Spirituality in organizations?

Edivandro Luiz Tecchio*
Cristiano José Castro de Almeida Cunha**
Fabiana Besen Santos***

Abstract

This article aims to describe how organizational spirituality has been dealt with in national and international research. Thus, a review of literature was carried out, based on a systematic search on literature on the Scopus and SciELO databases. The survey revealed 551 articles, but only 118 were available as full-documents. After reading the articles, 72 were selected for analysis. From the selected articles, seven major themes were identified and are covered in this article: factors that encourage spirituality to develop in organizations; the differences between spirituality and religion; the definition/concept of organizational spirituality; the benefits of spirituality for organizations; the dimensions of spirituality in organizations; the values of spirituality in organizations, and ways of identifying/measuring spirituality in organizations. In general, it was found that the theme of organizational spirituality is gaining momentum among academics and managers and can no longer be ignored. Although research performed until now has provided encouraging results, more research is required, including empirical research, in order to elucidate and consolidate an understanding of the theme, as well as its importance for people and organizations.

Keywords: Organizations. Spirituality. Spirituality in Organizations.

Espiritualidade nas organizações?

Resumo

Este artigo tem como objetivo descrever de que forma a espiritualidade nas organizações vem sendo tratada nas pesquisas nacionais e internacionais. Para isso, foi realizada uma revisão teórica, a partir de uma busca sistemática da literatura nas bases de dados *Scopus* e a SciELO. No levantamento retornaram 551 artigos, sendo que 118 estavam disponíveis na integra. Após a leitura foram selecionados 72 artigos para análise. Dos artigos selecionados, emergiram sete grandes temas que são tratados ao longo desse artigo: os fatores que induzem o desenvolvimento da espiritualidade nas organizações; a diferença entre espiritualidade e religião; definição/conceito de espiritualidade nas organizações; os benefícios da espiritualidade para as organizações; as dimensões da espiritualidade nas organizações; os valores da espiritualidade nas organizações; e as formas de identificar/mensurar a espiritualidade nas organizações. De forma geral, constatou-se que a espiritualidade nas organizações ganha força entre acadêmicos e gestores e não pode mais ser ignorada. Apesar das pesquisas realizadas até o momento serem encorajadoras, novas pesquisas são necessárias, incluindo pesquisas empíricas, de forma a elucidar e consolidar o entendimento a respeito da temática bem como sua importância para as pessoas e organizações.

Palavras-chave: Organizações. Espiritualidade. Espiritualidade nas Organizações.

*PhD – Federal University of Santa Catarina (UFSC). Federal University of Fronteira Sul (UFFS).
Email: edivandro@gmail.com
**PhD – Technical University of Aachen (Germany). Federal University of Santa Catarina (UFSC).
  Email: cunha@egc.ufsc.br
***PhD – Federal University of Santa Catarina (UFSC). Federal Institute of Santa Catarina (IFSC).
  Email: besen@ifsc.edu.br

1 Introduction

The corporate world, based on the changes which take place in society are re-structuring a "spiritual awakening" in the workplace, which has been observed in recent years (KHASAWNEH, 2011; GARCIA-ZAMOR, 2003; CORBETT, 2009). A trend in the business world is establishing spirituality as one of the points to seek better organizational results, among other factors (KHASAWNEH 2011; PAWAR, 2009a; FRY *et al*., 2011). Many arguments are used by researchers in the area to explain the interest in spirituality in organizations: 1) the search for spiritual solutions to alleviate turbulent social and business changes (FRY et al, 2011); 2) the global changes which brought a growing spiritual awareness (DUCHON, PLOWMAN, 2005; FRY *et al.*, 2011); 3) the realisation by organizations which believe that a humanistic working environment creates a win-win situation between employees and the organization; 4) the understanding that happy workers are more productive and creative and are more satisfied with the organization (GARCIA-ZAMOR, 2003). In addition, the fact of ignoring the human spirit in the working environment could mean that a fundamental characteristic of what "the human being" means (DUCHON, PLOWMAN, 2005) is being ignored.

This interest on the effects of spirituality in the working environment has led various researchers to perform research related to the theme (e.g. REGO, CUNHA, SOUTO, 2007; KHASAWNEH 2011; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; GARCIA-ZAMOR, 2003; FRY *et al.*, 2011). Even understanding the importance of the topic to organizations (GIACALONE, JURKIEWICZ, 2003), its effects on the organizational environment are observed, although they are insufficiently analysed and understood (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003). It is noted that the field of study is marked by all of the typical characteristics of paradigm development, including a lack of consensus on a definition for spirituality in the working environment (DENT; HIGGINS; WHARFF, 2005). This leads to certain questioning, such as if the theme deserves the attention that is allocated to it (REGO, SOUTO, CUNHA, 2007). But this does not seem to be the most appropriate attitude, as the fact that it is difficult to define what spirituality is in the working environment cannot be translated as something inexistent or undesirable to investigate, among other reasons. Spirituality is a complex phenomenon, which can no longer be ignored by society and organizations (REGO, SOUTO, CUNHA, 2007). It is observed that research related to spirituality in organizations is progressing and can no longer be ignored. Its effects in the working environment need to be understood and identified.

Faced with this contextualisation, this article has the aim of describing in which way spirituality in organizations has been dealt with in national and international research. Therefore, using bibliographic research and the precepts of the systematic review of literature, the main factors leading to the so-called "spiritual awakening" in organizations were raised, as well as a series of concepts of what spirituality is in organizations and its differences in relation to religion. The main benefits which it may provide for organizations were also identified; the values which are present in its construction; the so-called "dimensions" of spirituality and the methodology or way that spirituality is measured, as can be seen in the next sections of this article.

2 Methodology

Setting off from the central objective of the article, which is to present the essential elements, in order to understand spirituality in organizations, we decided to prepare a theoretical and systematic review of the topic. According to Sampieri, Collado and Lucio (2006), a review of literature comprises detecting, consulting and obtaining a bibliography and other materials which are useful for the purposes of the study, from where relevant information that is required for the specific problem under investigation is extracted. This review should be selective, considering the quantity of articles published every year.

Clearly, covering all of the literature on a specific theme is rather difficult, if not impossible. Thus, we decided to look for articles on the topic in two databases: *Scopus* and SciELO. *Scopus*, according to the Elsevier[1] (2013) site, is the largest database of abstracts and quotations from literature reviewed by peers around the world, with more than 21,000 titles and 5,000 publishers. The Scientific Electronic Library Online (SciELO[2]) is an electronic library that contains a selected collection of selected Brazilian journals. Its aim is to establish an electronic library, which may provide wide-ranging access to collections of journals as a whole.

Considering the search criteria available, the Social Science & Humanities sub-database was selected to collate articles on the *Scopus* database. The search criteria were established, with the aim of achieving a wide coverage of publications on the theme. The searches carried out for these used the expressions: "Workplace Spirituality" and "Spirituality in Organization" in the title, keywords and abstract search fields. One hundred articles indexed to the database were revealed with the first expression, with 39 being available for download as full-documents. The second expression revealed 451 articles indexed to the database, with 66 being available for download as full-documents. For the total systematic searches carried out on the database, 551 items of academic were work revealed, with 105 available for download. Following an initial reading of the abstracts, 59 articles were classified for analysis and preparing the study.

Considering the search possibilities available, research was performed with the term "Espiritualidade nas organizações" on the SciELO database, resulting in 13 articles being found, all with the full texts available. Considering the search on the two databases, a total of 72 articles were attained.

The abstracts of 72 articles were read to ascertain if the academic work dealt directly with spirituality in organizations. From reading the articles, seven themes emerged, which seek to understand spirituality in organizations, as described below:

Theme 1 – spiritual awakening in organizations: brings together the factors and explanations for this awakening found in the articles selected;

Theme 2 – spirituality and religion: presents the differences between the two terms identified in the articles selected;

Theme 3 – constructing the concept of spirituality: identifies the elements to define spirituality in organizations, according to the articles selected;

Theme 4 – the benefits of spirituality in organizations: lists the main benefits of spirituality in the workplace found in the articles selected;

Theme 5 – the values of spirituality in organizations: exposes a summary of the values associated to spirituality in organizations based on the articles selected;

Theme 6 – dimension to analyse spirituality in organizations: according to the articles selected, it presents a description of the study of spirituality in organizations from these dimensions;

Theme 7 – how to measure spirituality in organizations: identifies and describes ways of measuring spirituality in the workplace from the articles selected.

In the process of formulating the themes, some articles were discarded and other bibliographies/references were included, with the aim of clarifying the concepts selected. The main results obtained are presented in the next sections of this article.

## 3 Spirituality in organizations

The study on spirituality in organizations became an important theme for the practical (KONZ, RYAN, 1999) and academics, to the point of considering that there is a spiritual awakening in the workplace (GARCIA-ZAMOR, 2003). An analysis of the number of publications in recent years, considering data from the *Scopus* database,

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reflects this trend. Analysing Graph 1, it is confirmed that the first publication on the topic, considering the parameters defined for the research, took place in 1986. The number of publications has grown systematically since then, year after year, with the apex in 2011.

Graph 1: Publications on spirituality in organizations per year
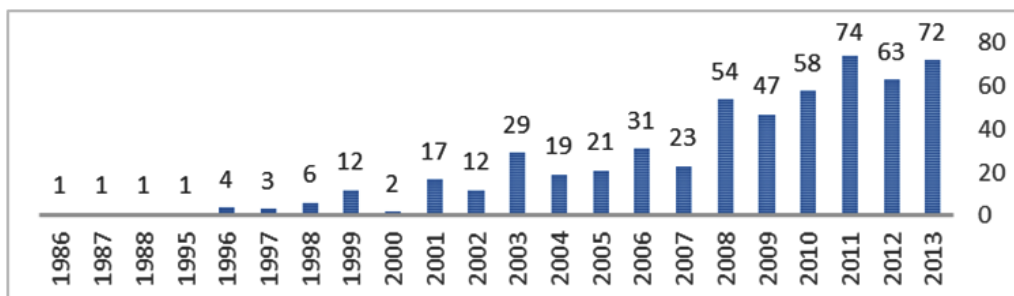
Source: *Scopus* database

Even though it is a recent construction (PAWAR, 2008), and is taking its initial steps, it seems that spirituality in the workplace came to be more than a trend (KONZ, RYAN, 1999; BURACK, 1999). However, the field of study (spirituality in organizations) is marked by all the characteristics typical of paradigm development (DENT, HIGGINS, WHARFF, 2005).

Much of the questioning on spirituality in organizations needs answers, such as: how should spirituality be conceptualised? How should spirituality in organizations be defined? Which research methods are more appropriate to develop studies further: quantitative, qualitative, or a combination of the two? Is it appropriate to measure spirituality in quantifiable units? Are new research methods required beyond the limits of the traditional research methods used in administrative science? (BENEFIEL, 2003). The answers to these questions are complex and, to a large extent, imprecise. What can be confirmed is that "management" and spirituality, previously considered incompatible, have been brought closer together in recent years. A number of studies seek to relate the two themes (BENEFIEL, 2003) from a central question, which is if spirituality affects workplace performance? (SANDERS, HOPKINS, GEROY, 2003).

3.1 Spiritual awakening in organizations: possible factors

Profound changes are in progress in the workplace and spirituality is put forward as one of the main themes. The critical ingredients to accelerate the change are becoming established. There is an important mass of knowledge and solid research, with a growing number of articles, books and other texts being disseminated (academic and popular publications); needs are being expressed by individuals; and top executives and owners of organizations are increasingly convinced of the merits of these approaches (spirituality in organizations) and seek guidance to initiate changes (BURACK, 1999).

The main factors inducing workplace spirituality are:

1. **Looking for meaning while at work:** work has a meaning for people, which goes beyond the material rewards associated to this (DUCHON, PLOWMAN, 2005). In as far that the activities performed at an organization are in line with spiritual values, they provide meaning to an individual. As they develop behaviour which demonstrates values, such as integrity, courage, honesty, kindness, confidence and self-discipline or other forms that express spirituality in organizational interactions, as well as behaviour that could be translated into benefits for clients or the organization, individuals may find meaning when performing their work (DRIVER, 2007). Therefore, work is no longer something disconnected from personal development. Individuals

seek to transcend simple economic exchanges. They try to connect their professional life with their spiritual life; form communities in the workplace and seek a unified vision and purpose for their lives, which goes much further beyond financial gain (KONZ, RYAN, 1999).

2. **Improved organizational performance:** many organizations encourage spirituality, as they believe that a humanised workplace creates a win-win situation, where both workers and the organization benefit (GARCIA-ZAMOR, 2003; DANIEL, 2010). When integrating spirituality in organizational management, the following is sought: 1) attaining a competitive advantage through ethical behaviour, job satisfaction, committed workers and productivity (BENEFIEL, 2010); and 2) increasing organizational commitment, which may lead to improved organizational performance (REGO, CUNHA, 2008). Lastly, happier workers are more productive, more creative and, consequently, more satisfied, leading to improved organizational performance (GARCIA-ZAMOR, 2003; SANDERS; HOPKINS; GEROY, 2003).

3. **Reaction to corporate greed:** spiritual awakening in the workplace is presented as a reaction to the corporate greed of the 1980s (GARCIA-ZAMOR, 2003). Downsizing, re-engineering and dismissals during the 1990s made the workplace somewhere where workers were demoralised and where there was a growing injustice in relation to salaries (ASHMOS, DUCHON, 2000). Often, people earn money but their personal values fall behind. With this, many workers leave the corporate world and those who stay tend to incorporate their personal values into their professional lives and, consequently, their work routines (GARCIA-ZAMOR, 2003).

4. **Need to connect with other people:** organizational models of bureaucratic and scientific administration which recommend specialisation led to isolation and alienation between workers (ASHMOS, DUCHON, 2000). In contrast, spirituality arose at work because people want to feel connected with what is important and they want to feel connected with every person at work (ASHMOS, DUCHON, 2000). For many individuals, work colleagues almost replace the family and a group of friends (KARAKAS, 2010). The workplace is a community for many individuals, represents and promotes the only consistent link with other people and the human need for connection and contribution (ASHMOS, DUCHON, 2000). The essence of the community involves a deep sense of connection (mental, emotional and spiritual) among workers in teams or groups in organizations, including support, freedom of expression and genuine warmth (NEAL; BENNETT, 2000).

Behind these factors is the conviction that the human spirit can no longer be ignored in the workplace, as it is a fundamental characteristic of what a "human being" represents (DUCHON, PLOWMAN, 2005). It is the vital principle, the driving force that is traditionally believed to be inside the individual and is the essential nature of every human being (KALE, SHRIVASTAVA, 2002). It is the spirit which motivates, nurtures the "reserves" of a human being's dedication and effort and decides if he will give his best or only enough to survive (DRUCKER, 1954 *apud* BADRINARAYANAN; MADHAVARAM, 2008).

3.2 Spirituality and religion

The concept of spirituality and religion are very similar. There are two distinct perspectives related to them. In one, the two concepts are inseparable, while in the other, the terms spirituality and religion are different concepts (DENT, HIGGINS, WHARFF, 2005). Spirituality and religion are considered separate terms in this study. Despite the definitive link between the topics, they are different (GARCIA-ZAMOR, 2003; HARRINGTON, PREZIOSI, GOODEN, 2001).

Religion is concerned with a system of beliefs, ritual prayers, rituals, ceremonies and formal practices. On the other hand, spirituality is concerned with the qualities of the human spirit (FRY, SLOCUM Jr., 2008). Spirituality should not be confused with religion, as it is not related to a belief system (ASHMOS, DUCHON, 2000). The term, spirituality, includes positive psychological concepts, such as love, patience, compassion, tolerance, forgiveness, contentment, personal responsibility and a sense of harmony with the environment (FRY (2003).

Spirituality presents the following key elements: it is informal, organised or structured; is beyond religious denominations; is inclusive and includes and accepts every type of person, not being proselytic; is universal and timeless; it is an essential sources and provider of meaning and purpose in life; it is the fear that is felt in the presence of the transcendental, the sacred in everything, in everyday routine; a deep feeling of interconnection with everything; inner peace and calm; an endless source of power and commitment; it is the final essence final (ultimate goal in itself) (MITROFF, DENTON; 1999). The main differences between religion and spirituality can be seen in Table 1.

Table 1: Differences between spirituality and religion

Spirituality	Religion	Researchers
An inner desire and feeling of community.	A system of organised belief.	DUCHON, PLOWMAN (2005) ASHMOS, DUCHON (2000)
Appropriate topic of discussion in organizations.	Inappropriate topic of discussion in organizations.	MITROFF, DENTON (1999)
Not dependent on any form of religion.	May serve as a vehicle to nurture and understand explicit spirituality.	KALE (2004)
Broader concept which represents beliefs and values.	More restricted concept, which refers to behaviour. It has dictated principles, dogmas and doctrines.	FRY (2003)
Is concerned with the qualities of the human spirit.	System of beliefs, ritual prayers, rites, ceremonies and formal practices.	FRY, SLOCUM Jr., (2008) ASHMOS, DUCHON (2000)
Not operated in terms of affiliation or sectarian ideas.	Characterised by measures of church attendance, amount of prayer, participation at church and related activities, among others.	GIACALONE, JURKIEWICZ (2003)
Parochial and exclusive.	Non-sectarian and international.	SOLOMON (2003)

Source: prepared by the authors

3.3 Constructing the concept of spirituality

There are many possible forms of workplace spirituality (KARAKAS, 2010). This contributes, so that there is no clear definition of what spirituality in the workplace is in literature. For this reason, the concept of spirituality will be discussed below to then ascertain its development in the organizational environment. The term spirituality comes from the Latin word *spiritus* or *spiritualis*, which means breath. *Spiritus* is defined as an uplifting and fundamental principle to give life to physical organisms (KARAKAS, 2010). This means that the spirit is the vital force which lives in human beings while they are alive (GARCIA-ZAMOR, 2003).

The concept of spirituality was extended beyond religious traditions and applied to professional and organizational settings (BURACK, 1999). When taking the concept of spirituality to the organizational environment, it is seen that it is characterised as having a universal aspect or, that is, characteristics are found in different cultures and organizations. These characteristics are the essence of spirituality in organizations. One of the most important among these is the relevance attributed to moral and ethical values, such as: honesty, optimism, confidence, justice; problem solving; encouragement; intrinsic motivation and orientation for excellence (REAVE, 2005).

Spirituality presents a closer link with the concepts of individual and social well-being (HARRINGTON, PREZIOSI, GOODEN, 2001; DUCHON, PLOWMAN, 2005). It involves efforts to find the final purpose in life through developing connections with work colleagues and consistency (or alignment) among the individual beliefs and values at the organization (MITROFF, DENTON, 1999). The concept of spirituality at work includes organizational aspects or conditions, as well as mechanisms which facilitate workers to experience spirituality at work (PAWAR, 2008). Various concepts of spirituality found in literature are presented in Table 2.

Table 2: Concepts of spirituality

Concept	Authors
Experiences of self-transcendence, meaning and community in the workplace by workers. It also recognises that these experiences may come from various mechanisms, including organizational ones.	PAWAR, 2008
A quest to find sustainability, understanding, authenticity, meaning and a holistic and deep understanding of existential being and its relation/inter-relation with the sacred and transcendent.	KARAKAS, 2010
Recognition that employees have an inner life that nurtures and is nurtured by significant work that takes place within a community context.	ASHMOS, DUCHON, 2000
Workplace spirituality is having compassion for others, experiencing a feeling of inner awareness, in search of significant work that allows transcendence.	PETCHSAWANG, DUCHON 2009
A set of organizational values illustrated in the culture which seeks to promote workers having transcendental experiences through the work process, facilitating its connection with feelings of compassion and happiness.	JURKIEWICZ, GIACALONE, 2004
Spirituality in organizations as being constituted by opportunities to engage in meaningful work, in the context of a community, experiencing a feeling of happiness and respect for inner life.	REGO, SOUTO, CUNHA, 2007

Source: prepared by the authors.

As can be seen, workplace spirituality is not related to something mystic or isolated. It is about the opportunity to express many aspects of being, not merely the ability to develop physical or intellectual tasks in the workplace. The understanding of spirituality starts with recognition that people have inner and outer lives and that nurturing the inner life may lead to an outer life with more meaning and productivity.

3.4 The benefits of spirituality in organizations

Tension between rational objectives and spiritual realisation is an important topic when approaching spirituality in organizations. Apart from being productive and efficient, the worker wants to find meaning in his work. The envisioned separation between professional and personal life is shown to be inefficient, as it is observed that personal life affects activities performed in the workplace. This leads organizations to set up programmes that aim to balance the various aspects of workers' lives (GARCIA-ZAMOR, 2003).

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Recognising workplace spirituality is admitting that people take more than their bodies and minds with them, as they carry individual talents and unique spirits. The organizations that ignore this basic fact, inherent to human nature over time, now explore spiritual concepts, such as confidence, harmony, values and honesty, with the aim of attaining their objectives (GARCIA-ZAMOR, 2003). Executives and workers seek to introduce a set of practices in the field of organizational spirituality or, in other words, practices that promote satisfaction, increased quality and production, with positive reflections in the financial area, particularly on return on investment (MARQUES, 2008). Spirituality has been receiving so much attention that it is established as fundamental to face the challenges of the workplace today (MITROFF, DENTON, 1999).

It cannot be specified if the incorporation of spiritual practices in the workplace provides increased productivity or profitability. The topic is still controversial (KARAKAS, 2010; GARCIA-ZAMOR, 2003). In a review of the literature, Karakas (2010) puts forward that a group of authors sees spirituality as anti-materialistic (Gibbons, 2000; Lips-Wiersma, 2003) and anti-positivist (Fornaciari *et al*, 2003) and, due to its nature, they question the positivist research methods which seek to relate spirituality and organizational performance (Fornaciari, Lund, Dean, 2001; Fornaciari *et al*, 2003; Gibbons, 2000; Lips-Wiersma, 2003; Mitroff; Denton, 1999b; Palmer, 1994). There is ethical concern about incorporating spirituality in the workplace, in the sense that it is used as an administrative tool to manipulate workers (DENT; HIGGINS; WHARFF, 2005). However, another groups confirms that spirituality could be used to improve organizational performance and research on spirituality should demonstrate its links to productivity and profitability (ASHMOS, DUCHON, 2000; GARCIA-ZAMOR, 2003;).

Adopting the foundation of this second group, research was performed with the aim of relating spirituality to various factors that may have an impact on organizational performance (e.g. DUSCHON, PLOWMAN, 2005; GARCIA-ZAMOR, 2003; REGO, SOUTO, CUNHA, 2007; KHASAWNEH 2011; PAWAR, 2009b; ROBLES, 2011; KARAKAS, 2010; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; ALTAF, AWAN, 2011; JURKIEWICZ, GIACALONE, 2004). The majority of the research considers that workplace spirituality provides benefits both for the workers and the organization (SANTIAGO, 2007), as presented in Table 3.

Table 3: The benefits of spirituality in organizations

BENEFITS	AUTHOR
Reduction in vices in the workplace, a deeper feeling of the meaning and purpose at work, sense of community, increased well-being and loyalty.	KARAKAS, 2010
Increased morale, sense of belonging to the organization.	GARCIA-ZAMOR, 2003; KARAKAS, 2010
Increased productivity and creativity	GARCIA-ZAMOR, 2003 E 2004; KARAKAS, 2010; ALTAF; AWAN, 2011; DUSCHON; PLOWMAN, 2005; REGO, SOUTO, CUNHA, 2007
Reduction in stress	KARAKAS, 2010; ALTAF; AWAN, 2011
Greater commitment to the organization	MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; KARAKAS, 2010; ALTAF; AWAN, 2011; JURKIEWICZ, GIACALONE, 2004; DUSCHON; PLOWMAN, 2005; GARCIA-ZAMOR, 2003; REGO, SOUTO, CUNHA, 2007; BENEFIEL, 2010
Increased happiness	GARCIA-ZAMOR, 2003; DUSCHON; PLOWMAN, 2005
Greater job satisfaction	MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; ALTAF; AWAN, 2011; DUSCHON; PLOWMAN, 2005; GARCIA-ZAMOR, 2003; REGO, SOUTO, CUNHA, 2007

BENEFITS	AUTHOR
Greater involvement with work and increased self-esteem	MILLIMAN, CZAPLEWSKI, FERGUSON, 2003
Lower staff turnover	MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; ALTAF; AWAN, 2011; DUSCHON; PLOWMAN, 2005; REGO, SOUTO, CUNHA, 2007
Improved personal relations at work, improved communication, increased confidence among workers, increase in ethical behaviour, improved performance, improved decision-making, more innovation and increase in personal fulfilment	ALTAF; AWAN, 2011
Greater motivation and more adaptability	JURKIEWICZ, GIACALONE, 2004
Reduced absenteeism	DUSCHON; PLOWMAN, 2005

Source: prepared by the authors

Apart from the authors listed above, there are other reasons for spirituality in the workplace to be encouraged: 1) provides increased knowledge of spirituality by the academic and professional environment; 2) helps to understand the implications of spirituality for workers' well-being and 3) allows for a discussion of the spiritual dimension at work without religious proselytism (ROBLES, 2011).

Both empirical and theoretical research indicates that performance and productivity increase as a result of a deeper meaning and that spirituality provides a sense of meaning and purpose for workers. Workers want to be recognised for what they are or, in other words, as whole people with a spirit, heart, soul, passions, hopes, talents, aspirations, families, private lives and emotions (KARAKAS, 2010). Spiritual needs are filled by some factors, such as: 1) recognition and acceptance of the responsibility that each individual has in relation to the common good; 2) understanding the inter-connection between various aspects of life; 3) carrying out services to humanity and the planet. When one speaks of incorporating spirituality in the workplace, a change in organizational culture is suggested, transforming the workers at various levels of the organization, so that they start to implement humanistic practices and policies in the organization's daily routine (GARCIA-ZAMOR, 2003).

Lastly, spirituality is a means through which workers seek to find a deeper meaning to life. The organizations recognise that, along with stress and problems in the workplace, other aspects of social life affect workers and they seek ways to face them (HARRINGTON, PREZIOSI, GOODEN, 2001). Spirituality in organizations is one of the paths to deal with adverse situations and increase organizational performance (ASHMOS, DUCHON, 2000; KARAKAS, 2010; ALTAF, AWAN, 2011; KHASAWNEH 2011, PAWAR, 2009a; FRY *et al*.; 2011). Workers desire a greater integration between their spiritual values and their work. The organizations are forced to respond to this demand and create humanistic environments, where spiritual principles and values become an integral part of organizational culture (HARRINGTON, PREZIOSI, GOODEN, 2001).

3.5 Spiritual values in organizations

A set of spiritual values in the workplace is attractive to organizations. However, even with the increase in research related to spirituality in organizations, little is known in relation to the effects of spiritual values on job satisfaction and performing work with meaning, among other factors (KOLODINSKY, GIACALONE, JURKIEWICZ, 2008). People carry certain values with them and take them to the working environment when they start at an organization. On the other hand, when entering an organization, the person is subject to new values which form part of organizational culture. Thus, interaction starts between the individual's values and those of the organization.

This also takes place in the case of spiritual values. On a more basic level, spirituality in the workplace can be seen as incorporating an individual's spiritual values into his working environment. In this case, personal spiritual values have an effect on an individual's behaviour, and the interpretations and responses related to work events. In a macro vision, spirituality may refer to the organization's culture, where spirituality reflects the individual's perception in relation to spiritual values existing in a working environment. In an integrative vision, workplace spirituality reflects interaction between the individual's spiritual values and those of the organization (KOLODINSKY, GIACALONE, JURKIEWICZ, 2008).

The alignment between individual and organizational values will result in more positive attitudes by workers. The workers who embrace the organization's values have a stronger connection to it and have better attitudes in relation to their work. Individuals who wish to work at an organization that cultivates spiritual values, may possibly identify with it (KOLODINSKY, GIACALONE, JURKIEWICZ, 2008). Organizations that have a set of embedded values not only benefit their workers but also obtain a better organizational performance (MILLIMAN *et al*., 1999). By adopting humanistic values through policies and practices which recognise dignity and the value of their employees, organizations promote spirituality at work. They also provide an alignment between personal development and corporate targets with this process (JURKIEWICZ, GIACALONE, 2004).

Even without a consensus on what spiritual values would be in organizations, researchers have dedicated their time to establishing a set of values that make up workplace spirituality (MILLIMAN *et al*., 1999; GIACALONE, JURKIEWICZ, 2004). Milliman *et al.* (1999), in a study carried out at Southwest Airlines, indicates the existence of five spiritual values: community, feeling of being a part of a cause, empowerment, emphasis on intellectual and emotional aspects and humour. Giacalone and Jurkiewicz (2004) synthesise a set of values that form and demonstrate the presence of workplace spirituality: benevolence, generativity, humanism, integrity, justice, reciprocity, receptivity, respect, responsibility and confidence. A summary of these values is presented below:

1. The **community** refers to team work, servitude or acting in the organization's interests, the feeling of being part of a family, where they take care of each other (MILLIMAN *et al*., 1999);
2. The **feeling of being part of a cause** indicates the need that a person has in performing significant work, in something greater to believe in and feel and how they can contribute to an organizational mission, which makes a difference to other people's lives (MILLIMAN *et al*., 1999);
3. **Empowerment** is related to workers' empowerment to take measures that they consider necessary to respond to clients' needs or help work colleagues. If errors of judgment take place, they are celebrated with the intention of transforming failures into personal growth (MILLIMAN *et al*., 1999);
4. **Emphasis on intellectual and emotional aspects and humour** refers to providing services with a feeling of friendship, individual pride and "company spirit" which, in short, are the demonstration of a commitment to a greater cause and desire to serve humanity MILLIMAN *et al*., 1999);
5. **Benevolence** related to orientation to promote the happiness and prosperity of workers and other parties interested in the labour context. Workers are more productive when an organization shows affection towards them (GIACALONE, JURKIEWICZ, 2004);
6. **Generativity** is demonstrated by a long-term focus, concern about the consequences of current actions on the future and respect for future generations. Individuals who have high generativity are interested in leaving a legacy for those who follow them (GIACALONE, JURKIEWICZ, 2004);
7. **Humanism** is linked to practices and policies which defend dignity and the value of each worker, offering opportunities for personal growth,

together with organizational objectives. It refers to a vision of the world that confirms the capacity and responsibility of every individual of living in a way that aims for the greater good of humanity (GIACALONE, JURKIEWICZ, 2004);

8. **Integrity** is related to a firm adhesion to a code of conduct, sincerity, honesty, frankness and the unforced exercise of power. An environment where individuals and the organization share values in an aligned way, improving organizational performance (GIACALONE, JURKIEWICZ, 2004).

9. **Justice** refers to the treatment and evaluation of workers who work at an organization in a balanced, impartial, fair and honest way, impartially applying punishments and rewards. Conversely, they are happier, more productive and satisfied when they see that the decisions are fair (GIACALONE, JURKIEWICZ, 2004).

10. **Reciprocity** related to inter-connection and interdependency existing between workers. Workers' inter-connection and interdependency, experienced by feelings of community and performing work with meaning, leads to increased organizational commitment, job satisfaction and improved self-esteem (GIACALONE, JURKIEWICZ, 2004).

11. **Receptivity** is related to an "open mind", flexible thinking, creative rewards and calculating the risks to be run. Open relations and support from work colleagues promotes productivity and creativity. Receptive managers tend to deal better with a risky situation and implement changes in the workplace more effectively (GIACALONE, JURKIEWICZ, 2004).

12. **Respect** involves considering and treating workers with esteem and value, showing consideration and concern for others. Organizations that value and respect workers have greater productivity, job satisfaction, performance, enthusiasm, collaboration and creativity, and lower absenteeism and stress levels as a result (GIACALONE, JURKIEWICZ, 2004).

Spiritual values affect various aspects of the organization, including organizational performance. An organization's fundamental spiritual values represent its philosophical point of view, priorities and sense of purpose. They reflect its sense of spirituality and purpose. An organization's greater aim is represented by its values, which directly influence its mission, targets and objectives and, lastly, provide a base for social practices and the context in which the workers are placed, think, act and take decisions. They should reflect the workers' inner needs, beliefs and aspirations (MILLIMAN et al., 1999), so that these values really have an impact on the organization.

3.6 Dimensions of spirituality

Spirituality in the workplace could be studied from its dimensions (ASHMOS, DUCHON, 2000; REGO, SOUTO, CUNHA, 2007; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; PETCHSAWANGA, DUCHON, 2009). In the majority of studies, these dimensions encompass three levels: individual, group and organizational (ASHMOS, DUCHON, 2000; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003). An individual's attitudes, considering his perception of himself, are analysed at the organizational level. Aspects related to the functioning of the work unit (sector, department and directors) in which the individual works are approached at group level. The workers' attitudes about his work in the organization as a whole (ASHMOS, DUCHON, 2000) are covered on the organizational level.

The number of dimensions also varies according to each author's approach. Studies with three (ASHMOS, DUCHON, 2000; MILLIMAN, CZAPLEWSKI, FERGUSON 2003; PAWAR, 2009b), four (PETCHSAWANGA, DUCHON, 2009), five (REGO, SOUTO, CUNHA, 2007; GONÇALVES, 2011; SILVA, 2012) and eleven (HARRINGTON, PREZIOSI, GOODEN, 2001) dimensions are observed and can be seen in Table 4.

Table 4: Dimensions of spirituality

DIMENSIONS OF SPIRITUALITY	AUTHORS
Conditions for community	ASHMOS, DUCHON, 2000. REGO, SOUTO, CUNHA, 2007; MILLIMAN, CZAPLEWSKI, FERGUSON 2003; PAWAR, 2009; HARRINGTON; PREZIOSI, GOODEN, 2001; GONÇALVES, 2011; SILVA, 2012;
Meaningful work	ASHMOS, DUCHON, 2000; MILLIMAN, CZAPLEWSKI, FERGUSON 2003; PETCHSAWANGA, DUCHON, 2009; PAWAR, 2009; HARRINGTON, PREZIOSI, GOODEN, 2001
Inner life	ASHMOS, DUCHON, 2000; REGO, SOUTO, CUNHA, 2007; HARRINGTON, PREZIOSI, GOODEN, 2001; GONÇALVES, 2011; SILVA, 2012
Happiness at work	REGO, SOUTO, CUNHA, 2007
The individual's alignment with the organization's values	REGO, SOUTO, CUNHA, 2007; MILLIMAN, CZAPLEWSKI, FERGUSON 2003; GONÇALVES, 2011; SILVA, 2012
Feeling of value to the community	REGO, SOUTO, CUNHA, 2007; GONÇALVES, 2011; SILVA, 2012
Compassion, full attention (inner awareness) and transcendence	PETCHSAWANGA, DUCHON, 2009
Positive organizational purpose	PAWAR, 2009
Spiritual practices implemented at the organization	GONÇALVES, 2011

Source: prepared by the authors

When analysing Table 4, the dimensions of spirituality most observed are: 1) conditions for community; 2) meaningful work; 3) inner life and 4) an individual's alignment with the organization's values. However, the "individual's alignment with the organization's values" dimension is one of the factors adapted by the authors of Ashmos and Duchon's (2000) work. Ashmos and Duchon used various factors related to organizational values but they serve as a base to complement the conditions for community and meaningful work dimensions.

In addition, it is ascertained that other dimensions listed are closely linked to the three initial dimensions defined by Ashmos and Duchon (2000):

1) **Conditions for community:** the dimensions, personal responsibility, positive connections with other individuals, community in the work unit and organizational values (HARRINGTON, PREZIOSI, GOODEN, 2001), have already been identified by Ashmos and Duchon (2000) as factors which complement the "Conditions for community" dimension. To a great extent, the compassion dimension (PETCHSAWANGA, DUCHON, 2009) is also related to the "Conditions for community" dimension, as it involves a deep sense of connection between people and includes support, freedom of expression and genuine care (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003) and compassion includes responsibility for others, a desire to alleviate the other's suffering and desire for mutual affection (PETCHSAWANGA, DUCHON, 2009);

2) **Meaningful work:** The positive and individual values and organization dimensions (HARRINGTON, PREZIOSI, GOODEN (2001) are factors put forward by Ashmos and Duchon (2000) as being related to the "meaning at work" dimension. The same takes place with the "feeling of value to the community" (REGO, SOUTO, CUNHA, 2007) and "positive organizational purpose" dimensions (PAWAR, 2009). In addition, the "happiness at work" dimension could be considered a sub-dimension of "Meaningful work" (REGO, SOUTO, CUNHA, 2007);

3) **Inner life:** the contemplation dimension (HARRINGTON, PREZIOSI, GOODEN (2001), related to behaviour associated to expression of inner life (ASHMOS, DUCHON,

2000), which also takes place with the transcendence and full attention dimensions. Transcendence involves a positive state of energy or vitality, a feeling of perfection and experiencing happiness (PETCHSAWANGA, DUCHON, 2009). However, full attention refers to a person's mind being present, not being preoccupied with past or future thoughts or other distractions;

Therefore, the dimensions are defined as follows: 1) conditions for community, 2) meaningful work and 3) inner life (ASHMOS, DUCHON, 2000), bearing in mind that these served as a base to define the other authors' dimensions:

Conditions for community is a critical dimension of workplace spirituality. It means having a strong link with others (ASHMOS, DUCHON, 2000). This dimension takes place at group level, involving behaviour, interactions and an individual's concerns for his work colleagues. Community at work is supported by the belief that people see themselves as connected to others and that there is some type of link with an individual's "inner me" and that of others (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003). Essentially, the feeling of community involves a deep sense of connection between people, which includes support, freedom of expression and genuine care (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003).

Meaningful work is a fundamental aspect of workplace spirituality. It involves having a deep sense of meaning and purpose at work. This dimension represents how workers interact with their work on a daily basis on an individual level. The expression of spirituality at work presupposes that every person has his own motivation, truths and desires of being involved in activities which provide greater meaning, both for their lives and those of others. The search for purpose in life, considering the workplace is no something new but, in the context of spirituality, interesting or challenging work is not enough, a deeper and objective meaning, the experience of a dream, expressing the needs for inner life through work with meaning and contributing to work colleague is sought (ASHMOS, DUCHON, 2000).

Inner life is a fundamental aspect for understanding workplace spirituality and its nourishment could lead to a significant and productive outer life (ASHMOS, DUCHON, 2000). It should be understood that people have spiritual (inner life) and physical, emotional and cognitive needs and these needs do not stay at home when people go to work (DUCHON, PLOWMAN, 2005). In addition, development and expression of the human spirit at work may lead to beneficial consequences for the organization. Some organizations are encouraging spirituality at the workplace as a way of increasing workers' loyalty and morale (ASHMOS, DUCHON, 2000).

3.7 How to measure spirituality in organizations?

As shown above, spirituality is understood as an important topic for organizations (GIACALONE, JURKIEWICZ, 2003). However, it is observed that its effects on the organizational environment have not yet been sufficiently analysed and understood (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003), requiring further research to be carried out, including empirical research, as "the majority of the literature does not have an empirical base" (REGO, CUNHA, SOUTO, 2007, p. 6). To a great extent, this is due to the fact that research on spirituality in organizations is recent, being formulated (PAWAR, 2008) or at an investigatory stage (DENT *et al*., 2005). To Milliman, Czaplewski and Ferguson (2003), even with a considerable quantity of research on the topic, it seems that they have focused on outlining the nature of spirituality at work and, therefore, research on the consequences of workplace spirituality is required.

When thinking of performing empirical research involving spirituality in organizations, two questions should be taken into consideration: is it appropriate to measure spirituality in quantifiable units? Are new research methods required, to go beyond the traditional research methods used in administrative science? (BENEFIEL, 2003). Various authors, such as Ashmos and Duchon (2000), Milliman, Czaplewski and Ferguson (2003); Duchon and Plowman, (2005), Petchsawanga and Duchon (2012),

Rego, Pina and Cunha (2008), Milliman *et al* (1999), Kolodinsky and Giacalone and Jurkiewicz (2008), among others, have carried out empirical studies on spirituality in organizations. As Ashmos and Duchon (2000) suggest, developing a concept and way of measuring spirituality at work is important, so that organizational scientists can start to understand and observe this phenomenon in the workplace.

Studies were performed with this aim, seeking to relate spirituality to various aspects of organizational life, such as job satisfaction (PAWAR, 2009b; ALTAF; AWAN, 2011), involvement with work (PAWAR, 2009b; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; KOLODINSKY, GIACALONE, JURKIEWICZ, 2008), organizational commitment (PAWAR, 2009b; REGO, PINA, CUNHA, 2008; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; JURKIEWICZ, GIACALONE, 2003), work overload (stress) (ALTAF; AWAN, 2011), performance at the work unit (DUCHON, PLOWMAN, 2005), performance at work (PETCHSAWANGA, DUCHON, 2009), intention to leave a job, intrinsic satisfaction with work, organization based on self-esteem (MILLIMAN, CZAPLEWSKI, FERGUSON, 2003), organizational frustration, satisfaction with rewards, organizational identification (KOLODINSKY, GIACALONE, JURKIEWICZ, 2008) and motivation and adaptability (JURKIEWICZ, GIACALONE, 2003).

Some studies simply seek to measure levels of workplace spirituality (ASHMOS, DUCHON, 2000; KHASAWNEH, 2011), while others are also concerned with identifying ways of measuring spirituality in the workplace (ASHMOS, DUCHON, 2000; PETCHSAWANGA, DUCHON, 2009; HARRINGTON, PREZIOSI, GOODEN, 2001; MILLIMAN et al., 1999). In reality, the vast majority of studies are reviews and theoretical studies on spirituality (e.g. DRIVER, 2005; DRIVER, 2007; JURKIEWICZ, GIACALONE, 2003; IZAK, 2012; MARQUES, 2008; BURACK, 1999; KARAKAS, 2010; MARQUES, 2010). Independent of the type of study and doubts related to the research methods used to develop studies on spirituality in organizations, they are carried out, measuring and relating spirituality to a wide range of areas, as demonstrated earlier in this article.

A way of measuring spirituality involves the values of spirituality in organizations (already listed in section 3.5) (JURKIEWICZ, GIACALONE, 2003; KOLODINSKY, GIACALONE, JURKIEWICZ, 2008). However, this form seems to be hardly used by theorists. Use of the so-called "dimensions" of spirituality (listed earlier in section 3.6) when one intends to measure this in the organizational environment (ASHMOS, DUCHON, 2000; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; PETCHSAWANGA, DUCHON, 2009; MILLIMAN *et al.,* 1999; REGO, PINA, CUNHA, 2008; GONÇALVES, 2011; DUCHON, PLOWMAN, 2005; SILVA, 2012) are observed more frequently. Even using other classifications, Pawar (2009) and HARRINGTON, PREZIOSI, GOODEN (2001) also use factors which may be characterised as "dimensions" of spirituality.

Each dimension of spirituality comprises a series of factors (ASHMOS, DUCHON, 2000; PETCHSAWANGA, DUCHON, 2009; MILLIMAN et al., 1999; REGO, PINA, CUNHA, 2008; GONÇALVES, 2011; SILVA, 2012). The aim of these factors is to serve as a subsidy to evaluate workers' reactions at the organization studied (ASHMOS, DUCHON, 2000). These reactions will be translated and show the presence of this dimension in the workplace and determine its level (higher or lower intensity). The authors use the Likert scale for this of 5 (five) (DUCHON, PLOWMAN, 2005; PETCHSAWANGA, DUCHON, 2009; PAWAR; 2009; KHASAWNEH, 2011; GONÇALVES, 2011) or 7 (seven) points (ASHMOS, DUCHON, 2000; HARRINGTON, PREZIOSI, GOODEN, 2001; SILVA, 2012).

The measurement could be made while considering three levels: individual, work unit (department and sector) and organizational (ASHMOS, DUCHON, 2000; HARRINGTON, PREZIOSI, GOODEN, 2001; MILLIMAN, CZAPLEWSKI, FERGUSON, 2003). However, the results at the work unit and organizational levels have shown to be frustrating as measures of spirituality. As the items for the work unit and organizational levels question the workers regarding their relationship with something abstract or, in other words, the organization, the question becomes considerably more subtle because it questions them about themselves in relation to other people or events in their daily work routines, and the results have not been profitable (ASHMOS, DUCHON, 2000).

In any case, the authors use the statistical resources to carry out an analysis with the data collected. Among the various statistics used, an exploratory factorial analysis (SILVA, 2012), analysis of the correlation between the variables (HARRINGTON, PREZIOSI, GOODEN, 2001; DUCHON, PLOWMAN, 2005; PAWAR, 2009), standard deviation (KHASAWNEH, 2011; PAWAR, 2009; PETCHSAWANGA, DUCHON, 2009; DUCHON, PLOWMAN, 2005; HARRINGTON, PREZIOSI, GOODEN, 2001; ASHMOS, DUCHON, 2000), average (PAWAR, 2009; KHASAWNEH, 2011; PETCHSAWANGA, DUCHON, 2009; HARRINGTON, PREZIOSI, GOODEN, 2001; ASHMOS, DUCHON, 2000), significance analysis (KHASAWNEH, 2011; PETCHSAWANGA, DUCHON, 2009; ASHMOS, DUCHON, 2000), regression analysis (PAWAR, 2009), regression and multiple correlation (PETCHSAWANGA, DUCHON, 2009), factorial analysis using the method of extracting maximum probability with varimax rotation (ASHMOS, DUCHON, 2000) and multiple linear regression of independent variables on the dependent variables (GONÇALVES, 2011; SILVA, 2012) are identified.

With the end of this study in sight, we return to Benefiel's (2003) questions on the study of spirituality in organizations, and it can be seen how incipient the topic is. It can be confirmed that the developmental stage of the theory on spirituality in organizations is that of "paradigm development", including the lack of consensus on defining spirituality in organizations (DENT; HIGGINS; WHARFF, 2005). This incipience leads to certain questioning, such as if the theme deserves the attention which has been focused on it (REGO; SOUTO; CUNHA, 2007). But this does not appear to be the most appropriate position, as the fact of being difficult to define what spirituality is in organizations cannot be translated as something inexistent or undesirable to investigate, among other reasons. In addition, spirituality is a complex phenomenon, which can no longer be ignored by society and organizations.

Ignoring spirituality could mean that an essential factor to understand what the "human being" is, is being ignored. In addition, disregarding spirituality in organizations rejects all of the benefits that it may provide, as listed in item 3.4 and identified by various authors (e.g. MILLIMAN, CZAPLEWSKI, FERGUSON, 2003; KARAKAS, 2010; ALTAF; AWAN, 2011; JURKIEWICZ, GIACALONE, 2004; DUSCHON; PLOWMAN, 2005; GARCIA-ZAMOR, 2003; REGO, SOUTO, CUNHA, 2007; BENEFIEL, 2010). These benefits may significantly contribute to attaining organizational objectives, and for the well-being of the people who work there.

The benefits provided by spirituality in organizations deserve special attention. When one speaks of benefits, it should be borne in mind that they should be both for the organization and the workers that act in them. On the other hand, while there are potential and significant gains, which lead to promoting spirituality in the organization, particularly those listed in this article, there is also a concern in relation to its use in a manipulated way, only aiming towards organizational gains, to the detriment of the possible benefits which it may bring to workers (CANAVAGH; BANDSUCH, 2002; MILLIMAN; CZAPLEWSKI; FERGUSON, 2003). When the organization adopts practices that promote spirituality, these aspects should be considered. Spirituality should provide benefits both for the organization and its workers.

In order to ascertain the benefits provided by spirituality in organizations, and how it relates with the different organizational aspects, the authors structured a way of measuring workplace spirituality by analysing dimensions that form it and statistical techniques. However, with spirituality in organizations being a personal matter, the disappointing numbers may explain the mosaic of meanings that it represents? Is transforming spirituality into numbers enough to understand how spirituality affects the workplace? Could interpretive research provide more meaning to the data (numbers) collected? In any case, all and any research method has limitations. The fact is that research developed involving spirituality in organizations represents an advance in understanding the human phenomenon and that, above all, is a complex understanding.

4 Final considerations

People are complex beings, made up of reason, emotion and spirit. Investigations and actions developed in organizations focused their attention almost exclusively on reason for a substantial amount of time, disregarding the fact that human beings are also endowed with emotions (REGO; CUNHA; SOUTO, 2007). Human beings are rational but also spiritual. The body, mind and spirit integrate and make up the human being. As Ashmos and Duchon (2000, p. 136) indicate, "[...] people have a mind and spirit" and "developing the spirit is as important as developing the mind".

Recognition that people have an inner life is on the discussion agenda for theorists and organizational managers. There is significant evidence, both on academic and organizational terrain that the topic has been studied, practised and developed (REGO; CUNHA; SOUTO, 2007). The debate has been hesitant but has a tendency towards growth for the importance that spirituality has been achieving in the organizational environment. This study intends to contribute to this aspect.

Much as it is recognised that studies on spirituality in organizations require empirical support, it is understood that they are important, since they help to clarify and consolidate the concepts, resulting in a better understanding of the theme. A number of statements can be made from the work analysed:

1. The conceptualisation of spirituality in organizations is still unclear (FRY, SLOCUM Jr., 2008). Even accepting the complexity of the theme, consolidating an understanding of what spirituality in organizations really is or what it represents becomes necessary;

2. An aspect which is clear in the articles analysed is the difference between religion and spirituality in organizations. Spirituality is not related to a belief in God and is not restricted to this. One does not need to be religious, let alone belong to an organised religion to be spiritual (SOLOMON, 2003). Spirituality is linked to a way of knowing oneself and about the world and a means of personal and group integration (FAIRHOLM, 1996);

3. Spirituality in organizations provides a series of benefits, both for the organization and the individuals who work there. However, new studies are required on the theme, particularly empirical studies, as the majority of literature, even international texts, lack an empirical foundation (REGO, CUNHA, SOUTO, 2007);

4. Observing spirituality in organizations is worthy of attention. Various studies seek to develop quantitative measures of spirituality. These measurements are made by identifying the values or so-called dimensions of spirituality in organizations. This leads to certain questioning, such as: is it appropriate to quantify a theme as complex and personal as spirituality? Is qualitative research necessary?

In addition to this questioning, other questions are latent. How to analyse the organizational benefits and recognise an individual's inner life? What would the values of spirituality be and how can they be observed in the workplace? How is the search for meaning to actions related to higher productivity or other aspects of the organizational environment? Is spirituality being used in organizations in a manipulated way, simply looking for better organizational results? These questions deserve further investigation.

Much remains to make progress in studies on spirituality in organizations, particularly if the Brazilian context is considered. The subject is in an embryonic stage and from the moment that it is admitted that the human spirit in the workplace can no longer be ignored (DUCHON, PLOWMAN, 2005), performing further studies becomes necessary, placing them on the discussion agenda for Brazilian academics and organizational managers.

<div align="right">References</div>

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