and activists (see for example Gorski, Lopresti-Goodman & Rising 2019, p. 377 and Gorski 2019, p.

668). This makes social movement organisations a beneficiaries from this study. Furthermore, the society in general is considered to benefit from this study too because members of social movement organisations are also members of the public. Once activist burnout takes over the activists and employees, such condition is taxing not only for the country's health care system but also for families, friends and the society as a whole as well. Animals as a group, however, are considered here to be one of the greatest beneficiaries of this study because if activists' and employees' well-being is supported and maintained, it is hypothesised that the two (often) identical groups are capable of improving and saving the lives of large number of animals.

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APPENDICES

APPENDIX 1: Subjective well-being

Main thematic questions related to the interviews:

1. *How do AR and AW oriented organisations communicate their messages to the public in their employees' experience?*
2. *How much influence employees have in message content-making?*
3. *Well-being related questions*
4. *How do employees experience that the content and how organisations' messages are communicated to the public affect their overall well-being?*
5. *Framing related questions*
6. *How the content and framing of the messages could be developed?*
7. *Additional remarks to the interview*

Warm-up questions:

- 1) How are you doing and how do you feel at the moment?
- 2) Do you have anything to ask before we begin?

Background information:

1. What is your position within the organisation?
2. How long have you been working as an employee in your organisation?
3. What are your reasons for your participation in the organisation?
4. Do you participate in any other organisation?

Q: 1. How do AR and AW oriented organisations communicate their messages to the public in their employees' experience? (Organisation's external communication)

- a. Describe me some of the main thoughts or ideas your organisation communicates to the public.
- b. How are these main thoughts or ideas communicated to the public in the organisation?
- c. Have there been any changes related to what and how your organisation used to communicate and how it currently communicates?

Q: 2. How much influence employees have in message content? (Influence on communication of organisation's main ideas or thoughts and how these are communicated)

- a. To what extent do you think you can influence the core ideas or thoughts (main goals) communicated to the public?
- b. To what extent do you think you can influence how the messages are communicated by your organisation to the public?

Q: 3. Well-being related questions (Well-being of organisation's employees)

- a. What is well-being to you / how would you define it?
- b. Has there been any changes or major shifts in your overall well-being levels before and after you began working for your organisation?
- c. What are some of the stressors you are facing at work?

Q: 4. How do the employees experience that the ideas and/thoughts and framing of the organisation's message communicated to the public affect their overall well-being to conduct their job? (Influence on employee well-being)

a. How do you personally communicate about animal rights/animal welfare issues when you represent your organisation?

a. How would you describe your feelings or emotions when you have communicated a message on behalf of your organisation to the public?

b. How do your colleagues communicate about animal rights/animal welfare issues when they represent your organisation?

b. How would you describe your feelings or emotions when your colleagues have communicated a message on behalf of your organisation to the public?

Non-organisational communication:

c. How do you personally communicate about animal rights/animal welfare issues when you do not represent your organisation?

c. How would you describe your feelings or emotions once you communicated a message when you did not represent your organisation?

d. Have you experienced any internal conflicts within your organisation regarding what you communicate and how you communicate about the issues in question?

e. Are you aware of the level of your organisation's employee turnover? If yes, what reasons for turnover would you identify as being the most relevant?

Q: 5. Framing related questions (Framing of organisation's messages)

- a. To what extent are your perceptions of animal rights/animal welfare issues in line with the perceptions of your organisation? What is different and how does it matter to you?
- b. Are there any other organisations having similar message framing as you?

Q: 6. How content and framing of the messages could be developed? (Development of message content and message framing)

- a. Is there anything you would like to change about the ideas or thoughts (main goals) that are being communicated to the public?
- b. Is there anything you would like to change about how (the strategy) messages are being communicated to the public? Why and how?

(Q: 7) Additional remarks to the interview:

Does anything else come to your mind you would like to mention before we conclude this interview?

APPENDIX 2: Motivation

Main thematic questions related to the interviews:

1. *How does the animal rights organisation communicate its message to public in their employee experience?*
2. *How much influence do activists/employees have in framing, ways of communicating and channelling organisation's message communicated to public in their experience?*
3. *How message framing to wider public can be developed?*
4. *Motivation related questions*
5. *Additional remarks to the interview*

Background questions:

- 1) Could you introduce me yourself?
- 2) What is your age?
- 3) Since when have you been active in an XY organisation?
- 4) What is your working position in an XY organisation?
- 5) Could you very briefly describe your tasks?
- 6) Being an employee of an XY organisation, do you consider yourself being an animal rights activist too?

Q: 1 How does the animal rights organisation communicate its message to public in their employee experience?

- a. Could you introduce to me some of your organisation's activities that are directed towards public?
- b. How would you describe the content-framing of the messages your organisation communicates to public?

c. How would you describe the ways of communicating of the messages your organisation communicates to public, i.e. is the content of a persuasive, confrontational, reformist, supportive, information-based character or neither of those?

d. What is your opinion regarding the content of the messages your organisation communicates to the public?

e. What is your opinion regarding the ways of communicating the messages your organisation communicates to the public?

f. Through what ways (channels) does your organisation communicate its messages to public, i.e. does it use social media, banners, comic strips, videos, music or engage in street activism, through one-to-one talks or other possible ways?

Q: 2 How much influence do activists/employees have in framing, ways of communicating and channelling organisation's message communicated to public in their experience?

a. To what extent can you influence, or how much of a say do you have over the content framing of the messages your organisation communicates to the public?

b. To what extent can you influence, or how much of a say do you have over the ways of communicating the messages your organisation communicates to the public?

c. To what extent can you influence, or how much of a say do you have over what channels (e.g. social media, street activism etc.) is organisation's message communicated to the public?

Q: 3 How message framing to wider public can be developed?

a. Is there anything you would like to change about:

1) the content framing of your organisation's message?

2) ways of communicating the message?

3) or channels of communication?

Q: 4 Motivation related questions (related to the main question):

(a.) How would you define motivation in your own words?

a. What factors influence your overall motivation at work?

b. Do you agree with the following statement – the more I know about non-human animal-targeted cruelty, the more motivated I am to put a stop to it?

c. Has there been any changes or major shifts in your overall motivation level before and after your participation in organisation's activities?

d. What is the degree of your motivation when you or your organisation have communicated the organisations' message(s) to the public?

e. To what extent would you be willing to do the same job for the same amount of money if your work did not benefit the animals?

f. To what extent would you be willing to do the same job for a lesser amount of money (with the same number of working hours) if your work has significantly benefited the animals?

g. To what extent would you be willing to do the same job for free (consider voluntarily with a lesser but decent number of working hours) if your work has significantly benefited the animals?

(Q: 5) Additional remarks to the interview:

Does anything else come to your mind you would like to mention before we conclude this interview?