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Organizational Spirituality and Knowledge Management Supporting Organizational Practical Wisdom

This study aims to understand how knowledge management and organizational spirituality support organizational practical wisdom. There is a growing aspiration among some organizations to do good to society while measuring sufficient profits for its innovation and evolution. Practical wisdom has pillars related to spirituality (by seeking the best result from their actions, doing as little harm as possible) and knowledge management (by needing social and technical knowledge to weigh decision making). Practical wisdom needs action, and the best result. A systematic literature review was developed to understand the state of the art. It was not enough to propose a theoretical framework. So, an integrative literature review was developed. The scrutiny was successful in producing a theoretical framework with propositions. The present article has two main contributions, the systematization of the state of the art and the suggestion of a theoretical framework.

1   Introduction

Phronesis – "practical wisdom", is a concept developed by Aristotle that concerns to the correct use of means with the achievement of a good purpose in human affairs (Aristotle 1893). It can be an asset supporting companies to successfully survive and do good to society (Nonaka and Takeuchi 2011; 2019). Aristotle (1893) differentiates "practical wisdom" (Gr. *phronesis*) from "wisdom" (Gr. *sophia*). Whereas *phronesis* deals with human affairs, *sophia* deals with objects of the noblest nature. Nonaka and Takeuchi (2011; 2019) argue that it is necessary to develop practical wisdom through the leader to the company ultimately.

The organization ought to practice knowledge correctly. Its members shall learn intangible capabilities beyond explicit knowledge and traditional soft skills to create economic value and social good (Bierly, Kessler and Christensen 2000; Rowley 2006; Nonaka and Takeuchi 2019), to achieve practical wisdom. Spirituality has a crucial role in the development of these intangible capabilities (Cavanagh and Bandsuch 2002). Once that, it fosters the search for meaning and purpose, feeling of belonging, mutual trust (Pawar 2017; Karakas 2010b), and connectedness beyond the company (Pavlovich and Corner 2009).

Both spirituality (Pawar 2017; Poole 2009; Rocha and Pinheiro 2020b) and practical wisdom (Erden, von Krogh and Nonaka 2008) can be approached in three levels: individual, workplace, and organizational. The leader shall be included, due to his or her distinct role as the main actor regarding the growth of both constructs (Fry and Cohen 2009; Nonaka and Takeuchi 2011; 2019; Rocha and Pinheiro 2020b). The organizational ambiance (physical, virtual, mental or blends) is composed of several shared contexts (*ba*) (Nonaka and Konno 1998; Nonaka and Takeuchi 2019) where the knowledge is shared, utilized, learned, and practical wisdom is settled (Nonaka *et al*. 2014; Nonaka and Takeuchi 2011; 2019).

Therefore, this study has two purposes. First, to analyze the state of the art about the relationship between organizational spirituality, knowledge management, and organizational practical wisdom (*phronesis*). Second, to offer a theoretical framework of this relationship. In order to address these purposes, a systematic and an integrative review (Snyder 2019) are developed. Preexisting theory must orient the research questioning (Ezzy 2002). An integrative review is suitable for critical analysis and examination of the literature and the core ideas and relationships between constructs (Snyder 2019).

About the authors

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2   Methodology: Systematic Literature Review

In this topic, the first steps of the systematic review are described. In addition, all research methods used are made the most transparent to the readers (Torraco 2005b; Snyder 2019). A systematic literature review was conducted to respond to the first question of investigation (Denyer and Tranfield 2009). Namely, what is the state of the art about the relationship between knowledge management, organizational practical wisdom, and organizational spirituality? A previously established protocol was followed to guarantee the scientific relevance of the articles (Tranfield, Denyer and Smart 2003; Cooper 1982; Snyder 2019). The criteria of inclusion were (Cooper 1982; Snyder 2019):

a) scientific articles on journals (Podsakoff *et al.* 2005);

b) written in English (Ankrah and AL-Tabbaa 2015);

c) in Management, Economics or Business (Bengtsson and Raza-Ullah 2016);

d) without temporal restriction (Feng *et al.* 2015).

The searches were conducted on January 7, 2020, on the Web of Science and Scopus (Ankrah and AL-Tabbaa 2015) with the terms: TOPIC: ("Knowledge Management" OR "Knowledge") and (spiritual*) AND ("phronesis") OR ("organizational wisdom") OR ("organisational wisdom") OR ("wise organization") OR ("wise organization") OR ("managerial wisdom") OR ("practical wisdom"). The search results in 223 articles on Scopus and 138 on the Web of Science. A first read of the title, abstract, and keywords of the articles was done to confirm if the articles did fit the third criteria. After the application of the protocol, duplicate items were excluded from the analysis of the results. The authors did several team meetings to discuss the articles and the criteria (Ezzy 2002), but only twelve articles remained after the protocol. These articles were entirely and thoroughly read in search of at least one mention of the constructs or their investigated theoretical relationships.

3   Results Analysis: Systematic Literature Review

The literature review focus is on the theory of the selected articles. Its goal is to identify the central issues with exhaustive coverage and espousal of position, organized by theoretical relationships (Cooper 1988). Through the thematic analysis by an inductive approach (Corbin and Strauss 2008), the articles were distributed concerning their theoretical approach of the constructs (Tab. 1): a) Wisdom and spirituality; b) Wisdom and knowledge management; c) Knowledge, spirituality and wisdom; d) Knowledge management, spirituality and organizational wisdom. Theoretical approaches were labeled with the names of the constructs presented in the article. Some articles only address the individual level of the constructs, then "organizational" and "management" were not used in that cases.

Table 1 displays the growing interest in the constructs because eight articles were published in the past decade, whereas only four articles in the decade before. Table 1 also shows that only two (17%) of the articles are empirical; both were published in the last decade. The number of articles, the proportion of theoretical articles, and the absence of secondary data, quantitative articles, and systematic literature reviews indicate the newness in research about the relationship investigated herein. Articles were analyzed despite its methodology or epistemological origin because of the goal of developing a theoretical framework. If there were more methodological approaches, it would be possible to do a methodological triangulation in this research and enhance the basis of the new theory (Finfgeld-Connett 2014).

Tab. 1.
Results Systematization Concerning Their
Theoretical Approach and Methodology

Theoretical Approach	Methodology	Authors
Wisdom and Spirituality	Theoretical	Heaton *et al.* (2004)
		Natesan *et al.* (2009)
		Izak (2013)
		van den Muyzenberg (2014)
		Pardasani *et al.* (2014)
		Sharma (2017)
	Qualitative (case study)	Wong *et al.* (2013)
Wisdom and Knowledge Management	Theoretical	Dhamija (2019)
Knowledge, Spirituality and Wisdom	Qualitative (interviews)	Alammar and Pauleen (2015)
	Theoretical	Spiller *et al.* (2011)
Knowledge, Management, Spirituality and Organizational Wisdom	Theoretical	Bierly *et al.* (2000)
		McKenna *et al.* (2009)

This discussion is systematized based on the theoretical approach of the articles (Tab. 1). Before beginning the discussion, three relevant issues must be enlightened concerning wisdom and spirituality. First, it is imperative to identify the concept used since there are several (O'Grady 2019; Poole 2009; Glück *et al.* 2013; Rocha and Pinheiro 2020b). Second, choosing the right methodology can be a challenge since they are complex and profound constructs (Glück *et al.* 2013; Brown 2003). Third, eastern religious premises are present at the core of discussion concerning spirituality and wisdom (e.g. Natesan, Keeffe and Darling 2009; Wong, Neck and Mckenna 2013; van den Muyzenberg 2014; Sharma 2017).

The cultural heritage of wisdom from the divine, its transference to religious leaders, and their followers through advice, reflects both wisdom and spirituality of business leaders. Organizations increasingly deal with several religious matrices simultaneously (Quatro 2004). "*A religion is a solidarity system of beliefs and practices concerning sacred things, that is to say, separated, forbidden, beliefs and practices that unite in the same moral community, called church, all those who adhere to them.*" (Durkheim 1960, 65). Then, organizations need to foster more spirituality than religion, to celebrate the diversity of rituals, create meaning, and lead to transcendence (Quatro 2004).

4 Discussion: Systematic Literature Review

4.1 Wisdom and Spirituality

Wisdom is a recurrent issue in the literature about organizational spirituality. Spirituality is almost equal to the implicit idea of wisdom. In addition to rationalism, the discussion on wisdom must be extensive, so that the irrational aspects of wisdom be considered, both psychological and spiritual (Izak 2013).

Heaton, Schmidt-Wilk and Travis (2004) focus on the research methods used for investigation about spirituality in business, particularly the Transcendental Meditation technique. They suggest a distinction: "pure spirituality", "spiritual development", and "applied spirituality". The first one is the inner experience, the second is the process of change through the first one, and the third is the practical application, the expressions, and the outcome of the first one. The research embraces five indications of spirituality: wisdom, success, fulfillment, health, and happiness. Regarding wisdom, they found studies linking its growth with spiritual development and other capacities that foster business success (Heaton, Schmidt-Wilk and Travis 2004).

Ancient scriptures continue to bring teachings and wisdom to the present. Then, a wise leader can arise from the lessons of the Hindu *Bhagavad Gītā*, namely self-discipline, purpose or duty, meditation to identify a higher calling, interact with others to conquer the purpose with equanimity, detached involvement, and interconnectedness among humans, nature, and the spiritual dimension (Natesan, Keeffe and Darling 2009). Sharma (2017, 292) proposes a spiritual background of managerial effectiveness based on transformational leadership sourced from the *Rāmāyana*, *Bhagavad Gītā* and *Thirukkural*. Wisdom is presented as a sub-attribute that would enhance managers' emotional intelligence (Sharma 2017). Pardasani *et al.* (2014, 854) propose dimensions of workplace spirituality: the transcendence of the Self, interconnectedness (selfless service), meaningful work (duty orientation), holistic growth and development, and alignment with orga-nizational values (constructive organizational culture). They highlight the *Loksangrah* (social message) as an aspect of the practical wisdom of Indian spiritual tradition (*Bhagavad Gītā*).

Chinese classics of Lao Tzu, Confucius and Sun Tzu have impacted the eastern culture. Practices of Taoism, Confucianism and Buddhism "*built harmony and social stability from 'spirituality pluralism'*" (Wong, Neck and Mckenna 2013, 5). Wong *et al.* (2013) developed a Cisco "end-to-end" case study. They argue that, on the one hand, spirituality concerns individual performance, and on the other hand, harmony concerns group performance and the spirituality that can foster harmony in society and the workplace.

The Buddhist practical wisdom adds constructs that support organizational performance, namely, the three laws of nature (impermanence, interdependence, and cause and effect), emptiness, and dependent origination (van den Muyzenberg 2014, 743). The dependent origination teaches how to be aware of emotions; the emptiness is that "*nothing exists on its own or inherently*" (van den Muyzenberg 2014, 743); and the laws of nature are that there is a mutual dependence, an infinite chain of cause and effect, and "*nothing exists that does not change over time*" (van den Muyzenberg 2014, 743).

Concerning concepts and levels, Natesan *et al.* (2009), Wong *et al.* (2013), van den Muyzenberg (2014), and Sharma (2017) approach spirituality and wisdom, yet they do not mention which concept was used. Izak (2013) offers concepts of wisdom/wise persons and mentions the organizational dimension of spirituality. Pardasani *et al.* (2014) only suggest concepts of spirituality and workplace spirituality. Heaton *et al.* (2004) address the workplace dimension. The remaining articles discuss individual spirituality. Implicitly, articles with a religious matrix approach spirituality as a tacit knowledge that leads to wisdom, mostly to the wise leader.

4.2 Wisdom and Knowledge Management

Dhamija (2019, 3919) suggests that the Vedas, ancient scriptures of Hinduism, are "*the eternal source of wisdom and sagacity*" that can support changes, innovation, and spread the physical and spiritual emancipation of individuals. Dhamija (2019) advocates that Vedic management emphasizes certainty and proposes that whenever there is definitiveness, a proper diffusion and application of knowledge is possible. Also, it points out the effective and efficient acquisition, utilization of knowledge, and how it is essential to (individual) wisdom. It did not approach the practices of Knowledge Management. It also does not suggest a concept of wisdom nor explains its relationship with knowledge or knowledge management.

4.3 Knowledge, Spirituality and Wisdom

In exploratory research with senior managers, Alammar and Pauleen (2015) found four factors related to managerial wisdom, namely, knowledge and experience, emotional intelligence, mentorship, and deliberation and consultation. They proposed a definition of managerial wisdom. It is "*as embodied by a manager, includes a substantial base of knowledge and experience, a high level of emotional intelligence integrating reasoning and deliberation and a mentoring perspective with respect to employees*" (Alammar and Pauleen 2015, 559). In this definition, it is possible to connect the characteristics with spirituality, although that expression is not used by the authors or the interviewed. Several open codes (thematic analysis) from the participants relate to spirituality (individual, workplace, and organizational). For instance: emotional intelligence (altruistic, empathy, self-reflection, and self-awareness), consultation and deliberation (discussion, reasoning, and delegation), and mentorship (advice-given, tutoring, and training).

Spiller *et al.* (2011) investigate wisdom through the approach of Indigenous Maori. The authors define wisdom as "*the enlightened weaving of knowledge, expertise, and authority to nurture and unfold the life-force to achieve well-being*" (2011, 226). They explain that the authority is the spiritual power that humans need to use to create conscious well-being (Spiller *et al.* 2011).

In this section, knowledge, spirituality and wisdom are discussed on an individual level. The wise leader is the actor. Alammar and Pauleen (2015) mention knowledge management practices (mentorship, tutoring, and training) as part of managerial wisdom.

4.4 Knowledge Management, Spirituality and Organizational Wisdom

Bierly *et al.* (2000) explain that judgment and action are elements of wisdom. These are three main factors for developing organizational wisdom, namely, experience, passion for learning, and spirituality. McKenna, Rooney and Boal (2009, 179) propose that wise leaders have an "even spiritual" quality. In addition to technical knowledge, they appreciate subjective experiences and non-rational elements in the decision-making process. They defend that wisdom is complementary to the knowledge required to the strategic leader; that is, the metaphysical quality of wisdom complements reason. Knowledge management affects organizational wisdom through organizational learning and the development of explicit and tacit knowledge. They also suggest future research at the organizational level (McKenna *et al.* 2009).

5 Methodology and Results Analysis: Integrative Literature Review

Following the discussion of the systematical review results, this section presents an integrative review. It is an appropriate method to critically review and synthesize the literature of emerging topics in an integrated form to generate new frameworks (Torraco 2005b; Snyder 2019). Therefore, it was conducted to address the development of the theoretical framework regarding the relationship between knowledge management, organizational practical wisdom and organizational spirituality (Fig. 1).

Abductive reasoning enables elaborating new theories; it emerges from the investigators' curiosity about a circumstance (Ezzy 2002). The possibility of a strong relationship between the organization levels of these constructs is the circumstance here. The systematic literature review revealed that the investigation regarding the relationship between the constructs is mainly on the individual level (Tab. 1).

The criteria beneath were used to choose the articles to the integrative review (an adaptation of Torraco, 2005a):

- The purpose of the theory includes epistemological explanations regarding practical wisdom (*phronesis*) (leader, individual, workplace and organization).

- The purpose of the theory includes epistemological explanations regarding the dimensions of spirituality (leader, individual, workplace and organization).

- The purpose of the theory includes epistemological explanations regarding knowledge management (knowledge/knowing, knowledge creation/sharing, shared contexts (*ba*) and organizational learning).

- The purpose of the theory includes epistemological explanations regarding two or three of the previous constructs.

The term wisdom has several concepts, definitions, and points of view (O'Grady 2019; Gugerell and Riffert 2011; Glück *et al.* 2013; Baltes and Staudinger 2000; Ardelt 2003; Aristotle 1893; Aquinas 1485). The common point in management is that all deal with human affairs regardless of the concept applied. For the construction of the theoretical framework, the more appropriate is the definition and terminology used are that presented by Aristotle (1893), practical wisdom (*phronesis*) (Rowley and Gibbs 2008). The results are categorized in Table 2 concerning its theoretical approach. The levels of each construct were sorted according to the ontological levels of each (individuals and collectives).

6 Discussion and Theoretical Framework: Integrative Literature Review

6.1 From Knowledge Management through Organizational Practical Wisdom

Knowledge is a continuum between explicit and tacit dimensions (Polanyi 1958). Some knowledge is easily shared orally, and others will only be successfully shared through observation and practice (Polanyi 1958; Erden, von Krogh and Nonaka 2008; Nonaka and Takeuchi 2019; Cook and Brown 1999). Either knowledge must make sense so that the member can apply it correctly and achieve the expected result (Polanyi 1958; Senge 1990; Nonaka and Takeuchi 2019).

Members initially hold knowledge. Individual knowledge will be the raw material for organizational knowledge (Senge 1990; Nonaka and Takeuchi 2019; Erden, von Krogh and Nonaka 2008; Grant 1996). When a group has its languages and meanings that make sense only to them, knowledge becomes collective, common (Grant 1996; Senge 1990; Erden, von Krogh and Nonaka 2008; Cook and Brown 1999). For instance, their metaphors are embedded in organizational memory, are means for organizational learning and knowledge sharing (Argyris and Schön 1978; Erden, von Krogh and Nonaka 2008; Nonaka and Takeuchi 2019). Alongside common language, there are other forms, such as symbolic communication, recognition of each member's knowledge, high level of sophistication in the knowledge held, and shared meaning (Grant 1996). Then, sharing individual knowledge builds collective knowledge (Grant 1996; Senge 1990; Erden, von Krogh and Nonaka 2008; Cook and Brown 1999), and a common purpose ties this collective knowledge (Nonaka and Takeuchi 2019; Erden, von Krogh and Nonaka 2008; Senge 1990; Popper and Lipshitz 2004).

An organization should be an environment where members are continually outstripping themselves, achieving results genuinely wanted, maturing, and expanding the mentality, continuously learning how to learn from each other (Senge 1990). Possessing a large amount of knowledge alone is not a solution to organizational problems (Erden, von Krogh and Nonaka 2008; Nonaka and Takeuchi 2019; Senge 1990; Bierly, Kessler and Christensen 2000; Grant 1996; Rooney and McKenna 2007).

Knowing presupposes the right application of the knowledge possessed (Cook and Brown 1999; Grant 1996). The

outcome of the use of knowledge will not always correspond to expectations (error). Then, it is necessary members' reflection, using organizational memory, and the discovery of new means to achieve the expected outcome (Argyris and Schön 1978). An ongoing reflection and feedback are necessary for continuous learning in the organization (Bennet and Bennet 2007). Thus, the organization must prioritize the quality of the knowledge possessed and its correct application (knowing) (Rowley and Gibbs 2008; Senge 1990; Nonaka and Takeuchi 2019; Rooney and McKenna 2007).

Tab. 2.
Results Categorization
Concerning their Theoretical Approach

Theoretical Approach		Authors
Knowledge Management	Knowledge/Knowing	Polanyi (1958); Cook and Brown (1999)
	Knowledge Creation/Sharing	Grant (1996); Nonaka and Takeuchi (2019)
	Shared Contexts (*ba*)	Nonaka and Konno (1998); Nonaka and Takeuchi (2019)
	Organizational Learning	Argyris and Schön (1978); Senge (1990); Popper and Lipshitz (2004)
Organizational Spirituality	Leaders' Spirituality	Fry (2003); Karakas (2010a)
	Individual Spirituality	Elkins (1988); Bennet and Bennet (2007); Pawar (2017)
	Workplace' Spirituality	Ashmos and Duchon (2000); Giacalone and Jurkiewicz (2003) Gotsis and Kortezi (2008)
	Organizational Spirituality	Karakas (2010b); Rocha and Pinheiro (2020b)
Organizational Practical Wisdom (*phronesis*)	Leaders' Practical Wisdom	Nonaka and Takeuchi (2011, 2019); McKenna and Rooney (2019)
	Individual Practical Wisdom	Aristotle (1893); Aquinas (1485)
	Workplaces' Practical Wisdom	Erden, von Krogh, and Nonaka (2008); Rocha and Pinheiro (2020a)
	Organizational Practical Wisdom	Bierly, Kessler, and Christensen (2000); Rooney and McKenna (2007); Rowley and Gibbs (2008); Zaidman and Goldstein-Gidoni (2011); Nonaka and Takeuchi (2019)

Organizational learning bases are systems thinking, personal mastery, mental models, building shared vision, and team learning. That is knowledge, interaction, and a context are necessary to the unstoppable organizational learning (Senge 1990). It is further than merely the sum of individual learning. Members are organizational learning agents (Argyris and Schön 1978). Their experience and actions are essential for organizational learning to happen (Argyris and Schön 1978; Popper and Lipshitz 2004). Knowledge is processing and embodied by collective structures (Erden, von Krogh and Nonaka 2008; Senge 1990; Popper and Lipshitz 2004). Organizations' vision and ideologies will guide organizational learning because it does not have cognitive systems (Popper and Lipshitz 2004). The outcome of organizational learning depends on the organizational culture, meaning the system of values and beliefs shared by members. Leaders have a crucial role in the commitment and support of organizational learning (Popper and Lipshitz 2004).

Practical wisdom (*phronesis*) "*is a formed faculty which apprehends truth by reasoning or calculation, and issues in action, in the field of human good*" (Aristotle 1893, 136). It has three major parts, knowledge (about the world and technical knowledge), reasoning (after catching the essence of the situation, know how to ponder according to the possibilities), both acquired through experience, and action (use the best means and tools to achieve the common good) (Aristotle 1893; Aquinas 1485). Then, practical wisdom is embodied in action (Polanyi 1958; Rooney and McKenna 2007; Bierly, Kessler and Christensen 2000; Rowley and Gibbs 2008). Leaders must appeal to practical wisdom at all levels (Nonaka and Takeuchi 2011, 2019). The diffusion of individual practical wisdom to organizational practical wisdom depends on knowledge creation or sharing (Bierly, Kessler and Christensen 2000; Nonaka and Takeuchi 2019), learning and a shared context suitable (Nonaka and Takeuchi 2019).

The leader is the main actor in the development and embodiment of practical wisdom in the organization because he is the example to be followed, he stipulates the mission and guidelines to be followed, he has the foresight beyond the obvious about the situation (Nonaka and Takeuchi 2011, 2019). While Nonaka and Takeuchi (2011, 2019) present characteristics of the practically wise leader who will develop wisdom in the workplace and organization, while McKenna and Rooney (2019) present a look more tied to the personality of the leader himself.

According to Nonaka and Takeuchi (2011, 2019), practically wise leaders have the following qualities: i) Can judge goodness (inside and outside the company) and put it in action in given circumstances; ii) Can grasp the essence of phenomena and people quickly before deciding; iii) Create shared contexts (*ba*) among members (construct new meaning through human interactions); iv) Communicate the essence, they are able to be understood, as they are able to share their knowledge; v) Exercise political power, they are able to bring the knowledge and efforts to achieve the company goals; vi) Foster practical wisdom in all members through apprenticeship and mentoring.

Mckenna and Rooney (2019) list other characteristics of wise leaders, namely: i) Virtue is the central stone; ii) Intellectual humility, to be less judgmental about people's beliefs; iii) Ability to transcend, to look at the situation with less emotional involvement; iv) Personal growth, to learn from experiences throughout life, whether good or bad; v) Openness to experience and tolerance of ambiguities, recognize and generate personal and organizational uncertainties as well as consider and explore novelties; vi) The capacity to adapt to the environment and to change contexts based on reflective questions.

Members of an organization form smaller groups, such as departments, informal groups, task forces, social networks groups, among others. These interactions between members occur in physical, virtual, mental, or combination, which are companies' shared contexts (Nonaka and Konno 1998). These contexts can be conducive to knowledge creation and sharing, learning, development of practical wisdom (*phronesis*), and, accordingly, creating economic value and social good (Nonaka and Takeuchi 2011, 2019; Erden, von Krogh and Nonaka 2008).

Senge's (1990) five disciples of organizational learning (part 6.1) lead to the seven pillars of a practically wise organization, namely, "*developing personal wisdom competency; understanding dynamic complexity; refreshing shared sustainable vision; deliberating towards ethical models; deliberated praxis; group wisdom dynamics; and embodied learning*" (Rowley and Gibbs 2008, 367). Hence, a practically wise organization is a virtuous learning organization (Rowley and Gibbs 2008, 367). Nonaka and Takeuchi (2019, 246) present the characteristics of the practically wise company: i) Practically wise leaders at all levels that constantly create heirs; ii) All members are practically wise; iii) Use small teams to maintain dynamism and agility; iv) Practice middle-up-down management; v) Take an inside-out approach to strategy; vi) Hierarchy and networks work together; vii) Cultivate practical wisdom to achieve longevity and continuous innovation.

The practically wise (*phronetic*) organization has a practically wise workplace. The practically wise workplace is a context composed of practically wise leaders, members, and groups (Rocha and Pinheiro 2020a). It has all dimensions of workplace spirituality highly developed (next topic), and advanced minor shared contexts. Members share the same purpose and act appropriately (Rocha and Pinheiro 2020a).

On this topic, based on the teachings of Aristotle (1893) and Aquinas (1485) on the prerequisite of knowledge (general and technical) for the development of individual practical wisdom, propositions have been formulated around the individual, collective and contextual (*ba*) levels where practical wisdom is established, spread, and embodied in the organization through knowledge management. The first at the organizational level **P1**: Knowledge management fosters organizational practical wisdom (*phronesis*).

P1.1: Knowledge creation/sharing leads to individual practical wisdom.

P1.2: Knowledge creation/sharing leads to the development of the leaders' practical wisdom.

P1.3: Knowledge creation/sharing leads to the development of workplace practical wisdom.

P1.4: Shared context leads to the development of individual practical wisdom.

P1.5: Shared context leads to the development of the leaders' practical wisdom.

P1.6: Shared context leads to the development of workplace practical wisdom.

P1.7: Organizational learning leads to the development of individual practical wisdom.

P1.8: Organizational learning leads to the development of workplace practical wisdom

P1.9: Organizational learning to the development of the leaders' practical wisdom.

6.2 From Organizational Spirituality through Knowledge Management

The organizations' "spiritual foundation" is a cornerstone of organizational learning (Senge 1990, 10). Organizational

spirituality "*is an organizational identity resulting from its values, practices, and discourse that is composed of the workplace and individual spirituality guided by the leader and other members and influenced by the environment, organizational culture, and knowledge management. This spirituality generates value and social good that is visible in the organization's image, mission, vision, and organizational values.*" (Rocha and Pinheiro 2020b).

A genuine organizational spirituality presupposes a feeling of belonging, shared purpose, the motivation to inner improvement (Rocha and Pinheiro 2020b; Karakas 2010b; Ashmos and Duchon 2000; Gotsis and Kortezi 2008). Members will be more willing to share what they know, train the novices, learn from each other, make the workplace more pleasant (Fry 2003), and conducive to knowledge management become even more vital. Leaders also ought to improve organizational spirituality to enhance individual and workplace spirituality (Pawar 2017). Individual spirituality enhances communication and awareness of members (Zaidman and Goldstein-Gidoni 2011). It will also strengthen its values and culture to make individual and workplace spirituality robust (Pawar 2017).

Workplace spirituality concerns the spiritual experience of members at work (Pawar 2017). It "*is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy*" (Giacalone and Jurkiewicz 2003, 13). Workplace spirituality is a construct related to employee well-being (human resources perspectives), sense of meaning and purpose (philosophical perspective), and sense of community and interconnectedness (interpersonal perspective) (Karakas 2010b; Ashmos and Duchon 2000). From a philosophical perspective, Gotsis and Kortezi (2008) defend that a Kantian deontological or a virtue ethics basis support most spiritual values, namely honesty, forgiveness, hope, gratitude, humility, compassion, and integrity. Members who live these guidelines develop mutuality, interconnectedness, transcendence, personal completeness, joy, and virtues, such as prudence.

It is necessary to incorporate workplace spirituality, and the leader has the responsibility of guiding the company along this path to the achievement and maintenance of organizational learning (Fry 2003). Spiritual leadership is a holistic leadership that integrates the essence of the members into the workplace, physical, mental, emotional, and spiritual (Fry 2003). Then, the definition of spiritual leadership chosen is "*comprising the values, attitudes, and behaviors that are neces-*

sary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (Fry 2003, 711).

Karakas (2010a) identifies nine spiritual anchors that characterize leaders spirituality, namely, perfection (transcendence); compassion (interconnectedness); passion (work ethics); inspiration (reflection and self-awareness); investigation (learning and search for meaning); dedication (trust and loyalty); appreciation (gratefulness and enthusiasm); determination (social responsibility); and cooperation (wholeness and balance).

The concept of secular spirituality used in this research is "*a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate*" (Elkins *et al.* 1988, 10). Organizational shared contexts (*ba*) need trust, love, care, and commitment to the nurturing of knowledge creation or sharing (Nonaka and Konno 1998), learning, and embodiment of practical wisdom (*phronesis*) (Nonaka and Takeuchi 2019; Erden, von Krogh and Nonaka 2008). These qualities of an organizational context are developed when there is a genuine development of organizational spirituality (Ashmos and Duchon 2000; Rocha and Pinheiro 2020b; Bennet and Bennet 2007; Gotsis and Kortezi 2008; Karakas 2010b, 2010a).

From these clarifications about the three levels of spirituality and knowledge management (also in 6.1), and the robust connection between organizational learning and organizational spirituality, proposition 2 (related to the organizational level) and its derivatives (related to the individual and collective intra-organizational levels) emerge: **P2**: Organizational spirituality fosters knowledge management.

P2.1: The spirituality of the leader leads to the development of knowledge creation/sharing.

P2.2: Individual spirituality is related to knowledge creation/sharing.

P2.3: workplace spirituality is related to knowledge creation/sharing.

P2.4: The spirituality of the leader leads to the development of shared contexts (*ba*).

P2.5: Individual spirituality is related to shared contexts (*ba*).

P2.6: Workplace spirituality is related to shared contexts (*ba*).

P2.7: The spirituality of the leader is related to the development of organizational learning.

P2.8: Individual spirituality leads to the development of organizational learning.

P2.9: Workplace spirituality is related to organizational learning.

6.3 From Organizational Spirituality through Organizational Practical Wisdom

Moral virtues are necessary to achieve practical wisdom (Aristotle 1893; Rowley and Gibbs 2008). Organizational spirituality is profoundly connected with moral virtues, from a philosophical perspective (Gotsis and Kortezi 2008) because spirituality is placed as the reason for the moral, emotional, sense of integrity, truth, and understanding of the members of the organization (Rowley 2006). Practically wise organizations create a context for virtues that allows practical wisdom among its members (Rowley and Gibbs 2008). The spiritual anchors of 'investigation' (part 6.2) are linked to curiosity, learning, intellectual development, and foresight (Karakas 2010a). Learning is a process of recognizing an error and adjust actions to meet the expectations (Argyris and Schön 1978). From these characteristics, leaders can develop wisdom (Karakas 2010a). Hence, it is a bridge with the other constructs investigated in the model.

Bierly *et al.* (2000) maintain that one of the pillars for developing organizational wisdom is spirituality, as a bridge between experience and passion for learning. The experience will integrate old and new pieces of knowledge into ponderation. Spirituality is the bridge between knowledge and learning as it fosters reflection, the shaping of goals, the depth of purpose. The passion for learning, also endorsed by spirituality, is the belief in the meaning of one's work and its accomplishment (Bierly, Kessler and Christensen 2000).

Organizational practical wisdom (*phronesis*) is related to applying knowledge, learning, not only with the accumulation of it (Nonaka and Takeuchi 2019). Learning in a practically wise organization also depends on a sense of being and practice (Rowley and Gibbs 2008). Its workplace is a structured context with a culture and climate of peace, where members feel at home, a dwelling ambiance (Rowley and Gibbs 2008). Thus, weighting, intuition, insight, creativity, and transcendent intelligence are essential to practical wisdom

(Rooney and McKenna 2007; McKenna and Rooney 2019) because "*wisdom has a metaphysical, even spiritual, quality*" (Rooney and McKenna 2007, 115). These capabilities must interact with rational and fact-based knowledge to yield practical wisdom (Rooney and McKenna 2007).

There is a robust connection between spirituality and practical wisdom in management literature, but the idiosyncrasies of each level ought to be highlight (Zaidman and Goldstein-Gidoni 2011). Proposition 3 is an innovation in management research, and it addresses the organizational level of constructs: **P3**: The development of organizational practical wisdom (*phronesis*) is dependent on organizational spirituality.

The propositions derivatives relate the individual and collective levels within the company since they are components of the organizational level. The leader, as the main actor in the promotion of these phenomena (McKenna and Rooney 2019; Nonaka and Takeuchi 2019), is highlighted at the individual level propositions.

P3.1: The spirituality of the leader leads to the development of individual practical wisdom.

P3.2: Individual spirituality leads to the development of individual practical wisdom.

P3.3: Workplace spirituality is related to individual practical wisdom.

P3.4: The spirituality of the leader leads to the development of leaders' practical wisdom.

P3.5: Individual spirituality leads to the development of leaders' practical wisdom.

P3.6: Workplace spirituality is related to the development of leaders' practical wisdom.

P3.7: The spirituality of the leader is related to workplace practical wisdom.

P3.8: Individual spirituality is related to workplace practical wisdom.

P3.9: Workplace spirituality is related to workplace practical wisdom.

6.4 Organizational Spirituality as a Moderator

Regardless of all positive arguments, there is an issue concerning organizational spirituality. There is still prejudice about it (Zaidman and Goldstein-Gidoni 2011). That prejudice, caused by its rhetoric use, make that way of life to be rejected and marginalized by many researchers and practitioners (Karakas 2010a). For example, in the relationship between spirituality and wisdom, leaders usually perceive workplace spirituality as organizational wisdom, but their actions are mostly in the individual domain. Some managers have their reputation and image deteriorated by embracing spirituality because members tend to reject or marginalize spirituality in management (Zaidman and Goldstein-Gidoni 2011).

The theoretical reference above points both to a direct relationship between the three constructs and to a possible moderating role for organizational spirituality. Hence the fourth proposition is conceived: **P4**: Organizational spirituality moderates the relationship between knowledge management and organizational practical wisdom (*phronesis*).

6.5 Theoretical Framework

The discussion was done as clear, simple, and brief as possible to present the theoretical reasoning of the framework, as recommended by Torraco (2005). New theories ought to be written down and discussed (Ezzy 2002). Accordingly, the proposed theoretical framework (Fig. 1) will lead to further empirical tests. It suggests the connections and influences among the constructs to understand how the relationship between knowledge management (knowledge/knowing, knowledge sharing/creation, shared contexts, and organizational learning), organizational spirituality (leader, individual, and workplace), and organizational practical wisdom (leaders', individual, and workplace) is.

The theoretical framework above emerged from the interpretative process of relating the constructs and their levels presented by the literature. As seen, the literature on these phenomena is still recent and scarce. Nevertheless, it is possible to find studies that begin to relate the themes initially (Bierly, Kessler and Christensen 2000; Nonaka and Takeuchi 2011; Rowley 2006; Nonaka and Takeuchi 2019; Senge 1990).

The theoretical framework (Fig. 1) and its propositions are still broad. The refining of ideas will happen according to each culture and industry. Qualitative empirical studies ought to be carried out to understand more deeply the relationship

between these constructs and to refine the propositions. As well, the development of a scale for quantitative empirical studies is necessary. The framework and its propositions are a possibility, among many others. After empirical research, other variables and external influences should be investigated as well.

Fig. 1.

Theoretical Framework about the Relationship between Knowledge Management, Organizational Practical Wisdom and Organizational Spirituality
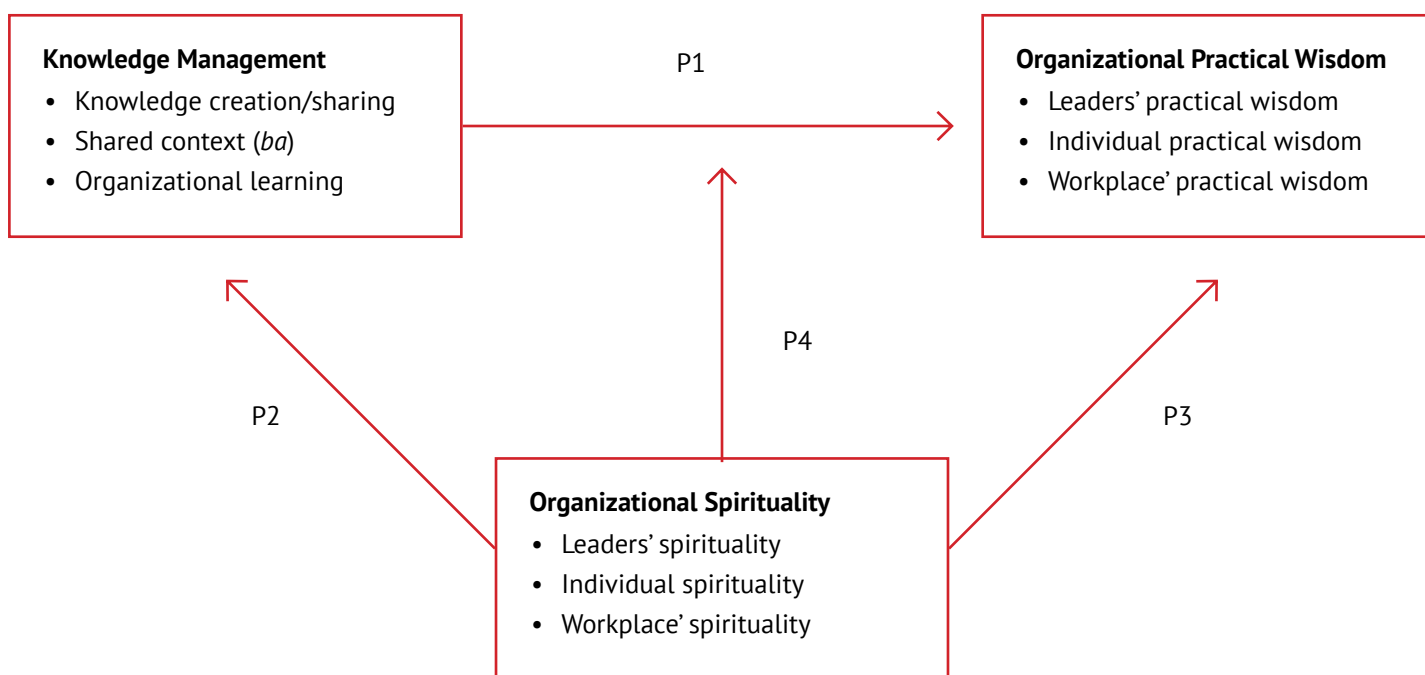
7   Conclusion

This study is the first step towards expanding research on how organizational spirituality and knowledge management support organizational practical wisdom. This investigation has two main contributions. First, the systematization and categorization of the state of the art. It indicates dual relations between the constructs, mainly when spirituality is religion-based and tacit knowledge is highlighted. It also demonstrates that there is a possibility of more than just dual relationships. The resulting articles from the systematic review led to the demand for an integrative review.

Second, the proposition of a theoretical framework concerning their relationship. It emerged from the scrutiny of constructs at their individual and collective levels.

The relationships regarding (P1) knowledge management and organizational practical wisdom, (P2) knowledge management and organizational spirituality, and (P3) organizational spirituality and organizational practical wisdom are becoming more acute with the development of investigations.

The literature offers initial clarity about the relationship between the individual levels and its outputs. Although the relationship between the three constructs (P4) still appears only obliquely. The proposed theoretical framework ought to guide future investigations, both theoretical and empirical. Regarding the limitations, the theoretical foundations of spirituality and practical wisdom in management are not sufficiently grounded yet.

7.1　Suggestions for the Future Investigation

Following directions for future research emerge from the discussion. One of the crucial issues in the investigation regarding spirituality and intangible assets remain in the method (Woźniak 2012; Poole 2009). As seen in the analysis of the results, most of the research is theoretical. Accordingly, it is necessary to utilize empirical researches methods regarding the dual relationship between each construct. Abductive, deductive, and inductive methods ought to be applied to strengthen the theory. Future research needs to use, for instance, mixed methodologies to establish the proposed theories. It is necessary to have a consolidation of the theory, with empirical studies about the relationship between individual and collective levels, shared contexts (*ba*), prerequisites, main actors, perceptions, and outputs.

The following topics are suggested for use in qualitative empirical research. The relationship between spirituality and practically wise (*phronetic*) leaders should be investigated, although the individual levels are the most studied. As well, the process of the embodiment of practical wisdom (*phronesis*) by the leader of different sizes, industries, and cultures. The development of a practically wise workplace, its dimensions and characteristics should be further explored as a path to a practically wise organization. The role of spirituality in developing suitable shared contexts for the embodiment of the collective practical wisdom is necessary for leaders to learn and develop appropriate shared contexts. The *ba* itself should be further investigated, for example, which dimensions are most important for each type of industry. How each culture perceives and manages their shared contexts are relevant to understanding more profoundly the phenomena. In times of pandemic, home office, and increased use of online tools, it is intriguing how the virtual ba can be used effectively with the complete absence of the physical *ba*. The impact of spirituality on the creation of knowledge and organizational learning and the outcome, either innovation, inner improvement, improved performance, social good, or economic value. Leadership succession and impacts on organizational spirituality and practical wisdom. Even the non-genuine use of spirituality shall be studied, such as the effects of spiritual rhetoric to explore employees and enter in a specific market.

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