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Chapter 6

Underlying Why Leaders Cultivate Organizational Spirituality

Abstract: Our purpose is to answer the following research questions: (1) why do leaders support the development of organizational spirituality? Moreover, (2) what is the correlation between organizational spirituality and its theory-driven elements? We conducted a mixed-method study, collecting data through interviews with twenty-three leaders. Accordingly, we followed a qualitatively driven mixed-method research approach. To answer the first research question, we conducted a thematic analysis. In addition, we conducted quantitative content analyses (i.e., frequency and Pearson correlations) to answer the second research question. Overall, the thematic analysis indicates that leaders support the development of organizational spirituality to improve performance and well-being and enhance stakeholder connectedness. Moreover, they emphasized the crucial role of knowledge management and organizational learning in disseminating spirituality. On the other hand, bureaucracy, legislation, and technology hinder corporate spirituality from unfolding. Additionally, we outline decision-making supported by spirituality, considering the qualitative aspect, which is a shortage in the literature. Likewise, the correlation analysis identified significant positive correlations between organizational spirituality construct elements and influencers (e.g., knowledge management and macro-environment), supporting its theoretical conceptualization. This article pioneered empirically analyzing organizational spirituality and its theory-derived conceptualization, constituent elements, and influencers. Furthermore, it challenges assumptions about why leaders cultivate corporate spirituality while offering a fresh perspective and generating synergies with other academic domains.

Keywords: Organizational Spirituality, Leadership, Performance, Knowledge Management, Organizational Learning, Well-being, Decision-making, Mixed Methods

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Introduction

Spirituality influences our way of being and experiencing life, directly and indirectly impacting companies (Hart & Brady, 2005; Lynn et al., 2011; Rocha & d'Angelo, 2021). Overall, organizational spirituality (OS) is a relevant aspect of business that regulates all corporate domains, i.e., micro, meso, and macro elements (Chan-Serafin et al., 2013; Wagner-Marsh & Conley, 1999). Moreover, its academic relevance has been increasingly recognized over the last decades (Crossman, 2016; Rocha & Pinheiro, 2021c).

The movement toward a spiritually-based corporate culture is essential to cognize (Krishnakumar & Neck, 2002; Rocha & Fry, ahead of print). Economic crises reflect organizations' lack of transcendent vision (Nonaka & Takeuchi, 2021; Porter & Kramer, 2011). In addition, technological development and all the information available require a sense of purpose greater than material goods for companies to be successfully longevous (Goede, 2011; Nonaka & Takeuchi, 2021; Rowley, 2006). Accordingly, researchers and practitioners can no longer ignore spirituality in management (Bass & Bass, 2008), either by the excess of positivism seen in research over the last few years or by its rhetorical and functionalist use in leadership (Rocha & d'Angelo, 2021; Ul-Haq, 2020).

The emphasis on the leader's spirituality is rife in the literature (Fry & Cohen, 2009; Geh, 2014). Moreover, they are crucial to enabling, enforcing, and stimulating OS (Karakas, 2010a; Tourish & Pinnington, 2002). Nevertheless, research on their insights about OS is not prevalent. Therefore, to address the literature gap, and since leaders are primarily responsible for embedding spirituality in the company, this research aims to understand why leaders support organizational spirituality development. Therefore, we aim to answer two research questions: (1) why do leaders support the development of organizational spirituality? Moreover, (2) what is the correlation between organizational spirituality and its theory-driven elements?

Moreover, this study focuses on OS perceptions by leaders from distinct cultural backgrounds, respondents with religion and no religion, and considering the current global crisis to build a framework for the OS journey from individual to collective level. Furthermore, we outline decision-making supported by spirituality, considering the qualitative aspect, a dearth in the literature. Accordingly, this study provides valuable contributions addressing a gap in the management literature with theoretical and practical implications.

Theoretical Background

This section presents the theoretical background of the main concepts we relied on in developing the analysis of the results. Hence, we address the dimensions of spirituality in business, and we outline the role of leadership and knowledge dynamics.

Spirituality in Business

Research has shown that OS is an essential facet in current times and requires attention; it has strategic value to organizations, as it affects performance (Karakas, 2010b), interpersonal relationships (Gotsis & Kortezi, 2008), and organizational commitment (Rego & Pina e Cunha, 2008). Thus, the rhetorical use of spiritual discourse is a helpful tool for capitalism and the thirsty search for power and improved performance without considering people (Rocha & d'Angelo, 2021; Ul-Haq, 2020). Additionally, there is significant mysticism around spirituality in business (Friedman et al., 2005).

Moreover, spirituality in organizations has three dimensions: individual, workplace, and organizational (Salajegheh et al., 2016). The concept of spirituality used in this article is philosophy-based, acknowledging the intangible and imperishable realm beyond the material (Hunt, 1998; Huxley, 1965; Plato, 1961/ca. 370 B.C.E., trans-R G Bury). In a non-religious theory (Houtman & Aupers, 2007), it is a way of being and experiencing life that comes about through an awareness of a transcendent dimension. Identifiable values characterize the self, others, nature, life, and whatever one considers the ultimate (Elkins et al., 1988, p. 10). Thus, it is concerned with those traits of the human spirit, such as love and compassion, forgiveness, patience, tolerance, a sense of wholeness and harmony, contentment, and a sense of responsibility, which brings one and others happiness (Yang & Fry, 2018). Other perspectives also echo personal growth (Driver, 2005).

Following the next dimension, workplace spirituality (WS) is a spiritual experience at work (Pawar, 2017). Furthermore, WS is the workplace's individual and collective spiritual expression, which can cause conflicts when spiritual and religious pluralism is not respected (Hicks, 2002; Quatro, 2004). Its features are a sense of meaning and purpose, employee well-being, community, and interconnectedness (Karakas, 2010b). Additionally, virtue ethics and Kantian deontological basis in the workplace support several spiritual values, like integrity, honesty, humility, gratitude, hope, forgiveness, and compassion (Gotsis & Kortezi, 2008).

Given the emerging state of theory concerning OS, there are still many sparse and few empirically explored definitions (Lynn et al., 2011; Poole, 2009; Rocha & Pinheiro, 2021c). Rocha and Pinheiro (2021c, p. 248) positioned OS as “an organizational identity that results from its values, practices, and discourse, composed of the workplace and individual spirituality, including that of the leader and other members. OS is influenced by the environment, organizational culture, and knowledge management, and it generates value and social good visible in the image, mission, vision, and stated organizational values”. We selected it because their research explored several identified conceptualizations and proposed a comprehensive definition encompassing the literature's most relevant elements (Rocha & Pinheiro, 2021c). This definition was an effort to integrate the understanding of the construct.

The development of OS leads toward a spirituality-based corporate culture (Krishnakumar & Neck, 2002). Organizational culture manifests in employees' sense-

making processes and structures (Harris, 1994). The interactive sensemaking process contributes to meaning in the workplace (Wrzesniewski et al., 2003). There are six significant practices and attitudes towards a thriving spiritually-based corporate culture, i.e., honesty with self, articulation of the corporation's spiritually-based philosophy, mutual trust and honesty with others, commitment to quality and service, commitment to employees, and hiring employees to match the corporation's spiritually-based philosophy (Wagner-Marsh & Conley, 1999, p. 299). A spirituality-based corporate culture will ultimately enhance corporate performance and many common advantages to people and businesses (Krishnakumar & Neck, 2002).

Leadership

Leadership is an ongoing process constructed on social interactions that produce meanings, where they are both receptors and transmitters (Fairhurst & Grant, 2010). Leaders are responsible for the company to capture this sense of integration with society in pursuing doing good and creating economic value (Fry & Egel, 2021; Tourish & Pinnington, 2002). Likewise, their motivating language supports workplace spirituality (Daniel et al., 2022). Leadership is the main path to embodying organizational spirituality (Fry & Cohen, 2009).

Notably, in current times, only leaders' motivational and influential roles are not enough. They are central in dealing with external change (Bezemer et al., 2002) and implementing, feasibility, and fostering OS (Rocha & Pinheiro, 2021c; Tourish & Pinnington, 2002). Their vision of social good is in their spiritual values. Then, leaders can bond all members around spiritual values (Hicks, 2002) and influence employee voice (Detert & Treviño, 2010). Conversely, some leaders use the spiritual discourse to dominate and tyrantize (Tourish & Tourish, 2010). Therefore, leaders' perspectives on cultivating OS are relevant for academia and practitioners.

Knowledge Dynamics

Knowledge Management (KM) is any deliberate effort to manage companies' workforce knowledge. It can be achieved through an extensive range of approaches, including directly, through technology, or more indirectly through managing social processes, configuring organizations in specific ways, or using cultural and people management practices (Hislop et al., 2013).

Efficient KM is crucial to disseminate the organizations' beliefs, values, and behavior patterns (Nonaka & Takeuchi, 2019). Organizational knowledge creation occurs from a continual knowledge dynamic, a dialogue between members' knowledge, which leads to new insights and concepts (Nonaka & Takeuchi, 1995, 2019). These occur in the shared context named *ba*. It can be physical, virtual, mental, or blended (Nonaka &

Takeuchi, 2019). Additionally, KM has mechanisms that foster members' feelings of belonging and appreciation (Nonaka & Takeuchi, 2019). Furthermore, KM is an enabler of organizational learning (Senge, 1990).

Method

This research seeks to critically analyze leaders' understanding of OS through primary qualitative data (Flick, 2005; Macnaghten & Myers, 2007). Accordingly, we carried out a "qualitatively driven mixed method research approach" (Hesse-Biber, 2022, p. 619) to answer the research questions: 1) why do leaders support the development of organizational spirituality? Moreover, (2) What is the correlation between organizational spirituality and its theory-driven elements?

A construct's perception is a 'knowledge' about the construct, as the confidence that the phenomena are natural and hold specific characteristics (Berger & Luckmann, 1991, p. 13); one rises, shares, and maintains it in a social context. Hence, specific historical socio-cultural elements form common sense. Moreover, it is relative to a group's concrete social environment in a concrete historical situation (Berger and Luckmann, 1991, p. 28). Similarly, with the lack of theoretical agreement on OS (Poole, 2009; Rocha & Pinheiro, 2021c), leaders' broad and diverse understanding of OS should be investigated. Comparably, OS is still a construct unknown to some leaders.

Moreover, the script is suitable because it grants interviewees freedom of expression and the option of obtaining more in-depth and complex answers to the phenomenon studied (Flick, 2005). Initially, we developed the semi-structured script based on Rocha and Pinheiro's (2021c) OS definition, characteristics, dimensions, and influences for empirically exploring how leaders perceive OS development. Appropriately, we provide the OS conceptualization during the interviews. Then, we conducted two pre-tests. After this, we refined some questions to ensure the comprehensibility of the questions (Ezzy, 2002).

The sampling was done by gradual selection with maximum variation and convenience (Flick, 2005, pp. 70–71). Being a convenience sample, the first author's network was used to recruit the leaders. Their recruitment was done by direct invitation from the first author, where the interview scope was explained, and the consent to use their answers. The theoretical sampling saturation occurred when the constructs were sufficiently explained (Ezzy, 2002). Then, the unit of analysis is the leaders. Also, the respondents belong to organizations from different sectors and countries (cultures), with varied sizes, the number of members, and income (Table 6.1).

The sample consists of twenty-three managers (top and middle) who were interviewed electronically between June 2019 and May 2020, with CATI – computer-assisted telephone interviewing (Couper & Hansen, 2001). The interviews were done by audio recording on WhatsApp and e-mail to reduce the interviewer's role (Couper &

Hansen, 2001). CATI's advantages are bringing better interviewer uniformity in delivery, reducing interviewer effects, offering a greater standardization of questions, promoting researcher safety, and spurring greater cost-efficiency (Shuy, 2001). Thus, CATI lessens factors influencing respondents, like the interviewer's characteristics, such as gender, age, race, nationality, social class, and appearance (Johnson, 2001; Warren, 2001). The interviewer conducted the interviews in English, Portuguese, and Spanish. The qualitative cross-language data collection is inclusive and provides cultural competence to the investigation (Resch & Enzenhofer, 2018).

Analysis of the Results

We conducted a hybrid analysis (qualitative and quantitative) with the qualitative as the main component and the quantitative part being secondary, assisting the qualitative analysis (Hesse-Biber, 2022, p. 619). This approach was selected because OS is a highly subjective phenomenon that cannot be fully quantified (Fassinger & Morrow, 2013; Günther, 2006). Edmondson and McManus (2007, p. 1157) also explain that hybrid methods increase validity and create a “greater understanding of the mechanisms underlying quantitative results in at least partially new territory”. Furthermore, the authors recommend hybrid methods for research in a field within an intermediate state of development.

Coding Procedure

The interviewer transcribed the interviews, coded raw data manually, and wrote memos, and the researchers did several team meetings to codify the data – naming and categorizing by a close examination (Ezzy, 2002; Jenks, 2018). The interviews' preliminary reading and coding were necessary to evaluate and adjust, if necessary, the script. For example, we transcribed without indicating speech changes of the participants; we ignored repeated words and sounds (mm, uh-huh); we indicated uncertain and inaudible passages; we reported only the conventional score, without pauses, volumes, intonations, or stress (Macnaghten & Myers, 2007).

Excerptions were categorized and coded based on the codebook we built before the interviews and finalized after analyzing all data (Bazeley & Jackson, 2013; Macnaghten & Myers, 2007). The inductive-deductive codification began with OS conceptualization; hence, it was rooted in literature and refined in analyzing the results. First, we categorized relevant interventions for the discussion according to the literature. Once we used deduction and induction in coding, the following step was searching for codes that emerged from the answers (Macnaghten & Myers, 2007). For example, the code ‘organizational learning’ emerged in analyzing the results. We did a *micro-anal-*

ysis in the first interviews because there were no contradictions to solve (Bazeley & Jackson, 2013). Some passages of the interviews had to be *sliced* since they shared more than one code. It provides a stratified view of the selection and its meaning. The simultaneous multiple-coding captures what is happening in a quote (Bazeley & Jackson, 2013).

Table 6.1: Characterization of interviewees.

ID	Age (Years)	Sex	Time in the Organization	Country	Number of Employees	Industry
1	38	Female	20 years	Brazil	420	Brand representation with carrier
2	29	Female	9 years	Serbia	10	Tourism Agency
3	40	Male	4 years	Bulgaria	40	Business Development Outsourcing Solutions
4	65	Male	31 years	Argentina	360	Claims settlement company
5	40	Female	19 years	Brazil	80,000	State Bank
6	41	Female	20 years	Brazil	150	Family group with radio, soccer team, and college
7	33	Male	10 years	Brazil	1,600	Hospital
8	41	Male	9 years	Brazil	300	Oil Extraction
9	23	Female	1 year	Portugal	29	Nursing home
10	40	Male	2 years	Angola	10	Commerce, Health Services, and Services.
11	31	Male	13 years	Brazil	65	Automation, Energy, Telecommunications, Information, and Technology
12	58	Male	28 years	Portugal	10	Public Autarchy
13	37	Male	1 year	Australia	3	Sports School
14	54	Male	20 years	China	10	Pharmacy
15	44	Male	9 years	Indonesia	46	Fishing Industry
16	36	Male	5 years	USA	8	Civil Construction
17	29	Male	9 years	Pakistan	450	Public Autarchy
18	52	Male	4 years	Spain	8	Food imports
19	46	Female	1 year	France	150	Textile sector
20	51	Female	24 years	South Africa	3,000	Academic Institution
21	55	Female	20 years	Brazil	8	Physical therapy clinic
22	31	Female	6 years	Brazil	8	Food retail
23	49	Female	27 years	USA	10	Insurance Broker

We used NVivo 12 software to increase efficiency and effectiveness in qualitative and quantitative analyses (Bazeley & Jackson, 2013; O’Kane et al., 2019). The software supported the codification for both analyses. Therefore, after the manual coding, we meticulously checked it with the *Compound Query* tool (Bazeley & Jackson, 2013, p. 120). In addition, we provided code retrieval (coding stripes) to support and clarify the codebook (O’Kane et al., 2019). Nevertheless, there are synonymous words and expressions that the software cannot discover. Consequently, a *line-by-line reading* was done before and after the coding process to ensure the analysis’s depth and robustness (O’Kane et al., 2019).

Thematic Analysis

Then, to scrutinize the results and answer the first research question, we conducted a thematic analysis (qualitative) (Corbin & Strauss, 2008). We used analytics tools to explore the interviews, such as questioning, comparisons, and thinking about a word with several meanings (Corbin & Strauss, 2008, p. 65). The interviews’ mimetic analysis was done through the symbolic interactionism theory and interpreted by thematic analysis (Ezzy, 2002). Early reflection on the collected data in the thematic analysis was necessary, so we took notes and reviewed the literature during transcription and interview analysis (Macnaghten & Myers, 2007). Table 6.2 displays excerpts of their answers concerning OS and how they see it in their organizations. Additionally, Appendix A presents excerpts concerning the other codes.

Leaders’ Perspectives

In describing the leader’s role in developing OS, the interviewees perceive leaders as the prominent actors in fostering OS. “The leader’s role is fundamental in developing the organization’s spirituality, developing and motivating the best of everyone. The leader must ‘orchestrate’, serve, and develop the organizational values before the whole team” (#11). Moreover, they portrayed leaders as role models and highlighted their communication skills and personality traits, like charisma. “Leaders are role models; if leaders lead us to spirituality, most employees will follow them. However, spirituality belongs to a very private area. However, leaders also have their charisma, which makes it an example” (#15). Likewise, “the role of the leader in OS is that they bring meaning and purpose to their surroundings. They must desire to connect to other people and be part of a community” (#20).

The tensions between stakeholders’ and leaders’ spirituality and religion are latent in their answers. “We have not practiced [OS] because the only spiritual practice is the reverence we give to the Buddha” (#14). Additionally, the importance of aligning OS with external stakeholders is present in the responses. “We have, I feel, great obstacles sometimes in my work for this reason [different religions] because they are of another

religion [. . .] Imagine me as a technical director who orders products to cook at a nursing home, meat, fish, everything, within my institution is not allowed. Mine. In the institution I run, the administration is not allowed to buy pork for the users. However, the users are not to blame for any of the religion of the administration” (#9).

Members and Workplace Spirituality

The interviewees know that belief in the sacred may come from religion (#14) or not (#7 and #10). In developing WS, members pursue reciprocal relationships in the company, where all learn, cooperate, and grow together (#1 and #17). Respect and empathy for beliefs are fundamental to unfolding them. “It is indispensable certain qualities, those types of qualities in a person, that sometimes can also be defects. I would not say qualities that would be indispensable: respect, empathy, and listening capacity. I think it relates to empathy” (#9).

Table 6.2: Interviewers’ (Id) understanding concerning organizational spirituality.

Id	Excerpts
1	“Organizational Spirituality is working for the common good and working positively; is to see sense and make the team perceive the sense of what it does, what it generates; is to achieve values at the individual and collective levels, work in a socially responsible way, internal and external social well-being within the organization, work its values. It is a way of seeing that its employees can see the problems that happen internally and externally is to do leadership in an effective way where all this can be disseminated”.
2	“I considerate it (OS) is the key to success”.
3	“Business is a machine. It has no feeling and no regard for personal matters, and the only thing that makes it work is eating money. However, the spirit of business only exists when it has the element of giving back, whether helping a crashing business or making money for clients’ life goals”.
4	“What we mean by organizational spirituality is that there is a connection between body and soul to carry out your task or your project work properly”.
5	“I think that Organizational Spirituality is the recognition by organizations that their employees, as human beings, need connection and inner life. It is necessary to have an alignment between personal values and the purpose of the organization (mission) so that its members identify themselves with this purpose and can have a more satisfactory quality of life in their work”.
6	“The organization has a soul that aligns with that of its employees, creating a connectivity, which motivates them to seek to adapt to organizational values and interests”.
7	“For me, it is the respectful interaction between people without a focus on religion, but rather an empathic relationship with others”.
8	“From my point of view, Organizational Spirituality is the well-being as a whole of the whole workforce. So, it encompasses both spirituality and religion as well as the good quality of the activity of the workplace as a whole”.

Table 6.2 (continued)

Id	Excerpts
9	“I think Organizational Spirituality is very much about what we feel and what we want others to feel”.
10	“I believe that it will be that quality of the beings belonging to that organization, in which they provide meaningful work, therefore expressed through individual values within the organization, the interior life of the collaborators. In this case, that is expressed by the possibility of reflecting and connecting with the interior life and, nevertheless, to realize a self-reflection to be concerned with the dimensions of transcendence and full attention of the members belonging to the organization”.
11	“I understand it that (OS) as the “meaning” of work, which is why I do my job. Motivation for a common purpose, where we unify the values of the corporation with the expectations of each member”.
12	“I understand the Organizational Spirituality as the existence of opportunities within the organization to produce meaningful work, in the context of a community, with a sense of joy and respect for the inner life. I understand such a definition as a process that encompasses dimensions such as a sense of community, alignment of the individual with the organization’s values, a sense of service to the community (work with meaning); joy at work; opportunities for the inner life”.
13	“I believe it (OS) is the way the company is conducted, the way you pass the knowledge . . . it would basically be the core, the principles the values the mission of the company”.
14	“I understand that it that (OS) is the company to be guided or managed with much love and faith and with moral, mental transformation”.
15	“In my opinion, organizational spirituality is the spiritual values that the company adheres to in carrying out its main duties and functions of the company. Spirituality values are important things that become the basic rules for companies in carrying out daily activities such as honesty, commitment, transparency, accountability, responsibility, including humanity, mutual respect, and togetherness”.
16	“It is the spirituality and knowledge of those who are working for this organization”.
17	“I think that organizational spirituality is something that recognizes people are inherent spiritual that they are compelled to sic meaning and purpose in all aspects of life that naturally includes the meaning of one’s work. So, a strong commitment to social responsibility, CSR, spiritual managing in terms, of marketing, in public relations activates involvement in spirituality in the workplace moment, helps the other, and cooperates with everyone. I think something that may define spirituality correctly (. . .) The spiritual organization, all people relate with spirituality, individual spirituality, especially organizational spirituality, is concerned; we have a democratic organization. So, I did not think so that such spirituality exists in such organizational spirituality exists in my organization”.
19	“I would interpret that (OS) as the company’s own culture, its values, its DNA. This culture allows you to gain in time, explanations, communication”.
20	“When the organization performs in line with spiritual values. When they work together and provide meaning to an individual. When they show that they care about their employees and help them develop behavior which demonstrates values, such as integrity, courage, honesty, kindness, confidence, and self-discipline”.
21	“The whole organization. An element that guides behaviors and enables the growth of the perception of managers, members, and clients about the company”.

Table 6.2 (continued)

Id	Excerpts
22	“I have never actually heard the term Organizational Spirituality. To what we hear, the joining of words makes much sense in a world where our work has become our religion. Somewhere I read a definition of inner peace as the harmony between what we do and what we think”.
23	“I understand that Organizational Spirituality is the company’s ability to maintain a good relationship with the community and its employees. The company generates pride and pleasure for its employees (. . .) Organizational Spirituality cannot be taught in training. It will exist as a consequence the good environment provided by the organization”.

Source: Authors

Interviewees emphasized respect and appreciation in the workplace as the basis of WS. “All must respect the foundations and personal beliefs of all” (#18); likewise, “it is important for each person to make others feel understood and appreciated and must show empathy and appreciation” (#20); also, “work in a humanized way, in a continuous search for dialogue and relationship” (#12). Furthermore, they remarked that cooperation in the workplace is a reflection of spirituality (#17).

The interviewees mentioned members’ opportunities to conduct meaningful work, e.g., “spirituality is represented in the occasions to do meaningful work in the context of a group with a sense of joy and respect for the inner life” (#6). Likewise, it “is a way to give meaning to the person within your assignment of task, within your assignments, is to give meaning even within your scale of work” (#1). Additionally, “members should feel like spiritual beings whose ‘souls’ need to be nurtured at work, and who experience a sense of purpose and meaning in their work” (#12).

They also mentioned a sense of belongingness, “the organization grows when its members feel they belong to this organization, each one individually fulfills its objective, and, in the end, it is only to make the sum of these objectives” (#10). Similarly, “spirituality is based on an emotional bond within the organization” (#6). In addition, “members should feel part of a team community. They should be aligned with the organization’s values” (#12). “The spiritual harmony of each member is fundamental so that, as a whole, the results are optimal” (#4). Moreover, “when employees feel respected in their beliefs and values, and if there is correspondence with the organization’s values, the development occurs more satisfactorily” (#5).

Leaders also pointed out internal bureaucracy hindering OS development: “If the members are spiritual enough, the organization may be spiritual. However, it is not in my case because it is a bureaucratic type of administration; the organizational structure is bureaucratic, so I do not think so” (#17).

Organizational Spirituality Outputs

Interviewees (#4, #5, #6, and #17) perceived social good rising. Others (#2 and #3) stressed success and money in their insights about OS outcomes. For example, “I consider it (OS) to be the key to success” (#2). The alignment of values and the employees’ well-being were linked to improved workplace performance, not the organization. On the other hand, interviewees (#2, #7, #8, #9, #10, and #21) perceive the organization’s existence, purpose, organizational learning, the creation of direct and indirect jobs, community care programs, and donations to the most vulnerable as the generation of social good. Also, avoiding conflicts with the community where the organization is based demonstrates respect for society and maintains social good (#15). For example, “spirituality is represented in the occasions to do meaningful work in a group with a sense of joy and respect for the interior life. Therefore, spirituality is based on an emotional bond within the company. Commitment.” Concluding with “the most affectionate and committed people are likely to be more motivated to contribute to the organization’s performance” (#6).

Additionally, the common good similarly appears in practical terms, “through actions in the community that we have involved, the gains are intangible and are moments experienced uniquely, and that has no way to calculate why these gains are not materialized” (#1). Likewise, “via innovation, new technologies and systems are developed for the common good” (#11). Moreover, employees commit and engage in actions generating social good (#1) and feeling helpful in the community (#12).

Knowledge Dynamics and Organizational Learning

The interviewees demonstrated awareness of the OS dependency on knowledge dynamics. “KM is fundamental to encourage employees to train and evolve, which generates a feeling of appreciation and belonging” (#5). Also, “KM must become part of the organizational culture and always focus on some objective so that the information presented is relevant and leads the human capital to a permanent evolution of its intellect. Leadership should permeate all organizational levels and foster knowledge management actions” (#12).

They stressed how knowledge creation and sharing affect the workplace (#2). “Without knowledge creation/sharing, [OS] will not be something that lives in the daily implementation of corporate tasks. It will only have a value that may be known but not implemented, and does not become a reference in the daily lives of the company” (#15). Additionally, “sharing knowledge within the organization, we inevitably practice, acting for the good of each involved in favor of the established goals” (#11). Likewise, “the creation/exchange of knowledge results from a conscious” (#19). Also, they talked about decision-making, “spirituality brings calmness and facilitates rational decisions” (#9) and “spiritual orientation assists in decision-making” (#3).

Additionally, it states that technology can make people insensitive to spiritual values. “The use of technology that is too advanced makes us less sensitive to the values of spirituality. Technological and environmental changes should not change our spiritual values. Spirituality must be an integrated basic value of ourselves and organizational behavior” (#15).

Content Analysis

We conducted quantitative content analyses of the data to answer the second research question. Word Frequency Query was first analyzed (Bazeley & Jackson, 2013; O’Kane et al., 2019). It used the following selection criteria: a) with stemmed words, b) one hundred most frequent words, and c) with ‘three’ minimum length by default. In addition, we withdrew words like *organization* and *company* because there was a significant presence and an absence of its utility in the analysis. Figure 6.1 illustrates the result.

The third analysis we did refers to linking the interviews to the codes. The software provided a matrix – *Matrix Coding Query* – MCQ (Figure 6.3) – displaying how much each code is present in each interview. It helps explore patterns across the unity of analysis (O’Kane et al., 2019). For example, interviewee six had more coding in *members* than interviewee 13, who had no quote coded in it. Interviewee 17 excelled in having a large codification in *organizational culture*. In contrast, interviewees 1, 2, 4, 6, 7, 14, and 23 presented no *organizational culture* codification. The responses covered KM, leadership, outputs, and WS in varying degrees.

The word cloud center reveals the importance that interviewed leaders attach to employees’ singularities. Moving from the center towards the edge of the cloud, we infer the relationship between those actors, be they members, teams, or the organization’s leaders. The receiver should be cognizant of the transmitter’s spirituality and values to embrace the whole shared because they share much more than just their knowledge. These processes’ development and results appear on the edges of the word clouds.

After, we explored the existence or absence of correlation between the concept and its constructs through the word similarity. We made the second analysis of the coding clustered *by-word similarity* using the Pearson correlation coefficient (NVivo 12). Except for the outputs (moderate correlation), the constructs listed as components (leaders, members, and workplace) present a strong correlation with OS. In contrast, the influencers (organizational culture, environment, and KM) present a moderate correlation (Appendix B). This positive correlation indicates that the variables move in the same direction. Figure 6.2 shows the correlations between ≥ 0.5 and ≤ 1 (Appendix B). Therefore, there is a significant and positive correlation between the elements and influencers of the OS construct from leaders’ perceptions.

The frequency and correlation analysis presented the most present words and how they relate. For example, the word cloud presented the most frequent words. Also, the

Items clustered by word similarity

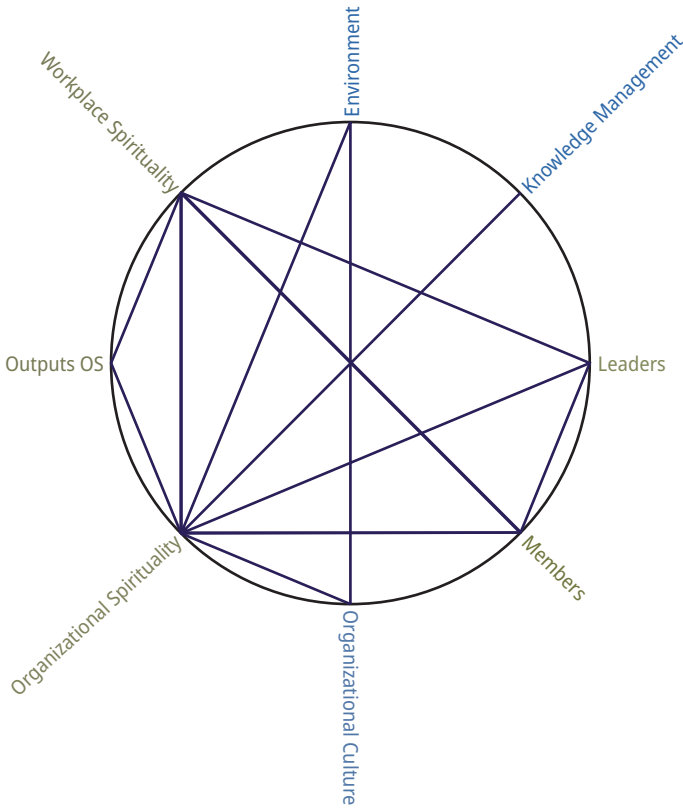


Figure 6.2: Diagram of codes cluster analysis by word similarity using the Pearson correlation coefficient.
Source: provided by NVivo

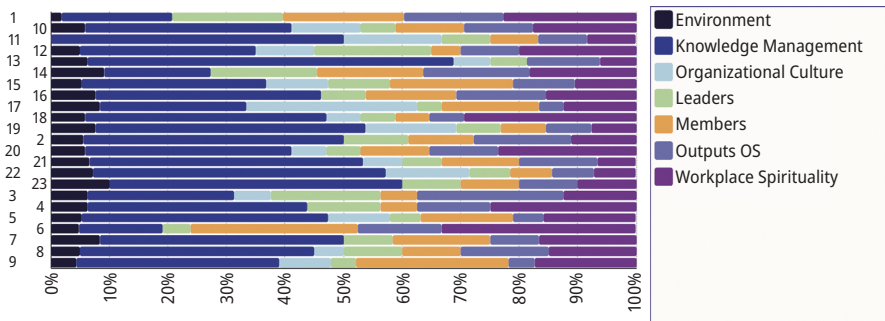


Figure 6.3: Matrix coding query chart.
Source: provided by NVivo

MCQ identified the patterns linking the interviews' answers and the codes. Furthermore, the correlation analysis identified significant positive correlations between OS construct elements and influencers supporting the theoretical conceptualization of OS.

Discussion

This section discusses the findings and addresses the impact on decision-making.

Leadership

Leaders acknowledged that they are significant in developing OS toward a spirituality-based organizational culture. They understand their role as change agents (Bass & Bass, 2008, p. 52), a model to be followed by the members (Geh, 2014). Likewise, they should touch on members' core values and communicate them through examples (Bass & Bass, 2008). Also, a leader's altruism towards the members strongly affects the company's actions (Chen & Yang, 2012).

Furthermore, leaders are aware that they affect the motivation and other capabilities of the other group members (Bass & Bass, 2008). Therefore, they acknowledge their responsibility to raise the members' values and the organization (Fry & Egel, 2021). Additionally, leaders should drive organizations toward shared value and economic profit (Fry & Egel, 2021; Nonaka & Takeuchi, 2021).

Concerning leaders' religious practices and spirituality in the workplace (Chan-Serafin et al., 2013), they acknowledge that religion can be both a guide and an obstacle to the development of OS. The barrier will occur in misalignment between the religious and spiritual values of owners, members, and clients, as sometimes rigid religious ideologization may hamper spirituality. Additionally, the importance of aligning with external stakeholders (Tourish & Pinnington, 2002), such as suppliers and clients, was highlighted in the responses. Hence, as an encouragement, leadership with spiritual orientation contributes to an organization's committed and spiritual workplace (Biberman, 2009).

Spirituality in the workplace

Employee spirituality is an element of OS (Pawar, 2017; Rocha & Pinheiro, 2021c). People in the process of spiritual fulfillment believe that life has a transcendental dimension beyond what is achieved by the senses (Elkins et al., 1988). They are responsible for responding to a call to fulfill their vocation. They revere and wonder about the sacredness of life; all of life is holy. They also appreciate material goods, knowing that non-ma-

terial, spiritual things will quench their ‘ontological thirst’ (Elkins et al., 1988, p. 11). They articulate mutual trust, integrity, and honesty with themselves and others to maintain organizational spirituality, and their values can be aligned with corporate values to set goals.

The necessity to find meaning and purpose in one’s life reflects the belief that one’s existence has a purpose (Elkins et al., 1988). The transcendent dimension of spirituality in the workplace is related to the spiritual development of members in the workplace, and the feeling that their work has a meaning and purpose greater than themselves (Gotsis & Kortezi, 2008; Karakas, 2010b) was also addressed by them.

The sense of belonging and positive social relations bring more satisfactory results to the teams because they win together. The organization develops when its members nurture and facilitate WS. Bonding activities are necessary to develop a connection among members (Erden et al., 2008, Nonaka & Takeuchi, 2019). It is also helpful in restoring values and improving interpersonal ties. Spirituality has grounds for an emotional connection within the company. The members behave as a family when there is a sense of community and interconnection. The feeling of belonging and the alignment of values go sideways. It facilitates relationship building and business. Therefore, OS develops in alignment between organizational and personal values.

Well-being in the workplace was the most present construct within the WS. It is reflected in the experience of well-being, joy, completeness, transcendence, and a feeling of interconnection between members (Gotsis & Kortezi, 2008). There is no possibility of well-being and spiritual development without satisfying the member’s basic needs (Tischler, 1999). Leaders also consider the financial aspect, providing bonuses and financial rewards. Respect, quality of life at work, and promotion of members’ development are also integrated. Likewise, emotions such as love (Barsade & O’Neill, 2014) and empathy are essential in the workplace to celebrate an inclusive organizational identity (Gorbatai et al., 2021). Moreover, leaders perceive WS as a factor that generates positivity and cooperation in the workplace. One of the tools to understand members’ perceptions of their well-being in the workplace is the climate survey.

Hence, several aspects of employee well-being and the relationship with WS exist. However, in operational terms, how it happens daily and how members’ spiritual aspects are fostered were not addressed. Again, an empty speech seems to raise the belief that spirituality’s positive power is visible without deep explanations on how this is achieved and how the organizational actions foster such behaviors (Driver, 2005).

Moreover, interviewees perceive bureaucracy as a rigid structure that inhibits spiritual expression and freedom. At the personal and workplace level, bureaucracy appeared as a barrier. Bureaucratic structures based on rationality try to eliminate or control external influences that affect their members’ behavior (Aldrich, 1979). This closure to unwanted influences hinders OS development. Nevertheless, recognizing the social good in the organizational purpose. Thus, we highlight the need for other studies on spirituality in bureaucratic organizations.

Knowledge and Learning in the Organization

The interviewees mentioned how KM is related to OS and stated that leadership must foster it for KM to be successful as it attempts to understand the knowledge in organizations. They perceive the leader as responsible for creating a pleasant environment, mediating the differences between the members, and bringing commitment with a common purpose that generates the desire to connect. Additionally, they understand their role in providing an ambiance and nourishment for learning (Fry, 2003, Fry et al., 2005) and spirituality at all levels, which nourishes and flourishes knowledge sharing.

The interviewees recognized that knowledge sharing improves the understanding of spiritual values, and its application will be part of everyday life. The reassurance of knowledge sharing and tutoring members about when and how to use the knowledge acquired is part of the KM process (Nonaka & Takeuchi, 2019). Due to the accelerated changes, members must update their knowledge frequently (Bolisani & Bratianu, 2018) and facilitate practical wisdom.

Leaders mentioned meeting rooms, auditoriums, face-to-face and online training, social media, phone calls, notebooks, dialogs, intranet, and e-mail as sharing contexts. They also mentioned the organization's external ambiance, such as cafeterias, yachts, parks, beaches, and restaurants. On the other hand, some interviewees answered that he has no place to create or share knowledge in their organization.

Each type of dialogue has a corresponding type of shared context (Nonaka & Konno, 1998; Nonaka et al., 2000). Leaders understood the need for a context for sharing, often more explicitly, as rooms for meetings and training. Leaders with specialized qualifications mention the contexts for sharing knowledge at the tacit level a few times. Additionally, leaders mentioned the *original sharing context*, where emotions and feelings are generated, facilitating knowledge sharing at the most diverse levels and stages of the SECI model (Nonaka, 1994; Nonaka & Takeuchi, 2019) and, ultimately, enhancing learning.

Leadership engagement influences employees' and clients' knowledge and performance by establishing a pleasant and open environment (Khan et al., 2022), which balances organizational knowledge and learning (Rocha & Pinheiro, 2021). Moreover, the journey affects society (Sharma et al., 2020).

Organizational Spirituality Outcomes

The interviewees saw spirituality in business and talked about its benefits, including economic ones; they could not explain which habits, behaviors, or organizational policies are responsible for these results. Hence, consistent with previous research (e.g., Rocha and D'Angelo, 2021), the discourse of spirituality proved to be more present than conscious organizational actions considering spiritual values. It reflects Ul-Haq's (2020) warning about managers using spirituality as a tool for capitalistic goals. Their point

of view regarding the organization shapes this perception of social good. We expected economic motivation and social and spiritual worries (Schudt, 2000). However, in contrast to our expectations, there is additional empty speech (Driver, 2005). Some answers focused on the material aspects, distancing themselves from the spiritual and virtuous aspects of spirituality in business and setting OS as a means to commitment, motivation, well-being, and organizational performance.

External Environment

Interviewees understood the macroenvironment's importance for OS. Besides, the relevance of the environment lies in its variation. Interviewees repeatedly mentioned the macro-environment negatively fluctuating OS. The more significant variation, the greater the need for companies to anticipate or adapt to external changes (Aldrich, 1979). Companies need to monitor the macroenvironment (economy, politics, and technological changes) because opportunities and threats can arise from its changes (Kotler & Keller, 2016). Unstable environments hinder learning and increase the need for responses and adjustment (Aldrich, 1979). Moreover, in Pakistan, for example, the state is not secular. It is different from other countries where there is a separation between religious institutions and the state.

Organizational Spirituality and Decision-Making

Spirituality facilitates the management of knowledge and skills as participants stated that leaders assist with the sharing of context, emotions, and learning, which nurture the organizations (Bratianu, 2015). Previous studies discoursed the links between spirituality, knowledge sharing, and organizational learning (Rahman et al., 2015; Sorakraikitikul & Siengthai, 2014). Leadership establishes WS, which stimulates inner consciousness as stated by the respondents and manifested by past studies (Widodo & Suryosukmono, 2021; Gotsis & Kortezi, 2008; Pawar, 2009). Individual spirituality influences performance enhancement, as respondents indicated that a cohesive and open environment enhances productivity. Also, past studies supported that spirituality holistically improves performance at work by understanding self-transcendence and organizational capabilities (Mir et al., 2019; Driver et al., 2005).

OS leads to effective and ethical decision-making as it manifests mindfulness and integrity. However, autocratic and bureaucratic workplaces restrict spirituality as sometimes capitalistic emplacement is too strong, which might subdue the adobe of organizational spirituality as broached by respondents and supported by past studies (Casey, 2004; Sass, 2000). Not only that but in the current context, working affairs are onerous for individuals and organizations. Therefore, the Macro-environment limits the functioning of spirituality and restricts OS (Kumar & Modi, 2022). These might cause

ineffective decision-making as the present situation is dynamic and requires urgent actions (Thorén & Vendel, 2018), leading to ineffective decision-making. Also, OS barriers hinder innovation, an open environment, and smooth functioning. High-level OS can stimulate effective decision-making, whereas low-level OS obstruct decision-making.

Implications for Research and Practice

This article delves into the investigation of spirituality in business. Although management researchers have made promising theoretical and qualitative advances on spirituality in the workplace (e.g., Karakas & Sarigollu, 2019; Rocha & Pinheiro, 2021b), the organizational dimension still needs qualitative studies as the concept of spirituality is abstract and notional (Rocha & D'Angelo, 2021). Therefore, we provide novel knowledge to further the understanding and discussion of the concept subjectively. Furthermore, by addressing the leaders' perspective on OS development, our research fills a gap in other areas, such as knowledge management and organizational culture.

Our outcomes challenge assumptions about why leaders have chosen to implement a spirituality-based organizational culture, especially assuming it is for mystical and esoteric reasons (Friedman et al., 2005). Not only did we reveal the importance of performance improvement and well-being as significant incentives for leaders to see advantages, but the absence of mystical motivations. Our findings also contribute to broadening a critical perspective on spirituality in business. The discourse about finding meaning in the workplace and having transcendental purpose is presented simultaneously with the quest for increased economic performance. It makes explicit the need to decrease the romanticization of research on spirituality in business.

Furthermore, our outputs extend the literature on organizational spirituality by showing the presence and relevance of knowledge management practices to developing OS toward a spirituality-based organizational culture. Earlier research theoretically introduced the idea of spiritual knowledge (e.g., Bratianu, 2015) and the importance of knowledge management for developing organizational spirituality (e.g., Rocha & Pinheiro, 2021a). Nonetheless, the current study provides empirical findings on leaders' perceptions and their organization's frequent KM practices.

Likewise, by portraying the tensions between the customers' religiosity and the leaders' religiosity, it expands previous research that majorly dealt with religious tensions within the workplace (e.g., Chan-Serafin et al., 2013). In sum, it offers a fresh perspective on OS and generates novel areas for research in this domain.

The outcomes also provide practical implications. The tensions between the customers' and managers' religiosities can represent the main obstacle, for example, in internationalization scenarios. We recommend considering this factor when choosing target countries in this process. In the case of immigrant managers and owners, we suggest market analysis to target customers at the intersection of compatible religious

and spiritual practices. In the public sector and bureaucratic organizations, the leader's creativity will be further enhanced by the commitment to embody a spirituality-based organizational culture while meeting the stringent requirements of administrative law.

On the other hand, leaders may be even more likely to pursue this goal in public organizations with a social orientation. In addition, the importance of educating leaders is supported by the results as mentioned in the literature (Phipps, 2023). We recommend that in such cases, OS should be pursued along the path of ethical values, altruistic actions, and compassion toward citizens. Likewise, we suggest frequent organizational climate surveys, evaluating spiritual practices, and developing a spirituality-based organizational culture.

Conclusions

This article is a pioneer in empirically analyzing organizational spirituality and its theory-derived conceptualization, constituent elements, and influencers. It paves the way for leaders and researchers to rethink OS at all company levels. Furthermore, it challenges assumptions about why leaders cultivate organizational spirituality while simultaneously introducing a novel angle and generating synergies with other academic domains.

Overall, the thematic analysis indicates that leaders support the development of organizational spirituality to improve performance and well-being and enhance stakeholder connectedness. Moreover, they emphasized the crucial role of knowledge management and organizational learning in spreading spirituality. On the other hand, bureaucracy, legislation, and technology were pointed out as factors hindering organizational spirituality unfolding. Additionally, decision-making supported by spirituality is outlined considering the qualitative aspect, which is a dearth in the literature. Likewise, the correlation analysis identified significant positive correlations between organizational spirituality construct elements and influencers (e.g., knowledge management and macro-environment), supporting its theoretical conceptualization.

Furthermore, it contributes to spirituality's research in management by empirically exploring OS since researchers have addressed it mainly theoretically. We emphasize that our critic refers to myopia caused by the empty speech and rhetorical use of spirituality in business. This distortion by over-positivity and functionalist application of spirituality harms employees and leads spirituality to become a control instrument and tool of savage capitalism. To change perspective, the need for concern with the virtuous transcendent aspect of people and organizations must be analyzed and understood. People need to be protected and respected despite a profit drive (Schudt, 2000). More than a spiritual discourse, virtuous action is needed to develop virtuous companies. Therefore, one must be careful with the discourse of spirituality's miraculous power in management.

Nevertheless, there were limitations. One of the data-collection challenges is using the *lingua franca* (English) to communicate (Resch and Enzenhofer, 2018). Another limitation is the sample since cultural, industrial, gender, political, financial, religious, and environmental diversity interferes with the results, making it impossible to generalize. Finally, we only explored the discourse and values of OS through leaders' speech, without source triangulation, setting aside organizational practice analysis in this investigation. These limitations are the orientation for future empirical research involving case studies with observation, action research, and experiments. Then, we suggest further investigation using other lenses and research considering the limitations above.

Researchers still have a long path ahead of them. Consequently, there are additional suggestions for future investigations. First, researchers should use other qualitative methods, such as case studies, ethnographic, document analysis, focus groups, and observation. Second, scrutinize internal and external stakeholders' perceptions concerning OS. Third, conducting longitudinal studies would facilitate an understanding of spiritual evolution within organizations toward a spirituality-based organizational culture. Fourth, study the motivations and impacts of spirituality's rhetorical use. It would also be enriching to investigate leaders' behavior toward the members when they are highly aware of OS and related constructs. Finally, research how transformational leadership rhetoric is used in fostering OS.

Appendix A

Excerpts of the interviews concerning organizational spirituality components and influencers categorized by thematic codes

Thematic codes		Excerpts
Workplace Spirituality	Employee well-being	<p>“To work with spirituality is to work in a humanized way, in a continuous search for dialogue and relationship” (i12).</p> <p>“The foundations and personal beliefs of all must be respected by all” (i18).</p> <p>“Although it is important to make profits, student and staff well-being are very important to my organization” (i20).</p>
	Meaning and purpose	<p>“Then is a way to give meaning to the person within your assignment of task, within your assignments, is to give meaning even within your scale of work” (i1).</p> <p>“Spirituality is represented in the opportunities to do meaningful work in the context of a community with a sense of joy and respect for the interior life” (i6).</p> <p>“Members should feel like spiritual beings whose “souls” need to be nurtured at work, and who experience a sense of purpose and meaning in their work” (i2).</p>

(continued)

Thematic codes	Excerpts
Sense of community and Interconnectedness	<p>“The organization grows when its members feel they belong to this organization, each one individually fulfills its objective, and, in the end, it is only to make the sum of these objectives” (i10).</p> <p>“Members should feel part of a team community. They should be aligned with the values of the organization” (i12).</p>
Values alignment	<p>“In the organization, the spiritual harmony of each member is fundamental so that as a whole, the results are optimal.” (i4).</p> <p>“When employees feel respected in their beliefs and values, and if there is a correspondence with the values of the organization, the development of organizational spirituality occurs more satisfactorily” (i5).</p> <p>“Spirituality is based on an emotional bond within the organization” (i6).</p>
Members	
Individual spirituality	<p>“We have not practiced, because the only spiritual practice is the reverence we give to the Buddha” (i14).</p> <p>“Spirituality actually belongs to a very private area” (i15).</p> <p>“Regarding Individual spirituality, yes, there is a culture of cooperativeness; in my organization, the people help one another by going to ask their daily issues, for some routine discussion, related with any problem they direct guide and help their fellows. It is a minor level of spirituality, individual spirituality, not the organizational one” (i17).</p>
Individual perspective	<p>“I think it is indispensable certain types of qualities, those types of qualities in a person, qualities that sometimes can also be defects. I would not say qualities that would say indispensable characteristics, respect, empathy, and listening capacity. Basically, I think it is very much related to empathy” (i9).</p> <p>“It is important for each person to make others feel understood and appreciated and must show empathy and appreciation” (i20).</p>
Altruism	<p>“There are several social actions with the community and also with the employees” (i7).</p> <p>“We usually make donations” (i14).</p>
Outcomes	<p>“Sharing the knowledge and spirit and everything we affect one to each other” (i2).</p>
Leadership	<p>“Spirituality is present in organizations, regardless of whether the organization has a spiritualized management or not” (i6).</p> <p>“The leader’s role is fundamental in developing the organization’s spirituality, developing and motivating the best of each individual. The leader must “orchestrate”, serve and develop the organizational values before the whole team” (i11).</p>

(continued)

Thematic codes		Excerpts
		<p>“For us, leaders are role models; if leaders lead us to spirituality, then most employees will follow them. Although spirituality actually belongs to a very private area. But leaders also have their own charisma, which makes it an example” (15).</p> <p>“The role of the leader in organizational spirituality is that they bring meaning and purpose to their surrounds. They must have the desire to connect to other people and to be part of a community” (20).</p>
Knowledge Management	Knowledge Management	<p>“Knowledge management is fundamental to encourage employees to train and evolve, which generates a feeling of appreciation and belonging” (i5).</p> <p>“Knowledge management must become part of the organizational culture and always focus on some objective so that the information presented is relevant and leads the human capital to a continuous evolution of its intellect. Leadership should permeate all organizational levels and foster knowledge management actions” (i12).</p> <p>“If the Organizational Spirituality exists in an organization that knowledge management process that you already mentioned knowledge creation or knowledge sharing it may also be including knowledge utilization or knowledge acquisition, then the people will create, share, or utilize their knowledge, according to with the situation.” (17).</p>
	Knowledge creation/sharing	<p>“Our company we have like short meetings of sharing the knowledge about anything” (2).</p> <p>“Sharing knowledge within the corporation, we automatically practice organizational spirituality, acting for the good of all involved in favor of the established goals” (11).</p> <p>“Without knowledge creation/sharing, organizational spirituality will not be something that lives in the daily implementation of corporate tasks. It will only be a value that may be known but not implemented and does not become a reference in the daily lives of the company” (15).</p> <p>“The creation/exchange of knowledge results from a conscious organizational spirituality” (i19).</p>
	Shared context (<i>ba</i>)	<p>“A comfortable and pleasant environment, in my view, provides better learning and greater absorption” (i7).</p> <p>“I believe that there is no place for sharing because you learn all the time and you can be in the development of your activity and someone come and show you an easier way to develop that activity, so I think the place for the dissemination of knowledge is all the space of the company” (i8).</p> <p>“Necessary for the well-being of the team and the professionalism of the actions” (21).</p>

(continued)

Thematic codes	Excerpts	
Organizational learning	<p>“It is a reciprocal relationship (between Knowledge Management and OS), a learning relationship of wanting to grow and wanting the other to grow together” (i1).</p> <p>“Therefore, the company must become a place of production, of profits, but also becomes a place of learning, of sharing experience, of wisdom, making it possible to achieve the MBO, that is the Management By Objectives, both within the MBO the organizational spirituality plays a crucial role” (i10).</p> <p>“Organizations, which face situations of uncertainty, changing environments and intense competition, must be able to learn and, in doing so, develop new management practices in order to survive” (i12).</p>	
Outputs	Social good	<p>“Through actions in the community that we have involved, the gains are intangible and are moments experienced uniquely, and that has no way to calculate why these gains are not materialized.” (i1).</p> <p>“There are several social actions with the community and also with the employees” (i7).</p> <p>“Through innovation, developing new technologies and systems for the common good” (i11).</p> <p>“We usually make donations” (i14).</p>
	Economic value	<p>“The most affectionate and committed people are likely to be more motivated to contribute to the organization’s performance” (i6).</p> <p>“It generates economic values through much work that we have. Values are created through the work we do” (i16).</p> <p>“We encourage the team to provide personalized customer service, meet deadlines for delivery of goods and supply of first-class products” (i18).</p>
Macro-environment	Environment	<p>“The environment interferes directly with employees and consequently affects organizational spirituality” (i11).</p>
	Economic	<p>“From the point of view of legislation, I see a huge backlog that harms mainly the small ones” (i22).</p>
	Legislation	<p>“That is so many borders because of economic legislation” (i2).</p> <p>“The Labor Legislation in Brazil, which a priori and would be the mediator of labor relations, is extremely complex, which generates conflicts and engages processes that could be easily resolved” (i21).</p>

(continued)

Thematic codes	Excerpts
Technology	<p>“The use of technology that is too advanced makes us less sensitive to the values of spirituality. In fact, technological and environmental changes should not change our spiritual values. Spirituality must be an integrated basic value of ourselves and organizational behavior” (i15).</p> <p>“I see technology as the superpowers necessary to achieve collective survival. Especially for the leader” (i23).</p>
National culture	<p>“It is Australia and Sydney; it is very multicultural, so we work with people of various nationalities so, in order for you to understand and be able to transmit this knowledge and the final project of our work, you need to understand a little of their culture” (i13).</p> <p>“In my opinion, the norms were born by tradition, by the religion following, so that will positively affect organizational spirituality” (i17).</p>
Organizational Culture	<p>“I would interpret that (OS) as the company’s own culture, its values, its DNA. This culture allows you to gain in time, explanations, communication (. . .) Listening to each other, understanding each other, and maturing their own ideas to create a true corporate culture” (i19).</p>

Appendix B

Codes clusters by word similarity using the Pearson correlation coefficient (NVivo 12)

Code A	Code B	Pearson correlation coefficient
Codes\OS	Codes\OS\Members	0.870205***
Codes\OS\WS	Codes\OS	0.82616***
Codes\OS\WS	Codes\OS\Members	0.755862***
Codes\OS	Codes\OS\Leaders	0.694084**
Codes\OS\Outputs OS	Codes\OS	0.607018**
Codes\Organizational Culture	Codes\Environment	0.587239**
Codes\OS	Codes\Environment	0.553336**
Codes\OS	Codes\KM	0.545825**
Codes\OS\WS	Codes\OS\Outputs OS	0.543599**
Codes\OS	Codes\Organizational Culture	0.524939**
Codes\OS\WS	Codes\OS\Leaders	0.50923**
Codes\OS\Members	Codes\OS\Leaders	0.504692**

Note: (***) strong correlation; (**) moderate correlation

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