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The prevalence of emotionality and spirituality over rationality in knowmads' career decision making: a qualitative case study on individual knowledge dynamics

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Abstract: The knowmad concept represents a neologism rooted in the concepts of *knowledge*, and *nomadism*. Introduced in the early 21st century, it represents an unique group characterised by adaptability and resilience within global, digital, and technologically advanced markets. Rooted in continual learning and multicultural competencies, knowmads fluidly navigate various professional fields, embodying creativity and innovation amidst uncertainty. This study delves into the decision-making processes of knowmads through a knowledge dynamics perspective, incorporating rational, emotional, and spiritual motivators. Utilising data collected from a focus group and several in-depth interviews with self-identified knowmads, findings highlight the interplay of financial needs, personal development, emotional feedback, and value alignment in their career choices. The research enables the grounded theory technique and points towards the critical role of emotional and spiritual factors alongside rationality in the professional trajectories of knowmads. Despite existing literature and sample size limitations, the study provides insights for future exploration of this evolving workforce phenomenon.

Keywords: career; decision making; continuous learning; emotionality; global digital markets; grounded theory; knowledge dynamics; knowmads; multicultural literacy; rationality; spirituality.

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Biographical notes: Andra Nicoleta Iliescu is an expert in Knowledge Management, having earned a highest honour PhD in the field in 2023. Her work is defined by a commitment to fostering environments where individuals are valued and empowered to achieve their full potential. In her research work, she is committed to advancing the field of knowledge management and to contribute to scholarly research, industry best practices, and the development of future leaders in the field. Through her work, she strives to make a meaningful impact, ensuring that knowledge is effectively harnessed and utilised to benefit both organisations and society at large.

1 Introduction

The knowmads describe a new and unique type of workers, different from any other generation of workers, active on the global business arena in all sorts of intensive knowledge domains. John Moravec first introduced the concept by emphasising the strong connections that knowmads have with disruptive, digital and technologically advanced systems. Knowmads are defined by their ability to work across different environments and adapt to changing circumstances, leveraging digital tools and technologies to maximise their effectiveness (Iliescu, 2021a, 2021b).

The tenet of adaptability is crucial in a world where dynamic and unpredictable events continuously influence global trends. As a result, the theoretical boundaries of the knowmad concept remain fluid and flexible, reflecting the ever-evolving nature of the global landscape (Moravec, 2013b). This fluidity means that the knowmad's potential for adaptation and innovation is not confined within fixed limits. Instead, knowmads thrive in environments that demand continuous learning, agility, and the ability to integrate knowledge and skills from diverse fields. Their capacity to navigate and excel in uncertain and rapidly changing conditions emphasises the significance of the knowmad workforce in the modern era.

Differentiated by multicultural awareness, highly literate with technological innovation, digital information, and mass-media (Cobo and Moravec, 2011), and strongly motivated by self-management (Bratianu et al., 2021), knowmads are professional navigators of global crises and evolutions. This proficiency allows them to seamlessly transition from project to project and from field to field, ultimately crafting careers that are bricolages of diverse experiences and expertise. Their nature, nurtured by grit and perseverance (Hokanson and Karlson, 2013), represents a nurturing environment for their skills and courage to embrace and foster new, unknown challenges. These core characteristics drastically differentiate knowmads from other groups and generations of workers in the global business arena.

In the dedicated literature, knowmads are reflected as valuable workforce defined by creative force, capable to generate new ideas, compared to real business engines boosting innovation in the specifically volatile, uncertain, complex, and ambiguous (VUCA) systems (Moravec, 2013a, 2013b; Cobo and Moravec, 2011). At the moment of the research, the phenomenon is preponderantly analysed from practical perspectives, such as the increased geographical mobility (Bardhi et al., 2012; D'Andrea, 2009), the flexibility of work (Lewis, 2003; Cobo and Moravec, 2011; Moravec, 2013a, 2013b, 2013c), as well as their inclination for continuous learning and development (Moravec, 2008, 2013a, 2013b). In this context, far fewer studies and academic attention has been offered to the intangible preconditions of becoming a knowmad.

This study combines elements of existing knowledge on knowmads and expands it by integrating knowledge dynamics (KD) principles. Central to the study is the triple helix of knowledge introduced by Bratianu (2013) a more refined and complex alternative to the tacit-explicit knowledge dichotomy. The improved KD framework integrates rational, emotional, and spiritual knowledge, as well as their interactions, representing central knowledge dimensions. More specifically, this study applies the principles of the triple helix of knowledge in the universe of knowmads as decision-making motivators for adopting a novel working philosophy.

Drawing upon the literature review findings, the present research aims to expand the existing horizons by capturing and integrating insights about the KD that shape the individual decision-making process of adopting a knowmad professional lifestyle. The qualitative research outcomes have contributed to improving the knowledge in the field by expanding on the assumptions identified in the literature review phase.

Unlike previous studies, which primarily examine knowmads through a practical lens—focusing on their geographical mobility, work flexibility, and learning adaptability—this research shifts the focus toward the underlying cognitive and knowledge-based preconditions that drive individuals to adopt a knowmadic work style. By integrating the KD framework and applying the triple helix of knowledge, this study provides a novel perspective on how rational, emotional, and spiritual knowledge dimensions collectively influence knowmads' decision-making processes.

This approach offers a deeper understanding of the internal mechanisms that contribute to the formation of knowmadic professionals, moving beyond external characteristics to uncover the intrinsic motivators and cognitive structures shaping their adaptability and innovation. By bridging the gap between theoretical knowledge structures and the practical realities of knowmads, this study enhances existing literature with a more comprehensive and multidimensional analysis.

Furthermore, the conceptual framework developed in this research presents an original model for analysing knowledge workers in the modern, VUCA-driven economy. It establishes new theoretical insights that can inform both academic discourse and managerial strategies, enabling organisations to better support and leverage the knowmad workforce. In doing so, this study not only refines the definition of knowmads but also contributes to the broader understanding of knowledge-based career evolution in the digital age.

The methodology used also represents a novelty as the grounded theory has never been used before – to the knowledge of the author and at the moment of preparing present paper – in the study of knowmads. Grounded theory is a qualitative research methodology that focuses on developing theories directly from systematically collected and analysed data. Instead of testing existing theories, it allows researchers to construct new theoretical frameworks based on patterns and themes that emerge from empirical observations.

Developed by Glaser and Strauss (1967), grounded theory follows an iterative process of data collection, coding, and constant comparison, where researchers refine concepts and categories as they analyse new information. This approach is particularly useful in exploring complex social processes, behaviours, and experiences without preconceived assumptions, making it highly adaptable to various disciplines.

The content of the paper is as follows: after this thorough introduction, the literature review section follows where the most important concepts to the research are introduced and presented based on relevant international references. Next, in the methodology section each step guiding the grounded theory endeavour is presented in detail in order to ensure high levels of study replicability. Finally, the results are presented, supported by a further clarifying discussion. The conclusions close the paper by highlighting the main outcomes, study limits and future research directions.

2 Literature review

The present research has been conducted within the epistemological framework of pragmatism theory and placed KD at a central place. This technique is often favoured for initiatives focused on learning and knowledge, and it is related to the approaches offered by the Grounded theory (Easterby-Smith et al., 2012). The pragmatism paradigm permits the researcher and research process to concentrate on issues, practices, relevance, and solutions and inform future practice as a contribution incorporating numerous research methodologies. Under the pragmatist epistemological umbrella, the author launched the investigation using a combined qualitative and quantitative methodology.

According to Corbin and Strauss (2015), qualitative research is often exploratory and aims to generate hypotheses rather than test them. As stated earlier, this research study involves two qualitative phases: one includes focus groups, and the other involves in-depth interviews.

During the qualitative phase, grounded theory technique (Corbin and Strauss, 2015) has been used. This theory is slightly more pragmatic stance than other schools of thought (Åge, 2011). Moreover, as highlighted by Corbin and Strauss (2015), the grounded theory technique allows researchers to evaluate phenomena from several perspectives, creating rich and exhaustive justifications for acquired results. The author opted for the grounded theory technique due to the originality of the research issue, which has been examined rarely, and driven by the limited academic information. The grounded theory approach is essential for ensuring that the researcher receives the most relevant answers to queries about the nature of unknown phenomena – as the knowledge dynamics of the knowmadic workforce is (Edmonson and McManus, 2007).

The concept of Knowledge Dynamics (KD) has evolved significantly in recent years, with scholars redefining traditional perspectives on knowledge creation, transformation, and application. According to Bratianu and Bejinaru (2020), KD is characterised by the ever-changing and fluid nature of knowledge, which can be understood metaphorically as energy. This dynamic perspective highlights that knowledge is not static but rather undergoes continuous transformations, whether at an individual level or within complex groups and organisations. Traditional knowledge management literature has often relied on Newtonian perspectives, treating knowledge as a tangible entity that exists in structured forms such as explicit information, processes, or knowledge flows. However, these perspectives are inherently limited by their linear approach, failing to capture the intangible, non-linear, and evolving essence of knowledge. In contrast, modern KD theories emphasise the complexity and fluidity of knowledge, arguing that it cannot be confined within rigid structures or easily quantified.

A major breakthrough in knowledge research came with Bratianu and Andriessen's (2008) introduction of energy metaphors to conceptualise knowledge. By drawing parallels between knowledge and energy, this approach challenged conventional assumptions and opened new avenues for understanding how knowledge is created, transferred, and transformed across different contexts. This perspective was further refined through subsequent studies by Bratianu (2011, 2013, 2015) and extended through collaborations with other scholars, such as Bratianu and Orzea (2013) and Bratianu and Bejinaru (2019, 2020). Their collective work laid the foundation for a distinct research

direction within KD, positioning knowledge not as a static resource but as a dynamic and evolving field of energy.

One of the most significant contributions of this evolving framework is the conceptual division of knowledge into three interconnected dimensions: rational, emotional, and spiritual knowledge. Rational knowledge refers to logical, structured, and explicit information, often associated with formal education and cognitive processing. Emotional knowledge, on the other hand, encompasses personal experiences, feelings, and social intelligence, playing a crucial role in decision-making and interpersonal relationships. Finally, spiritual knowledge extends beyond the tangible and emotional realms, incorporating values, beliefs, and a sense of purpose that guide an individual’s or an organisation’s broader vision. Understanding knowledge as an energy field rather than a set of rigid constructs allows for a more nuanced appreciation of how knowledge evolves and influences individuals and organisations in a non-linear manner.

By framing knowledge through an energy-based paradigm, this research stream provides a more holistic and flexible approach to knowledge dynamics. The transformation of knowledge across different stages and dimensions does not follow a fixed trajectory but rather adapts to contextual factors, individual cognition, and collective organisational processes. This perspective challenges conventional knowledge management theories and underscores the importance of adaptability, fluidity, and multidimensionality in understanding how knowledge operates in an increasingly complex and uncertain world.

2.1 Working definitions

Before diving into the research findings, in this subsection, the most relevant working definitions are summarised. The purpose of this dedicated subsection is to ensure that the reader is familiarised with the focal concepts of this research.

Key concept	Definition	References
Knowledge	Within present study, knowledge is to be understood as a vast and dynamic field encompassing the accumulated results of our continuous learning process. It is not a static entity but an evolving collection of insights, experiences, and cognitive developments that shape our understanding of the world. Through various forms of interaction, observation, and analysis, knowledge expands and transforms, influencing both individual perspectives and collective intelligence	Bratianu and Bejinaru (2023)
Rational knowledge	One of the key aspects of knowledge is its role as the product of rational thought processes. It is acquired through critical thinking, logical reasoning, and systematic reflection, allowing individuals to process information, draw conclusions, and construct meaning. This type of knowledge is often made explicit through either natural language–spoken or written communication–or symbolic representations such as mathematical equations, models, and coded information	Bratianu and Bejinaru (2019, 2020) and Bratianu et al. (2020c)

<i>Key concept</i>	<i>Definition</i>	<i>References</i>
Emotional knowledge	Beyond rational cognition, knowledge also manifests in the form of emotions and feelings. Emotional knowledge plays a crucial role in shaping our interactions, responses, and decision-making processes. It encompasses empathy, social awareness, and personal experiences that contribute to how we perceive and react to the world around us. Unlike explicit knowledge, which can be formally documented, emotional knowledge is deeply personal and often conveyed through non-verbal communication, such as tone, body language, and expressions	Bratianu and Bejinaru (2019, 2020) and Bratianu et al. (2020c)
Spiritual knowledge	Another dimension of knowledge is its ability to manifest as a reflection of our ideas, beliefs, and deeper understanding of the purpose of life and existence. This spiritual dimension of knowledge extends beyond empirical reasoning and emotional responses, delving into fundamental questions about identity, values, and the philosophical foundations that guide human behaviour. It serves as an internal compass, shaping ethical perspectives, moral considerations, and the quest for meaning in personal and professional spheres	Bratianu and Bejinaru (2019, 2020) and Bratianu et al. (2020c)
Knowmads	In the modern economy, knowledge workers play a transformative role in reshaping traditional working structures. These individuals, often referred to as 'entrepreneurs of knowledge,' are highly autonomous, adaptable, and socially engaged. They navigate complex and fast-changing environments with agility, leveraging their expertise and connectivity to drive innovation. By challenging conventional knowledge management models, they contribute to the evolution of professional landscapes, fostering new modes of collaboration and productivity	Cobo and Moravec (2011), European Commission (1994), Field (2010), Garcia-Perez et al. (2020), Harkema and Popescu (2008), Moravec (2013a, 2013b, 2013c), Bratianu et al. (2020c)
Social context	The socio-economic environment, as defined at the moment of research, serves as the contextual backdrop for these transformations. It encompasses various factors such as economic trends, technological advancements, labour market dynamics, and cultural influences that shape the way knowledge is created, shared, and applied. Understanding the characteristics of this environment is essential in analysing how knowledge workers adapt and thrive within it	Iliescu (2021a, 2021b, 2021c), MIT and Deloitte (2022), WEF (2015), PWC (2022)
Decision-making	Decision-making is a fundamental process that involves selecting an option from several available alternatives. It requires evaluating different possibilities, weighing potential outcomes, and making informed choices based on available knowledge, experiences, and strategic objectives. The effectiveness of decision-making depends on the ability to synthesise complex information and anticipate the consequences of each option	

<i>Key concept</i>	<i>Definition</i>	<i>References</i>
Rationality (in decision-making)	The expression of explicit, rational knowledge in decision-making processes. Rational knowledge plays a crucial role in decision-making, providing a structured and explicit foundation for evaluating choices. It involves logical reasoning, critical analysis, and systematic assessment of facts, ensuring that decisions are based on objective criteria rather than impulse or intuition. This form of knowledge is particularly valuable in professional and managerial contexts, where clarity, precision, and accountability are essential	Bratianu and Bejinaru (2019, 2020), Bratianu et al. (2020c)
Emotionality (in decision-making)	However, decision-making is not solely driven by rationality. Intuitive decision-making relies on an individual's awareness of their emotional states and subconscious insights. This dimension of decision-making is often informed by past experiences, pattern recognition, and gut feelings, enabling individuals to make swift and adaptive choices in uncertain or high-pressure situations. Emotional intelligence plays a key role in harnessing this intuitive capability, allowing individuals to trust their instincts while maintaining a balanced approach to problem-solving. Emotionality represents the enabler of intuitive decision-making, accessible via individual's awareness on his or her emotional states	Bratianu and Bejinaru (2019, 2020), Bratianu et al. (2020c)
Spirituality (in decision-making)	Lastly, another vital facet of decision-making is its reliance on norms and values, which serve as guiding principles in defining one's identity and ethical orientation. This aspect of decision-making is deeply personal and shaped by cultural, philosophical, and moral frameworks that influence how individuals perceive right and wrong, fairness, and responsibility. It reflects the broader societal and ethical considerations that underpin professional conduct, leadership, and personal growth. The decision-making facet that appeals to norms and values to define one's identity	Bratianu and Bejinaru (2019, 2020), Bratianu et al. (2020c)

Source: Author's research

2.2 *Decision-making and KD*

Decision-making is an essential responsibility and asset of the management roles, as these imply the obligation to assess each specific situation and decide upon optimal actions, owners, and implementation timelines (Drucker, 1993).

The relationship between KD and decision-making has been revealed and explained in an extensive study involving 129 professionals from Romanian consultancy agencies performed by Bratianu et al. (2020). Developing from a gap identified between KD components (rational, emotional, and spiritual knowledge) and decision-making components differentiated in the literature at that moment, between rationality and intuition. The afore-mentioned study aims to grasp a better understanding of the impact of rational, spiritual and emotional knowledge on the one hand and of KD, on the other hand, on the decision-making processes.

The study's results demonstrate KD's positive and significant impact on decision-making, further supporting the benefits of integrating emotionality and spirituality as

practices in the decision-making process after rationality (Bratianu et al., 2020). Therefore, by integrating a KD perspective, decision-making can reflect the triple helix of knowledge to provide a better understanding of the involved transformation in this process.

First, rational knowledge-based decision-making, or rationality, represents explicit knowledge's expression in the decision-making process (Nonaka et al., 2008). Additionally, according to the findings, rational knowledge significantly influences decision-making.

Second, emotional knowledge-based decision-making, or emotionality, is shaped by the direct experience and lessons that tacit knowledge brings. Following the same research results, emotional knowledge enables the intuitive decision-making process and is depicted and implemented into life experience through emotional intelligence. Additionally, emotional knowledge strengthens emotional competencies.

Third, spiritual knowledge-based decision-making, or spirituality, appeals to norms and values that define individual or communitarian identity Bratianu and Bejinaru (2019, 2020); Bratianu et al. (2020c). As the study's results emphasise, spiritual knowledge is likely to occupy a high-interest position within areas like corporate social responsibility or certain types of leadership—like transformational leadership.

The findings mentioned earlier represent the theoretical assumptions related to decision-making, which underly and back up the research within the present.

3 Methodology

The present study is qualitative, and the final objective of the research has been to identify and classify by relevance the motivators for becoming a knowmad amongst a sample of the relevant population. According to Corbin and Strauss (2015), the objective of the general qualitative research objective is to guide scholars toward the dataset, enabling them to delve into the concerns and challenges that are significant to the individuals or collectives being examined by posing additional queries grounded in the incoming information. Building from it, the author first wanted to identify the specific rational, emotional and spiritual decision-making contributors to knowmads.

In the second phase of the research, the initial findings were further reinforced and expanded upon through a series of in-depth interviews. These interviews provided a richer and more detailed understanding of the key dimensions of knowledge—spirituality, emotionality, and rationality—by capturing the personal experiences, perspectives, and cognitive processes of the participants. By engaging in open-ended discussions, the researcher was able to uncover the specific nuances that shape how individuals integrate these three dimensions into their decision-making and professional lives.

The exploration of spirituality revealed how personal beliefs, values, and a sense of purpose influence professional choices and approaches to work. Participants shared insights into how their ethical principles, long-term aspirations, and intrinsic motivations guide their actions, highlighting the role of spiritual knowledge in fostering resilience, self-awareness, and a deeper connection to one's work.

The emotional dimension, on the other hand, provided a lens through which the researcher could analyse the impact of personal feelings, relationships, and social interactions on knowledge dynamics. The interviews shed light on how emotional intelligence, empathy, and interpersonal skills contribute to decision-making,

adaptability, and professional development. Respondents described how their ability to recognise, regulate, and respond to emotions influences their ability to collaborate, navigate conflicts, and sustain motivation in challenging environments.

Finally, the rational aspect of knowledge was examined through participants' descriptions of logical reasoning, analytical thinking, and structured problem-solving. The interviews helped refine the understanding of how individuals apply explicit knowledge, critical thinking, and strategic planning in their professional contexts. Participants emphasised the importance of balancing rational analysis with emotional awareness and spiritual insight, reinforcing the idea that effective decision-making is a multidimensional process rather than a purely logical exercise.

By capturing these intricate and interwoven elements, the second phase of research provided a deeper, more comprehensive perspective on how spirituality, emotionality, and rationality interact in shaping knowledge workers' mindsets and behaviours. These findings contributed to the development of a more holistic conceptual framework, enabling a richer understanding of the factors that influence knowledge-driven decision-making in contemporary work environments.

During the qualitative phase, the grounded theory technique was enabled (Corbin and Strauss, 2015), which allows researchers to evaluate phenomena from several perspectives, creating rich and exhaustive justifications for acquired results. The author chose the grounded theory technique due to the originality of the research issue, which has been examined rarely, and the limited academic information. The grounded theory approach is essential for ensuring that the researcher receives the most relevant answers to queries about the nature of unknown phenomena, as the KD of the knowmadic workforce is (Edmonson and McManus, 2007). Implementing the grounded theory practice followed the relevant steps described in the literature, such as continuous comparison, theoretical sampling (Gardner, 2006), coding, and theoretical saturation (Bell and Bryman, 2007).

According to Chelcea (2022), both focus groups and in-depth interviews generate distinct problems and provide researchers with several drawbacks while doing qualitative research. Using these data-gathering techniques, the author aims to develop a thorough knowledge of the mechanisms that cause their development and sustain their emergence from the viewpoint of knowmads.

In the focus group, the author served as moderator for a balanced discussion of the rational, emotional, and spiritual factors underlying the decision to become a knowmad, as expressed by five participants who met the selection criteria identified in the literature review. The focus group was organised with the participants' physical presence at the beginning of 2024, and we debated for 90 min.

By keeping the research objectives in mind, the author established the following research questions to guide the entire research implicitly and the focus group explicitly:

- From a rational knowledge perspective, which are the specific variables that contribute to the decision to become a knowmad?
- From an emotional knowledge perspective, which are the specific variables that contribute to the decision to become a knowmad?
- From a spiritual knowledge perspective, which are the specific variables that contribute to the decision to become a knowmad?

In addition, the author included an introductory section in which participants were asked to briefly summarise their history, including their total work experience, knowmad experience, and primary domain of activity or domains, if numerous.

Below is displayed the application distribution of the five criteria developed by the author based on prior research in the field amongst all qualitative research respondents (focus group participants and in-depth interview respondents). The criteria were confirmed for each respondent at varying rates:

- multicultural experience in a learning or working setting
- remote or hybrid setup work experience
- experience as an independent contractor or business owner
- operating under flexible working arrangements (collaboration, part-time)
- mid-senior level expertise in their field(s) of activity.

Additionally, the present research takes into consideration the professional experience of the knowmad respondents, considering it a highly relevant element shaping their mindset and influencing their decision-making in the professional settings. Therefore, the author noted that two knowmads work as IT engineers in highly technical fields, and the other three knowmads perform on different projects, integrating e-commerce activities, financial consulting, or marketing with technical entry-level tasks. Finally, the rest of the knowmads who participated in the study are segmented as follows: three knowmads dedicated to NGOs or CSR advisers and three fully dedicated to creative domain activities.

In the preliminary phase of our qualitative inquiry, the author recruited 13 participants who self-identified as knowmads. During the process of sampling and selection, two prospective respondents were excluded from our list of contacts as they needed to meet a minimum of three acceptance criteria concurrently. Out of the 11 relevant participants, four exclusively participated in the focus group; one individual participated in both the focus group and in-depth interview, while the remaining six solely participated in the in-depth interviews. Consequently, during the qualitative research phase, a focus group involving five knowmads and seven in-depth interviews with knowmads were conducted.

The sample of respondents selected for the study is gender-balanced, comprising six male and five female participants. It is worth mentioning that all participants satisfy a crucial criterion: having worked as freelancers for at least one year, with their entrepreneurial experience spanning from 1 to 10 years. The knowmads belong to different organisations, relevant because they activate in the knowledge intensive business services field. The knowmad character is sustained by this particular quality characterised by their distinctive propensity for risk-taking and desire for autonomy and independence.

The last criterion has been another crucial and widely shared standard among the respondents, as it affirms the necessity of possessing expertise and seniority in processes and activities that knowmads pursue to achieve independence and autonomy. Therefore, all our participants possess specialised expertise, hold senior positions, and may even oversee teams or projects within their respective fields of activity.

For the present study there were no exclusion criteria included, the discussions were lead via Microsoft Teams and recorded upon formal written approval obtained from each

participant in line with GDPR. The results were processed by the author within NVivo software.

The primary outcome of our qualitative study, conducted using the grounded theory approach, is the ability to construct a model regarding the key factors that facilitate the rise of knowmads in the knowledge economy. To do so, a coherent set of codes and saturated categories of concepts have been identified from the focus group and in-depth interview transcripts with the help of NVivo software. In the following subsections, the findings are presented and analysed in detail.

4 Findings

The primary working assumption was that the participants are self-directed and autonomous workers who have chosen to adopt the knowmadic lifestyle and have expressed a desire to continue working in this manner. Following the Straussian approach to the grounded theory (Corbin and Strauss, 2015), the researcher maintained a critical approach and remained receptive to potential contradictions to initial assumptions. However, these events did not transpire.

4.1 Focus group results – coding decision-making motivators

In line with the grounded theory methodology and implementation strategy, the first step in the qualitative research has been identifying and codifying motivators behind knowmads’ career decision-making. This has been achieved by analysing focus group transcripts and results.

One of the initial discoveries of the qualitative inquiry relates to the observation that all participants identified relevant motivations across the three domains of interest: rational knowledge, emotional knowledge, and spiritual knowledge in their transition to a knowmadic lifestyle. These domains encompass rational, emotional, and spiritual motivators. In this phase of our analysis, the author focused on identifying specific motivators or triggers within the responses of our knowmads.

The responses around rational enablers of the decision to become a knowmad are summarised in Table 1 and cover elements including worldwide changes, financial necessities, or the need to develop, diversify and achieve better results.

Table 1 Focus group coding results enabling NVivo – rational motivators

<i>Rationality indicator</i>	<i>NVivo recurrence</i>	<i>Frequency</i>	<i>Mentioned by focus-group respondent</i>
Worldwide changes	2	Medium	FG-1, FG-2
Financial necessities	4	High	FG-1, FG-3, FG-4, FG-5
The need to develop, diversify, achieve better results	5	High	FG-1, FG-2, FG-3, FG-4, FG-5
Flexible work schedule and location	3	Medium	FG-3, FG-4, FG-5
Self-management, autonomy	3	Medium	FG-3, FG-4, FG-5

Source: Author’s research

According to participant FG-1, “whether we like it or not, the world is evolving, and this made me want to evolve with it. Additionally, I wanted to gain access to new information and knowledge and to apply it in different domains and activities. In the end, the chance to diversify my financial income sources represented another good reason to work in a knowmad way”.

Respondent FG-2 emphasised the need to continue his development in the current work and social environment when adding: “my surviving mechanism in professional life sometimes tells you that you need to continue to develop, and you shouldn’t settle with where you are. I consider this a rational trigger because you might have a warm place, but you need to accept the fact that you need to keep developing”.

FG-3 highlighted the same idea when he indicated that the decision to open an individual business in parallel with the full-time job was meant “to mitigate the job limitations and to foster my desire to do more and even maybe better.”

We can understand the comments of FG-2 and FG-3 through rational lenses if we refer to personal development as a process quantifiable in hierarchical role evolution, responsibilities and salaries increase or the size of the teams they might lead. For example, both acquired increased independence and self-autonomy as freelancers and aim to streamline their financial incomes.

The emotional enablers of becoming knowmads revealed within the group debate are intuition, feeling and recognition or appreciation as shown in Table 2. According to FG-1, “I decided to put myself first and I can say that I followed something close to intuition, that for sure was not a rational thought”. Similarly, FG-2 mentioned that “even though I am a rational type of person, I let myself be driven by intuition” when making the most recent decision to leave a stable project and open to the unknown. “From this point of view, I am open to jumping into the unknown, which is something that I currently do, and I am at peace with myself”.

Table 2 Focus group coding results enabling NVivo – emotional motivators

<i>Emotionality indicator</i>	<i>NVivo recurrence</i>	<i>Frequency</i>	<i>Mentioned by focus-group respondent</i>
Feeling	1	Low	FG-4
Recognition, appreciation	2	Medium	FG-3, FG-4
Intuition	4	High	FG-1, FG-2, FG-4, FG-5

Source: Author’s research

FG-3 brings into the discussion the recognition or appreciation topic, whose importance is explicitly underlined by FG-4: “Validation is an extremely important component in our development”. FG-3: “At my job, I sometimes feel I am not sufficiently appreciated from the financial or feedback perspective”.

The main spiritual enablers of becoming knowmads revealed within the focus group have been grouped in values match and values mismatch as reflected in Table 3.

This third category was first revealed when FG-1 mentioned that at some point he felt he needed to follow the need for freedom and autonomy: “I think that I was the main catalyst in the decision because what made me leave my former job was a sense of personal dissatisfaction, living in the shadow of capping without new challenges. At the same time, I wanted freedom and autonomy in my work activities”.

Table 3 Focus group coding results enabling NVivo – spiritual motivators

<i>Spirituality indicator</i>	<i>NVivo recurrence</i>	<i>Frequency</i>	<i>Mentioned by focus-group respondent</i>
Values mismatch	4	High	FG-2, FG-3, FG-4, FG-5
Values match	2	Medium	FG-4, FG-5
Freedom and autonomy	1	Low	FG-1

Source: Author's research

FG-2 underlines the importance of the values clash: “At the beginning you seem to resonate with your colleagues and the company from a values perspective. Over time, management can prove to have completely different values when it comes to respect or the way they interact. In that moment you can decide to step back you cannot change strongly rooted mentalities of some people. This was my case recently”. FG-4 adds: “A reason for me to change jobs would be indeed a values clash regarding my professional aspirations and targets”. FG-5 completes: “At the same time, the clash of values can make leave a team of professional partners, but when they are similar while something else is missing, they are not sufficient to keep me there. While it is not enough when it exists, when it does not exist it is tragic”.

4.2 Interview results – in-depth discussions and analysis

The in-depth interview and analysis results are represented by the fact that we identified additional nuances related to knowmads' decision-making process. Our results are consistent with the findings of the literature review from the previous chapter as well as with the dedicated literature in the field of knowledge management. More specifically, our findings are consistent with the Theory of Knowledge Fields (Bratianu, 2015), which acknowledges the significance of emotional, rational, and spiritual knowledge in an economy.

This study will adopt the differentiation between analysis and interpretation outlined by Nathan (2014), as presented in “The Oxford Handbook of Qualitative Research”. Throughout the analysis phase, the primary aim of the researcher has been to furnish a comprehensive and elaborate explanation for each finding. On the other hand, the ultimate outcome of an act of interpretation is to obtain and furnish the reader with a comprehension of the complete and intricate research procedure.

4.3 Rationally inclined knowmads

Through content analysis and interpretation of our dialogues, we noticed that certain knowmads are more inclined to identify themselves as individuals driven by rational, pragmatic, or material arguments when making professional decisions. FG-2, I-3, I-6 and I-7 represent such profiles within our research. They share a common career vision which covers working autonomously (FG-2 and I-7) in a well-remunerated field of activity (I-3, I-6, and I-7) or from a leading position (FG-2), where the latest technologies and even innovations are in reach, fostering either their learning appetite (I-3) or their creation

opportunities (I-6). Their declared career vision is pragmatic, constantly balancing costs and benefits and aiming to make the optimal decision from a rational perspective.

The knowmad FG-2 exposes most clearly the rationality paradox previously explained because while his activity is part of the creative fields (PR and communication, marketing), his reported reasoning for becoming a knowmad are presented from a rational standpoint, but they are actually backed up by emotional and spiritual thought. For example, they state, “your career survival mechanism is telling you that you need to keep developing and you should not stop. I consider it a rational aspect in the context where you have a comfortable place, but you need to come to terms with your need to continue developing” (FG-2). According to Bratianu (2015), emotions, rather than rationality, are the ones that play a significant role in triggering survival mechanisms.

Shortly into our discussions, though, we witnessed how perceived rational knowledge, which is, in fact, based on emotional thought, is transformed into spiritual knowledge. This synergic and non-linear mix powered our respondents’ decision to change not only the job but the type of activity altogether. The respondent indicated that he decided to leave the long-term, stable job for a knowmad professional path due to values clash:

“at the beginning you seem to resonate with your colleagues and the company from a values perspective. Over time, management can prove to have completely different values regarding respect or the way they interact. In that moment, you can decide to step back as you cannot change the strongly rooted mentalities of some people. This was my case recently.” (FG-2)

Furthermore, the respondent further exemplified the transformation of spiritual knowledge into emotional knowledge in his decision-making process: “I also resonate with what FG-5 mentioned, of not losing an opportunity (...). Even though I am a rational type of person, I let myself be guided by my intuition. From this point of view, I am open to jumping into the unknown, which I currently do, and I am at peace with myself” (FG-2). Intuition is a frequently employed pragmatic approach for converting gained experience into action via the processes of judgement and decision-making. The process of intuitive decision-making involves integrating emotional and spiritual knowledge, as well as their entropic transformations, in the absence of rational knowledge and theoretical concepts typically acquired through formal education (Bratianu et al., 2020c).

Regarding respondents I-3, I-6, and I-7, their professional activity predominantly focuses on IT, emphasising their pragmatic educational background and practical reasoning in day-to-day activities. As mentioned by I-3, the respondent is very interested in learning practical information which can be monetised fast on the IT work market: “I mainly try to find something that I like, and that is also practical, useful, and relevant on the market. I start with open-source courses and once I gain more experience or there is a limited resource, I invest in subscriptions” (I-3). At the same time, I-6 provided the most detailed and extensive rational assessment process he follows when making career decisions: “First, I weigh the pros and cons of each decision. This involves considering factors such as the potential for growth and learning, the alignment with my skills and interests, the potential impact on work-life balance, and the overall fit with my long-term goals. Then, I gather as much relevant information as possible about the opportunity or project in question. This includes researching the potential benefits, challenges, risks, and potential impact on my career trajectory. Also, I consider alternative options and compare

them against the current opportunity or project. This involves analysing the potential benefits and drawbacks of each alternative and assessing how they align with my goals and values. Last, I evaluate the potential long-term impact of my decision on my career trajectory. This includes considering the skills and experiences I would gain or miss out on, as well as the potential opportunities or challenges that may arise as a result. Taking all these factors into consideration, I would ultimately make an informed decision that feels right for me at the time” (I-6).

Nevertheless, they all exemplify transformations of rational knowledge to spiritual knowledge within decision-making processes. For example, I-7 integrates cognitive and spiritual thought in the first assessment of his rationally inclined decision-making process.

I-7: “Well, when looking for a change, I will always look at the same things in a new team or project: the technologies used, the team’s general knowledge and experience, the specific domain of the project (I will probably avoid the gambling industry for example), the daily rate, the duration of the contract. The decision to leave a project would be mainly because of technologies, management changes that affect the current team/project, and seeking a better opportunity in general. People leave bad managers all the time. Even if the project is great” (I-7). Similarly, I-6 mentions: “For me is important to work in alignment with my purposes and values and in this setup, I can reject projects that might not pass my filters. Also, I value the creativity that comes with being a knowmad because I can work on my own projects by implementing ideas”.

Moreover, I-3 mentions, “Generally, I make professional decisions depending on my capabilities. For example, when I feel ready for a change, I decide to do it, or if I feel I cannot be involved in a specific project anymore, I will change it” (I-3). This diminishes the relative importance of the previous rational arguments, indicating that it is not sufficient for a good financial opportunity to occur; it also depends on his bandwidth and availability to pick up new projects. This represents another example of the transformation of rational knowledge into another type of knowledge – this time, emotional.

4.4 Emotionally inclined knowmads

The emotionally inclined knowmads in our panel of respondents are split into two categories. On the one hand, we have one nomad who identified herself as powerfully emotional (FG-4); on the other hand, FG-3 and FG-5, who are also our I-1, displayed significant emotional knowledge elements in their discourses, without specifically identifying themselves with any of the knowledge components. The emotionally inclined knowmads enable their emotional thought, sensibility, and assertiveness more than others in their daily activities, and this could make them better tuned with their creative activities. Above all, the emotionally inclined knowmads in our panel of respondents seem to be looking for acceptance (FG-3), optimal conditions for creation (FG-5), and intuition seems to be their most reliable compass (FG-4, FG-5) when making career decisions.

A first important note relates to their professional fields of activity. FG-3 works in creative fields such as video production and advertising, FG-4 in creative industries, project management, and education, while FG-5/I-1 has a PhD in communication and

activities in e-commerce and education. Their educational formation and daily activities emphasise the emotional sensitivity required in their creative processes.

Furthermore, some of their affirmation double the emotional inclination. For example, FG-3 mentions that appreciation at work is very important for him. FG-4 is, by any means, the respondent that provides the most complex input regarding emotional motivators: "First of all, I want to clearly declare that I consider myself an extremely emotional individual. For me, this decision-making component prevails over the other two. This doesn't mean I am not interested in the salary or the working schedule, but I greatly value the signals I get through empathy and intuition. For me, it is very important how the collaborator addressed the greetings, how he was dressed and his body language. There were potential project opportunities that met my salary expectations, but I had to refuse because I did not appreciate how the interview developed or how their decision had been communicated. Sometimes, even if some aspects are unclear, I enjoy risking to test if the situation was how I felt it. I prefer risking for stimulating and developing my intuition through experiences rather than having a standard stable job and regretting I did not try. I think this is reflected in the high diversity of my current professional activities, while each of them is connected to one of my different interests".

When discussing a set of generally rational elements, such as commuting distance and place for work, FG-5 showed us how these could quickly transform into precious emotional arguments from her perspective: "I always preferred working from cafes, even before pandemics and the mass adoption of alternative workplaces, but there are some downsides such as altering my equipment due to transporting it daily to a different place, the associated costs. I feel like at home, there are a set of disadvantages, such as the lack of socialisation, not seeing other people, the lack of contact with society, and the lack of diversification. Nevertheless, in my opinion, the standard office represents a combination of all previous downsides – you lack familiarity with your workspace, compared to the home office, there is the peer pressure and stress caused by colleagues, commuting, and the need to adapt to another space. As an advantage, I would mention only the possibility to carry easier the sensitive discussions with your team or partners".

At the same time, spiritual-related transformations occur in the decision-making process described by our emotionally inclined knowmads. For example, FG-3 explains how a clash of values represents the primary trigger for the big change in his professional lifestyle conflicts with the previous employer: "for my previous employee job I had to do an advertising for a certain banking product with very high interest, something very shady that I had to present nicely and to sell. At that moment, I realised that my values were not aligned with those of the company I worked for. The pandemic was also a powerful trigger because in the lockdown period, a conflict of values between my need for security and my employers' objectives to physically have me at work, even though I was not a worker in essential industries, created". FG-4 supports the idea my mentioning that "a reason for letting go of one of my current projects would be indeed a values clash compared to what I believe in and want to show in my professional life".

Even though spiritual knowledge is vital for our emotionally inclined knowmads, FG-5 emphasises an interesting aspect. It seems that while the values alignment is difficult to achieve when obtained, this might not be enough to keep an employment type of collaboration: "At my previous job, I intuited that my place was somewhere else even if our values were aligned. This made me realise that the fact that we had similar values was not sufficient for me to remain in the project. At the same time, the clash of values can make leave a team of professional partners, but when they are similar while

something else is missing, they are not sufficient to keep me there” (FG-5). This represents another case of a robust transformational synergy between spiritual and emotional knowledge in the case of the respondents’ decision-making process to become a knowmad.

4.5 *Spiritually inclined knowmads*

The spiritually inclined knowmads in our panel of respondents are those who perform activities in the NGO and CSR fields or who are involved in volunteering actions, such as FG-1, I-2, I-4 and I-5. Differentiating between them, we noticed that FG-1 and I-2 are spiritually inclined knowmads who tend to create a representation of their values into reality, compared to the more idealistic knowmads who indicate a significant tendency to make less flexible values-related assessments and guide their professional decisions upon them, such as I-4 and I-5.

First, FG-1 and I-2 have concrete representations of spirituality in their professional lives: “for me freedom is a value, and being deprived of it as an employee will cause frustration. The truth is, you don’t really get freedom the way I want it, as an employee” (FG-1). We notice how our first focus group respondent associates the lack of freedom with the emotion of frustration and how for him, the spiritual aspect of knowledge is enabled when one of his key values is not being met, triggering a powerful negative emotion. Based on his experience, he seems confident that he cannot find freedom as an employee, and therefore prefers the knowmad lifestyle. In a similar manner, for I-2 spirituality is very present in her life and manifests in practice in so many different ways that they transcend the traditional limits of normally rational aspects such as learning, events, classes, conferences, and even travel sessions: “to me, this represents informal learning. It comes with a spiritual understanding of sustainability. To achieve this, I participated in conferences and events on sustainability; I also took coaching classes. I was part of projects related to environmental or social sustainability. I also consider the spiritual retreats as an important source for my learning path. I also consider I learn a lot from other activities (debates, cultural events, therapy, travelling). When I travel, I learn a lot about the places I visit, but especially about myself. I am a doer, and the empirical learning is the one that suits me best” (I-2).

Additionally, when discussing what makes this lifestyle possible for her, I-2 continues to graciously mix rational elements, such as financial possibilities, mobility, and access to information, with her core value of compromising everything to grow: “my first instinct was to mention that the financial context is the main enabler for my lifelong learning experiences. At the same time, I feel that once you start knowing things and becoming aware of certain aspects, you cannot really stop exploring. I would call this a mix of curiosity and desire to grow and achieving knowledge, despite of everything that you need to let go of. For sure the access to information is a main enabler, as well as mobility” (I-2).

On the other hand, two of our knowmad respondents tend to conceptualise spirituality differently, and they seem to try to achieve the ideal spiritual goals through the means of the knowmad lifestyle rather than creating representations for their ideals into what seems to be an altered reality. For example, I-4 explains that “I was never forced to fail a personal value in becoming a knowmad. I think that the way I work now honours my personal preferences, values, emotions, it gives *me* space within my work which makes me more successful in what I do. I think I work in a way which is not dehumanising

anymore, and this can only honour my values” (I-4). Moving a step further, I-5 expresses most clearly the limits she perceives in materialising spirituality into reality by mentioning that

“spiritually, I always felt an underlying conflict when part of a corporate culture being that was not aligned with my values, but until later in life and career I was not fully aware of what I feel. It has been, for sure, a learning curve to get into a position where most of my values are respected in my work most of the time. I am unsure if we can ensure this 100% due to bigger forces and dependencies that control our existence. Here I refer to the overall system that might prevent you from being fully ethical, no matter your intentions and activities.” (I-5)

The corroborated results obtained from running the focus group and the in-depth interviews are materialised in a model regarding the main factors contributing to the emergence of knowmads in the knowledge economy.

5 Discussions

The prevalence of emotionality and spirituality over rationality in knowmads’ career decision-making can be analysed in relation to the evolving impact of generative artificial intelligence (AI) technologies on the workforce. As AI-driven automation reshapes labour markets, workers increasingly face the challenge of adapting to partial job displacement and shifting productivity paradigms (Lăzăroiu and Rogalska, 2023). In this context, knowmads—highly adaptable, self-directed knowledge workers—rely on emotional and spiritual intelligence to navigate uncertainty and make career choices aligned with personal fulfilment and intrinsic motivation rather than purely rational economic calculations. AI-driven transformations often lead to the automation of repetitive cognitive tasks, pushing knowledge workers toward roles that emphasise creativity, emotional intelligence, and problem-solving, reinforcing the centrality of non-rational dimensions in their professional decisions.

Moreover, research highlights the role of emotional and spiritual factors in employees’ motivation and performance, further underscoring their relevance in knowmads’ career trajectories (Deci and Ryan, 2019). Emotional well-being and a sense of purpose significantly influence work engagement and job satisfaction, elements that are crucial in a rapidly evolving labour market where job security is no longer guaranteed. As AI technologies continue to redefine professional landscapes, knowmads leverage emotional adaptability and spiritual resilience to maintain motivation, enhance performance, and seek opportunities that align with their values and aspirations. This perspective challenges the traditional rationalist view of career decision-making, suggesting that in knowledge-driven, AI-augmented environments, emotional and spiritual intelligence are key determinants of professional success and satisfaction.

By interpreting in-depth interview findings through the KD lenses, we could identify and differentiate between three typologies of knowmads. Working on the theoretical basis established at the beginning of the paper, we decided to understand knowledge through the energy metaphor, enriched by transformational qualities. The present interpretation process starts from the working assumption that the three components of knowledge and their dynamics strongly influence the decision-making process.

Upon identifying the rationally, emotionally, and spiritually inclined knowmads, we identified common traits they shared, and we analysed the way knowledge is transformed under the forces of rational, emotional, and spiritual thought for each of them, in unique and irregular manners. According to Bratianu (2015), converting one type of knowledge into another can be called knowledge transformation. The process of transforming knowledge is subject to fluctuations in time. This conversion process can be delineated across various levels, including individual, group, and organisational domains. When examining knowledge domains from a thermodynamics perspective, we considered the core principles introduced by Bratianu (2011) and Bratianu and Bejinaru (2020): building upon the second law of thermodynamics, any given form of knowledge can undergo a continuous and unpredictable transformation into a different form of knowledge.

It is important to note that, in our content interpretation against the KD principles and the theory of knowledge fields, we took into consideration the paradox defined by the tendency of education and socialisation to emphasise rationality in decision-making (Bratianu, 2015; Kern, 2020; Moshman, 1990, 1994). European education has always emphasised acquiring objective and rational knowledge. The credibility of emotional knowledge has often been questioned regarding its scientific validity. The outcome of this educational program can be highly beneficial for individuals employed in scientific and engineering domains but may not be as suitable for those working in social fields. In this manner, the perceived importance of emotionality and spirituality has been diminished in front of rationality, and the first two appear could come across as flaws of judgement. At the same time, the latter represents a great asset.

Nevertheless, rational, emotional, and spiritual knowledge interact free of physical boundaries in our mind and body. The rationality paradox is considered a pre-existing bias of individual self-perception, and more attention is given by the researcher towards depicting subtle emotional and spiritual underlying motivators or triggers for knowmads.

The study emphasises the occupational background of the qualitative research participants as a key element influencing the manner of thinking. Among the respondents, I-6 and I-7 are exclusively committed to the field of information technology, whereas I-3, I-4, and FG-5, who is also the initial interviewee (I-1), engage in a range of pursuits next to IT-related activities, including e-commerce, marketing, financial consulting, and research. The panel comprising FG-1, I-2 and I-5 exhibits a notable presence of non-governmental organisations (NGOs) and corporate social responsibility (CSR) sectors, which are the primary focus of their activities, along with marketing and consultancy. FG-2, FG-3, and FG-4 exemplify industries primarily oriented toward creativity, including public relations and communication, video production, and crafting.

Our study's findings are derived incrementally, starting from the focus group outcomes and progressing to the results of in-depth interviews. In the focus group, we aimed to understand the key rational, emotional, and spiritual factors influencing knowmads' career choices. Among the rational factors, we identified financial needs, the pursuit of self-development, personal growth, and activity diversification. For emotional factors, we found that the need for feedback and recognition, personal intuition, and emotions played significant roles. Lastly, during our discussions with knowmads, we observed that the alignment or conflict of values represents part of the spiritual factors involved.

Developing from the initial insights, the author conducted in-depth discussions with seven knowmads to explore the interplay of rational, emotional, and spiritual knowledge

in their career decision-making, following a self-defined semi-structured interview guide over 1-h sessions.

Consistent with the KD principles outlined by Bratianu (2015), our findings indicate that rationality, emotionality, and spirituality interact freely during the individual process of evaluating options and deciding upon a professional future. However, in the context of knowmads, specific patterns and tendencies emerge.

The interviews highlight the critical role of emotionality and spirituality in our participants' career choices, with many citing their decisions to leave or join projects based on emotional or spiritual motivations. Common reasons for pivotal career decisions included feelings of underappreciation and lack of feedback, communication issues with key individuals, value misalignments characterised by a sense of not fitting into the team's core philosophy or culture, as well as a desire for autonomy, independence, and freedom. For instance, several respondents chose to leave stable, well-paying positions due to their ethical concerns regarding the industry of a potential new client.

While acknowledging the main findings indicating that spirituality and emotionality are vital in the career decisions of knowmads, it is essential to note that rationality also plays a crucial role, reflected in a recognised need for personal development, a commitment to lifelong learning, and a pursuit of new challenges. Nonetheless, intuition, feelings, and values are defining factors in a landscape filled with opportunities for highly adaptable and capable professionals like knowmads.

6 Conclusions

The present paper is among the first to develop theoretical insights into the knowmad field, analysing it from a knowledge dynamics perspective. Due to their unique behaviours, work philosophy, and network advantages, knowmads required in-depth study.

Through interviews, we revealed three knowmad typologies—rational, emotional, and spiritual—based on decision-making tendencies. The study also highlighted knowledge transformation processes and knowledge entropy between rational, emotional, and spiritual domains. The grounded theory approach led to five hypotheses, which shall be further tested through quantitative studies.

In today's business environment, decisions shape future success for both individuals and organisations. As knowledge management research highlights, individual knowledge becomes organisational knowledge through codification. Knowmads contribute significantly by extending their expertise through collaborations, benefiting businesses in strategic partnerships and talent management.

A recent MIT-Deloitte report (2022) identifies workforce coordination as a key post-pandemic challenge. Knowmads, along with AI and automation, offer potential solutions. Organisations must adapt to attract these highly skilled, flexible professionals or risk losing valuable talent. Emotional factors, alongside financial compensation, play a crucial role in engaging knowmads. Flexible work arrangements, remote options, and work-life balance are increasingly sought after, even over higher salaries.

Given their mobility, companies must mitigate knowledge loss when knowmads transition between roles. Effective knowledge management strategies, including databases and structured retention plans, can prevent disruptions (Nelson and McCann,

2010). Additionally, organisations should focus on offering autonomy, flexibility, and mobility to remain attractive.

This study also addresses the innovation paradox: while knowmads excel at anticipating trends, success requires supportive environments. By fostering collaboration and embracing knowmads' innovative ideas, organisations can bridge this gap and drive greater achievements.

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