

# **Integrating knowledge management and organizational spirituality in enhancing organizational practical wisdom**

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# Dedication

I dedicate this thesis to those who have shown me the path and to those who have been by my side along the way.



“As long as you live, keep learning how to live” – Seneca.



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Lots of love.





## Resumo Alargado

Precisamos reconciliar negócios e sociedade (Nonaka & Takeuchi, 2021; Porter & Kramer, 2011). Esta ponte deve vir de organizações que criam valor compartilhado (Porter & Kramer, 2011). Esta necessidade de mudança no modelo capitalista e consequentes estratégias organizacionais não é nova (Porter & Kramer, 2011; Schumacher, 1973). Nas últimas décadas, acadêmicos e profissionais têm buscado soluções com sustentabilidade, inovação e transcendência (Martin, 2015; McKenna & Biloslavo, 2011; Varadarajan, 2017). A presença da sabedoria prática (*phronesis*) na pesquisa em gestão está aumentando à medida que se constroem experiências e padrões de comportamento que impulsionam a mudança organizacional (Bierly *et al.*, 2000; McKenna & Biloslavo, 2011; McKenna & Rooney, 2019; Nonaka & Takeuchi, 2011, 2019, 2021; Rowley, 2006b). Aristóteles (ca. 350 B.C.E./2009, tradução David Ross, p. 106; 108) estabelece que a *phronesis* é "um estado fundamentado e verdadeiro de capacidade de agir com relação às coisas humanas"; e é "preocupada com as coisas humanas e com as coisas sobre as quais é possível deliberar".

Apesar de sua crescente aparição na literatura de gestão, ainda há um longo caminho para entender a sabedoria prática organizacional. Para implementar com sucesso as transformações necessárias para as empresas se reconectarem com a sociedade é necessária uma compreensão de como a sabedoria prática se desenvolve nas organizações e como ela interage com outros construtos (Akgün *et al.*, 2019; Bierly *et al.*, 2000; Rowley & Gibbs, 2008). Bierly *et al.* (2000) descrevem três caminhos para a construção da *phronesis* (ou seja, experiências pessoais com o ambiente; espiritualidade que transmite fé, coragem e esperança; paixão que proporciona autoeficácia). Na perspectiva organizacional, "uma organização praticamente sábia é tanto uma organização virtuosa quanto uma organização de aprendizagem" (Rowley & Gibbs, 2008, p. 367).

A espiritualidade é uma dimensão da experiência humana; é um fenômeno humano existente, pelo menos potencialmente, em todos os indivíduos (Elkins *et al.*, 1988, p. 8). A espiritualidade individual é os valores, o estado de espírito, a forma de ser e a maneira de experimentar a consciência de uma dimensão transcendente (Elkins *et al.*, 1988, p. 8). Bratianu (2015b) propõe que o conhecimento espiritual, os valores de uma pessoa e a visão de futuro complementam o conhecimento racional e emocional. O desenvolvimento espiritual traz sentido e propósito ao comportamento e às experiências organizacionais (Benefiel, 2003; Bierly *et al.*, 2000; Bratianu, 2015b; Kolodinsky *et al.*, 2008). "Como o significado é essencial ao conhecimento, propósito e valores são centrais para a criação do

conhecimento e a prática do conhecimento. Quer você esteja consciente ou não, você sempre cria e utiliza conhecimento para um determinado fim e com base em certos valores" (Nonaka & Takeuchi, 2019, p. 154). Portanto, a espiritualidade organizacional determina a identidade de uma organização (Rocha & Pinheiro, 2021a).

Na sociedade do conhecimento onde o recurso mais valioso de uma organização é o conhecimento, é necessário ter entendimento sobre as dinâmicas dos conhecimentos, que são essenciais para que as organizações incorporem com sucesso as mudanças desejadas (Bolisani & Bratianu, 2018; Bratianu, 2015a; Nonaka & Takeuchi, 1995, 2019). É um fator crucial para difundir e fomentar o alinhamento dos valores ao nível organizacional (Bolisani & Bratianu, 2018; Bratianu, 2015b). A gestão do conhecimento e o aprendizado organizacional são fundamentais para a sabedoria prática organizacional (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008). Colocar o conhecimento em ação leva ao entendimento e à experiência, o que é essencial para desenvolver a sabedoria prática (Aristóteles, ca. 350 B.C.E./2009, trans David Ross).

O principal objetivo desta tese é responder à pergunta de pesquisa – Como a gestão do conhecimento e a espiritualidade organizacional apoiam a sabedoria prática organizacional? Para responder à pergunta nós dividimos a investigação em três secções, i) teórica, ii) qualitativa, iii) quantitativa. A primeira secção apresenta os artigos teóricos que tiveram por objetivo conhecer o estado da arte da investigação sobre os constructos (Capítulo 2 e 3), propor o modelo teórico a ser estudado (Capítulo 2), estabelecer o conceito de espiritualidade organizacional (Capítulo 4), e sugerir uma abordagem a *phronesis* no ambiente de trabalho integrada a espiritualidade no ambiente de trabalho (Capítulo 5). Nos Capítulos 3 e 4 utilizámos o software VOSviewer versão 1.6.16 para construir, exibir, e explorar um mapa bibliométrico suportado por dados de rede.

Nos estudos empíricos, abordamos lacunas específicas no conhecimento dos líderes sobre os constructos (segunda secção) e a percepção dos empregados sobre as suas relações (terceira secção). Na segunda secção, conduzimos uma metodologia qualitativa, realizada por 23 entrevistas semiestruturadas com líderes de organizações em 14 países. O software de análise qualitativa de dados NVivo 12 auxiliou na análise temática. Esta secção consiste em dois estudos centrados nas percepções dos líderes sobre a espiritualidade organizacional (Capítulo 6) e a *phronesis* organizacional (Capítulo 7). Esta secção também oferece contribuições para a educação empresarial (Capítulo 7), pois é a melhor forma de levar a *phronesis* às organizações. Os nossos principais resultados mostram que os líderes não compreendem totalmente os constructos, o que torna o seu desenvolvimento um desafio. As empresas ainda precisam de muito progresso antes de conseguirem incorporar a sabedoria prática.

Abordando uma procura acadêmica e prática, apresentamos a terceira secção, na qual desenvolvemos, validamos (Capítulo 8) e testamos (Capítulo 9) a escala de sabedoria prática organizacional. Adoptamos uma abordagem de método misto no Capítulo 8, realizando dois estudos com duas amostras, 199 respostas de falantes de português e 161 respostas de falantes de inglês. Primeiro, realizámos uma Análise Fatorial Exploratória utilizando o software IBM SPSS Statistics 27 para a purificação do instrumento. Posteriormente, realizamos uma Análise Fatorial Confirmatória, utilizando o software SmartPLS 3.3.3 para examinar a validade da escala, fiabilidade, e estrutura latente. Processamos o teste de estrutura teórica no Capítulo 9, examinando a validação nomológica da escala de sabedoria prática organizacional. Este capítulo investiga a espiritualidade organizacional como fator mediador e moderador na relação entre a gestão do conhecimento e a sabedoria prática organizacional. Visamos especialmente o potencial que a gestão do conhecimento e a espiritualidade organizacional têm no apoio ao desenvolvimento da sabedoria prática organizacional. Recolhemos respostas de 365 funcionários através de inquérito online, e utilizamos a versão 3.3.3 do Smart PLS para conduzir uma modelagem de equações estruturais de mínimos quadrados parciais para testar as nossas hipóteses e o software IBM Statistics SPSS versão 27 para executar a análise descritiva. A escala é sucinta com uma abordagem mais prática do constructo e pode ser utilizada por organizações. Assim, académicos e profissionais podem continuar a aprender e a implementar a sabedoria organizacional prática, porque é preciso que seja mensurável.

Esta tese é pioneira na integração da gestão do conhecimento e da espiritualidade organizacional, testando empiricamente a *phronesis* organizacional. Este processo permitiu-nos ligar os constructos, compreender como os líderes e empregados os veem, e comportam-se nas organizações. Os resultados apoiam os efeitos diretos da gestão do conhecimento e da espiritualidade organizacional na *phronesis* organizacional e o efeito indireto da gestão do conhecimento na *phronesis* organizacional através do efeito mediador e moderador da espiritualidade organizacional. O resultado desta tese contribui para a ligação entre a gestão do conhecimento, a espiritualidade organizacional, e as teorias e práticas da sabedoria prática organizacional.

Nossos resultados contribuem para identificar a espiritualidade como um elemento que proporciona um olhar abrangente e integrador além dos construtos ainda utilizados na gestão. Observamos que este constructo está cada vez mais presente nas organizações. Com relação à gestão do conhecimento, os resultados identificam uma mudança de paradigma; o campo passa de uma fase inicial focada simplesmente na gestão do conhecimento para uma gestão integrada do conhecimento focada nos valores e princípios que permeiam o conhecimento e o conhecimento, uma visão mais holística dos membros da empresa e da

sociedade. Os resultados sustentam o papel da espiritualidade nesta mudança, alinhado com a teoria emergente que inclui uma visão voltada para o futuro e para a sociedade através de uma estratégia humanizada juntamente com a eficiência na criação e compartilhamento do conhecimento. Acadêmicos e profissionais devem estar atentos à espiritualidade nos negócios. Portanto, os acadêmicos reconhecem a necessidade de ver os membros como seres completos, espirituais, mais do que apenas recursos para a empresa. Consequentemente, esta tese também contribui ilustrando o reconhecimento da demanda por um equilíbrio entre o crescimento de resultados tangíveis e intangíveis nas organizações. Esperamos que este tema continue em futuras pesquisas para romper o paradigma capitalista na gestão, permitindo-nos ter orgulho da sociedade que estamos construindo e entregando as próximas gerações.

Os estudos futuros devem se concentrar na análise da prática organizacional e não na análise das percepções ou do discurso. Considerando que todas as três construções são orientadas para a ação, é necessário analisar as ações das organizações e seus membros para captar a essência da espiritualidade, a sabedoria prática dentro das organizações e o papel desempenhado pela gestão do conhecimento. Assim, estudos de casos tanto de sucesso quanto de fracasso precisam ser desenvolvidos em diversos setores e culturas. A fim de obter uma compreensão profunda de como estes construtos funcionam nas empresas, acadêmicos e profissionais devem cooperar para criar estratégias e meios de integrar membros com valores de alto nível e hábitos prudentes na busca de uma empresa com sabedoria prática.

O futuro da pesquisa sobre *phronesis* na gestão reside na criação e aperfeiçoamento de estratégias para consolidar a *phronesis* organizacional no cotidiano. Somente através da análise das ações e seus frutos é que entenderemos como estas construções criam valor compartilhado com a sociedade, aumentando a inovação e a sustentabilidade. Assim, em investigações posteriores sobre a prática da sabedoria organizacional e espiritualidade organizacional, a integração com estas construções e outras, como o empreendedorismo, é necessária.

## **Palavras-chave**

Sabedoria Prática Organizacional;*Phronesis*;Espiritualidade Organizacional;  
Espiritualidade;Gestão do Conhecimento; Estratégia Social;Dinâmicas do  
Conhecimento;Sustentabilidade



# Extended Abstract

We need to reconcile business and society (Nonaka & Takeuchi, 2021; Porter & Kramer, 2011). This bridge must come from organizations that create shared value (Porter & Kramer, 2011). This need for change in the capitalist model and consequent organizational strategies is not new (Porter & Kramer, 2011; Schumacher, 1973). In recent decades, academics and practitioners have sought solutions with sustainability, innovation, and transcendence (Martin, 2015; Mckenna & Biloslavo, 2011; Varadarajan, 2017). The presence of practical wisdom (*phronesis*) in management research is increasing as construct nurturing experiences and behavior patterns that drive organizational change (Bierly *et al.*, 2000; Mckenna & Biloslavo, 2011; McKenna & Rooney, 2019; Nonaka & Takeuchi, 2011, 2019, 2021; Rowley, 2006b). Aristotle (David Ross translation, ca. 350 B.C.E./2009, p. 106; 108) states that *phronesis* is “a reasoned and true state of capacity to act with regard to human goods”; and it is “concerned with things human and things about which it is possible to deliberate”.

Regardless of its increasing appearance in the management literature, there is still a long way to understanding organizational practical wisdom. To successfully implement the transformations needed for companies to reconnect with society requires an understanding of how practical wisdom develops in organizations and how it interacts with other constructs (Akgün *et al.*, 2019; Bierly *et al.*, 2000; Rowley & Gibbs, 2008). Bierly *et al.* (2000) describe three pathways for building *phronesis* (i.e., personal experiences with the environment; spirituality that impacts faith, courage, and hope; the passion that provides self-efficacy). From the organizational perspective, "a practically wise organization is both a virtuous and a learning organization" (Rowley & Gibbs, 2008, p. 367).

Spirituality is a dimension of human experience; it is a human phenomenon existing, at least potentially, in all individuals (Elkins *et al.*, 1988, p. 8). Individual spirituality is the values, state of mind, way of being, and experiencing an awareness of a transcendent dimension (Elkins *et al.*, 1988, p. 8). Bratianu (2015b) proposes that spiritual knowledge, a person's values, and future vision complement rational and emotional knowledge. Spiritual development brings meaning and purpose to organizational behavior and experiences (Benefiel, 2003; Bierly *et al.*, 2000; Bratianu, 2015b; Kolodinsky *et al.*, 2008). "Since meaning is essential to knowledge, purpose and values are central to knowledge creation and knowledge practice. Whether you are aware or not, you always create and practice knowledge for a certain end and based on certain values" (Nonaka & Takeuchi, 2019, p. 154). Therefore,

organizational spirituality determines the identity of an organization (Rocha & Pinheiro, 2021a).

In the knowledge society where an organization's most valuable resource is knowledge, it is necessary to understand knowledge dynamics, which are essential for organizations to incorporate desired changes successfully (Bolisani & Bratianu, 2018; Bratianu, 2015a; Nonaka & Takeuchi, 1995, 2019). It is crucial in spreading and fostering value alignment at the organizational level (Bolisani & Bratianu, 2018; Bratianu, 2015b). Knowledge management and organizational learning are fundamental to organizational practical wisdom (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008). Putting knowledge into action leads to understanding and experience, which is essential for developing practical wisdom (Aristotle, ca. 350 B.C.E./2009, trans David Ross).

The main objective of this thesis is to answer the research question – How knowledge management and organizational spirituality support organizational practical wisdom? To answer the question, we have divided the research into three sections, i) theoretical, ii) mixed method, iii) quantitative. The first section presents the theoretical articles that aimed to establish the state of the art of research on the constructs (Chapter 2 and 3), propose the theoretical model to be studied (Chapter 2), establish the concept of organizational spirituality (Chapter 4), and suggest an approach to *phronesis* in the workplace integrated with workplace spirituality (Chapter 5). In Chapters 3 and 4, we used VOSviewer software version 1.6.16 for building, displaying, and exploring a bibliometric map supported by network data.

In the empirical studies, we address specific gaps in leaders' awareness of the constructs (second section) and employees' perception of their relationships (third section). In the second section, we handled a mixed method research with 23 semi-structured interviews with organizations' leaders in 14 countries, using a thematic analysis and content analysis with software NVivo 12 assistances in the quantitative data analysis. It consists of two studies focusing on leaders' perceptions of organizational spirituality (Chapter 6) and organizational *phronesis* (Chapter 7). This section also offers contributions to business education (Chapter 7) as it is the best way to bring *phronesis* to organizations. Our main results show that leaders do not fully understand the constructs, making it challenging to develop them. Companies still need much advancement before they can incorporate practical wisdom.

Addressing an academic and professional demand, we present the third section, in which we develop, validate (Chapter 8), and test (Chapter 9) the organizational practical wisdom scale.

We adopted a mixed-method approach in Chapter 8, performing two studies with two samples, 199 answers from Portuguese speakers and 161 answers from English speakers. First, we conducted an Exploratory Factorial Analysis using IBM SPSS Statistics 27 software to instrument purification. Afterward, we performed a Confirmatory Factorial Analysis, using the SmartPLS 3.3.3 software to examine the scale validity, reliability, and latent structure. We proceed the theoretical framework test in Chapter 9, examining the nomological validation of the organizational practical wisdom scale. This chapter investigates organizational spirituality as a mediator and moderator factor in the relationship between knowledge management and organizational *phronesis*. We especially targeted the potential that knowledge management and organizational spirituality hold in supporting the development of organizational practical wisdom. We collected data from 365 employees by online survey. We used the Smart PLS version 3.3.3 to conduct a partial least square structural equation modeling for testing our hypotheses and the IBM Statistics SPSS version 27 software to run the descriptive analysis. The scale is succinct with a more practical approach to the construct and can be used in organizations. Thus, academics and practitioners can continue learning and implementing practical organizational wisdom because it ought to be measurable.

This thesis is pioneering in integrating knowledge management and organizational spirituality by empirically testing organizational *phronesis*. This process allowed us to link the constructs, understand how leaders and employees perceive them, and behave in organizations. The results support the direct effects of knowledge management and organizational spirituality on organizational *phronesis* and the indirect effect of knowledge management on organizational *phronesis* through the mediating and moderating effect of organizational spirituality. This thesis contributes to integrating knowledge management, organizational spirituality, and organizational practical wisdom theories and practices.

Our outcomes contribute to identifying spirituality as a supplier of a comprehensive and integrative look beyond the constructs yet used in management. We note that this construct is increasingly present in organizations. Regarding knowledge management, the results identify a paradigm shift; the field moves from an initial phase focused on simply managing knowledge to integrated knowledge management focused on the values and principles that permeate knowledge and knowing a more holistic view of the company members and society. It indicates spirituality's role in this change, aligned with the emerging theory that includes a vision directed towards the future and society through a social strategy and efficiency in creating and sharing knowledge. Academics and practitioners ought to be aware of spirituality in business. Therefore, academics acknowledge the necessity to see the members as complete, spiritual beings, more than just resources for the company. Consequently, this

thesis also contributes to illustrating the acknowledgment of the demand for a balance between the growth of tangible and intangible results in organizations. Hopefully, this subject continues in future research to disrupt the wild capitalistic paradigm in management, allowing us to be proud of the society we are building and handing over to the next generations.

Forthcoming studies should focus on analyzing organizational practice rather than on the analysis of perceptions or discourse. Considering that all three constructs are action-oriented, it is necessary to analyze the actions of organizations and their members to capture the essence of spirituality and practical wisdom within organizations and the role played by knowledge management. Thus, case studies of both successes and failures need to be developed in diverse industries and cultures. To gain a deep understanding of how these constructs function in companies, academics and practitioners should cooperate to create strategies and means to integrate members with high-level values and prudent habits in the pursuit of a *phronetic* company.

The future of research on *phronesis* in management lies in creating and improving strategies to consolidate organizational *phronesis* in everyday life. Only through the analysis of actions and their fruits will we understand how these constructs create shared value with society, enhancing innovation and sustainability. Thus, in further investigations into organizational wisdom practice and organizational spirituality, integration with these constructs and others, such as entrepreneurship, is necessary.

## Keywords

Organizational Practical Wisdom, *Phronesis*, Organizational Spirituality, Spirituality, Knowledge Management, Social Strategy, Knowledge Dynamics, Sustainability



# Index

Dedication	vi
Acknowledgments	x
Resumo Alargado	xiv
Extended Abstract	xix
Figures List	xxxii
Table List	xxxiii
Acronyms and Abbreviations List	xxxvi
Chapter 1	38
Introduction	38
Importance of the Topic	38
Objectives and Research Questions	40
Methodology	41
Thesis Structure	43
<b>1<sup>st</sup> SECTION</b>	<b>45</b>
Chapter 2	46
Organizational Spirituality and Knowledge Management Supporting Organizational Practical Wisdom	46
Introduction	46
Methodology – Systematic Literature Review	47
Results Analysis – Systematic Literature Review	48
Discussion – Systematic Literature Review	49
Wisdom and spirituality	49
Wisdom and knowledge management	51
Knowledge, spirituality, and wisdom	51
Knowledge management, spirituality, and organizational wisdom	51
Methodology and Results Analysis – Integrative Review	52
Discussion and Theoretical Framework – Integrative Review	52
From knowledge management through organizational practical wisdom	52
From organizational spirituality through knowledge management	56
From organizational spirituality through organizational practical wisdom ( <i>phronesis</i> )	58
Organizational spirituality as a moderator	59
Theoretical Framework	59
Conclusion	60
Suggestions to future investigation	61

Chapter 3	63
Can Organizational Spirituality Contribute to Knowledge Management?	63
Introduction	63
Theoretical Background	64
Knowledge Management	64
Organizational spirituality	65
Methodology	66
Results Analysis	66
Discussion	70
Cluster 1 – Spirituality Dynamics	70
Cluster 2 – Knowledge dynamics	72
Future research agenda	74
Conclusions	75
Chapter 4	78
Organizational Spirituality: Concept and Perspectives	78
Introduction	78
Methodology	79
Results and Analysis	80
Discussion	83
Concepts and Levels of Organizational Spirituality	83
Perspectives, Characteristics, and Constructs	86
New Concept Proposition	89
Future Research Suggestions	90
Conclusion	91
Chapter 5	93
<i>Phronetic</i> workplace: A step forward into a practically wise company	93
Introduction	93
Method	94
Theoretical Background	96
Virtues	96
Other pertinent approaches to practical wisdom ( <i>phronesis</i> )	98
Practical wisdom approaches in management	99
Leaders' practical wisdom	100
Organizations' practical wisdom	101

Spirituality	102
Workplace Phronesis	104
Workplace spirituality	105
Leadership	107
Collective: groups and teams	107
Shared Contexts ( <i>ba</i> )	109
Future research agenda	110
Conclusions	111
<b>2<sup>nd</sup> SECTION</b>	<b>113</b>
Chapter 6	114
Leaders' insights concerning Organizational Spirituality	114
Introduction	114
Theoretical background	115
Spirituality	115
Leadership	116
Methodology	117
Results Analysis	118
Discussion	124
Workplace spirituality concerning organizational spirituality	126
Individual spirituality concerning organizational spirituality	127
Leadership role concerning organizational spirituality	128
Knowledge management influencing organizational spirituality	128
Environment influencing organizational spirituality	130
Organizational culture influencing organizational spirituality	130
Organizational spirituality outputs	130
Findings	131
Conclusions	136
Chapter 7	139
Business education: Filling the gaps in the leader's awareness concerning organizational <i>phronesis</i>	139
Introduction	139
Theoretical Background	140
Business education	140
Organizational phronesis	141
Methodology	142

Results Analysis	144
Discussion	149
Organizational phronesis	149
Knowledge management	150
Organizational spirituality	151
Business education	153
Conclusions	156
<b>3<sup>rd</sup> SECTION</b>	<b>158</b>
Chapter 8	159
One step towards recognizing the practically wise company: Measurement and Validity	159
Introduction	159
Theoretical Background	160
<i>Phronesis</i>	160
<i>Phronesis</i> and other relationships	161
Methodology	163
First stage – determining <i>phronesis</i>	163
Second stage – generating the item pool	165
Third stage – determining the measurement format	165
Fourth stage – Initial items pool revision	165
Fifth stage – inclusion of validation items	165
Sixth stage – Administering items to a development sample	165
Seventh stage – Item’s evaluation	165
Study 1: Exploratory Factorial Analysis	166
Study 2: Confirmatory Factorial Analysis (CFA)	169
Discussion	172
Conclusions	173
Chapter 9	175
Establishing the relations between Knowledge Management, Organizational Spirituality, and Organizational <i>Phronesis</i>	175
Introduction	175
Literature Review	176
Organizational <i>Phronesis</i>	176
Knowledge Management	177
Organizational Spirituality	178
Hypotheses	179

Knowledge management direct effect on organizational <i>phronesis</i>	179
Knowledge management direct effect on organizational spirituality	179
Organizational spirituality direct effect on organizational <i>phronesis</i>	180
Indirect effect of knowledge management on organizational <i>phronesis</i> through the mediating effect of organizational spirituality	180
The moderating effect of organizational spirituality	180
Research Design	181
Measures	181
Sample and data collection	181
Data Analysis	181
Descriptive analysis	182
Partial Least Squares Structural Equation Modeling	182
Measurement Invariance	187
Discussion	188
Implications for Theory and Practice	189
Limitations and Future Research	190
Conclusions	190
Chapter 10	192
Conclusions	192
Contributions	193
Limitations and future research agenda	195
References	197
Appendix A	230
Interview script	230
Appendix B	232
Codebook NVivo	232
Appendix C	239
Cluster's Correlation	239
Appendix D	240
First Item pool	240
Appendix E	245
Organizational Phronesis Scale	245
Appendix F	246
Final Item pool	246
Appendix G	247

Thesis's academics outcomes	247
Annex A	249
Organizational Spirituality Value Scale	249



# Figures List

Figure 1.1 – Thesis structure.

Figure 2.1 – Theoretical framework about the relationship between knowledge management, organizational practical wisdom (*phronesis*), and organizational spirituality.

Figure 3.1 – Network visualization by VOSviewer software version 1.6.16.

Figure 3.2 – Density visualization by VOSviewer software version 1.6.16.

Figure 3.3 – Overlay visualization by VOSviewer software version 1.6.16.

Figure 3.4 – Methodology by clusters.

Figure 4.1 – VOSviewer Network Visualization.

Figure 4.2 – Density Visualization.

Figure 4.3 – Overlay Visualization.

Figure 4.4 – Articles categorized according to their methodologies.

Figure 6.1 – A word cloud of most frequent words (NVivo 12).

Figure 6.2 – Diagram of codes cluster analysis by word similarity using the Pearson correlation coefficient (NVivo 12).

Figure 6.3 – Matrix Coding Query Chart (NVivo 12).

Figure 7.1 – A word cloud of most frequent words (NVivo 12).

Figure 7.2 – Most frequent words by clusters (NVivo 12).

Figure 7.3 – Diagram of codes cluster analysis by word similarity using the Pearson correlation coefficient (NVivo 12).

Figure 7.4 – Matrix Coding Query Chart (NVivo 12).

Figure 8.1 – Scree plot by IBM SPSS Statistics 27.

Figure 8.2 – Confirmatory Factorial Analysis by SmartPLS 3.3.3 software displaying outer loadings and AVE.

Figure 9.1 – PLS-SEM displaying the values of Path Coefficient, *p*-value of Student's *t* tests, and *R* Adjusted obtained through the Bootstrapping module by SmartPLS software.

Figure 9.2 – Standardized Importance-Performance Map of total effects by SmartPLS software.



# Table List

Table 2.1 – Results systematization concerning their theoretical approach and methodology.

Table 2.2 – Results categorization concerning their theoretical approach.

Table 3.1 – Cluster 1 by VOSviewer.

Table 3.2 – Cluster 2 by VOSviewer.

Table 3.3 – Cluster 1 articles selected in the systematic literature review.

Table 3.4 – Cluster 2 articles selected in the systematic literature review.

Table 4.1 – VOSviewer Clusters.

Table 4.2 – Levels of Organizational Spirituality in literature Concepts.

Table 5.1 – Literature used in the integrative review.

Table 6.1 – Organizational spirituality components.

Table 6.2 – Characterization of interviewees.

Table 6.3 – Most frequent words by clusters (NVivo 12).

Table 6.4 – Matrix Coding Query (NVivo 12).

Table 6.5 – Interviewers' understanding concerning organizational spirituality.

Table 6.6 – Excerpts of the interviews concerning organizational spirituality components and influencers categorized by thematic codes.

Table 7.1 – Characterization of interviewees.

Table 7.2 – Codes clusters by word similarity using the Pearson correlation coefficient (NVivo 12).

Table 7.3 – Matrix Coding Query (NVivo 12).

Table 7.4 – Interviews' excerpts by code.

Table 8.1 – Definitions obtained from the systematic literature review.

Table 8.2 – Descriptive analysis of the first sample.

Table 8.3 – Kaiser-Meyer-Olkin and Bartlett's test (IBM SPSS Statistics 27 software).

Table 8.4 – Communalities and Pattern Matrix test displaying results above 0.45 (IBM SPSS Statistics 27 software).

Table 8.5 – Total Variance Explained (IBM SPSS Statistics 27 software).

Table 8.6 – Cronbach's ( $C\alpha$ ) test by IBM Statistics SPSS 27

Table 8.7 – Descriptive analysis of the second sample.

Table 8.8 – Final items pool and the Variance Inflation Factor (VIF) of the final items by SmartPLS 3.3.3 software.

Table 8.9 – Construct Reliability and Validity by SmartPLS 3.3.3 software.

Table 8.10 – MICOM analysis by SmartPLS 3.3.3 software.

Table 9.1 – Respondents' sociodemographic information.

Table 9.2 – Companies' characteristics.

Table 9.3 – Construct Reliability and Validity scores and Discriminant Validity by SmartPLS software.

Table 9.4 – Smart PLS Algorithm, blindfolding analysis, and Path Coefficients between the latent constructs.

Table 9.5 – Importance-Performance Map Analysis by SmartPLS software.

Table 9.6 – MICOM analysis by SmartPLS.



# Acronyms and Abbreviations List

AVE	Average Variance Extracted
CATI	Computer-Assisted Telephone Interviewing
CFA	Confirmatory Factorial Analysis
CI	Confidence Intervals
CR	Composite Reliability
C $\alpha$	Cronbach's Alpha
EFA	Exploratory Factorial Analysis
FCL	Fornell-Larcker Criterion
H	Hypothesis
I	Interviewees
Id	Identification
HTMT	Heterotrait-monotrait ratio
IPMA	Importance-Performance Map Analysis
KM	Knowledge Management
KMO	Kaiser-Meyer-Olkin
LV	Latent variable
MBA	Master of Business Administration
MICOM	Measurement Invariance of Composite Models
Mod Eff	Moderating Effect
NECE	Research Center in Business Sciences
OPS	Organizational <i>Phronesis</i> Scale
OPW	Organizational Practical Wisdom
OS	Organizational Spirituality
OW	Organizational Wisdom
PC	Path coefficients
PLS-SEM	Partial Least Squares Structural Equation Modeling
R&D	Research and Development
SEM	Structural Equation Model
SPSS	Statistical Package for Social Sciences
TVE	Total Variance Explained
Trad	Traduzido (translated)
Trans	Translated
UBI	University of Beira Interior
USA	United States of America
VIF	Variance Inflation Factor
WHO	World Health Organization



## Chapter 1

This chapter presents the general introduction to this thesis, introducing the importance of the issue, objectives, research questions, methodology, and structure. This general introduction is straightforward and succinct, as this thesis has ten chapters with respective introductions. Chapter 2, where is the theoretical framework, presents a deep grounding on the importance of the issue.

## Introduction

### Importance of the Topic

We need to reconcile business and society (Nonaka & Takeuchi, 2021; Porter & Kramer, 2011). Businesses should lead this transformation (Neal, 2013); this bridging should come from organizations creating shared value (Porter & Kramer, 2011) because the old economic paradigm is not sustainable (Neal, 2013). This urge for shifting in the capitalism model and consequent organizational strategies is not new (Porter & Kramer, 2011; Schumacher, 1973). Demonstrating the slowness of this process and the research growth. In the last decades, practitioners and academics have been searching for solutions with sustainability, social innovation, practical wisdom, and transcendence (Martin, 2015; Mckenna & Biloslavo, 2011; Varadarajan, 2017). In this thesis, we address organizational practical wisdom and related constructs, knowledge management and organizational spirituality.

Practical wisdom (φρόνησις – *phronesis*) presence in management research is increasing as construct nurturing experiences and behavior patterns that drive organizational change (Bierly *et al.*, 2000; Mckenna & Biloslavo, 2011; McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011, 2019, 2021; Rowley, 2006b). Aristotle (trans David Ross, ca. 350 B.C.E./2009, pp. 106; 108) states that *phronesis* is “a reasoned and true state of capacity to act with regard to human goods”; and it is “concerned with things human and things about with it is possible to deliberate”. Despite its increasing appearance in management literature, there is still a long way to understand organizational practical wisdom. To successfully implement the transformations necessities for companies reconnecting with society is required an understanding of how practical wisdom unfolds in organizations and how it interacts with other constructs (Akgün *et al.*, 2019; Bierly *et al.*, 2000; Rowley & Gibbs, 2008). Bierly *et al.* (2000) outline three individual pathways to build *phronesis* (i.e., personal experiences with one's environment; spirituality impacting faith, courage, and hope; passion providing self-efficacy). Spiritual practices (practice of virtues) refers back to ancient Greece when it was recognized as essential for pursuing wisdom (Culham, 2015). In the organizational perspective, "a practically wise organization is both a virtuous and a learning organization" (Rowley & Gibbs, 2008, p. 367). For organizational practical wisdom to be cultivated, it is necessary that leaders and members

(individually and collectively) also develop it. Therefore, virtues and means for its achievement must be taught in business schools (Mckenna & Biloslavo, 2011; Rocha & Pinheiro, 2021b; Roos, 2017a), as well as spirituality (Burton *et al.*, 2020; Culham, 2015).

The management area can greatly benefit from incorporating a spiritual perspective in its theories, research, and process (Neal *et al.*, 1999; Neal & Biberman, 2004); it contributes to our perception of human organizing (Tackney *et al.*, 2017). The spiritual discovery enables us to be real change agents for sustainability because “sustainable development mean[s] that all humans not only live beyond mere biological survival but also have the fundamental right to experience a sense of purpose and meaning within a loving community” (Fry & Egel, 2021, p. 19). Spirituality is a subject that became formally incorporated into management studies around the 1990s (Neal, 2013; Tackney *et al.*, 2017). It is a polysemic construct and cannot be reduced to a single concept that fits everything (Takahashi, 2019). Therefore, for this thesis, we understand that spirituality is a dimension of human experience; it is a human phenomenon existing, at least potentially, in all individuals (Elkins *et al.*, 1988, p. 8). Individual spirituality is a person's values, state of mind, way of being, and manner one experiences awareness about a transcendent dimension (Elkins *et al.*, 1988). The connection between spirituality and religion remains unclear in organizations. Therefore, we need to clarify that (i) these are different constructs juxtaposed, (ii) researchers can study them separately (Phipps & Benefiel, 2013), and (iii) in this thesis, we do not address religion. Simplifying the distinction, while spirituality refers to this human capacity to experience this awareness, religion can be interpreted as an institutional and historical manifestation of this capacity (Tackney *et al.*, 2017). Thus, spirituality is not a ‘monoculture’, and it must be considered; it has different practices and aspects. This characteristic proves to be relevant even in business education because all of them can potentially be used (Culham, 2015, p. 28).

After a distancing between the virtues and knowledge, the link was broken by Descartes (Culham, 2015). In the last decades, it has been in repair (Culham, 2015). Bratianu (2015b) proposes that spiritual knowledge, values, and future vision complement rational and emotional knowledge. Spiritual development brings meaning and purpose to organizational behavior and experiences (Benefiel, 2003; Bierly *et al.*, 2000; Bratianu, 2015b; Kolodinsky *et al.*, 2008). "Since meaning is essential to knowledge, purpose and values are central to knowledge creation and knowledge practice. Whether you are aware or not, you always create and practice knowledge for a certain end and based on certain values" (Nonaka & Takeuchi, 2019, p. 154). Therefore, organizational spirituality determines an organization's identity (Rocha & Pinheiro, 2021a). Knowledge dynamics, for instance, are essential for organizations to successfully embody the desired changes (Bolisani & Bratianu, 2018; Bratianu, 2015a; Nonaka & Takeuchi, 1995, 2019). It is a crucial factor in spreading and fostering the aligning values to the organizational level (Bolisani & Bratianu, 2018; Bratianu, 2015b). Knowledge management and organizational learning are foundational to organizational practical wisdom (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008). Putting knowledge into action leads to knowing and experience, which is essential for developing practical wisdom (Aristotle, ca. 350

B.C.E./2009, trans David Ross).

After this brief explanation of the constructs dealt with in this thesis, we present the objectives and research questions. In the following chapters, we address the concepts and relations in-depth to accomplish each objective and answer the questions.

### Objectives and Research Questions

Considering the significance of integrating spirituality in business (Ulluwishewa, 2015), knowledge dynamics (Bolisani & Bratianu, 2018; Bratianu, 2015a; Nonaka & Takeuchi, 1995, 2019), and organizational practical wisdom (Bierly *et al.*, 2000; McKenna & Biloslavo, 2011; McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011, 2019, 2021; Rowley, 2006b). The main objective of this thesis is to understand the relationship between knowledge management and organizational spirituality on supporting organizational practical wisdom paving directions for future research in the area. To achieve the general objective, we defined the specific objectives on which the studies (chapters) of this thesis are based:

- i.** Establish the state of the art of the research concerning the relationship between knowledge management, organizational spirituality, and organizational practical wisdom.
- ii.** Propose a theoretical framework on the relationship between knowledge management and organizational spirituality in developing organizational practical wisdom.
- iii.** Establish the state of the art of the research concerning the relationship between knowledge management and organizational spirituality.
- iv.** Propose a holistic concept of organizational spirituality.
- v.** Integrate workplace practical wisdom and workplace spirituality.
- vi.** Comprehend leaders' awareness concerning organizational spirituality.
- vii.** Comprehend leaders' awareness concerning organizational *phronesis* discussing transformations that business education needs.
- viii.** Develop the organizational *phronesis* scale.
- ix.** Examine the nomological validation of the organizational *phronesis* scale investigating organizational spirituality as a mediator and moderator factor in the relationship between knowledge management and organizational *phronesis*.

Each of the objectives above guided the following chapters. We began in Chapter 2 (i) establishing the state of the art and (ii) proposing the theoretical framework. We also conducted other theoretical chapters to explore the subjects' novelty and requirement for theoretical directions before proceeding with the empirical sections. Once the leader is the main actor in developing organizational spirituality and organizational practical wisdom (Fry, 2003; McKenna & Rooney, 2019a), we selected the first empirical chapters (addressing they specific objectives vi and vii) to conduct empirical mixed method studies focusing on the leader's awareness concerning organizational spirituality and organizational *phronesis*. Concerning the following specific objectives (vii and ix), we address them, concentrating on the requirement for

a tool for evaluating organizational *phronesis*.

The main goal reflects our research question – How knowledge management and organizational spirituality support organizational practical wisdom? Furthermore, considering the proposed objectives, based on the literature review and the gaps found in the literature, we identified the following research questions to answer in the following chapters:

- a. What has already been studied about the relationship between knowledge management and organizational spirituality to develop organizational wisdom?
- b. What is the theoretical relationship between knowledge management and organizational spirituality for the development of organizational wisdom?
- c. How can organizational spirituality contribute to knowledge management?
- d. What is the most fitting concept for organizational spirituality?
- e. How does the integration between workplace practical wisdom and workplace spirituality take place?
- f. What is the leaders' awareness of organizational spirituality?
- g. What is the leaders' awareness of organizational practical wisdom?
- h. How should a succinct scale of organizational practice wisdom be composed?
- i. How are the effects of knowledge management and organizational spirituality on organizational practical wisdom?

We address questions “a” and “b” in Chapter 2. Each of the following questions is approached individually in the subsequent chapters. Chapter 10 refers to all questions and objectives alongside the contributions, limitations, and suggestions to further research. In the next topic, we describe the thesis’s methodology by section and chapters.

## Methodology

We divided this thesis into three sections: 1) theoretical, 2) mixed method, and 3) quantitative. The first stage is composed of systematic and integrative literature reviews. The second stage has qualitative method, in which data is captured by the researcher and aids in understanding the awareness and behaviors investigated (Marconi & Lakatos, 2011; Silverman, 2001; Yin, 2013), and a content analysis supported by NVivo. The unit of analysis in the mixed section is the interviewed leaders. The third section, in turn, will be a mixed quantitative analysis, first with the development and validation of the organizational practice wisdom scale and the second with the nomological validation, testing the proposed theoretical model (Hair *et al.*, 2005; Marconi & Lakatos, 2011; Rigdon, 2016). The unit of analysis in the quantitative section is the organizations.

The second chapter aims to understand how knowledge management and organizational spirituality support organizational practical wisdom. We developed a systematic literature review using the Web of Science and Scopus database and an integrative literature review. The scrutiny was successful in providing an understanding of the state of the art and producing the

theoretical framework alongside propositions. Chapter three addresses the relationship between knowledge management and organizational spirituality. We conducted a systematic literature review, systematizing and categorizing the results to answer the research question, "can organizational spirituality contribute to knowledge management?". We utilized the Web of Science and Scopus database. We submitted the articles to VOSviewer software version 1.6.16 for building, displaying, and exploring a bibliometric map supported by network data.

Chapter four identifies a comprehensive concept of organizational spirituality based on the terms and concepts used in the literature. We conducted a systematic review of the literature using the Web of Science and Scopus databases; the articles were then subjected to bibliometric analysis using VOSviewer software. This article categorizes and systematizes literature, proposing a unified concept representing its essence conferring the qualities and attributes inherent to this phenomenon. Through an integrative review that combines perspectives from different fields, Chapter five investigates the integration between workplace dimensions of practical wisdom (*phronesis*) and spirituality. The decision to develop the third and fourth theoretical articles (Chapters 4 and 5) was due to the nascent state of research on organizational spirituality and organizational practical wisdom.

In the empirical studies, we address leaders' understanding of the constructs (second section) and employees' perception of the relationships (third section). The appropriate application of quantitative and qualitative methods depends on the researcher goal, the state of knowledge, previous studies, and the available data (Edmondson & Mcmanus, 2007; Flick, 2005). The method suitable for analyzing and interpreting deep, complex phenomena with a high degree of subjectivity is the qualitative (Edmondson & Mcmanus, 2007; Godoy, 1995; Günther, 2006; Marconi & Lakatos, 2011) because there are phenomena in the society that little is known about, and that cannot be fully quantified (Fassinger & Morrow, 2013). Besides the data itself, its collection and analysis are also different between such methods (Marconi & Lakatos, 2011; Silverman, 2001). Studies involving spirituality have methodological drawbacks because the positivistic approach can lead to the distancing of spirituality, requiring the development of alternative methodologies (Brown, 2003; Konz & Ryan, 1999; Poole, 2009). Therefore, in this thesis we use both qualitative and quantitative methods.

This research is exploratory, with an initial emphasis on a qualitative method, which is of outstanding significance in the social sciences (Alvesson & Söldbberg, 2000), and because its use seeks to answer "how" and "why" social phenomena happen, describing the complexity of human behavior (Marconi & Lakatos, 2011; Yin, 2013). The phenomena researched (practical wisdom and organizational spirituality) have recent literature in management, with little secondary data and many conceptual articles addressing the theme. That is why this research pursues to find in the relationships between these phenomena and the organizational ambiance, new knowledge, habits, and answers to the questions (Flick, 2005; Marconi & Lakatos, 2011; Silverman, 2001; Yin, 2013). Afterward, the research will be finalized with quantitative analysis, developing a scale of organizational practical wisdom, and testing the theoretical model. The

purpose of this combination of methods is to complement the view on the dimensions of these phenomena and expand the results because there are many questions to be answered (Alexander *et al.*, 2016).

Chapter 6 and 7 (section two) handled a mixed method, carried out by 23 semi-structured interviews with organizations' leaders in 14 countries. The data analysis software NVivo 12 assisted the thematic and content analysis. We used it to understand in detail the leader's awareness of the constructs, contexts, and events of the phenomena studied (Marconi & Lakatos, 2011; Moreira, 2007; Yin, 2013). Chapter 6 aims to comprehend leaders' awareness concerning organizational spirituality. Chapter 7 discusses some transformations that business education needs through leaders' awareness concerning organizational *phronesis*.

We built the organizational practical wisdom scale in the third section to meet academic and professional demands. We performed two studies in Chapter 8, adopting a mixed-method approach with two samples, 199 answers from Portuguese speakers and 161 answers from English speakers. First, we conducted an Exploratory Factorial Analysis using IBM SPSS Statistics 27 software to instrument purification. Afterward, we performed a Confirmatory Factorial Analysis, using the SmartPLS 3.3.3 software to examine the scale validity, reliability, and latent structure. We proceed the theoretical framework test in Chapter 9. We examine the nomological validation of the organizational practical wisdom scale. This chapter investigates organizational spirituality as a mediator and moderator effect in the relationship between knowledge management and organizational *phronesis*. We collected data from 365 employees by online survey. We used the Smart PLS version 3.3.3 to conduct a partial least squares structural equation modeling for testing our hypotheses and the IBM Statistics SPSS version 27 software to run the descriptive analysis.

## Thesis Structure

This thesis is organized by methodology (Figure 1.1), not chronologically, so production and publication dates may differ from the order presented here. Each article also brought changes to the previously defined route. Therefore, we will explain the context, order of production, and related publications before each article in a preamble format for each chapter.

We organized this thesis into ten chapters. This first chapter is the introduction, it presents the research problem, the objectives, the questions we intended to answer, the methodology and structure of the thesis. The first section presents the theoretical papers that aimed to establish the state of the art of research on the constructs (Chapter 2 and 3), propose the theoretical model to be studied (Chapter 2), establish the concept of organizational spirituality most suitable for this research (Chapter 4), and suggest an approach to workplace *phronesis* integrated with workplace spirituality (Chapter 5).

The second section consists of two studies focusing on leaders' perceptions of organizational spirituality (Chapter 6) and organizational *phronesis* (Chapter 7). In the third section, we

develop, purify, validate (Chapter 8), and test the nomological validity (Chapter 9) of the organizational practical wisdom scale. Finally, in chapter ten, we conclude by offering the findings, theoretical and practical implications, limitations, and suggestions for future research. After the references, we provide the appendixes – A) Interview script; B) Codebook used in NVivo; C) Cluster’s correlation table; D) First item pool; E) Organizational *phronesis* scale; F) Final item pool; G) Thesis academics outcomes – and the Annex A with the Organizational Spirituality Value Scale by Kolodinsky, Giacalone & Jurkiewicz (2008).



**Figure 1.1.** Thesis structure.

**1<sup>st</sup> SECTION**

## Chapter 2

This article presents the theoretical framework that guided the other articles in the thesis, especially the empirical section. It was developed throughout the thesis production and was completed only after the second section. We used deduction and induction to achieve this model, with abduction playing a key role in all theoretical papers. This decision to postpone completing the first article was due to the need to refine the theoretical framework with the constant literature review and insights from the interview's analysis. Researchers from the Research Center in Business Sciences (NECE-UBI) supported the framework's evolution until the version presented here by comments in two presentations. We are very grateful for their feedback, which was crucial for its theoretical and practical refinement, especially in operationalizing the empirical research.

The systematic literature review alone was not enough to ground the theoretical framework. The databases exclude books and research in which practical wisdom and spirituality appear tangentially (when they are not in the topics for which it is possible to search the databases). There was an attempt to use the VOSviewer to analyze the systematic literature review results, but the small number of articles interfered with the results, making a coherent analysis impossible. There was no attempt to use it in the integrative review, because with the addition of the books, a complete analysis by the VOSviewer software would be unfeasible. Considering that this was an article that underwent restructuring and long development until its conclusion, it gave rise to two presentations in international conferences<sup>1</sup> and the final version published in the *Spirituality Studies* journal<sup>2</sup>.

# Organizational Spirituality and Knowledge Management Supporting Organizational Practical Wisdom

## Introduction

*Phronesis* (practical wisdom) is a concept developed by Aristotle that concerns the correct use of means with the achievement of a good purpose in human affairs (Aristotle, ca. 350 B.C.E./1893, translation F. H. Peters). It can be an asset supporting companies to successfully survive and do good to society (Nonaka & Takeuchi, 2011, 2019). Aristotle (ca. 350 B.C.E./1893, trans F. H.

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<sup>1</sup> Rocha, R. G., & Pinheiro, P. (2020). Organizational Wisdom and Organizational Spirituality in Knowledge Management: What is known? *Proceedings of the 17th International Conference on Intellectual Capital, Knowledge Management & Organizational Learning* - virtual. <https://doi.org/10.34190/IKM.20.006>

Rocha, R. G., & Pinheiro, P. (2020). Organizational Practical Wisdom: Integrative Review and Theoretical Framework. *XXII Hispano-Luso Seminar on Business Economics* - virtual.

<sup>2</sup> Rocha, R. G., & Pinheiro, P. (2021). Organizational spirituality and knowledge management supporting organizational practical wisdom. *Spirituality Studies*, 7(1), 68-83.

Peters) differentiates practical wisdom (*phronesis*) from wisdom (*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 *et al.*, 2000; Nonaka & Takeuchi, 2019; Rowley, 2006b), to achieve practical wisdom. Spirituality has a crucial role in developing these intangible capabilities (Cavanagh & Bandsuch, 2002). Once that, it fosters the search for meaning and purpose, feeling of belonging, mutual trust (Karakas, 2010b; Pawar, 2017b), and connectedness beyond the company (Pavlovich & Corner, 2009).

Both spirituality (Pawar, 2017b; Poole, 2009; Rocha & Pinheiro, 2021a) and practical wisdom (Erden *et al.*, 2008) can be approached in three levels (individual, workplace, and organizational). The leader shall be included, due to his distinct role as the main actor regarding the growth of both constructs (Fry & Cohen, 2009; Nonaka & Takeuchi, 2011, 2019; Rocha & Pinheiro, 2021a). The organizational ambiance (physical, virtual, mental, or blends) is composed of several shared contexts (*ba*) (Nonaka & Konno, 1998; Nonaka & Takeuchi, 2019) where the knowledge is shared, utilized, learned, and practical wisdom is settled (Nonaka, Chia, *et al.*, 2014; Nonaka & Takeuchi, 2011, 2019).

Therefore, this article 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. 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).

## 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 (Snyder, 2019; Torraco, 2005b). A systematic literature review was conducted to respond to the first investigation question (Denyer & 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 (Cooper, 1982; Snyder, 2019; Tranfield *et al.*, 2003). The criteria of inclusion were (Cooper, 1982; Snyder, 2019): a) scientific articles on journals (Podsakoff *et al.*, 2005); b) written in English (Ankrah & AL-Tabbaa, 2015); c) in Management, Economics, or Business (Bengtsson & Raza-Ullah, 2016); d) without temporal restriction (Feng *et al.*, 2015).

The searches were conducted on January 7<sup>th</sup>, 2020, on Web of Science and Scopus (Ankrah & AL-Tabbaa, 2015) with the terms: TOPIC: ("Knowledge Management" OR "Knowledge") AND (spiritual\*) AND (*phronesis*) OR ("organizational wisdom") OR ("organisational wisdom") OR ("wise organisation") OR ("wise organization") OR ("managerial wisdom") OR ("practical wisdom"). The search results in 223 articles on Scopus and 138 on Web of Science. A first read of the articles' title, abstract, and keywords was done to confirm whether the articles fit the third criterion. 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.

### 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 position, organized by theoretical relationships (Cooper, 1988). Through the thematic analysis by an inductive approach (Corbin & Strauss, 2008), the articles were distributed concerning their theoretical approach of the constructs (table 2.1): a) Wisdom and spirituality, b) Wisdom and knowledge management, c) Knowledge, spirituality, and wisdom; and 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 those cases.

Table 2.1 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 2.1 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 their 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 (Fingeld-Connett, 2014).

This discussion is systematized based on the theoretical approach of the articles (Table 2.1). 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 (Glück *et al.*, 2013; O'Grady, 2019; Poole, 2009; Rocha & Pinheiro, 2021a). Second, choosing the right methodology can be challenging since they are complex and profound constructs (Brown, 2003; Glück *et al.*, 2013). Third, eastern religious premises are present at the core of discussion concerning spirituality and wisdom (e.g., Natesan *et al.*, 2009; Sharma, 2017; van den Muyzenberg, 2014; Wong *et al.*, 2013).

**Table 2.1.** Results systematization concerning their theoretical approach and methodology.

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

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, p. 65). Then, organizations need to foster more spirituality than religion to celebrate the diversity of rituals, create meaning, and lead to transcendence (Quatro, 2004).

## **Discussion – Systematic Literature Review 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 to consider the irrational aspects of wisdom, both psychological and spiritual (Izak, 2013).

Heaton, Schmidt-wilk, and Travis (2004) focus on the research methods used to investigate spirituality in business, particularly the Transcendental Meditation technique. They suggest a distinction: "pure spirituality", "spiritual development", and "applied spirituality". The first one

## Enhancing organizational practical wisdom

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 *et al.*, 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 Gita*, 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 *et al.*, 2009). Sharma (2017, p. 292) proposes a spiritual background of managerial effectiveness based on transformational leadership sourced from Ramayana, Gita, and Thirukkural. Wisdom is presented as a sub-attribute that would enhance managers' emotional intelligence (Sharma, 2017). Pardasani *et al.* (2014, p. 854) propose dimensions of workplace spirituality: the transcendence of self, interconnectedness (selfless service), meaningful work (duty orientation), holistic growth and development, and alignment with organizational values (constructive organizational culture). They highlight the Loksangrah (social message) as an aspect of the practical wisdom of Indian spiritual tradition (*Bhagavad Gita*).

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 *et al.*, 2013, p. 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, p. 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, p. 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, p. 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.

### Wisdom and knowledge management

Dhamija (2019, p. 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 a proper diffusion and application of knowledge is possible whenever there is definitiveness. 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/Knowledge Management.

### Knowledge, spirituality, and wisdom

In exploratory research with senior managers, Alammar and Pauleen (2015) found four factors related to managerial wisdom: 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 & Pauleen, 2015, p. 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, p. 226). They explain that authority is the spiritual power 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.

### 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: experience, passion for learning, and spirituality. McKenna, Rooney, and Boal (2009, p. 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).

## Methodology and Results Analysis – Integrative 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 (Snyder, 2019; Torraco, 2005b). Therefore, it was conducted to address the development of the theoretical framework regarding the relationship between knowledge management, organizational practical wisdom, and organizational spirituality (see Figure 2.1).

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 (Table 2.1). The criteria beneath were used to choose the articles for 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 (Aquinas, ca. 1270 C.E./1485, Translated by Fathers of the English Dominican Province; Ardel, 2003; Aristotle, ca. 350 B.C.E./1893, trans F. H. Peters; Baltes & Staudinger, 2000; Glück *et al.*, 2013; Gugerell & Riffert, 2011; O'Grady, 2019). 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 (ca. 350 B.C.E./1893, trans F. H. Peters), practical wisdom (*phronesis*) (Rowley & Gibbs, 2008). The results are categorized in Table 2.2 concerning its theoretical approach. The levels of each construct were sorted according to the ontological levels of each (individuals and collectives).

## Discussion and Theoretical Framework – Integrative Review

### 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 (Cook & Brown, 1999; Erden *et al.*, 2008; Nonaka & Takeuchi, 2019; Polanyi, 1958). Either knowledge must make sense so that the member can apply it correctly and achieve the expected result (Nonaka & Takeuchi, 2019; Polanyi, 1958; Senge, 1990).

Members initially hold knowledge. Individual knowledge will be the raw material for organizational knowledge (Erden *et al.*, 2008; Grant, 1996; Nonaka & Takeuchi, 2019; Senge, 1990). When a group has its languages and meanings that make sense only to them, knowledge becomes collective, common (Cook & Brown, 1999; Erden *et al.*, 2008; Grant, 1996; Senge, 1990). For instance, their metaphors are embedded in organizational memory, are means for organizational learning and knowledge sharing (Argyris & Schön, 1978; Erden *et al.*, 2008; Nonaka & 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 (Cook & Brown, 1999; Erden *et al.*, 2008; Grant, 1996; Senge, 1990), and a common purpose ties this collective knowledge (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019; Popper & Lipshitz, 2004; Senge, 1990).

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

Knowing presupposes the right application of the knowledge possessed (Cook & 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 discovering new means to achieve the expected outcome (Argyris & Schön, 1978). An ongoing reflection and feedback are necessary for continuous learning in the organization (Bennet & Bennet, 2007). Thus, the organization must prioritize the quality of the knowledge possessed and its correct application - knowing (Nonaka & Takeuchi, 2019; Rooney & McKenna, 2007; Rowley & Gibbs, 2008; Senge, 1990).

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, ca. 350 B.C.E./1893, trans F. H. Peters, p. 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) (Aquinas, ca. 1270 C.E./1485, Translated by Fathers of the English Dominican Province; Aristotle, ca. 350 B.C.E./1893, trans F. H. Peters). Then, practical wisdom is embodied in action (Bierly *et al.*, 2000; Polanyi, 1958; Rooney & McKenna, 2007; Rowley & Gibbs, 2008). Leaders must appeal to practical wisdom at all levels (Nonaka & Takeuchi, 2011, 2019). The diffusion of individual practical wisdom to organizational

practical wisdom depends on knowledge creation/sharing (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019), learning, and a shared context suitable (Nonaka & Takeuchi, 2019).

**Table 2.2.** Results categorization concerning their theoretical approach.

<b>Theoretical Approach</b>	<b>Authors</b>	
<b>Knowledge management</b>	Knowledge/Knowing	Polanyi (1958); Cook and Brown (1999)
	Knowledge creation/sharing	Grant (1996); Nonaka and Takeuchi (2019)
	Shared contexts ( <i>ba</i> )	Nonaka and Konno (1998), Nonaka and Takeuchi (2019)
	Organizational learning	Argyris and Schön (1978); Senge (1990); Popper and Lipshitz (2004)
	Leaders' spirituality	Fry (2003); Karakas (2010a)
<b>Organizational spirituality</b>	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 (2020a)
<b>Organizational practical wisdom (<i>phronesis</i>)</b>	Leaders' practical wisdom	Nonaka and Takeuchi (2011, 2019); McKenna and Rooney (2019)
	Individual practical wisdom	Aristotle (ca. 350 B.C.E./1893); Aquinas (ca. 1270 C.E./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)

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 & 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, McKenna and Rooney (2019b) present a look more tied to the leader's personality.

According to Nonaka & Takeuchi (2011, 2019), practically wise leaders have the following qualities: i) Can judge goodness (inside and outside the company) and put it into action in given

## Enhancing organizational practical wisdom

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 (2019b) 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, and social network groups. These interactions between members occur in physical, virtual, mental, or combination, which are companies' shared contexts (Nonaka & 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 (Erden *et al.*, 2008; Nonaka & Takeuchi, 2011, 2019).

Senge's (1990) five disciples of organizational learning 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 & Gibbs, 2008, p. 367). Hence, a practically wise organization is a virtuous learning organization (Rowley & Gibbs, 2008, p. 367). Nonaka and Takeuchi (2019, p. 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. It has all dimensions of workplace spirituality highly developed (next topic) and advanced minor shared contexts. Members share the same purpose and act appropriately.

On this topic, based on the teachings of Aristotle (ca. 350 B.C.E./1893, trans F. H. Peters) and Aquinas (ca. 1270 C.E./1485, Translated by Fathers of the English Dominican Province) on the prerequisite of knowledge (general and technical) for the development of individual practical

## Enhancing organizational practical wisdom

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.

### From organizational spirituality through knowledge management

The organizations' "spiritual foundation" is a cornerstone of organizational learning (Senge, 1990, p. 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 & Pinheiro, 2021a).

A genuine organizational spirituality presupposes a feeling of shared purpose, belonging, the motivation to inner improvement (Ashmos & Duchon, 2000; Gotsis & Kortezi, 2008; Karakas, 2010b; Rocha & Pinheiro, 2021a). 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, 2017b). Individual spirituality enhances communication and awareness of members (Zaidman & Goldstein-Gidoni, 2011). It will also strengthen its values and culture to make individual and workplace spirituality robust (Pawar, 2017b).

Workplace spirituality concerns the spiritual experience of members at work (Pawar, 2017b). 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 & Jurkiewicz, 2003, p. 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) (Ashmos & Duchon, 2000; Karakas, 2010b). 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 is responsible for guiding the company along this path to the achievement and conservation 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 necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, p. 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, p. 10). Organizational shared contexts (*ba*) need trust, love, care, and commitment to the nurturing of knowledge creation/sharing (Nonaka & Konno, 1998), learning, and embodiment of practical wisdom (*phronesis*) (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019). These qualities of an organizational context are developed when there is a genuine development of organizational spirituality (Ashmos & Duchon, 2000; Bennet & Bennet, 2007; Gotsis & Kortezi, 2008; Karakas, 2010a, 2010b; Rocha & Pinheiro, 2021a).

From these clarifications about the three levels of spirituality and knowledge management, 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.

### **From organizational spirituality through organizational practical wisdom (*phronesis*)**

Moral virtues are necessary to achieve practical wisdom (Aristotle, ca. 350 B.C.E./1893, trans F. H. Peters; Rowley & Gibbs, 2008). Organizational spirituality is profoundly connected with moral virtues from a philosophical perspective (Gotsis & Kortezi, 2008) because spirituality is placed as the reason for the moral, emotional, sense of integrity, truth, and understanding of the organization's members (Rowley, 2006b). Practically wise organizations create a context for virtues that allows practical wisdom among its members (Rowley & Gibbs, 2008). The spiritual anchors of 'investigation' 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 & 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, 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 *et al.*, 2000).

Organizational practical wisdom (*phronesis*) is related to applying knowledge and learning, not only with its accumulation (Nonaka & Takeuchi, 2019). Learning in a practically wise organization also depends on a sense of being and practice (Rowley & Gibbs, 2008). Its workplace is structured with a culture and climate of peace, where members feel at home, a dwelling ambiance (Rowley & Gibbs, 2008). Thus, weighting, intuition, insight, creativity, and transcendent intelligence are essential to practical wisdom (McKenna & Rooney, 2019b; Rooney & McKenna, 2007) because "wisdom has a metaphysical, even spiritual, quality" (Rooney & McKenna, 2007, p. 115). These capabilities must interact with rational and fact-based knowledge to yield practical wisdom (Rooney & 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 & 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 to the individual and collective levels within the company since they are components of the organizational level. As the main actor in the promotion of these phenomena (McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2019), the leader 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.

### Organizational spirituality as a moderator

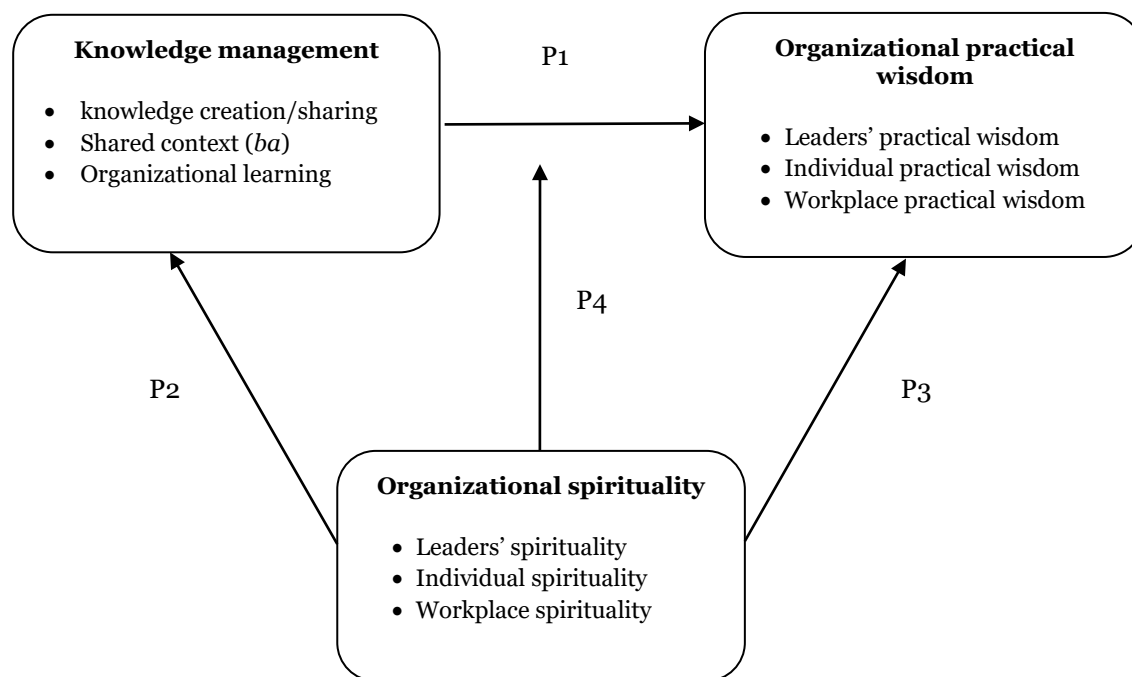
Regardless of all positive arguments, there is an issue concerning organizational spirituality. There is still prejudice about it (Zaidman & Goldstein-Gidoni, 2011). That prejudice, caused by its rhetoric use, makes that way of life rejected and marginalized by many researchers and practitioners (Karakas, 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 & Goldstein-Gidoni, 2011).

The theoretical reference above points both to a direct relationship between the three constructs and 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*).

### Theoretical Framework

The discussion was done as clear, simple, and briefly 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 (figure 2.1) 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 initially relate the themes (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2011, 2019; Rowley, 2006b; Senge, 1990).



**Figure 2.1.** Theoretical framework about the relationship between knowledge management, organizational practical wisdom (*phronesis*), and organizational spirituality.

The theoretical framework (figure 2.1) 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 deeply understand the relationship between these constructs and 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.

## 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 their 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.

### Suggestions to future investigation

Following directions for future research emerge from the discussion. One crucial issue in the investigation regarding spirituality and intangible assets remains in the method (Poole, 2009; Woźniak, 2012). As seen in the analysis of the results, most of the research is theoretical. Accordingly, it is necessary to utilize empirical research 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 consolidate 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. 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 its 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 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 creating 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 a specific market.



## Chapter 3

This second article was the first one to be done. We presented its early version at 20<sup>th</sup> European Conference on Knowledge Management 2019 in Lisbon<sup>3</sup>. It is this thesis's first article to be presented at an international conference. Since then, this paper has been revisited for publication in a journal recently<sup>4</sup>. In this final version, the use of VOSviewer software assisted in the analysis of the results. The results of this systematic review provided evidence about the relationship between the three constructs (knowledge management, organizational spirituality, and organizational practical wisdom), making the systematic review of the previous chapter necessary to ground the theoretical framework.

# Can Organizational Spirituality Contribute to Knowledge Management?

## Introduction

Knowledge management is essential than ever. It is all efforts a company makes to handle members' knowledge (Hislop *et al.*, 2013). In the knowledge society, leaders value the outcomes provided by knowledge dynamics in organizations. Organizations should ensure control over the knowledge creation, storage, sharing, conversion, using, and losing to convert it into assets, sustain their competitive advantages, and establishing their long-term survival (Argote & Ingram, 2000; Nonaka & Takeuchi, 2019; Wang & Noe, 2010).

Society demands more than just the efficient use of rational knowledge; it is not enough. Spiritually-informed management might be able to address these demands (Steingard, 2005). Spiritual and emotional knowledge must be part of the equation for suitable decision-making (Bratianu, 2015b; Bratianu & Bejinaru, 2019a). Organizational spirituality is an organizational identity resulting from its values, discourse, and practices, composed of individual and collective spirituality (Rocha & Pinheiro, 2021a). Companies' actions and outcomes are embedded in values that convey their spirituality (Rocha & Pinheiro, 2021a).

Spirituality influences the creation of contexts full of truth, understanding, mutual trust, altruism, empathy, and love (Gotsis & Kortezi, 2008; Karakas, 2010b; Kolodinsky *et al.*, 2008). Due to these attributes, we may ponder that organizational spirituality positively impacts Knowledge Management (Tecchio *et al.*, 2018). However, few scientific studies have focused on this area (Tejeda, 2015; Walt and Swanepoel, 2015; Tecchio *et al.*, 2018), and they are scattered.

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<sup>3</sup> Rocha, R. G., & Pinheiro, P. (2019). Spirituality in Knowledge Management: Systematic Literature Review and Future Studies Suggestions. *Proceedings of the 20th European Conference on Knowledge Management*, 892-900. Vol 2. <https://doi.org/10.34190/KM.19.096>

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To address this new research issue, we conducted a systematic literature review (Snyder, 2019; Tranfield *et al.*, 2003), systematizing and categorizing the results to answer "can organizational spirituality contribute to knowledge management?" and propose a future investigation research agenda. It is useful to understand the direction researchers pursue and provide enlightenment to other paths not yet covered.

We organized the article as follows. The next section presents the antecedents to knowledge management and organizational spirituality. After a brief contextualization, we explain the steps of the methodology applied, the systematic literature review. Subsequent by analyzing the results with the systematization and categorization of the articles selected in clusters by the VOSviewer software version 1.6.16. Succeeding the discussion by category combined with suggestions for future studies. We close by offering our final considerations, the research contributions, and limitations.

### **Theoretical Background**

#### **Knowledge Management**

Knowledge's presence is not sufficient to ensure appropriate decisions and actions to deliver the competitive advantages expected. There are several approaches regarding knowledge management; we briefly explain some of them. Once knowledge management's scope is to manage organizational knowledge dynamics, identifying knowledge is crucial. Polanyi defends that knowledge is a continuum between tacit and explicit dimension (Grant, 2007; Michael Polanyi, 1966). The tacit dimension concerns intuition, know-how, thoughts that one cannot express verbally. The explicit dimension, in turn, is what one can express in words, what is codifiable (Grant, 2007; Michael Polanyi, 1966).

Nonaka (1994) and Nonaka and Takeuchi (2019) advocate that the organizational knowledge dynamic occurs in a spiral, the SECI model of knowledge conversion: (i) socialization; (ii) externalization; (iii) combination; and (iv) internalization. The spiral evolves from the dynamics ongoing between tacit and explicit knowledge. These interactions occur in the shared context (mental, physical, virtual, or blends) named *ba* (Nonaka & Konno, 1998; Nonaka & Takeuchi, 2019). Members should have shared purposes, feelings, and thinking as a single entity to reach a collective improvisation level; the group creates a collective mind and body (Erden, von Krogh, and Nonaka, 2008).

Bratianu and Bejinaru (2019a, 2019b) innovate in bringing a thermodynamic approach to knowledge dynamics beyond the Newtonian logic. They introduce *knowledge as energy* metaphor. Their recent knowledge field theory defends three fields of knowledge: rational, emotional, and spiritual. An interactive and iterative dynamic is generated by transforming each form of knowledge into another form (Bratianu & Bejinaru, 2019a, 2019b). Spiritual knowledge is a product of the interaction between culture and spirituality. Hence, it is one values and beliefs. Spiritual knowledge drives the use of emotional and rational knowledge (Bratianu, 2015b).

Recognizing members as limited knowledge holders, the organization should have experts and coordinate their knowledge to accomplish its goals. Therefore, the organization is an institute to integrate knowledge (Grant, 1996). Wiig (1993) indicates three knowledge forms (public, shared, and personal) and four steps of knowledge management creation and search for the source: (i) compilation and transformation, (ii) dissemination, and (iii) application, and (iv) value realization. Grayson and O'Dell (1998) suggest seven tasks identification, collection, adaptation, organization, application, sharing, and creation. Jordan and Jones (1997) propose five categories, acquisition of knowledge, property, problem solving, dissemination, and memory.

### **Organizational spirituality**

Clarifying, spirituality is not a synonym of religion (Elkins *et al.*, 1988; Quatro, 2004). There is proximity because most religions are spiritual, but there is no religion on spirituality (Brophy, 2015). Secular spirituality is a manner of being and feeling that comes about through an awareness of a transcendent dimension. It is characterized by particular identifiable values concerning nature, life, self, others, and whatever one believes to be the Ultimate (Elkins *et al.*, 1988, p. 10). Religion is a solidarity system of faiths and procedures concerning sacred things (Durkheim, 1960, p. 65).

Spirituality is the "essence of management" (Mitroff, 1998). However, it is relatively unexplored in management (Pawar, 2017b; Poole, 2009; Rocha & Pinheiro, 2021a; Steingard, 2005). It is a fluid, interdisciplinary, multidimensional construct (Pawar, 2017b; Poole, 2009; Rocha & Pinheiro, 2021a). Once only applied to the individual, leaders apply it to the companies (Benefiel, 2003), in collective levels, workplace, and organization (Rocha & Pinheiro, 2021a).

Workplace spirituality is the collective spirituality inside the company. It is the spiritual experience of members in the workplace (Pawar, 2017b). It is related to employee well-being, sense of meaning and purpose, interconnectedness, and community sense (Ashmos & Duchon, 2000; Karakas, 2010b). Organizational spirituality comprises individual (leaders and members) and workplace spirituality (Rocha & Pinheiro, 2021a). So, it is the individual and collective spirituality inside the company and its relationship with the outside. The leader is the guide (Fry, 2003; Rocha & Pinheiro, 2021a). The environment, organizational culture, and knowledge management influence this organizational identity. Its outcomes are economic value and social good that are detectable in the organization's vision, mission, image, and values (Rocha & Pinheiro, 2021a).

We should be cautious concerning spirituality in management because some academics and practitioners use it rhetorically to control employees, to enhance their productivity and the company profitability with a discourse of purpose and meaningful work (Ahangaran *et al.*, 2016; Ayoubi *et al.*, 2015; Kökalan, 2019; Pourmola *et al.*, 2019). Spirituality is transcendental and metaphysical; it cannot be reduced to a managerial tool (Driver, 2007a). It has an end in itself; spirituality is the path and the end. Its economic outcome in an organization is secondary. It

cannot be driven by the capitalist system (Ul-Haq, 2020).

### Methodology

We conducted a systematic review of the literature (Snyder, 2019; Tranfield *et al.*, 2003). This section provides the means to replicate a pre-established protocol used to collect and analyze the most relevant articles (Denyer & Tranfield, 2009). We follow the principles of equality in articles' treatment, transparency, accessibility, and focus (Thorpe *et al.*, 2005).

To ensure the significance and pertinence of the articles identified, we set the succeeding criteria for their inclusion and exclusion before beginning the search:

- a) Including only articles within the field of Knowledge Management; excluding other fields (Bengtsson & Raza-Ullah, 2016);
- b) Including only articles concerning secular spirituality; excluding articles that approach religious spirituality;
- c) Including only articles with scientific methodology published in scientific journals with double-blind review; excluding editorials, book chapters, books, conference proceedings, articles of opinion, and other non-scientific methods (Jones *et al.*, 2011; Podsakoff *et al.*, 2005);
- d) Including only articles published in English; excluding articles published in other languages (Ankrah & AL-Tabbaa, 2015);
- e) Inclusion of articles regardless of impact factor because of the field development stage (Jones *et al.*, 2011; Tranfield *et al.*, 2003).

We utilized the Web of Science and Scopus database on February 22, 2021, with the following search terms: "organizational spirituality" OR "organisational spirituality" OR "workplace spirituality" OR "secular spirituality" OR "spirit\*" AND "Knowledge management" OR "Knowledge shar\*" OR "Knowledge transf\*" OR "Knowledge creat\*" OR "Knowledge acquisition" OR "Knowledge appl\*" OR "Knowledge us\*" OR "Knowledge dissemin\*" OR "Knowledge util\*" OR "tacit knowledge" OR "explicit knowledge" OR "spiritual knowledge" OR "rational knowledge" OR "emotional knowledge" OR "Knowledge dynamic\*" for the full period until the data search.

The search of the Web of Science resulted in 223 articles. The search of the Scopus resulted in 580 articles. We applied the criteria above to select the articles. Ten articles were duplicated. We analyzed the titles and abstracts to ascertain the stipulated subjective criteria ('a' and 'b'). We excluded 17 articles from Scopus (10 repeated) and 16 articles from Web of Science. Remained 18 articles to the analysis and discussion of the results.

### Results Analysis

We submitted the articles to VOSviewer software version 1.6.16 for building, displaying, and exploring a bibliometric map supported by network data (Van Eck & Waltman, 2010; Zupic & Čater, 2015). We used a co-word analysis of titles, keywords, and abstracts. The unity of analysis

is the frequent term (Zupic & Čater, 2015). We removed the word "paper". We selected the full counting mode (Van Eck & Waltman, 2010), which resulted in 79 occurrences. Due to the few articles, we chance the terms select to 100% most relevant terms instead of the 60% default (Van Eck & Waltman, 2010).

**Table 3.1.** Cluster 1 by VOSviewer.

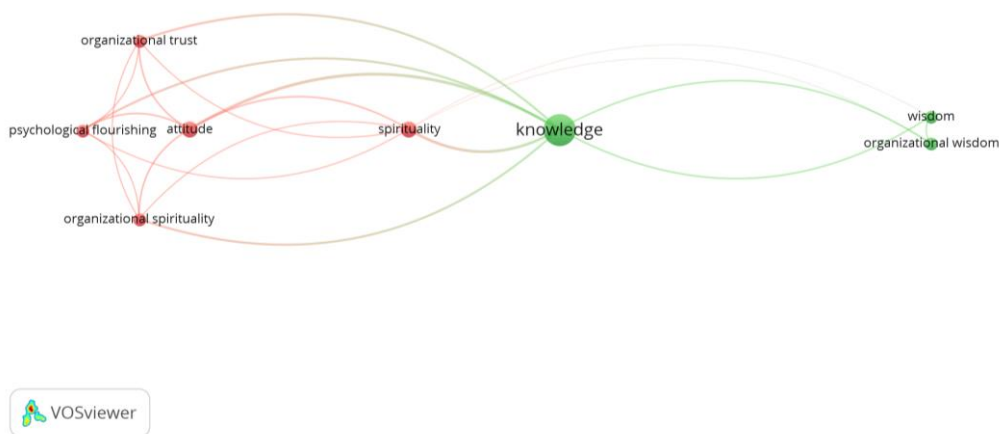
<b>Spirituality dynamics</b>				VOS
<b>Term</b>	<b>Occurrences</b>	<b>Link</b>	<b>Link Strength</b>	
Attitude	4	5	68	view
Organizational spirituality	3	5	54	er
Organizational trust	3	5	54	prov
Psychological flourishing	3	5	54	ided
Spirituality	4	7	64	a

ork with eight items, 2 clusters, 20 links, and a total link strength of 225. The first cluster combined terms related to spirituality at the organizational level. The second cluster united terms related to wisdom at the organizational level. Hence, we identified the clusters (Tables 3.1 and 3.2) based on their components: Spirituality dynamics (Cluster 1) and Knowledge dynamics (Cluster 2).

**Table 3.2.** Cluster 2 by VOSviewer.

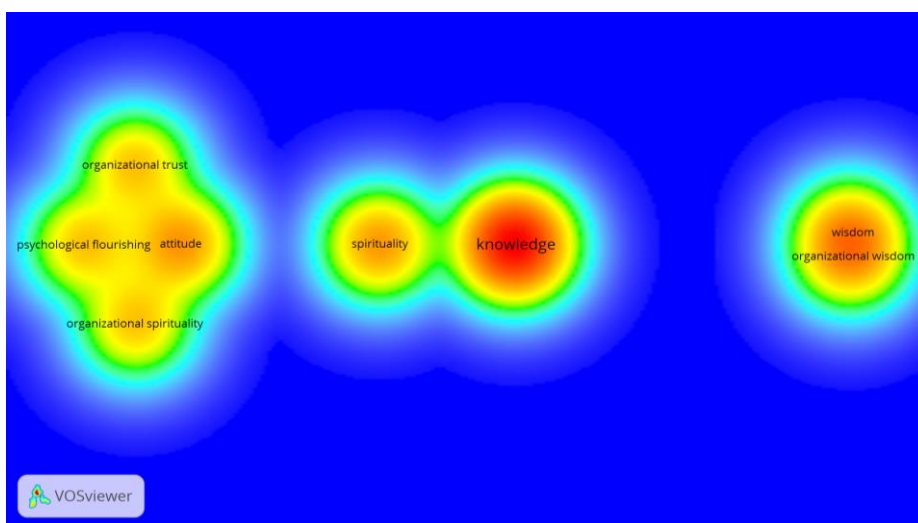
<b>Knowledge dynamics</b>				Bot
<b>Term</b>	<b>Occurrences</b>	<b>Link</b>	<b>Link Strength</b>	
Knowledge	9	7	108	h
Organizational wisdom	3	3	24	"kn
Wisdom	3	3	24	owl

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e" and "spirituality" have seven links; they connect with all other terms in the network, even those outside their cluster. Figure 2.1 displays the network and its clusters, Cluster 1 in red and Cluster 2 in green. The term's size and distance correspond to their link strength (Van Eck & Waltman, 2010). "Knowledge" in the center of the network along with "spirituality" correspond with our search concerning spirituality and knowledge management terms. Their connection is the second stronger (19), the first is (20) between "knowledge" and "attitude", the third comprises the links between "knowledge" and "wisdom", and "organizational" with the same strength (12). "Wisdom" and "organizational" are distant, almost isolated from the rest, and only have a slight connection with "knowledge" and "spirituality" in the articles analyzed.



**Figure 3.1.** Network visualization by VOSviewer software version 1.6.16.

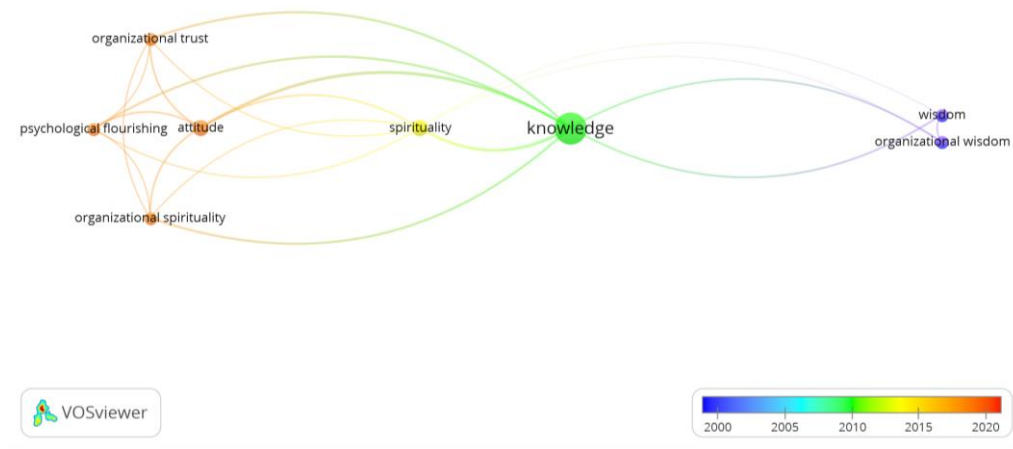
Figure 3.2 displays the clusters' density view. It shows the "wisdom" and "organizational wisdom" research's isolation concerning the other subjects. "Spirituality" and "knowledge" are bonded, so they are topics in common in some articles. The other terms (Cluster 1) have a relation almost as strong as the relation between "wisdom" and "organizational wisdom". They are closer and connected with the central terms.



**Figure 3.2.** Density visualization by VOSviewer software version 1.6.16

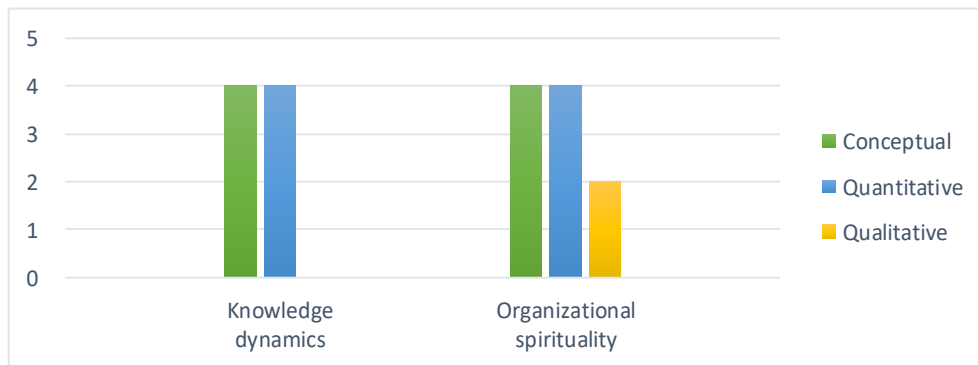
VOSviewer also offers the items by year (Figure 3.3). The average publication year regarding "wisdom" and "organizational wisdom" is 2000, "knowledge" is 2010, "spirituality" is 2013, "organizational spirituality", and the other on orange is 2018. Hence, Figure 3.3 illustrates the investigation evolution. The beginning of the connection was with the inclusion of wisdom at the beginning of the century, followed by a major focus on knowledge fields and their dynamics; currently, it increases the researcher's attention to spirituality (Figure 3.3). We foresee an approach combined with those constructs in future research. In part because of the dual ties in the literature that already exists, knowledge and wisdom (Rowley, 2006a), knowledge and

spirituality (see Bratianu, 2015b), spirituality and wisdom (see Zaidman & Goldstein-Gidoni, 2011).



**Figure 3.3.** Overlay visualization by VOSviewer software version 1.6.16.

In the sequence, we analyze the article's methodologies. Both subjects are recent in management literature. Organizational spirituality (Cluster 1) is more recent than knowledge dynamics (Cluster 2). The number of conceptual articles in the knowledge dynamics reflects the rising new theories and a paradigm shift in the research. Concerning organizational spirituality, the number of qualitative and conceptual studies indicates the topic's newness. The absence of qualitative methods in Cluster 2 reveals a methodological gap in this topic.



**Figure 3.4.** Methodology by clusters.

We highlight that quantitative methods are recommended only to mature research topics (Edmondson & Mcmanus, 2007). Hence it is alarming that almost half the articles use quantitative methodology. Knowledge and spirituality are topics that require in-depth research. A transcendental topic as spirituality requires qualitative methodology, sometimes metaphysical (Brown, 2003; Poole, 2009; Ul-Haq, 2020). Only qualitative approaches can convey profundity in scientific research (Corbin & Strauss, 2008; Edmondson & Mcmanus, 2007; Macnaghten & Myers, 2007). After analyzing the results, we discuss each cluster content in the next topic and

suggest a future research agenda.

## Discussion

### Cluster 1 – Spirituality Dynamics

In this topic, we discuss the articles in Cluster 1 (Table 3.3). Steingard (2005, p. 239) introduces the spiritually-informed management theory, a philosophical and metaphysical framework. It is an approach defending the ontological, epistemological, and teleological complementary interaction between traditional and spiritually-informed management theory. Correspondently the first one has reality as primarily material, Newtonian billiard-ball world of things (immaterial phenomenon are not "real"); there is a separateness of the knower from reality; rationalization, material progress, control, prediction, and ego development of self. The second one has reality as primarily spiritual; the realm of spirit is the basis of being material and spiritual; reality is holistically knowable; knower and reality are sacred interconnected; there is enlightenment, positive evolution, peace, sustainability, and ego transcendence to self (Steingard, 2005, p. 230). The framework has three dimensions (i) awareness, concerning consciousness and unconsciousness; (ii) translation and transformational change; (iii) temporal and perennial manifestation; and two categories (a) material and spiritual; and (b) personal and transpersonal (Steingard, 2005). The warning for applying this theory is the danger of collapse or reduction into the material realm, so one should maintain the focus on the right ontological level (Steingard, 2005, p. 237).

Minowa (2012) introduces the spiritual center of gravity in the framework of transcendental consumption rituals. In this model, collective symbols of the culture and its tacit facets are the spirits of the past. The tacit knowledge is dynamic because social practices and human relationships vary over time. Minowa (2012) summarize that "spirituality sensitizes consumers to social, ethical, and religious issues. Thus, models of consumption rituals that encompass the concepts pertinent to spirituality in a dynamic framework can have substantial marketplace implications".

Corner and Pavlovich (2016) address an individual-level mechanism of inner knowledge creation regarding how the creation of internal knowledge fosters creating shared value (CSV), thus, social benefits and profits. The authors propose that inner knowledge creations "helps to resolve tensions inherent in CSV and to deal constructively with the diversity of perspectives endemic to the social interaction required in any value creation process" (Corner & Pavlovich, 2016, p. 550). Their framework has implications beyond creating shared value, implications for sustainability, and organizational spirituality because it comprises business changing its main purpose from profitability to social benefit and human flourishing (Corner & Pavlovich, 2016, p. 553).

Rahman, Osman-Gani, Momen, and Islam (2015) investigate the knowledge sharing effectiveness. They present a model that considering workplace spirituality as an antecedent of

knowledge sharing effectiveness (Rahman, Osman-Gani, *et al.*, 2015). With a sample of non-academic staff in Malaysian public and private universities, their results indicate a positive relationship between workplace spirituality and knowledge sharing effectiveness (Rahman, Osman-Gani, *et al.*, 2015). The sense of community and respect of values make a unique context of knowledge sharing in the workplace (Rahman, Osman-Gani, *et al.*, 2015, p. 289). Rahman, Osmangani, Daud, Chowdhury, and Hassan (2015), in similar research, defends that "the results from this study support that achievement of knowledge sharing cannot be served without workplace spirituality, trust and minimizing the perceived risk among the individual staff" (Rahman, Osmangani, *et al.*, 2015, p. 330)

**Table 3.3.** Cluster 1 articles selected in the systematic literature review.

<b>Topic</b>	<b>Method</b>	<b>Author and data</b>
Spiritually-informed management theory		Steingard (2005)
Commonsense knowledge and internalized beliefs	Conceptual	Minowa (2012)
Shared values, social benefits, and outputs		Corner and Pavlovich (2016)
Organizational spirituality conceptualization		Rocha and Pinheiro (2021c)
Sustainable leadership	Qualitative	Sharma (2019)
Spirituality and meaningful work		Ul-Haq (2020)
Intention to share knowledge		Khari and Sinha (2018)
Trust and workplace spirituality on knowledge sharing behavior	Quantitative	Rahman, Osmangani, Daud, Chowdhury, and Hassan (2015)
Knowledge sharing effectiveness		Rahman, Osman-Gani, Momen, and Islam (2015)
Innovative work behavior and knowledge sharing		Supriyanto, Sujianto, and Ekowat (2020)

Khari and Sinha (2018) introduce organizational spirituality as "organizational culture marked by higher-order values, focusing on wellness and welfare of others" (Khari & Sinha, 2018, p. 337). They propose a model of multiple mediations for organizational spirituality on knowledge sharing attitude, and their findings supported the mediation of psychological flourishing and organizational trust (Khari & Sinha, 2018). The last one with a stronger indirect effect; organizational spirituality supported organizational trust, a considerable predictor of knowledge sharing (Khari & Sinha, 2018). However, organizational spirituality's direct effect on knowledge-sharing attitudes was not significant (Khari & Sinha, 2018). Organizational spirituality's role provides a source of intrinsic motivation for knowledge sharing attitude (Khari & Sinha, 2018). Supriyanto, Sujianto, and Ekowat (2020) also conducted quantitative research, although with a sample of Indonesia's academic staff. Concerning spirituality, their results suggest that innovative work behavior is not directly influenced by spiritual leadership, and

knowledge sharing mediates this relationship.

Ul-Haq (2020) conducted a systematic literature review concerning workplace spirituality. The author uses a critical theory approach based on Jurgen Habermas to support that workplace spirituality is a movement operating in a logic of rationality and performativity to re-orient the spiritual realm to serve capitalism (Ul-Haq, 2020). The author states that ", the spiritual turn in capitalist-inspired organizations is simply a discursive variation in order to obscure the underlying meaninglessness of the soul-less work" and "workplace spirituality "is being misunderstood as a panacea and is actually being colonized by the system as a protective mechanism" (Ul-Haq, 2020, p. 15).

Rocha and Pinheiro (2021c) conducted a systematic literature review concerning organizational spirituality concepts and approaches. The authors critique the pool of concepts lacking clarity and operationality (Rocha & Pinheiro, 2021a). They proposed a holistic concept, embracing intra- and inter-organizational relationships and the epistemological connection between spirituality and knowledge management. We apply it in this research (see the theoretical background topic).

### **Cluster 2 – Knowledge dynamics**

In this topic, we discuss how researchers have introduced spirituality into studies on knowledge dynamics (Table 3.4). Bierly, Kessler, and Christensen (2000) are the first article in cluster two. The authors propose a framework concerning organizational wisdom. They present the process from data to wisdom and then to organizational wisdom, identifying experience, passion for learning, and spirituality as the pillars of organizational wisdom (Bierly *et al.*, 2000). To diffuse individual to organizational wisdom, the authors indicate transformational leadership, appropriate culture and structure, and knowledge transfer (Bierly *et al.*, 2000). Knowledge management will spread individual wisdom until the organization is collectively wise to the point that a wise individual's departure does not interfere with the company's wisdom (Bierly *et al.*, 2000).

Friedman, Lipshitz, and Popper (2005) also address spirituality in organizational learning in a not-so-optimistic viewpoint. The mystification of organizational learning obstructs the capacity of academics and practitioners to learn about organizational learning. Friedman, Lipshitz, and Popper (2005, p. 20) assign it to (i) growing conceptual diversity, (ii) anthropomorphizing organizational learning, (iii) a division in the field between visionaries and skeptics, (iv) the simplification of terminology, and (v) active concept mystification. Being a learning organization occurs in the context of routine tasks (Friedman *et al.*, 2005, p. 27). Hence, the authors offer strategies to organizational learning demystification: (i) conceptualizing without metaphors, in a straightforward manner that relates the two forms of learning (individual and organizational) to each other, (ii) integrate theoretical and empirical findings, (iii) use an intentional multidisciplinary approach (Friedman *et al.*, 2005).

Bratianu and Orzea (2013) propose the entropic intellectual capital model. Spirituality in the model concerns spiritual knowledge, transforming potential spiritual intellectual capital into operational spiritual intellectual capital through the integration process. It is performed by the integrators, namely, technology, processes, organizational culture, management, and leadership (Bratianu & Orzea, 2013). The authors address knowledge dynamic by the metaphor of thermodynamics, and the three fields of knowledge (cognitive, emotional, and spiritual) as energy, introducing the thought of knowledge transformation (Bratianu & Orzea, 2013). Bejinaru (2017) shares the idea of the thermodynamic metaphor, knowledge fields, and the integrator's role in transforming potential intellectual capital into operational intellectual capital. The author innovates suggesting a matrix with four knowledge strategies (inside - knowledge creation and sharing; outside - knowledge acquisition and knowledge exchange in networks) to enhance the university's potential and operational intellectual capital (Bejinaru, 2017).

Han, Lu, and Li's (2010) research has a small contribution of spirituality. In studying the contributions of organizational commitment to knowledge-sharing behavior, the unique appearance of spirituality occurs when they acknowledge that organizational empowerment generates a "spirit of altruism" through organizational commitment. De Angelis (2016) discusses the impact of knowledge management and national culture on governmental intelligence. Concerning spirituality, the investigation proposes that, among other intelligence, there is spiritual intelligence, "intelligence for more than selfish interests" (De Angelis, 2016, p. 13). It is a research with a small (=101) non-representative sample.

**Table 3.4.** Cluster 2 articles selected in the systematic literature review.

<b>Topic</b>	<b>Method</b>	<b>Author and data</b>
Organizational learning, knowledge, and wisdom		Bierly, Kessler, and Christensen (2000)
Organizational learning	Conceptual	Friedman, Lipshitz, and Popper (2005)
Intellectual capital		Bratianu and Orzea (2013)
Knowledge strategies, intellectual capital, and universities		Bejinaru (2017)
Decision making, psychological ownership, and knowledge sharing		Han, Lu, and Li (2010)
Culture, knowledge management, and governmental intelligence	Quantitative	De Angelis (2016)
University, human capital, and sustainable bioeconomy		Bejinaru, Hapenciuc, Condratov, and Stanciu (2018)
Knowledge fields, knowledge dynamics, and decision-making process		Bratianu, Vătămănescu, Anagnoste, and Dominicici (2020)

Bejinaru, Hapenciuc, Condratov, and Stanciu (2018) conducted quantitative research among students concerning the influence of universities on human capital triggering in the bioeconomy sector by knowledge transfer, comprising the three fields of knowledge (rational, emotional, and spiritual). Their results confirm five of six hypotheses. The hypotheses confirmed indicated that the three fields of knowledge influence human capital formation in the bioeconomy area; the students have a major interest in bioeconomy; there is no difference among the two genders; there are significant differences from the three cycles of education in this analysis. The hypothesis not supported indicate "that there are no significant differences between the students from the social-humane faculties and those from the technical faculties regarding the evaluation of the transfer of rational, emotional and spiritual knowledge in the field of bioeconomy" (Bejinaru *et al.*, 2018, p. 594).

Bratianu, Vătămănescu, Anagnoste, and Dominici (2020) partially confirm the influence of the three fields of knowledge and their dynamics on decision-making effectiveness. They conducted a quantitative study with middle managers from the business consulting area (Bratianu, Vătămănescu, *et al.*, 2020). The results supported the hypotheses concerning the three fields of knowledge positively influencing the knowledge dynamics and the knowledge dynamics positively influencing decision-making. It also suggests that rational knowledge positively influences decision-making; however, spiritual and emotional knowledge have less influence because the sample was constituted mostly from managers working in financial consulting, a domain where rational knowledge is dominant with respect to emotional and spiritual knowledge.

### Future research agenda

Based on the articles analyzed, organizational spirituality can indeed assist knowledge management. One should consider, however, that there are still few empirical studies with non-generalizable results. With some exceptions, the research topics are sparse and lack continuity. It is crucial to look at the insertion of spirituality in management with a scientific and critical eye. Even if the traditional and positivist methodologies are not the most suitable, innovative and mixed methods should always be used to be a scientific character in the research. Considering that due to mysticism with an excess of non-scientific articles (and the scarcity of scientific ones), there is still prejudice about this theme in academia. Ergo, as spirituality in knowledge management represents a fresh theme needing further and in-depth research, we set out the following research agenda for future studies.

Cooperation between universities and companies for teaching and developing leaders and members who value knowledge management attentive also to emotional and spiritual knowledge. Cooperation likewise for research and design of tools and practices for valuing and supporting such knowledge management. Moreover, regarding cooperation university-industry, it is necessary to develop projects between research centers and companies to design practices and tools to address members' spiritual expressions and its individual and collective results in

## **Enhancing organizational practical wisdom**

the workplace and results regarding the company's relationship with society, as well as the products and services the company delivers to consumers.

Modification of business education curriculum to include spirituality and wisdom in management, especially knowledge management. Including investigating pedagogical techniques most suitable for teaching spirituality and practical wisdom in knowledge management. It would bring the necessity to create refreshment courses for teachers on these new dynamics for the industries and the education system. By altering it from the compulsory school years, its insertion in technical and higher education would be facilitated and naturalized in the future.

Research the interactions between different fields of knowledge in different industries to understand how dynamics happen and each industry's needs. The comparison between goods and service companies is also encouraging. In this line, investigate in depth the role of culture and other sociodemographic characteristics in knowledge dynamics and organizational spirituality. Similarly, study how organizational spirituality and knowledge dynamics successfully relationship create social value.

Concerning the leaders, as they are the ones who provide the values, investigate their perception of organizational spirituality and their level of awareness of practical organizational wisdom. Including, Investigate the results of the rhetorical use of spirituality to control employees and approach consumers. Researching the influence of figures of speech leaders use, in particular metaphors, on knowledge sharing and members' absorption capacity. Further, to investigate the effect of storytelling on disseminating organizational practical wisdom and organizational spirituality.

To investigate the relationship between practical wisdom, organizational spirituality, and knowledge management concerning the existence of a moderating or mediating role of organizational spirituality. It is also necessary to research the relationship between organizational spirituality and organizational practical wisdom. Although there are many surveys for individual wisdom, there are still none for the organizational level, and it is necessary to establish criteria and scales to measure organizational practical wisdom. Finally, to empirically test, with experimentation, the conceptual articles resulting from this systematic literature review.

## **Conclusions**

We conducted a systematic literature review with VOSviewer software's assistance about knowledge management and organizational spirituality to address how organizational spirituality contributes to knowledge management. Spirituality is gaining space in knowledge management. Nevertheless, a small number of articles report these topics even though they point to the relevance and influence of spirituality in knowledge management.

## Enhancing organizational practical wisdom

This research contributes by providing the systematization of the state-of-the-art and a direction to researchers in future investigation. The systematization reveals the directions used until now, such as spirituality fostering the intention to share, share behavior, and mutual trust (Khari & Sinha, 2018; Rahman, Osman-Gani, *et al.*, 2015; Rahman, Osmangani, *et al.*, 2015); and its role in the development of wisdom and organizational wisdom (Bierly *et al.*, 2000). One should be careful about being overly optimistic, as there are also negative effects in including spirituality in knowledge management. For example, the mysticism that spirituality can bring can hinder practical understanding and achievement of learning (Friedman *et al.*, 2005), and the rhetorical use of spirituality can support capitalism (Ul-Haq, 2020). None of these findings should be generalized, and they are just warning signs that academics and practitioners should consider. Practitioners can use this information to ponder the valuation or not of spirituality in the organization. Further, deciding where, how, and in what degree of depth.

We also present the limitations. The terms searched in the databases could include "learning" because it appeared several times during the analysis and discussion, indicating the possible importance. We suggest other systematic literature reviews incorporating other terms and databases. One should investigate the articles excluded because of religion and compare them with those with this research. More importantly, we suggest using qualitative methods and longitudinal approaches to understand and test members' and leaders' responses to spirituality influences on knowledge management (either positive or negative).



## Chapter 4

No suitable concept of organizational spirituality was found to following as planned with the thesis project. This obstacle made it necessary to change the route. In this new route, therefore, another theoretical paper emerged. Our concept was very well accepted and published in the *Journal of Business Ethics*<sup>5</sup>. This publication is the first article of this thesis published in a journal. After this article conclusion, we developed the script for the interviews and conducted the pre-tests.

# Organizational Spirituality: Concept and Perspectives

## Introduction

Interest in spirituality within organizations is growing (Crossman, 2016), mainly because of its capacity to generate value and social good (Karakas, 2010b; Poole, 2009). The organizational context is important in the search for meaning (Driver, 2007a) because changes in the nature of work lead to changes in the nature of organizations and an evolution from purely economic activities to places with spiritual development (Konz & Ryan, 1999).

Although the dimensions and characteristics of spirituality depend on the approach used (Ratnakar & Nair, 2012; Van Der Walt & De Klerk, 2014a), spirituality has been considered good for the employee, workplace, and organization (Lips-Wiersma *et al.*, 2009). Spirituality can be seen with an individual (micro) or organizational (macro) focus (Giacalone & Jurkiewicz, 2003), or an individual (private) or organizational domain (public) of perceptions and actions (Zaidman & Goldstein-Gidoni, 2011). There are three main perspectives for considering spirituality: personal, in the workplace, and organizational (Pawar, 2017). Zaidman and Goldstein-Gidoni (2011) suggest looking at workplace spirituality as a form of organizational wisdom; they argue that spirituality is a form of disposing organizational wisdom because of the similarities in the discourse and practice of both the phenomenon of spirituality itself and managers' perception of spirituality as both organizational and individual wisdom once spirituality is perceived and experienced as a solution to problems – just like organizational wisdom.

Spirituality can also be studied in relation to religions (e.g., Lennerfors, 2015; Pourmola *et al.*, 2019; Quatro, 2004), celebrating the diversity of expressions of spirituality (Crossman, 2016); this can also be set to one side because the main concern in studying spirituality from a religious perspective is becoming focused on rituals and dogmas, which can be antagonistic (e.g., Cunha

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<sup>5</sup> Rocha, R. G., & Pinheiro, P. G. (2021). Organizational Spirituality: Concept and Perspectives. *Journal of Business Ethics*, 171(2), 241–252. <https://doi.org/10.1007/s10551-020-04463-y>

*et al.*, 2006).

The present article concerns organizational spirituality, because it is a topic in the initial stages of development (Benefiel, 2007; Geh, 2014), and there is a lack of consensus in the literature about this concept (Benefiel, 2007; Molloy & Foust, 2016; Ratnakar & Nair, 2012; Woźniak, 2012) due to its complexity, as theories of organizational spirituality are still being formed (Benefiel, 2007; Brown, 2003; Ghasemi & Naruyi, 2016; Konz & Ryan, 1999; Pawar, 2017; Poole, 2009). To illustrate this need, note the two different definitions of organizational spirituality present in the literature, that it “is an organization’s possession of certain features such as spiritual values and practices” (Pawar, 2017, p. 988) and “organizational culture guided by mission statement, leadership and business practices that are socially responsible and value-driven, that recognizes the contributions employees make to the organization, that promotes individual spiritual development and well-being” (Kinjerski & Skrypnek, 2006, p. 262). Based on the lack of clarity and operationality in the existing concepts and the disagreement in the literature (Karakas, 2010b; Pawar, 2017), there emerges the need to define the concept of organizational spirituality coherently to overcome this conceptual vagueness.

Due to this gap and the relevance of spirituality to organizations and society, this article seeks to identify a concept of organizational spirituality based on the terms and concepts most commonly used in the literature. For this, a systematic review of Web of Science and Scopus was made, and the 61 resulting articles were submitted to a bibliometric analysis using VOSviewer software. This article proceeds as follows: after this introduction, the methodology is presented, followed by the analysis of results, discussion, and conclusions, and ending with the study limitations and suggestions for future research.

### **Methodology**

This section explains the protocol previously established for the systematic literature review (Denyer & Tranfield, 2009; Jones *et al.*, 2011). All articles were treated under the principles of equality, accessibility, transparency, focus (Thorpe *et al.*, 2005), and replicability (Tranfield *et al.*, 2003). All search protocols, inclusion and exclusion criteria, and the analytical process are explicit and provide a record for audit (Jones *et al.*, 2011).

To ensure the relevance of the articles, the following inclusion and exclusion criteria were established (Tranfield *et al.*, 2003): a) exclusion of conferences, books, book chapters, editorials, and including only articles published in scientific journals with double-blind review, due to the credibility of this source (Jones *et al.*, 2011; Podsakoff *et al.*, 2005); b) inclusion only of articles published in English, because of its predominance in the dissemination of scientific knowledge (Ankrah & Al-Tabbaa, 2015) and because it is the only language accepted by VOSviewer (Van Eck & Waltman, 2010); c) inclusion of articles related to the following fields of study: management, business and economics (Bengtsson & Raza-Ullah, 2016); and d) inclusion of all journals within the chosen databases, regardless of impact factor, due to the early stage of field development (Jones *et al.*, 2011; Tranfield *et al.*, 2003).

The databases used were Web of Science and Scopus, due to their long history and coverage of journals in the social sciences (Ankrah & Al-Tabbaa, 2015). The review was conducted on 21 March 2019, using the following criteria (Cucciniello *et al.*, 2017): search terms “organization\* spiritual\*” and “organisation\* spiritual\*” in the topic field (title, keywords or abstract); Indexes: SCI-EXPANDED, SSCI, ESCI; and without temporal restriction (Feng *et al.*, 2015).

The first sample resulted in 37 articles in the Web of Knowledge and 75 articles in Scopus. Duplicate articles, book chapters (e.g., Bell-Ellis, 2013; Thatchenkery & Srikantia, 2017), articles without scientific methodology (e.g., Boozer & Maddox, 1992; Craigie, 1998; Han *et al.*, 2010; Kaiser, 2000), articles published in other languages (e.g., Marzabadi & Niknafs, 2014; Souza *et al.*, 2017) and articles outside the study area (e.g., Carey & Hodgson, 2018; Henning *et al.*, 2013; Hobbs *et al.*, 2014; Holovatyi, 2015; Ruder, 2013) were removed. This process left a total of 61 scientific articles for analysis.

### Results and Analysis

The articles were submitted to VOSviewer software version 1.6.10 for construction, visualization, and exploitation of a bibliometric map based on network data (Van Eck & Waltman, 2010; Zupic & Čater, 2015). It was decided by co-word analysis of the title, keywords, and abstracts to avoid the noise in the analysis that the complete article could bring. In this case, the analysis units are repeated terms (Zupic & Čater, 2015), so generic terms like “paper” were removed from the analysis. Co-word analysis assumes that when words are repeated, it means that the concept behind them is closely related; this allows identification of results such as the dynamics of the conceptual structure, the conceptual building blocks, the topics associated with the research line, and the evolution of the concept (Zupic & Čater, 2015).

Full counting mode was selected (Van Eck & Waltman, 2010), in which VOSviewer counted 719 occurrences of terms in all analyzed documents. The submission was made according to default definitions (Van Eck & Waltman, 2010), with at least 10 occurrences and 6 terms representing 60% of the relevant terms. The Network provided by VOSviewer has 5 items, 2 clusters, 10 links, and a total link strength of 411. For the analysis, two standard weight attributes were used: link and link strength (Van Eck & Waltman, 2010). The two identified clusters were named based on their components: organizational (Cluster 1) and workplace (Cluster 2).

Cluster 1 terms represent the three main components of organizational spirituality, namely, the organization, work, and individual spirituality (Pawar, 2017). The link strength between spirituality and organization was 174, the largest of the network; these terms had more occurrences and greater general link strength with each other. This link strength between spirituality and organization was expected because they are common terms in all the articles selected in the databases, and they appeared in articles about all three spirituality levels in business: individual, in the workplace, and organizational. Organizational spirituality did not appear, although it was expected. Even in articles on the individual level, there was not a specific term identifying that it was the spirituality of the member of an organization; it was usually

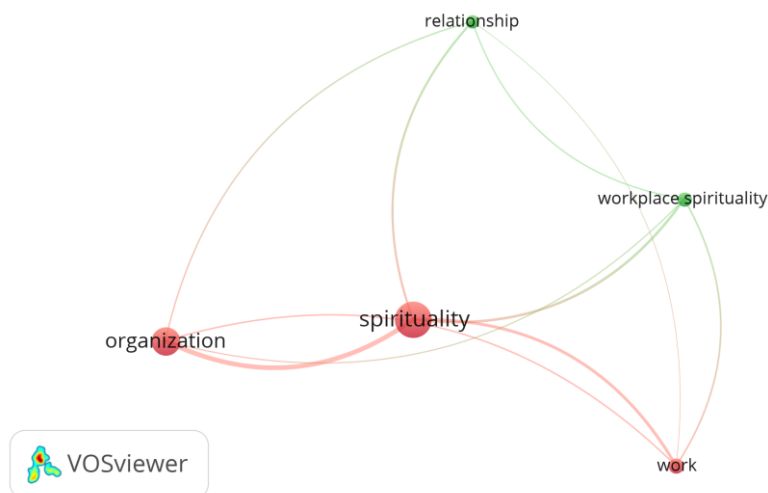
treated only in terms of spirituality. In cluster 2, the term relationship, as well as organization and spirituality, was present in articles about all levels of organizational spirituality; nevertheless, it was also replaceable by synonyms such as relation, connection, interconnection, or bond. Because of this possibility for substitution, occurrences were not as high as the occurrences of organization and spirituality.

Terms related to the ambiance (work and workplace spirituality) appear in both clusters. This was also expected as individual and workplace spirituality are parts of organizational spirituality (Pawar, 2017), and individual spirituality in business is mostly investigated in the workplace (Cunha *et al.*, 2006; Kolodinsky *et al.*, 2008; Salajegheh *et al.*, 2016). The clusters, the terms of which they are comprised, links, and link strength are shown in Table 4.1. All terms are interlinked, so they have the same link value.

**Table 4.1.** VOSviewer Clusters.

Cluster 1 - Organizational				Cluster 2 - Workplace			
Term	Occurrences	Link	Link Strength	Term	Occurrences	Link	Link Strength
Organization	55	4	218	Relationship	12	4	68
Spirituality	89	4	329	Workplace spirituality	13	4	95
Work	15	4	112				

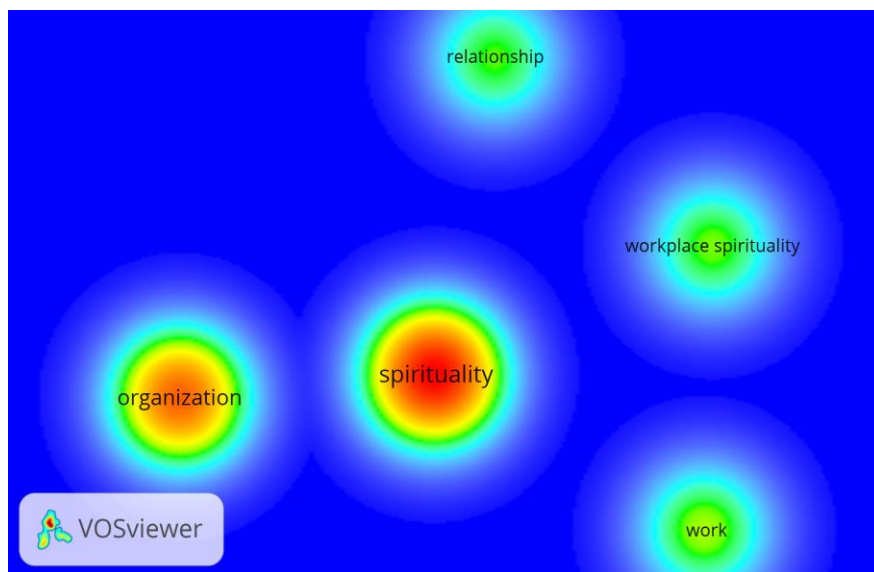
Figure 4.1 shows the network described above with interconnected clusters and the terms that make up the strength and connections between the appearances. The distance between the terms and the size of the term shows its link strength (Van Eck & Waltman, 2010).



**Figure 4.1.** VOSviewer Network Visualization

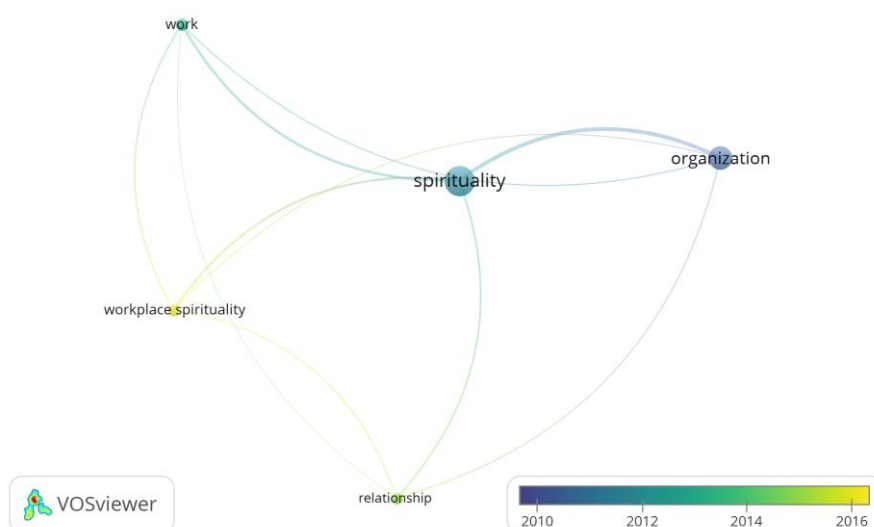
The density view (Figure 4.2) is particularly useful for getting an overview of item assignment to clusters and how clusters of items are related to each other (Van Eck & Waltman, 2010), as well as the emphasis given to certain terms compared to other terms (Zupic & Čater, 2015). The terms organization and spirituality, in addition to being more connected, are also the densest, as

opposed to the term “work”, which is the farthest from the rest and the least dense within the network.



**Figure 4.2.** Density Visualization

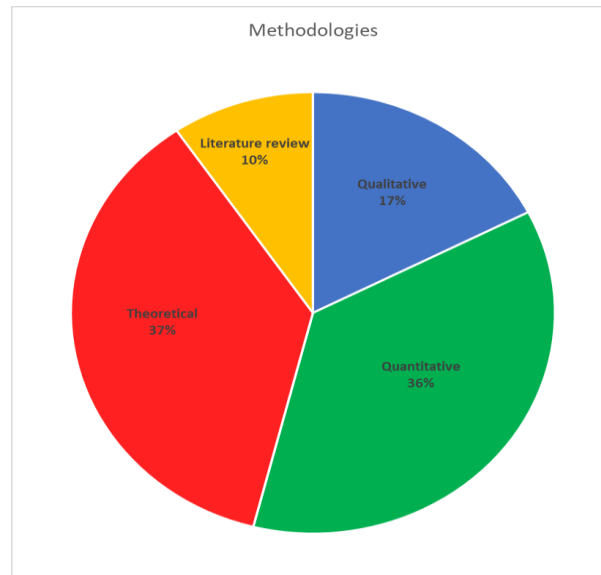
The change of interest and clusters over time can be seen in Figure 4.3. Terms such as “organization” and “spirituality” are more frequent in publications between 2010 and 2011, while the term “work” appears more in 2012. The terms “relationship” and “workplace spirituality” are more recent, as their use concentrates in 2014 and 2015. The current concentration of research on workplace spirituality shows a gap in research related to individual spirituality and organizational spirituality itself.



**Figure 4.3.** Overlay Visualization

One of the issues in defining organizational spirituality is the method. It is inappropriate to use positivistic methods (Woźniak, 2012), because a uniquely scientific approach may miss

something in the research process (Benefiel, 2003; Kinjerski & Skrypnek, 2006; Poole, 2009). It is, therefore, necessary to develop new methods to study organizational spirituality (Brown, 2003; Pawar, 2017; Poole, 2009). Figure 4.4 shows that approximately half of the research is theoretical due to the development state of the theory about spirituality in organizations. This methodological issue remains and must be solved in future studies.



**Figure 4.4.** Articles categorized according to their methodologies.

After the analysis of the results, in the discussion chapter, the existing concepts and levels of organizational spirituality are presented, followed by perspectives, characteristics, and constructs. Finally, a new concept of organizational spirituality is proposed, which is the main contribution of this article.

## Discussion

### Concepts and Levels of Organizational Spirituality

The existence of organizational spirituality is questionable (Ratnakar & Nair, 2012), and the non-existence of spirituality at the organizational level has also been defended because it is not seen as an activity or a process – that is, it is not seen as an attribute of organizational functioning, but as a belief or feeling about reality and transcendence or a quality of individuals working for the organization (Brown, 2003). It is, therefore, important to investigate this phenomenon further, along with its interconnection and complementarity with other themes (Benefiel, 2007)

Levels of organizational spirituality range from the individual to the organization as a whole (Driver, 2007b). Organizational spirituality can, therefore, be divided into three, as mentioned above – individual, group, or organizational (Salajegheh *et al.*, 2016) – or two levels – the individual as a unit within the organization and the organization as a whole, with systems and structures designed to support the development of individual spirituality and organizational

goals (Cunha *et al.*, 2006; Smith, 2008).

**Table 4.2.** Levels of Organizational Spirituality in literature Concepts.

<b>Organizational Spirituality Concept</b>	<b>Individual Spirituality</b>	<b>Workplace Spirituality</b>	<b>Organizational Spirituality</b>
“Organizational spirituality refers to the individual search for existential meaning at work with existential meaning, in turn, referring to personal, lived experience and responses to concrete situations and tasks connecting one's existence to some purpose in life (Frankl, 1968; Pattakos, 2004)” (Driver, 2007b).	X	X	
“organizational spirituality” as reflecting an individual’s perception of the spiritual values within an organizational setting (Kolodinsky, Giacalone, & Jurkiewicz, 2008).	X		X
“Finding a meaningful community as well as personal transformation at work” (Ratner, 2009).	X	X	
“The presence of spiritual values in an organization’s functioning” (Pawar, 2014). Van Der Walt and De Klerk (2014b) and Salajegheh, Abdoli, & Oskouei (2016) uses Giacalone and Jurkiewicz (2003) concept			X
“The framework of organizational values that promotes employees’ experience of transcendence through the work, facilitating their sense of connectedness in a way that provides feelings of completeness and fulfillment”.	X	X	X
“Reflecting an individual’s perception of the spiritual values within an organizational setting’ (Kolodinsky <i>et al.</i> 2008: 467); the shared understanding and enunciation of congruent spiritual beliefs and behaviors among organizational members (Konz and Ryan 1999); the value congruence among organizational, team, and individual values	X		X

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(Giacalone and Jurkiewicz 2003).” (Karakas & Sarigollu, 2017).			
“organizational spirituality is an organization’s possession of certain features such as spiritual values and practices.” (Pawar, 2017).			X
“Organizational culture marked with higher-order values, focusing on wellness and welfare of others” (Khari & Sinha, 2018).			X
“Organizational spirituality refers to an employee’s inner life, community, and their sense of meaningful work.” (Neng-tang & Hui-lin, 2019).	X	X	
“Recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community” (Rego and Cunha, 2008)			
Kolodinsky <i>et al.</i> (2008) defined organizational spirituality as the perceptions of employees regarding their organizations’ ethical attitude (Kökalan, 2019).	X	X	

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Individual spirituality is the characteristics of a person related to his search for meaning, purpose, transcendence, and the divine (Pawar, 2017). Hence, the values and habits of one seeking for inner improvement represent Individual spirituality; also, the achievement of it and its fruits, such as inner peace, fulfillment, sense of belonging, and connectedness (Crossman, 2016; Pavlovich & Corner, 2009; Pawar, 2017). The organizations are not able to feel the transcendence or to connect with the divine, but its spirituality is visible in its actions and way of doing business. Although only individuals can pursue this ineffable mission, organizations can benefit from the fruits of the spirituality of its members. At the intrinsic level, organizational spirituality encompasses the spirituality of the organization and the workplace (Smith, 2008). It is also possible that organizational and individual spirituality are facets of workplace spirituality (Thakur & Singh, 2016).

Organizational spirituality has been studied through linear and static functions, which have yielded diverse and contradictory concepts (Karakas & Sarigollu, 2017). From the concepts found, only that of Giacalone and Jurkiewicz (2003) – used by Van Der Walt and De Klerk (2014a), Karakas and Sarigollu (2017), and Salajegheh *et al.* (2016) – addresses the three levels of organizational spirituality, while others cover only one or two of the three levels and leave out

the more substantial part of this phenomenon. The levels and focus of organizational spirituality in the analyzed concepts of the studied articles are shown in Table 4.2.

In addition to not having an explicit concept of organizational spirituality, some articles do not make clear whether the theme is organizational spirituality or one of its components – such as spiritual leaders, member, or workplace spirituality – and this generates ambiguity in the use of terms “workplace spirituality”, “individual spirituality in organizations” and “organizational spirituality”. Although there are studies on individual spirituality that do not pay attention to the workplace or the relationship between personal and organizational spirituality (Crossman, 2016), others analyze the three components of organizational spirituality (Ghasemi & Naruyi, 2016).

For example, Woźniak (2012, p. 31) uses workplace spirituality as synonymous with organizational spirituality “Organizational spirituality (also referred to as ‘workplace spirituality’) has become a new theme appealing to social scientists with its potential of activating new mysterious resource in organizational members”. Kamoche and Pinnington (2012, p. 498), on the other hand, note that “The phenomenon, which is variously described as ‘organizational spirituality’, ‘workplace spirituality’ and ‘management, spirituality and religion’ (MSR), first came into prominence in the early 1990s”.

### **Perspectives, Characteristics, and Constructs**

The characteristics and effects of organizational spirituality depend on the concept used (Poole, 2009), and although studies on organizational spirituality are almost unanimous in presenting strengths (Aharonson & Schilling, 2016; Kolodinsky *et al.*, 2008; Pawar, 2017; Quatro, 2004), there are other perspectives (Brown, 2003; Kamoche & Pinnington, 2012; Woźniak, 2012). Organizational spirituality can be seen both as a subtle phenomenon that combines performativity and a search for meaning (used in this article), as well as a mechanism to restructure and legitimize power relationships (Kamoche & Pinnington, 2012) or as a management tool to reduce organizational problems (Kökalan, 2019).

Benefiel (2007) provides the necessary directions to pursue concerning organizational spirituality: first, search to demonstrate how spirituality in the workplace contributes to organizational performance; second, explain how spirituality can be integrated into organizations; third, investigate manifestations of spirituality in organizations and its impact both on individuals and organizational performance; fourth, go deep into why spirituality should be integrated into organizations; fifth, show how spirituality is important to organizations’ learning and how it can be developed; sixth, develop a theory to demonstrate how spirituality occurs and how to test it; and seventh, investigate the relevant questions in the field, how to develop them into a systematic approach.

Boyle and Healy (2003) investigated organizational contexts loaded with emotions and practice and the consequences of workplace spirituality for employees and organizations in relation to

cost reduction. Employees recognize in practices and procedures the main manifestations of organizational spirituality (Crisp, 2015), which can lead to a commitment to the organization (Ayoubi *et al.*, 2015; Salajegheh *et al.*, 2016) and increased productivity (Pourmola *et al.*, 2019). All levels of organizational spirituality influence employee commitment (Ghasemi & Naruyi, 2016).

Spirituality can manifest at work when members find meaning and feel called by the work (Molloy & Foust, 2016). Managers have a positive perception of workplace spirituality (Honiball *et al.*, 2014), mainly due to its capacity to handle organizational problems (Ahangaran *et al.*, 2016) and reduce the effects of organizational cynicism on job satisfaction (Kökalan, 2019). Weitz, Vardi, and Setter (2012) have presented findings that show organizational spirituality negatively correlated with organizational misbehavior, with highly spiritual members engaging in more inappropriate organizational behavior in negative circumstances.

Employees are affected by the work they do and also by their perception of the work and how they do it (Geh, 2014). Employees' spiritual development may be the missing link for the desired learning of organizations (Rupčić, 2017). Spirituality, therefore, also positively affects the sharing of knowledge and strategic flexibility of the organization (Khari & Sinha, 2018). The use of instant messaging to share knowledge increases trust and organizational justice, which have a significant influence on organizational spirituality (Neng-tang & Hui-lin, 2019).

The vertical imperative of moral enhancement potentially unites the major religions (Lennerfors, 2015), although each religion has a set of visible and symbolic spiritual elements that increase the spirituality of its followers (Rupčić, 2017). The study of organizational spirituality should be integrated within classical management theories and with the traditional organized religions (Christianity, Islam, Hinduism, and Buddhism) that represent 70% of the world's population (Quatro, 2004). Contrary to what has been argued by other authors (Cunha *et al.*, 2006), attempting a dichotomous separation between spirituality and religion can ward off the principles of spirituality (Quatro, 2004). Leaders must adopt a positive and supportive atmosphere that celebrates spiritual diversity (Crossman, 2016) through flexible structures supporting self-realization and spiritual expression (Karakas & Sarigollu, 2017). Spiritual organizations are marked by "connectedness" between members of the organization in the workplace as a key feature (Pavlovich & Corner, 2009).

Workplace spirituality is reflected in an organizational culture based on trust, honesty, care, respect, loyalty, appreciation, and innovation (Thakur & Singh, 2016). Individual and organizational spirituality must, therefore, be aligned. Otherwise, conflicts and dilemmas may arise (Crossman, 2016). The preservation of organizational spirituality is a challenge because it depends on the alignment between individual and organizational spirituality (Konz & Ryan, 1999; Smith, 2008). A clear and established mission for organizational culture and spirituality helps potential members identify whether the organization's values converge with their spirituality (Konz & Ryan, 1999; Thakur & Singh, 2016).

Driver (2005) develops a new theoretical framework for organizational spirituality. He argues that the value of spirituality in the organization is the opening of new discretionary space and inspiration for creative attempts to displace the symbolic order. The establishment of spirituality in the organization allows employees a unified perspective on the organization, society, and family (Ayoubi *et al.*, 2015). Spirituality also interferes with the level of consciousness, creates more accurate perceptions, enhances levels of understanding, and brings a sense of clarity to the personal role that supports the development of organizational learning, which – although difficult to measure – can be felt (Rupčić, 2017). Spiritual organizations have as key characteristic the “connectedness” among the members of the organization in the workplace (Pavlovich & Corner, 2009) and can provide meaningful work for workers who need spiritual fulfillment (Van Der Walt & De Klerk, 2014a). In the educational organizations, the organizational culture is more spiritual, and the leaders are more committed to their spiritual values (Van Der Walt & De Klerk, 2015).

Cunha *et al.* (2006) present four types of organizational spirituality: the organization with soul, the holistic organization, the ascetic organization, and the professional organization. Rego and Cunha (2008) have studied the perception of employees on workplace spirituality and its relationship to commitment. Cullen (2008) has investigated the definitions of organizational spirituality, focusing on the elements of individual spirituality. In the organizational context, suffering can be a vehicle for discovering spiritual meaning (Driver, 2007a).

Spiritual leadership is essential in promoting and building organizational spirituality (Van Der Walt & De Klerk, 2014a) because leaders shape organizational spiritual reflexivity, spiritual connectivity, and spiritual responsibility; these themes are part of the spiritual dimension that is inherent and indispensable to the dynamic spiral of spirituality in organizations (Karakas & Sarigollu, 2017). In a direct effects model, Pawar (2014) found that leaders’ spirituality was responsible for a statistically significant variation in spiritual leadership behaviors relative to subordinates. Authentic leaders do what they preach, show openness, serve others, forgive, make decisions based on their beliefs and values and spur the spirituality of employees and the workplace (Lean & Ganster, 2017). Such leadership is a critical point in organizational transformations (Benefiel, 2005) and fostering the development of organizational spirituality (Ahangaran *et al.*, 2016; Geh, 2014).

Driver (2007b) points out the responsibility of scholars in maintaining the integrity of research on existential meaning in management because spirituality should not be exploited for instrumental gains. Despite this view, spirituality is often investigated from a functionalist standpoint (Ahangaran *et al.*, 2016; Ayoubi *et al.*, 2015; Kökalan, 2019; Pourmola *et al.*, 2019), and this may be inconsistent due to lack of concreteness, independent characteristics, and generalist empirical research (Izak, 2012). Poole (2009), for example, uses the most commonly cited sources to analyze the arguments that provide “evidence” that organizational spirituality adds value to organizational results.

## New Concept Proposition

A concept that represents the essence, qualities, and attributes of organizational spirituality and that clearly represents this phenomenon is here proposed because of the lack of such a common concept in the literature (Brown, 2003; Karakas & Sarigollu, 2017; Poole, 2009). To build this concept, it is necessary to identify the most important factors that influence spirituality and its components. Organizational spirituality is a dynamic phenomenon (Karakas & Sarigollu, 2017; Pawar, 2017), and it is influenced by individual spirituality and workplace spirituality (Pawar, 2017). It fosters its cycle through its components, while the whole fosters the components. Organizational spirituality is the path and the goal to be achieved, along with individual spirituality.

Individual spirituality is the primary component of organizational spirituality (Driver, 2007b; Giacalone & Jurkiewicz, 2003; Kökalan, 2019; Kolodinsky *et al.*, 2008; Neng-tang & Hui-lin, 2019; Rego *et al.*, 2008), and this mainly refers to the spirituality of the leader (Ahangaran *et al.*, 2016; Benefiel, 2005; Geh, 2014; Lean & Ganster, 2017; Pawar, 2014; Van Der Walt & De Klerk, 2014a). Individual spirituality is a personal identity, a way of life that represents habits, the pursuit of meaning and purpose, search for transcendence, connection with the others, and the divine in all aspects and areas (personal and work). Individual spirituality is also a component of workplace spirituality (Crossman, 2016; Pawar, 2017) because interactions of spirituality within the organization occur in the workplace as the members search for meaning in their work – so, too, the work itself is also part of organizational spirituality (Driver, 2007b; Giacalone & Jurkiewicz, 2003; Molloy & Foust, 2016; Neng-tang & Hui-lin, 2019; Ratner, 2011; Rego *et al.*, 2008).

The presence of spiritual values (Khari & Sinha, 2018; Pawar, 2014) that are visible in the image, mission, vision, and organizational values are also part of spirituality because organizational practices and discourse must be compatible with spirituality (Kamoche & Pinnington, 2012; Pawar, 2017; Woźniak, 2012). Alignment between members and organizational spirituality must exist (Crossman, 2016; Karakas *et al.*, 2017; Kolodinsky *et al.*, 2008; Konz & Ryan, 1999; Smith, 2008); in other words, members should identify themselves with the organization, so it is necessary that members (Kökalan, 2019) and society (Kolodinsky *et al.*, 2008) perceive organizational spirituality.

Once spirituality presents itself as a phenomenon that brings connection between individuals, enlightening the purpose of their lives, it also connects individuals with other communities and generations. Thus, organizational spirituality must create social good (Khari & Sinha, 2018; Kökalan, 2019; Pawar, 2017; Ratner, 2011; Rego *et al.*, 2008) and generate value (Poole, 2009). The benefits to organization members are indubitable (Kinjerski & Skrypnek, 2006; Kolodinsky *et al.*, 2008; Thakur & Singh, 2016; Van Der Walt & De Klerk, 2014b), but they ought to be extended to society as a whole and future generations, not just to stakeholders.

Organizational spirituality receives external influences from the environment (Lennerfors,

2015), organizational culture (Crossman, 2016; Khari & Sinha, 2018; Konz & Ryan, 1999; Quatro, 2004), and knowledge management (Khari & Sinha, 2018). Knowledge-sharing attitudes, for instance, are highly linked with organizational cultures marked by higher-order values such as spirituality in the workplace, due to the mediating role of organizational trust (Khari & Sinha, 2018). The environment that surrounds the organization has an impact on organizational spirituality; for example, Buddhist economics, congruent with the Four Noble Truths and the Eightfold Path, can provide a critical-constructive spirituality (Lennerfors, 2015).

The proposed concept for organizational spirituality is, therefore, an organizational identity that is the result of its values, practices, and discourse, composed of workplace and individual spirituality, including that of the leader and other members. Organizational spirituality is influenced by the environment, organizational culture, and knowledge management, and it generates value and social good that is visible in the image, mission, vision, and stated organizational values. Some of the components of the presented concept are also in the developmental stage. The roles of each influencing agent should be empirically tested in future studies to confirm its ability to influence the existence and development of organizational spirituality.

### **Future Research Suggestions**

The results of this article suggest a few directions for future research, which are discussed below. First, future research should focus on empirically test existing theoretical models and concepts of organizational spirituality, including the concept proposed in this study, because, as this article results shows, almost half of the analyzed articles are completely theoretical. Second, because of the need to understand the basic movement, future research should use alternative and mixed methodologies to deepen the study of organizational spirituality, entering deeper into the phenomenon and its results for individuals, the organization, community, and future generations. For example, focus groups combined with case analyses and interviews could provide a better understanding of all levels of organizational spirituality, including its antecedents and results. The use of samples and measures that allow the generalization of results should also be considered because the empirical articles analyzed reveal that there is a gap in longitudinal and comparative studies, as well as studies that include samples from different contexts. Third, the results in this article indicate that the current research direction focuses on workplace spirituality, which leaves a gap on the other levels of organizational spirituality – individual and organizational. To fill this gap, the effects of a change in leadership, from non-spiritual leadership to spiritual leadership, and vice versa, should be investigated, along with changes in members' spirituality after this leadership change.

Fourth, future research could also investigate the effects of organizational spirituality on society, not only for direct stakeholders but also within the community both now and for future generations. Fifth, future investigations should consider the influences of the environment on

organizational spirituality, including environments shaped by war, crises, corruption, different economic conditions, and peace. Sixth, the relationship between organizational spirituality and organizational wisdom should also be investigated because of the similarity of their characteristics and results. Finally, given the disagreement about spirituality and religion in organizations and the possible conflict of different religious rituals and dogmas, future studies could also investigate approaches that allow diversity in the expression of individual spirituality and how organizational spirituality can influence and be influenced by such diversity.

### Conclusion

Only a few articles used in this systematic review made an explicit statement about the concept and level of organizational spirituality used (Driver, 2007b; Giacalone & Jurkiewicz, 2003; Karakas & Sarigollu, 2017; Khari & Sinha, 2018; Kökalan, 2019; Kolodinsky *et al.*, 2008; Nengtang & Hui-lin, 2019; Pawar, 2014; Ratner, 2011; Salajegheh *et al.*, 2016; Van Der Walt & De Klerk, 2014b). This omission leaves room for different interpretations, given that the phenomena involved are part of an evolving theory. When addressing spirituality in management, the specific concept and level intended by the term should be stated explicitly to avoid problems arising from the ambiguous use of terms such as organizational spirituality. The following terms were found in management research: a) individual spirituality, b) workplace spirituality (Pawar, 2017), c) spirituality in the organization, d) organizational spirituality (Poole, 2009), e) spiritually based organization (Van Der Walt & De Klerk, 2014a), and f) spiritual organization (Pavlovich & Corner, 2009).

This study makes two main contributions. First, it formulates a concept that clearly represents the essence, qualities, and attributes of organizational spirituality. Second, it systematizes and categorizes the analyzed literature. It does, however, have some limitations; the main limitation concerns the methodology used, particularly the software and scanning options, but the subjectivity of the authors should also be considered. The directions for future research suggest areas for further study that would help overcome these limitations and enrich the field of organizational spirituality research.



## Chapter 5

We considered doing a systematic literature review on practical wisdom and knowledge management. However, the integration of practical wisdom and spirituality in the workplace should be addressed. Hence, we developed this theoretical article<sup>6</sup>, and we once more altered the path previously laid out.

Reading the book, *The Wise Company: How Companies Create Continuous Innovation* (Nonaka & Takeuchi, 2019), we chose to use *phronesis*, Aristotle's practical wisdom. Among the various concepts, it is the most suitable for use in business; it refers to everyday life and not to the unknown phenomena of existence and the universe like theoretical wisdom (*sophia*). The articles on practical wisdom in management addressed it at the individual (mainly at the leadership level) and organizational level, but they mistreated the dynamics within the workplace. That was missing, a middle in-between individual practical wisdom and practical wisdom at the organization level.

We decided on doing an integrative review looking at the *phronetic* workplace. It was impossible to develop a systematic review with searches on databases; research little addresses collective practical wisdom and nothing about integrating workplace spirituality and workplace practical wisdom. It is a research to instigate further research, both theoretical and empirical, on integrating workplace spirituality and workplace practical wisdom. During the drafting of this article, we conducted part of the several interviews with the leaders.

### *Phronetic* workplace: A step forward into a practically wise company

#### **Introduction**

Society needs to reinvent capitalism (Bratianu, 2015b; Nonaka & Takeuchi, 2011, 2021; Porter & Kramer, 2011), and organizations have the power to bridge society and business again (Porter & Kramer, 2011). Academics of the management field recommend *phronesis* (practical wisdom) as a possible solution to the problems associated with wild capitalism (Nonaka & Takeuchi, 2011, 2019, 2021). Aristotle states that *phronesis* is "a reasoned and true state of capacity to act with regard to human goods" (ca. 350 B.C.E./2009, p. 106, translation by David Ross - VI, 5, 1140b20-21); and it is "concerned with things human and things about with it is possible to deliberate" (ca. 350 B.C.E./2009, p. 106, translation by David Ross - VI, 5, 1141b08-09). The solutions provided by practical wisdom in organizations, among others, are the enhancement of efficiency and effectiveness (Pinheiro *et al.*, 2012), diminishment of errors in decision-making

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<sup>6</sup> At the time of the thesis submission, this article was in review process.

(Calderón *et al.*, 2018), innovation (Mora Cortez & Johnston, 2018), firm product innovativeness (Akgün *et al.*, 2019), and leadership (McKenna & Rooney, 2019a; Nonaka & Takeuchi, 2011; Yang, 2011). There has been a shortage of investigation on practical wisdom at departments and workplaces (Erden *et al.*, 2008; Rocha & Pinheiro, 2021b).

World-level economic crises highlighted that the amount of knowledge held by an organization does not guarantee better problem-solving nor success (Nonaka & Takeuchi, 2011, 2019; Rooney & McKenna, 2007). This hole between applying organizational knowledge and strategic decisions (Choi & Lee, 2002; Rooney & McKenna, 2007) is also associated with organizational values. Companies' success should be making better use of the knowledge possessed and considering what is needed for the organization and society (Bierly *et al.*, 2000; Davenport & Prusak, 1998; Kessler, 2006). Hence, unless organizations create shared value (Porter & Kramer, 2011) alongside economic value, they will not have long-term sustainable success (Nonaka & Takeuchi, 2011, 2019, 2021). Approaching businesses focusing on shared values and socio-economic benefits have been growing in recent decades with research on organizational spirituality (Benefiel, 2003; Kolodinsky *et al.*, 2008; Rocha & Pinheiro, 2021a).

We address the gap in the management literature concerning workplace *phronesis*. Our goal is to grasp this construct that can be one of the paths to the change that business needs to reconnect with society. Supported by the Aristotelian construct, we intend to raise the discussion to assist companies in developing practically wise workplaces; much more than creating a concept, we want to understand how a workplace can be practically wise. Therefore, the development of *phronesis* in the workplace ought to be investigated to enable an understanding of how the individual level of practical wisdom spreads throughout the company to the achievement of a practically wise company. It requires glue for individual practical wisdom to grow at the organizational level. We argue that enhancing workplace spirituality provides glue by gathering practically wise individuals by their spiritual knowledge once they share values, vision, mission, and goals.

We propose integrating organizational spirituality and organizational *phronesis* theories in management research to address the *phronetic* workplace by combining perspectives from different fields (Snyder, 2019; Torraco, 2005a, 2005b) – knowledge management, organizational practical wisdom, and organizational spirituality. We organized this research as detailed hereafter. Following the introduction, we present the methodology used in the integrative review. Afterward, we provide the theoretical background, and in the fourth topic, we deal directly with *phronesis* in the workplace. Based on the discussion, we offer suggestions for future research. Finally, we conclude with the contributions and limitations of this study.

## Method

We conducted an integrative review to support a new perspective (Snyder, 2019; Torraco, 2005b) about *phronesis* (practical wisdom) in the workplace. The integrative review is a literature review that is made by theoretical selection. In cases of emerging topics, it is the ideal

method for preliminary conceptualization. This review integrates theoretical perspectives to create a different point of view (Torraco, 2005b).

Hence, this research combines perspectives from different fields (knowledge management, organizational wisdom, and organizational spirituality). Concerning practical wisdom in management, the guiding theories are Bierly *et al.* (2000) and Nonaka and Takeuchi (2011, 2019, 2021). They guided their approach on Aristotle's Nicomachean Ethics. Whereas concerning organizational spirituality, the level analyzed is the workplace spirituality; we used Ashmos and Duchon's (2000) approach. The subsequent criteria were used to select theories for the review (an adaptation of Torraco, 2005a):

- The theory's purpose includes both epistemological and ontological explanations regarding *phronesis* (practical wisdom).
- The theory's purpose includes an epistemological explanation regarding the dimensions of workplace spirituality.
- The theory's purpose includes an epistemological explanation regarding collective knowledge.

The following table synthesizes articles, themes, and authors used in the investigation.

**Table 5.1.** Literature used in the integrative review.

Construct	Themes	Authors
<b>Practical wisdom</b>	Leadership	Nonaka and Takeuchi (2011)
	Organizational	Nonaka and Takeuchi (2019, 2021)
		Bierly <i>et al.</i> (2000)
	Individual	Aristotle (ca. 350 B.C.E./2009, trans David Ross) Aquinas (ca. 1270 C.E./1485, translated by Fathers of the English Dominican Province)
Workplace		Ashmos and Duchon (2000)
<b>Spirituality</b>		Gotsis and Kortezi (2008)
	Individual	Elkins <i>et al.</i> (1988)
	Organizational	Rocha and Pinheiro (2021c)
<b>Knowledge Management</b>	Collective knowledge	Cook and Brown (1999)
	Knowledge/ Knowing	Erden <i>et al.</i> (2008)
		Cook and Brown (1999)
		Bratianu (2015b)
	Knowledge Dynamics	Bratianu (2015a)
	Bolisani and Bratianu (2018)	
	Bratianu and Bejinaru (2019a, 2019b)	

### Theoretical Background

Some clarifications are necessary. As human beings, organizations also are systems with an "emergent quality". That quality refers to the whole being an entity unique, different from its constituents (Broad, 1925, p. 61). To understand the whole (a practically wise organization), one of the essential processes is understanding how its components behave separately (members, individually and collectively, in the workplace) (Broad, 1925). This theoretical background encompasses the whole (practically wise organization) and the principal component (practically wise leader). Concerning spirituality, we approach three levels, individual, workplace, and organizational. Accordingly, we include in this topic the most representative approaches to these themes in management.

We elucidated concepts and perspectives in this topic because practical wisdom and spirituality are floating signifiers. Both have an undetermined quantity of signification and are highly variable (Lévi-Strauss, 1987) arose from social creations (Berger & Luckmann, 1991). Collective knowledge, expertise, cognitions, and practical skills are also generated through social interactions (Cook & Brown, 1999; Erden *et al.*, 2008). As a result of this conceptual volatility, each culture and society perceive such constructions differently as each company. Only with further empirical research can we assess their idiosyncrasies and refine the theory.

### Virtues

Aristotle offers modifications to the four fundamental virtues presented by Plato in *Laws* (ca. 370 B.C.E./1961, trans R G Bury, I, 631c5-9) – practical wisdom (*phronêsis*), fair-mindedness (*dikaiosunê*), courage (*andreia*), and moderation (*sôphrôn*) (Hughes, 2013, p. 57). Aristotle (trans David Ross, ca. 350 B.C.E./2009) distinguishes virtues in intellectuals (of the mind) and morals (of character) (Hughes, 2013). Aristotle defined moral virtue as "a state of character concerned with choice, lying in a mean, i.e., the mean relative to us, this being determined by reason, and by that reason by which the man of practical wisdom would determine it" (trans David Ross, ca. 350 B.C.E./2009, p. 31 - II, 6, 1106b36-1107a2).

Moral virtue is rationally guided and "involve[s] a particular pattern of emotional response to situations" (Hughes, 2013, p. 54). The state of character is a pattern of behavior (*hexis*), an emotional response, and can be developed through exercise and training (Hughes, 2013). This pattern should be appropriate to be a virtue; hence it depends upon circumstances. It is "a state of character concerned with choice, and choice is deliberate desire" (Aristotle, ca. 350 B.C.E./2009, trans David Ross - VI, 2, 1139a22–23). So, people can train to possess moral virtues (Hughes, 2013, p. 53) by subjecting their feelings and emotions to rational evaluation. Therefore, the virtues are defined in terms of judgment; for this reason, the outcome of virtue should be analyzed together with the person's valuation about their action (Hughes, 2013).

The intellectual virtues embrace intuitive reason (*nous*), artistic or technical knowledge (*techne*), scientific knowledge (*episteme*), philosophic/theoretical wisdom (*sophia*), and practical wisdom (*phronesis*). Intellectual virtues are necessary to develop moral virtues

(Aristotle, ca. 350 B.C.E./2009, trans David Ross). The knowledge about the functioning of the world, natural and social (*episteme*), and intuitive reasoning (*nous*), together with the technical knowledge (*techne*), form the basis for practical wisdom (*phronesis*) in management.

Aristotle (ca. 350 B.C.E./2009, trans David Ross) differentiates *sophia* (theoretical/philosophical wisdom) from *phronesis* (practical wisdom or prudence), explaining that each one deals with a distinct part of the soul. "Then, that philosophic wisdom is scientific knowledge, combined with intuitive reason, of the thing that are highest by nature" (Aristotle, ca. 350 B.C.E./2009, p. 108, trans David Ross - VI, 8, 1141b02-1141b04). *Sophia* is the combination of *nous* and *episteme* (Aristotle, ca. 350 B.C.E./2009, trans David Ross). Practical wisdom (*phronesis*), as we stated before, is "a true and reasoned state of capacity to act with regard to things that are good or bad for man" (Aristotle, ca. 350 B.C.E./2009, p. 106, trans David Ross - VI, 6, 1140b04-1140b06) it is "consider[ed] the all-important virtue of the mind" (Hughes, 2013, p. 52). Therefore, practical wisdom, *phronesis*, or prudence is an intellectual virtue related to human affairs and situations requiring deliberations (Aristotle, ca. 350 B.C.E./2009, trans David Ross). One ought to have all the character virtues to become a person of practical wisdom (*phronimos*) (Hughes, 2013).

Aristotle's Nicomachean Ethics greatly influences Saint Thomas Aquinas' Summa Theologiae (Hoffmann, 2013). As a reinforcement of what we have stated about *phronesis*, we briefly present St. Thomas's thoughts. Aquinas (ca. 1270 C.E./1485, translated by Fathers of the English Dominican Province) states that practical wisdom (*prudentia*) is "the right reason applied to action". He proposes prudence as the principle of stoicism's four cardinal virtues (prudence, justice, temperance, and fortitude) (Pigliucci, 2019). Although it is an intellectual virtue, practical wisdom is classified among the moral virtues, and practical wisdom is even included in the concept of moral virtue. It is "a virtue of the practical intellect that depends in a special way on the moral virtues" (McInerny, 1999). Thus, practical wisdom is not distinguished from moral virtues (Aquinas, ca. 1270 C.E./2005, p. 82, translated by E M Atkins).

The owner of cardinal virtues is good, as is their work. Then, prudence is a means to an end (Aquinas, ca. 1270 C.E./1485, translated by Fathers of the English Dominican Province). Therefore, the main elements for the development of practical wisdom are a) knowing the purpose (*telos*) of roles and objectives; b) perception, to identify how to act in certain situations; c) knowledge about the world and particularities of human relations; d) experience, because it is not enough to read something, it is necessary to experience the situation in order to learn how to act, that is, experience is a process to earn practical wisdom e) ability to deliberate, to know how to weigh the options and consequences of decisions; and, above all, f) to put into practice, to act based on all the above components (Aquinas, ca. 1270 C.E./1485, translated by Fathers of the English Dominican Province; Aristotle, ca. 350 B.C.E./2009, translated by David Ross).

Then, a *phronetic* (prudent) person is the one who can measure decisions, foresight regard to ones' own life. Those require experience with decisions related to the person's fields and what is

reasonable to the situation (Aristotle, ca. 350 B.C.E./2009, trans David Ross). It is de capacity to respond appropriately in different circumstances (O'Grady, 2019) to the purpose of a good life (Calderón *et al.*, 2018), fulfillment, and well-being (Bredillet *et al.*, 2015a). *Phronesis* ensures that the right means are used for the right purpose. So, *phronesis* is requisite to moral virtues to establish what is right, and the moral virtues set the principles of *phronesis* (Aristotle, ca. 350 B.C.E./2009, trans David Ross).

Philosophical wisdom (*sophia*) is the highest of human beings' faculties. Practical wisdom (*phronesis*) would only be the same faculty as wisdom if indeed humankind was the best of all parts of the universe (Aristotle, ca. 350 B.C.E./2009, p. 108, trans David Ross - VI, 7, 1141a22-24). In sum, the scope of philosophical wisdom concerns "a correct understanding of why things are as they are" (Hughes, 2013, p. 118), the noblest nature, intimate freedom, substantial, challenging, complex, and uncertain matters of the human condition (Aristotle, ca. 350 B.C.E./2009, trans David Ross; Gugerell & Riffert, 2011). Conversely, practical wisdom is the construct that meets the needs of transformation in management, once that is the intellectual virtue that is related to human affairs, deliberations, and practice (Aristotle, ca. 350 B.C.E./2009, trans David Ross). It is the "right reason applied to the art of living" (Pigliucci, 2019, p. 89). Consequently, based on Aristotelian concepts of philosophical wisdom and practical wisdom (Aquinas, ca. 1270 C.E./1485, translated by Fathers of the English Dominican Province; Aristotle, ca. 350 B.C.E./2009, translated by David Ross), the most suitable concept to management research is practical wisdom (*phronesis*) (Rowley & Gibbs, 2008).

### **Other pertinent approaches to practical wisdom (*phronesis*)**

Following Aristotle and St. Thomas Aquinas, academics continue to study the virtues, specifically practical wisdom. In this topic, we present recent theories about it. In the area of psychology, for example, the advance has been remarkable. Baltes and Staudinger (2000, p. 132) suggest that wisdom is a metaheuristic, both cognitive and motivational, beneath the Berlin wisdom paradigm. That is, wisdom would coordinate (choosing and applying) the bodies of knowledge and action about accomplishing a good life. They define "wisdom as an expertise in the conduct and meaning of life" (Baltes & Staudinger, 2000, p. 124). They also point out that it is probable that the antecedents of wisdom are rooted in the organization of some characteristics, among them the interpersonal and probable spiritual.

Ardelt uses a definition of an ideal type of personality (2003, p. 277); wisdom is "an integration of cognitive, reflective, and affective dimensions". She explains that those dimensions ought to be together to consider someone wise. The affective dimension is related to feelings, sympathy, compassion, empathy, and relation with others. The reflective extent will foster the development of others (Ardelt, 2003, p. 279).

The three-dimensional wisdom scale of Ardel (2003) is a self-reported measure, whereas the Berlin wisdom paradigm of Baltes and Staudinger (2000) is a performance-based measure (Glück *et al.*, 2013; Swartwood, 2020). Another difference between them is that the Berlin

wisdom paradigm measures "general wisdom" (world in general). In contrast, the three-dimensional wisdom scale measures "personal wisdom" (personal experience) (Glück *et al.*, 2013).

### Practical wisdom approaches in management

In this topic, we present the various approaches to practical wisdom in the management field. Practical wisdom in management is approached and worded in distinct ways: wisdom, organizational wisdom, managerial wisdom, wise organization, wise companies, *phronesis*, and *phronetic* leaders/leadership (i.e., Bachmann *et al.*, 2018; Nonaka & Takeuchi, 2019). It is presented on two levels, individual and organizational (Nonaka & Takeuchi, 2011, 2019; Zaidman & Goldstein-Gidoni, 2011). The leader's practical wisdom stands out (Küpers & Statler, 2008; McKenna *et al.*, 2009; Nonaka & Takeuchi, 2011; Yang, 2011).

In management, practical wisdom ought to be practice in the generation of social well-being; it must provide outcomes (Rooney & McKenna, 2008). Thus, wisdom is beyond scientific knowledge since it considers the whole, not only the "I am capable of doing," but also the "I must do" because it incorporates the value in judgment (Rowley, 2006a). Acquiring wisdom is not just one path or a linear journey; it is transformation through learning and practicing key wisdom values (Spiller *et al.*, 2011). It is achieved through the practice of ethical and intellectual virtue on particular occasions (Bredillet *et al.*, 2015b). Systemic and hierarchical thinking, as well as the complexity of the human mind, needs reflection (Hays, 2007), prudence (Calderón *et al.*, 2018; Kessler, 2006), and discernment (Bennet & Bennet, 2008) in the use of knowledge. Therefore, it involves emotional, personal, moral, social, and religious aspects (Bennet & Bennet, 2008).

For Ostenfeld (2003), wisdom is knowing how to apply knowledge correctly and make appropriate judgments concerning life and conduct; thus, it is more than doing what is right. The wise act cautiously and prudently in appreciating the context, answering complications in contentious situations in a far-sighted and proper manner, and caring about and preparing for a future that matters (Hays, 2007). One should possess the knowledge and, above all, know when and how to use it. As well, such a decision does not depend only on rationality, logic, and predictability, but on emotional (Rooney & McKenna, 2007), psychological and spiritual aspects that must be considered (Izak, 2013), as well as the unpredictable and illusory nature of control (Hays, 2007).

Nonaka and Takeuchi (2011, 2019, 2021) state the need for Aristotle's practical wisdom in organizations. It is more than acting morally, more than a process of decision make and reflection (Antonacopoulou *et al.*, 2019). With a similarly practical approach, Bierly *et al.* (2000) conceptualize it as applying knowledge to solve organizational problems of a practical nature. It is the ability to solve problems and perform new tasks that influence the organization's efficiency and effectiveness (North & Pöschl, 2003; Pinheiro *et al.*, 2012). It is the ability to select the most efficient and beneficial knowledge to be used in a specific situation and

## Enhancing organizational practical wisdom

put it into practice (Rowley, 2006; Hays, 2007; Bennet and Bennet, 2008; Nonaka and Takeuchi, 2011) by doing the least harm possible (Hays, 2007).

Bierly *et al.* (2000) support our approach concerning practical wisdom in management; they propose three essential elements for developing individual wisdom to build a practically wise organization: experience, passion for learning, and spirituality. They are sensory, intuitive, and unscientific because the experience is the integration between a piece of old knowledge with new knowledge; it is the gathering of knowledge beyond the situation of that issue that helps in decision making. Spirituality develops the understanding of the position in the universe, the soul, leads to self-reflection and formulation of deeper goals. Passion, promoted by spirituality, is a confidence in the significance of work that the force of belief makes it happen.

### Leaders' practical wisdom

Leaders and practical wisdom have a long tradition of association in religious contexts, but the organizational perspective on managerial practical wisdom is recent (Rowley, 2006b). Managerial wisdom is part of strategic leadership, with the absorptive capacity and the adaptive capacity. Being wise is beyond possessing knowledge and knowing how to use it (Bierly *et al.*, 2000; Rooney & McKenna, 2007; Rowley, 2006). It involves the leaders' discernment of environmental variance and stakeholders (Boal & Hooijberg, 2000). Therefore, wise leaders have a personality type, with emotional intelligence, mentorship, experience, knowledge, and flexibility, among other features. They apply non-rational and subjective expertise to decision-making; they use their spiritual qualities (McKenna *et al.*, 2009). They consider another person before making decisions, explain the decision to the people involved (Alammar & Pauleen, 2015), and tell the truth (Bouilloud *et al.*, 2019). A wise leader has a moral and spiritual education through the Platonic Forms (Peltonen, 2019). There is a considerable similarity between being transformational leaders and wise leaders (Rowley, 2006b).

Even the experience should be together with the reflection to bring wisdom (Hays, 2007), *phronesis* (Antonacopoulou *et al.*, 2019). The given situation must be looked at critically, and the established routines must be questioned so that a new understanding emerges and the same mistakes are not made (Antonacopoulou *et al.*, 2019). The *phronetic* leader sees their leadership as a labor of love as a process of a search for meaning and purpose (Antonacopoulou, 2018). Practical wisdom leads the managers to accomplish their purposes and weigh if their goals achieve the common good (Beabout, 2012). The search for practical wisdom helps managers in situations where they must decide how to be both effective and moral (Bardon *et al.*, 2017).

The wisdom of the leader is operationalized in seven dimensions by Schmit *et al.* (2012): i) reflective, is the ability to learn with the past, to reflect on the weak and strong points to mitigate and fortify, respectively; ii) openness, concerns imagination, creativity, and intellectual curiosity that drives the sage to be more open-minded of other points of view; iii) interactive attitude, is the skill to regulate their own emotions and expressions, in addition to understanding the behavior and emotions of others; iv) practice, know which and why to apply a

## Enhancing organizational practical wisdom

principle, know how to filter what is dispersed in the organization and focus on the relevant points; v) ethical sensitivity, refers to the capacity for ethical judgment, values, concern for the other; vi) paradoxical tolerance, the ability of the wise leader to visualize in the long term, to know to be tolerant of uncertainty; and vii) experience, not any experience, but those morally challenging that allow the development of wisdom.

The integration and sharing of wisdom among organizational members are vital to organizational wisdom (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2011). Practical wisdom nurtures some characteristics in managers, such as openness to new ways of thinking; know how to balance diverse needs; the ability to transcend divisions; the appreciation for teamwork; trust-based and legal relationships; ability to balance social good and self-interest; the commitment to continued learning, knowledge sharing, and mutual improvement (Chen & Miller, 2010, p. 22).

Nonaka and Takeuchi (2011, 2019) support our approach concerning the practically wise leader; they provide six skills of *phronetic* leaders, i) wise leaders can judge goodness (for the company and society) and put it into action in a given situation; ii) wise leaders can grasp the essence of events and people quickly before deciding; iii) wise leaders create contexts of sharing among members (construct new meaning through human interactions); iv) wise leaders communicate the essence, they are able to be understood, as they use figures of speech (metaphors), stories, and historical imagination; v) wise leaders exercise political power, they are able to bring the knowledge and efforts to achieve their goals; vi) wise leaders foster practical wisdom in all members of the organization through apprenticeship and mentoring. The authors believe that the future is organizations practicing wisdom. It will result from the metamorphosis of the organizations that create knowledge today through the wise leader's pragmatism in pursuit of realizing their dreams and ideals (Nonaka & Takeuchi, 2011, 2019).

### Organizations' practical wisdom

Organizational practical wisdom reflects applying all kinds of knowledge, individual and collective, and external and internal knowledge, to different contexts. When the organization faces an issue, the cooperation among members results in organizational wisdom (Pinheiro *et al.*, 2012; Kessler, 2006). Thus, to build organizational wisdom, firms experience a mutually reinforcing relationship between knowledge dimensions and learning (Scott-Kennel & von Batenburg, 2012), an arduous process (Pope & Burnes, 2013) that is not fully clarified yet (Antonacopoulou, 2018). Therefore, we support our approach concerning the practically wise organization on Rowley and Gibbs (2008), a practically wise organization is a virtuous learning organization.

A practically wise organization has an ambiance and leadership that foster members knowledge to grow as wise, making good decisions to sustain organizational integrity and possess seven pillars, five them of the learning organization: deliberating towards ethical models; developing personal wisdom competency; understanding dynamic complexity; embodied learning;

## Enhancing organizational practical wisdom

deliberated praxis; refreshing shared sustainable vision; and group wisdom dynamics (Rowley & Gibbs, 2008). Thus, organizational wisdom is beyond organizational learning beyond organizations doing the right things but doing what is right (Hays, 2007).

Employees' emotional intelligence is vital to forming organizational wisdom (Pinheiro *et al.*, 2012). Older employees have capabilities related to soft and social skills, resilience, emotion regulation, creativity, innovation, solving problems, motivation, and search to continuously inner development. Such capabilities, skills, and expertise are also traded as wisdom capital (Vasconcelos, 2018).

Spirituality is part of wisdom; its connection is in the metaphysical aspect. That is the part that does not fit in positivistic rules (Kessler, 2006). Organizational spirituality impacts organizational wisdom because it leads to self-reflection, reflection on failures and successes, and formulation of deeper goals, as well as knowing how to differentiate the right from the wrong, and the development of a sense of integrity, truth, understanding the position, and unity between the members. Spirituality also provides hope, faith, and courage to members, making wise decisions and actions more natural (Bierly *et al.*, 2000; Rowley, 2006a).

### Spirituality

Spirituality is still hard to comprehend because it has several definitions (Elkins *et al.*, 1988; Giacalone & Jurkiewicz, 2003; Rocha & Pinheiro, 2021a). Practical wisdom is a frequent topic in research concerning spirituality (Izak, 2013). Its traditions are a source of many constructs of spirituality in management (Pandey, 2017). "Both wisdom and spirituality share elusive qualities and metaphysical nuances while being frequently deliberated themes in ancient treatises" (Takahashi, 2019, p. 626). Individual spirituality is a persons' state of mind, a manner of awareness of the transcendent dimension, a way of being (Elkins *et al.*, 1988). Spirituality is a reason for the moral and emotional evolution of the sense of integrity, truth, and understanding of the organization's members (Rowley, 2006a). It also provides faith, courage, and hope, making wise decisions and actions easier (Bierly *et al.*, 2000; Rowley, 2006a). In the management field, spirituality is investigated on three levels, individual, workplace, and organizational (Pawar, 2017b; Rocha & Pinheiro, 2021a). The leader's spirituality stands out (Lean & Ganster, 2017; Mubasher *et al.*, 2017; Pawar, 2014; Pruzan, 2008).

In this research, we ground our understanding of secular spirituality (the focus is non-religious) as a way of being and experiencing that emanates about through an awareness of a transcendent dimension. Certain identifiable values characterize that concerning self, others, life, environment, and whatever one considers to be the Ultimate (Elkins *et al.*, 1988, p. 10). Based on this definition, there are nine components of spirituality: i) transcendent dimension, is the belief that there is more than we can see; ii) meaning and purpose in life, is the belief that life is meaningful and each one has a purpose; iii) mission in life, is the sense of responsibility and vocation in life; iv) the sacredness of life, is the belief that life is all, that there is no dichotomy into secular or sacred, holy or profane; v) material values, is the certainty that one can

appreciate the material good without seeking satisfaction from them; vi) altruism, is to be aware of the human pain, is the commitment with social justice because of the sense that we all part of humankind; vii) idealism is one commitment with high ideals to the betterment of society; viii) awareness of the tragic, is the consciousness death, pain, and suffering that elevates one appreciation of life; ix) fruits of spirituality, one spirituality is borne fruit, it affects the relationship with themselves, others, life itself, nature, and what them considers to be ending of the journey (Elkins *et al.*, 1988, pp. 10–12).

Given the components we have described above, spirituality is present in people's consciousness and actions. So that spirituality is responsible for framing, shaping, actions. Even within companies, in problem-solving, spirituality will affect how the individual perceives the problem and the possible solutions. Meaning is crucial to knowledge; values and purpose are the cornerstones of knowledge creation and practice. "Whether you are aware or not, you always create and practice knowledge for a certain end and based on certain values" (Nonaka & Takeuchi, 2019, p. 154). "People are knowledge seekers because they have to solve problems in conditions of uncertainty and incompleteness information" (Bolisani & Bratianu, 2018, p. 27).

Knowledge can be understood as energy if we adopt a metaphorical approach, manifesting itself in different statuses, and each status can transform into another (Bolisani & Bratianu, 2018; Bratianu, 2015a; Bratianu & Bejinaru, 2019a, 2019b). Considering three fields, (i) rational knowledge equivalent explicit knowledge, (ii) emotional knowledge as the reaction to the ambiance, outcoming of feelings and emotions, and (iii) spiritual knowledge as ethical principles and values, a persons' future vision, it is complementary to the others fields (Bolisani & Bratianu, 2018). "Spiritual knowledge is essential in decision making since rational arguments are strongly influenced by the value settings" (Bolisani & Bratianu, 2018, p. 19).

### **Workplace spirituality**

Workplace spirituality is members' spiritual experience at work (Pawar, 2017b). The company environment will determine which practices could be adopted to provide this experience (Giacalone & Jurkiewicz, 2003). For workplace spirituality to be a topic of interest to organizations, it is necessary to demonstrate the practical implications of spirituality and how the variables impact enterprise practices (Giacalone & Jurkiewicz, 2003). It is a construct that has three significant perspectives, human resources (employee well-being), philosophical (meaning and purpose), and interpersonal (sense of community and interconnectedness) (Ashmos & Duchon, 2000; Karakas, 2010b). We use this approach on our integration between workplace practical wisdom and workplace spirituality, "Workplace spirituality 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 & Jurkiewicz, 2003, p. 13). It also can be a new form of organizational culture (Joelle & Coelho, 2019b), requiring alignment with organizational values (Crossman, 2016).

From the philosophical perspective, Gotsis and Kortezi (2008) advocate that a Kantian deontological or a virtue ethics basis supports most spiritual values, such as honesty, forgiveness, compassion, hope, humility, gratitude, and integrity. From the members' perspective, workplace spirituality is an experience of personal wholeness, interconnectedness, transcendence, and bliss (Gotsis & Kortezi, 2008). Members who are aware of these guidelines grow interconnectedness, mutuality, personal completeness, transcendence, joy, and virtues, for example, prudence (Gotsis & Kortezi, 2008). The most common components of workplace spirituality in the literature are finding meaning and purpose at work, interconnectedness, recognizing and nurturing the inner life of members, sense of community, and experience of transcendence (Pandey, 2017). Workplace spirituality outputs are related to knowledge sharing (Khari & Sinha, 2018), learning (Pandey *et al.*, 2016), and group innovative behavior (Pandey *et al.*, 2019).

### **Organizational spirituality**

Organizational spirituality is an intrinsic aspect of the organization's socio-psychological conjuncture that can be transformative in organizations (Peltonen, 2019). It has been studied from several angles (Poole, 2009; Rocha & Pinheiro, 2021a). The perspective that most fits this research is present in the concept mentioned hereafter. Approaching its components, in the individual and workplace level, and its outputs: "is an organizational identity resulting from its values, practices, and discourse that is composed of 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 & Pinheiro, 2021a). Organizational spirituality has unique characteristics, raised from its components (leader, members, and workplace spirituality), that company stakeholders perceive (Rocha & Pinheiro, 2021a).

Notwithstanding positive statements about spirituality, we ought to recognize some issues. Spirituality in business is often described as a steward of capitalistic spheres (Ul-Haq, 2020). Spirituality rhetoric use in organizations raises mistrust and prejudice about it. Then, members tend to marginalize or reject spirituality in organizations (Zaidman & Goldstein-Gidoni, 2011). The mysticism surrounding spirituality is another issue when it comes too close to the transcendental approach, distancing excessively from its day-to-day operations (Friedman *et al.*, 2005).

### **Workplace *Phronesis***

Based on the review, we approach four dimensions of a *phronetic workplace*, namely, i) workplace spirituality, ii) leadership, iii) groups and teams, and iv) shared context. We argue that spirituality supports the *phronetic workplace*. The argument is based on the workplace spirituality three dimensions further discussed.

### Workplace spirituality

As we have seen in the theoretical background, spirituality is a construct related to the way of living and perceiving life through high-level values recognizing transcendence. Spirituality affects all workplaces, leaders, members, and shared contexts. An inclusive approach to *eudaimonia* (fulfillment) will have to be several answers to "what is a fulfilled life?" because each person will have his/her own *telos* (*raison d'être*). The fulfillment that everyone seeks will not be found in money because money has no value in itself; it is only worth what it can bring (Hughes, 2013, p. 22). The fulfilled life is related, at least, to a set of things and attitudes that express the good character one has a life lived virtuously. Therefore, *eudaimonia* is the ultimate *telos* (Hughes, 2013, p. 28); the fulfilled life represents a living for this, being an enjoyable life worth living (Hughes, 2013). Practical wisdom is a construct related to *eudemonia*, fulfillment, and the flourishing of life (Hughes, 2013). We argue that a high level of spirituality assists in the unfolding of practical wisdom, mainly in its role in finding the fulfillment and flourishing of one's life.

People spend about a third of their day working and an additional hour or so thinking about work. Members of organizations are sickened by the demands of work, burnout, anxiety, depression, alcoholism, high blood pressure, and various work-related illnesses continue to grow (Leitão *et al.*, 2021; Maslach *et al.*, 2001; Parker & DeCotiis, 1983; Sanne *et al.*, 2005; Ul-Haq, 2020). The lack of alignment between the company and its members (Crossman, 2016) and the lack of meaning about work (Molloy & Foust, 2016) brings problems to companies. The related problems are employee turnover, absenteeism, lack of commitment, and job satisfaction. Developing the dimensions of spirituality in the workplace appears to be one solution to these recurring problems (Joelle & Coelho, 2019a; Rego & Cunha, 2008; Thakur & Singh, 2016).

Regarding workplace spirituality dimensions, they can have a significant effect on nurturing workplace practical wisdom. Each dimension of workplace spirituality supports the embodiment of practical wisdom in a different way. This section presents the dimensions of workplace spirituality introduced by Ashmos and Duchon (2000) integrated into the *phronetic* workplace.

A) Meaningful work: In the *phronetic* workplace, members perceive meaning even in small tasks because they believe in it as part of the main purpose, *telos*, job, and company. "Since meaning is essential to knowledge, purpose and values are central to knowledge creation and knowledge practice. Whether you are aware or not, you always create and practice knowledge for a certain end and based on certain values" (Nonaka & Takeuchi, 2019, p. 154). Therefore, applying knowledge requires meaning and is embedded in the person's values.

The *phronetic* leader is the actor that bridges the purpose of the company and the meaning of members' works (Nonaka & Takeuchi, 2011, 2019). The collective knowledge will be the means to achieve it. Since members' intentions will be towards the collective, and the group will commit to common goodness (Erden *et al.*, 2008). Once the *phronetic* workplace is a part of a

## Enhancing organizational practical wisdom

practically wise company, its members feel that their work is meaningful to them, society, and future generations. Nonaka and Takeuchi (2011, 2019) provide examples, such as the Honda engineers' case in the development of less polluting cars with the purpose of doing less harm to society and future generations. Each of them did their part, as small as possible, and all of it matters to fulfill the bigger purpose (contribute to a less polluted environment while the company makes a profit).

B) Sense of community and belonging: In the *phronetic* workplace, workplace spirituality contributes to increasing trust among members, crucial to the collective feeling of belonging. They feel like one with other members in the workplace (Ashmos & Duchon, 2000). Members' idiosyncrasies are both respected and celebrated. Members' differences are favorable to the workplace, and every form to search for inner growth is valid. The group knows each other's emotional and intellectual strengths and weaknesses (Erden *et al.*, 2008). Members behave as a unity because they have the same goal and shared knowledge (Erden *et al.*, 2008). They share their interpretations, perceptions, intuitions, and judgment so the collectivity can understand situations (Erden *et al.*, 2008). Imagine a company that wants to internationalize, entering a country they do not operate in yet. Some details may go unnoticed by those who are unaware of the culture of that society. They will have different outputs in this expansion if they have members with knowledge and experience in that society. These members are familiar with those details and will avoid unnecessary conflicts and provide opportunities for differentiated action and increased chances of success in this internationalization.

The sense of connection comprises both work and coworkers (Ashmos & Duchon, 2000). Groups and their members ought to have and apply similar values in the *phronetic* workplace. The previous topic example also enriches this topic once those engineers align with the organization's values (Nonaka & Takeuchi, 2019). Both the organization and its members had similar values concerning their work as the desired outputs for society and future generations (Nonaka & Takeuchi, 2011, 2019). This identity and shared goals help the group to think collectively (Erden *et al.*, 2008). It is a sense of belonging to a group with similar values and sharing a way of living through what they believe. Once more, the *phronetic* leader bridges organizational and individual values in the organization (Nonaka & Takeuchi, 2019). For instance, in the food industry, some companies are committed to the production of biological food. In those cases, the *phronetic* workplace has members who believe in and promote healthy food habits with less environmental pollution.

C) Opportunities for the inner life, such as a purposeful life: Workplace spirituality enhances the opportunities for individual and collective spiritual evolution, achieving a transcendental way of living and conquering one purpose. Furthermore, this is related to offering something good to society, giving themselves to a shared goal. The transcendental viewpoint is believing and going beyond the material realm into the spiritual realm. *Phronetic* leaders foster the development of emotional intelligence and practical wisdom of workplace members. Workplaces that stimulate learning by doing, reflecting, and learning from mistakes contribute to members' personal

growth. Once in the *phronetic* workplace, members manage themselves (Erden *et al.*, 2008), their spirituality, and process of personal development are an opportunity for the group to learn other ways to develop their inner growth (Ashmos & Duchon, 2000).

The most significant opportunity for inner growth in the workplace with high-level spirituality is embracing the opportunities to learn continuously. That will improve personal and collective emotional response patterns to challenging situations. For instance, when there are opportunities for inner improvement in the workplace, all situations are a learning source and a chance for the next experience to have an even more satisfying result. Therefore, members embrace feedbacks so that besides the supplier and receiver of the feedback, other members can also learn from that experience. It is worth mentioning other methods of providing opportunities for inner improvement of members, such as mentorship and apprentice programs, space and time for reflection, meditation and prayer, and creative labs.

### Leadership

The *phronetic* leader is the driver of a *phronetic* workplace. Leaders are an example to their followers and a promoter of the organizational values, including practical wisdom in others (Nonaka & Takeuchi, 2011, 2019). The *phronetic* leader stimulates the development of shared contexts for interaction between members, the rise and deployment of practical wisdom in the workplace. Practical wisdom should be spread among all organization leaders (i.e., executives, middle managers, and informal leaders) (Nonaka & Takeuchi, 2019). So, the *phronesis* will attain all levels of the organization. The *phronetic* leader will continually help other members improve their inner growth and forget the older habits (Nonaka & Takeuchi, 2019). They also create opportunities and contexts for members to learn with each other because they make themselves present in the most diverse shared contexts in the workplace (Nonaka & Takeuchi, 2019).

The *phronetic* leader ought to mentor and tutor their members (Nonaka & Takeuchi, 2011, 2019), so they act based on the practical wisdom acquired. *Phronetic* leaders ought to select members to be apprentices, learn, develop, apply, and spread practical wisdom. These members will be actors in the diffusion of practical wisdom in teams, groups, and the entire workplace (Nonaka & Takeuchi, 2019). The leader will provide conditions and foster workplace spirituality and workplace practical wisdom dimensions by the individuals and groups. Thus, the leader will be sensitive to the needs of the followers in terms of the development of virtues through training, as advocated by Aristotle (ca. 350 B.C.E./2009, trans David Ross). The training goes beyond; they are also about scientific and practical knowledge of the area and the possible ways to express individual spirituality. The learning environment depends on the culture of the members and the ways of creating shared contexts. Such contexts are essential to enable the group to gather and share how they see and respond to events in the workplace.

### Collective: groups and teams

In this topic, we approach perspectives of collective *phronesis* in the workplace. It is obtained

## Enhancing organizational practical wisdom

from collective practices that empower the group to decide and act in specific situations (Erden *et al.*, 2008). The collective action is gained by converting individual intentions to collective intentions, deciding based on the values, grasping the essence in specific situations, looking for the common good, and managing itself (Erden *et al.*, 2008).

Members have their singularity (i.e., background, knowledge, skills, personality, and ideas) respected and celebrated in the *phronetic workplace*. They have the opportunity to learn with their differences and innovate (Nonaka & Takeuchi, 2019). The conversion of individual intention to collective acts occurs because members share their perceptions and intuitions (Erden *et al.*, 2008). There are often programs to leverage members' interaction and development of trust at the phronetic workplace, such as games, happy hours, and gatherings. Inclusively in other places and contexts, like barbecues and weekend trips (Nonaka & Takeuchi, 2019).

If the researchers and practitioners treated individual and group knowledge as distinct forms of knowledge, we would clearly understand companies' dynamics (Cook & Brown, 1999). Erden *et al.* (2008, pp. 11–12) adapt the concept of *phronesis* to a "high quality collective tacit knowledge" achieved by the group practical experiences that allow the team to take action appropriately in specific contexts guided by members' shared goals, values, and culture. Individual and collective knowledge also have epistemological differences in their possession and practice (knowing) (Cook & Brown, 1999). Thus, since the possession and practice of knowledge are crucial to the development of practical wisdom (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019, 2021), distinguishing between individual and collective knowledge dynamics is also part of the distinction between the individual and collective *phronesis* dynamics (Erden *et al.*, 2008).

Concerning individual and collective *phronesis*, it is a matter of ownership and appropriate applications. Then, it is linked to contingency and to the one who acts (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019). There is the same relationship between knowledge and knowing. Knowledge is a means, a tool that disciplines knowing (action). That is, knowledge provides form and discipline to knowing (Cook & Brown, 1999). Knowledge without action is static, whereas knowing is a dynamic human interaction between the knowers and the world (physical and social) concerning innovative ways to apply the knowledge possessed (Cook & Brown, 1999). The action of both individual and group has contextual meaning (Cook & Brown, 1999). The group as a unity possesses an amount of knowledge perceived in its actions (knowing) because knowledge is part of it. Its work is different from the individual work of its members. Once each group has its ways of knowing, groups and teams are the unity of analysis (Cook & Brown, 1999) in the investigation concerning the *phronetic workplace*.

Cook and Brown (1999) defend that there are explicit and tacit dimensions of group knowledge. The tacit dimension of group knowledge is named "genres". The genres (memo, e-mail, note, letter, gathering, and others) are unique, contextualized, with appropriate communication

means in the organization. It is an often-unspoken agreement inside the group concerning its daily dialog. The mission of the organization is a common-sense held by the group. The explicit dimension of group knowledge is named "stories". The group's memory results from the group learning process; it is the metaphors and narratives that help coordinate the group work. Information technologies can be used as a means for the group to access past events (Erden *et al.*, 2008) and a tool in the present to share knowledge and ways of knowing used by the group.

### Shared Contexts (*ba*)

Since sharing contexts are relevant and permeate the entire workplace and spirituality, we have already mentioned it in the previous topics. We have seen how important the ambiance is for developing spirituality and the awareness of a transcendent vision of the workplace. We also mentioned how the leader must provide and foster the shared contexts for the members to enable them to build up collective knowledge. In this topic, we will discuss in more depth the shared contexts.

The *phronetic* workplace has many shared contexts for interaction (*ba*) developed and in constant adaptation to the members' intangible desires. The *phronetic* leader creates and fosters the progress of shared contexts (Nonaka & Takeuchi, 2019). Members have the same purpose in a shared context (Nonaka & Takeuchi, 2019). They voluntarily adhere to the sharing contexts that are most meaningful to them. As we see before, the meaning and purpose are the glue of collective knowledge and spirituality in the workplace. Members need time and an appropriate climate for strengthening the sharing context (Nonaka & Takeuchi, 2019). They continually foster the shared context and apply *phronesis* in the workplace.

Meetings, gatherings, cafeterias, social media, company systems, reading rooms, and others can be a shared context. Each group can have its shared contexts. It is related to the function and environment division in the company. Members give it the purpose of share to create knowledge, share best practices, and solve problems (Nonaka & Takeuchi, 2019). The development of external shared contexts fosters internal shared contexts because of the increase of openness and trust (Nonaka & Takeuchi, 2019). In these contexts, members feel trust, love, care, and commitment (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019). The shared contexts are crucial to spreading individual *phronesis* among members at the workplace and the rise and development of collective *phronesis*. These contexts are physical, virtual, mental, or combinations (Erden *et al.*, 2008; Nonaka & Takeuchi, 2011, 2019) and suitable for disseminating practical wisdom (Nonaka & Takeuchi, 2019). Some examples are its departments, where there are smaller shared contexts, shared contexts among members of different departments when they meet for a coffee at lunchtime, or several departments work together on a joint project.

To summarize, the *phronetic* workplace has individual and collective dimensions. The *phronetic* workplace has a shared context composed of *phronetic* leaders, members, and groups. It has workplace spirituality highly developed and an advanced shared context for learning,

## Enhancing organizational practical wisdom

interaction, and engagement. Its members share the same purpose and act properly on behalf of it. It is a context in constant evolution and innovation that treasures the inner life of all. Its outputs are the efficiency and efficacy in collectively applying possessed knowledge, the unstoppable search for new learning methods, enhancing members' inner life, and the common good.

A *phronetic* workplace is a step from individual practical wisdom forward into the development of a *phronetic* organization. That is, individual practical wisdom is part of a *phronetic* workplace. Teams and groups work as a unit, applying *phronesis* inside of the organization. However, the *phronetic* workplace is more than the sum of the members' practical wisdom, as human beings are not simply the sum of their organs.

Having a shared meaning and purpose, the commitment to the common good, the capacity to grasp the essence of situations, and self-management are characteristics of *phronesis* at a group level (Erden *et al.*, 2008). We argue that a high level of spirituality will foster this *phronetic* workplace's characteristics. Then, practical wisdom goes from the individual into the groups in direction to the whole organization. The outputs of a *phronetic* workplace are related to its members and their daily tasks and challenges. Whereas the *phronetic* workplace is fulfilled, the outcomes will reach the entire organization.

### Future research agenda

We propose a future research agenda to pave the way for empirical studies to ground the theory and lead organizations to achieve their highly sustainable performance through innovativeness and shared value creation. Still, in the theoretical field, we recommend using other theories and approaches to address the integration between spirituality and practical wisdom in the workplace. Religion-based approaches, for example, can offer valuable insights. The integration of practical wisdom in companies also needs to be analyzed in conjunction with other constructs, such as innovation, sustainability, entrepreneurship, logistics, marketing, strategy, knowledge management, and finance.

Turning from the theoretical sphere into empirical studies, we suggest making extensive use of qualitative methodologies because it is necessary to analyze actions before considering views. First, empirical qualitative research on the ontological dimensions of *phronesis* in the workplace establishes crucial issues and the role of each actor. Second, *phronetic* leaders and their spirituality remain an important subject. Third, cultural influence and how companies manage these differences in the workplace should be investigated and faced. Fourth, a longitudinal methodology would be valuable to identify the process of developing, maintaining, and spreading practical wisdom in the workplace. Fifth, addressing the changes in perception and collective behavior at the level of small groups. Sixth, the differences in the development of *phronesis* among departments of the same organizations should be investigated. Seventh, empirical investigations to perceive how clients behave in pursuing a spiritual alignment while acquiring a product and service. Also, the integration of organizational learning theory would be

of great value to the study of workplace practical wisdom. Therefore, for *phronesis* in the workplace to be empirically tested and thoroughly understood, case studies (successes and failures), experimentation, research action, and ethnographic research will significantly assist the understanding of the several possible routes for enhancing *phronesis* in the workplace.

Prior to developing purely quantitative research, researchers should conduct mixed methods studies. Regarding quantitative analysis, researchers need to develop and validate scales of practical wisdom in organizations, for instance, in the workplace, organizational, individual for members, and one for leaders. Ashmos and Duchon's (2000) scale of workplace spirituality and the Organizational Spirituality Value Scale of Kolodinsky *et al.* (2008) could be used in the process of scale construction (DeVellis, 2017).

Companies are interested in reaching the new consumer seeking to acquire products and services aligned with their spiritual values, even if they are interested in low prices. These new consumers require companies prepared to innovate in the process of competing. Hence, future research should also understand consumers' perceptions about their decisions in purchasing products and services. In addition, cooperation and cooperation networks should also be researched. Understanding whether competing companies that cooperate have higher levels of organizational practical wisdom could bring significant results for practitioners.

## Conclusions

This research addressed the gap concerning the *phronetic* workplace through an integrative review combining perspectives from different fields. It is pioneering in integrating organizational spirituality and organizational practical wisdom at the workplace level. We approached four dimensions of a *phronetic workplace*, namely, i) workplace spirituality, ii) leadership, iii) groups and teams, and iv) shared context, contributing to a comprehensive understanding of practical wisdom (*phronesis* or prudence) in management. We clear the way with the first steps to understanding the relationship between spirituality and practical wisdom in organizations. The future research agenda provides guidance for researchers to identify strategies and means to incorporate practical wisdom into companies. It is a path that needs to be researched, understood, and implemented. Leaders and organizations can make the necessary shift in the capitalism paradigm towards creating shared value through a holistic view of business, integrating society, future generations, and stakeholders, both internal and external.

Regardless of the contributions above, there are limitations. Although spirituality and practical wisdom are ancient subjects in other areas, such as philosophy and psychology, they are recent topics in management, so there are still endogenous issues that need to be considered, such as polysemy. We should also consider the possibility of employing other theories and approaches to discussing practical wisdom in the workplace. While necessary, the generalizations we used are constraints, evidencing the compelling demand for qualitative empirical studies to understand the origin and development of a *phronetic* workplace in more depth.



## **2<sup>nd</sup> SECTION**

## Chapter 6

This article opens the empirical part of the thesis. After the pre-tests and due changes in the script, we conducted the interviews. We used technology-assisted interviews; we were already in the initial period of the pandemic and lockdown in Portugal by the last interviews. While collecting and analyzing the first data, we presented three preliminary papers<sup>7</sup> at international conferences.

Both chapters, this and Chapter 7, are results of the interviews' thematic analysis. We divided it into two studies so that it was possible to analyze the results in depth. We used NVivo software to analyze the interviews in the final version of these two articles. We had a concept and the need to understand the construct empirically, so the focus of this article is the leaders' perception of organizational spirituality<sup>8</sup>. In this second section, knowledge management is secondary, as both spirituality and practical wisdom needed more qualitative empirical studies. If there were still time, we would have done another article placing knowledge management as protagonist and the other two constructs as secondaries. The idea remains for future research.

## Leaders' insights concerning Organizational Spirituality

### Introduction

Spirituality deserves to be a matter of consideration in management investigations (Bass & Bass, 2008; Rocha & Pinheiro, 2021a; Rupčić, 2017; Senge, 1990). Society, the consumers, are demanding more than ever for companies that do social good (Nonaka & Takeuchi, 2019), that their process and products/services also meet their spiritual needs. Consumers want to feel their conscience peaceful that they are not harming society nor the environment. Be it through biological products, products that use clean energy, products without animal testing, and products that do not harm consumers. The organizational spirituality meets these demands.

Research on organizational spirituality continues to expand (Crossman, 2016; Rocha & Pinheiro, 2021a). One issue to be resolved with this expansion is the scarcity of empirical articles compared to the number of theoretical articles (Rocha & Pinheiro, 2021a). With growing

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<sup>7</sup> Pinheiro, P. & Rocha, R. G. (2020). *Knowledge Sharing: A link between organizational wisdom and organizational spirituality*. Proceedings of the 21st European Conference on Knowledge Management - virtual. <https://doi.org/10.34190/EKM.20.131>

Rocha, R. G., & Pinheiro, P. (2020). *Managers' Perception of the Relationship between Knowledge Management and Organizational Spirituality*. XXX Luso-Spanish Journeys of Scientific Management - Bragança.

Rocha, R. G., & Pinheiro, P. (2019). *Managers' Perceptions About Knowledge Management and Organizational Wisdom*. XXI Luso-Spanish Seminar on Business Economics - Évora.

<sup>8</sup> At the time of the thesis submission, this article was in review process. We consider it the empirical continuation of the conceptual article in chapter 4.

research and the absence of consensus on the concept of organizational spirituality, it is imperative to test it empirically (Brown, 2003; Dent *et al.*, 2005; Poole, 2009; Rocha & Pinheiro, 2021a).

Rocha and Pinheiro (2021c) published the concept of organizational spirituality (OS) and indicated the need to investigate this concept empirically. The authors defend that OS is “an organizational identity that is the result of its values, practices, and discourse, composed of workplace and individual spirituality, including that of the leader and other members. Organizational spirituality is influenced by the environment, organizational culture, and knowledge management (KM), and it generates value and social good that is visible in the image, mission, vision, and stated organizational values” (Rocha & Pinheiro, 2021a).

Researchers highlight leadership's role in OS (Benefiel, 2005; Fry, 2003; Geh, 2014; Rocha & Pinheiro, 2021a). There is a plea for qualitative methods for leadership research in organizational contexts (Kempster & Parry, 2011). Hence, to address this gap, we investigate leaders' awareness concerning organizational spirituality employing a mixed method, carried out by semi-structured interviews with organizations' leaders in 14 countries.

## Theoretical background

### Spirituality

People search for meaning in their life. Both consumption and career reflect this search. Spirituality is one of the ways to discover meaning in life. There is no agreement on spirituality's concept (Elkins *et al.*, 1988; Karakas, 2010b) neither on OS (Brown, 2003; Rocha & Pinheiro, 2021a). The concept of spirituality used in this article is philosophy-based. There is an intangible and imperishable realm beyond the material (Hunt, 1998; Huxley, 1965; Plato, ca. 370 B.C.E./1941). Accordingly, spirituality is a sturdy operationalization construct within empirical research; it is hard to verbalize (Kapusinski & Masters, 2010).

In a non-religious theory, secular spirituality (Houtman & Aupers, 2007) is a way of being and experiencing life that comes about through an awareness of a transcendent dimension. Identifiable values characterize that concerning self, others, nature, life, and whatever one ponders to be the ultimate (Elkins *et al.*, 1988, p. 10). Its components are i) transcendental dimension; ii) meaning and purpose in life; iii) sacredness in life; iv) mission in life; v) altruism; vi) idealism; vii) material values; viii) awareness of tragic; ix) outputs of spirituality (Elkins *et al.*, 1988). Bratianu (2015b, 2015a) defends spiritual knowledge, besides rational and emotional knowledge, in the theory of Knowledge fields (Bratianu & Bejinaru, 2019a). “Spiritual knowledge contains possible answers to some of the fundamental questions of our existence, and our connectedness to the universe. By expanding our individual knowledge up to the level of organization we may consider a field of spiritual knowledge reflecting the vision, mission and core values of the organization” (Bratianu, 2015b, p. 93). It is the acknowledgment of spirituality's indispensability in management.

Workplace spirituality is a spiritual experience at work (Pawar, 2017b). Its dimensions are the sense of meaning and purpose (philosophical perspective), employee well-being (human resources perspectives), and sense of community and interconnectedness (interpersonal perspective) (Ashmos & Duchon, 2000; Karakas, 2010b). Leaders shall respect spiritual and religious pluralism (Hicks, 2002; Quatro, 2004). They can bond all members around spiritual values (Hicks, 2002). Virtue ethics and Kantian deontological basis in the workplace support several spiritual values, like integrity, honesty, humility, gratitude, hope, forgiveness, and compassion (Gotsis & Kortezi, 2008).

Ul-haq (2020) warns about spirituality as a capitalist tool to enhance employees' productivity. This rhetorical approach is prejudicial to the spirituality's image towards society, employees, and consumers. Zaidman and Goldstein-Gidoni (2011) point out managers' prejudice concerning the promotion of spirituality in organizations. Other cautions refer to the mysticism that surrounds spirituality in management (Friedman *et al.*, 2005). It can lead to the opposite direction about learning, so practitioners should be aware and maintain focus to avoid mysticism. It is undeniable that spirituality is transcendental and cannot be approached by positivistic means. Nevertheless, even in a metaphysical approach, scientific methods ought to be used in research.

### Leadership

Leadership has several concepts (Dent *et al.*, 2005), each with a different perspective (Bass & Bass, 2008). For this article, we choose Fairhurst and Grant's (2010) concept; leadership is an ongoing process constructed on social interactions that produce meanings, where they are both receptors and transmitters of it. Its importance in companies is undeniable (Antonakis, 2006; McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011, 2019). To better comprehension of this complex phenomenon, several theories concerning leadership were developed, among others, transformational (Burns, 1978), benevolent (Karakas & Sarigollu, 2012), ethical (Brown & Treviño, 2006; Brown *et al.*, 2005), authentic (Avolio & Gardner, 2005; Kofi & Nsiah, 2013), charismatic (Antonakis *et al.*, 2016; House, 1977), servant (Greenleaf, 1977; Sendjaya *et al.*, 2019; Sun, 2013), spiritual (Dent *et al.*, 2005; Egel & Fry, 2017; Fry, 2003; Fry *et al.*, 2005), and practically wise (McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011). Its excessive positivity and theoretical development problems should sometimes have critical scrutiny (Alvesson & Einola, 2019; Ford & Harding, 2018).

Despite these leadership styles, leadership is critical in the company's direction. Their awareness of OS is a relevant scope of research. The leader has the central role in the implementation, feasibility, and fostering of organizational spirituality (Karakas, 2010a; Rocha & Pinheiro, 2021a), organizational learning (Argyris & Schön, 1978; Popper & Lipshitz, 2004; Senge, 1990), and organizational practical wisdom (Bierly *et al.*, 2000; Rowley and Gibbs, 2008; McKenna and Rooney, 2019; Nonaka and Takeuchi, 2019).

Technological development and all the information available require a sense of purpose greater

than material goods for companies to be successful longevous (Goede, 2011; McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011, 2019; Rowley, 2006a). Economic crises reflect this lack of transcendent vision in organizations (Nonaka & Takeuchi, 2011, 2019). Leaders are responsible for the company to capture this sense of integration with society in the pursuit of doing good and creating economic value (McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011, 2019).

## **Methodology**

The method is a crucial element in investigating leadership. Qualitative methods are still rare regarding leadership (Antonakis *et al.*, 2004). In this section, we describe the analysis protocol (Corbin & Strauss, 2008). This article aims to understand the leaders' awareness concerning OS through exploratory empirical investigation addressed by semi-structured interviews (Flick, 2005; Yin, 2013). A mixed method was selected because those are highly subjective phenomena that cannot be fully quantified (Fassinger & Morrow, 2013; Godoy, 1995; Günther, 2006; Marconi & Lakatos, 2011). OS is a construct recent in management literature. Its theory is in development (Brown, 2003; Rocha & Pinheiro, 2021a).

This article seeks to find new knowledge, understanding the interviewees' awareness, behavior, and habits through primary data (Flick, 2005; Macnaghten & Myers, 2007; Silverman, 2001). The script is the vehicle suitable because it grants interviewees freedom of expression and the option of obtaining more in-depth and more complex answers to the phenomenon studied (Flick, 2005). We developed the semi-structured script (see Appendix A) based on Rocha and Pinheiro's (2021c) OS concept, characteristics, dimensions, and influences (Table 6.1) and did two pre-tests before starting the data collection (Ezzy, 2002; Flick, 2005). The interviewer clarified the concepts of the constructs during the interviews. The sampling was chosen by gradual selection with maximum variation and convenience (Flick, 2005). The respondents belong to organizations from different sectors and countries (cultures), with different sizes, number of members, and income (Table 6.2). The sampling saturation occurred when the constructs were sufficiently explained (Ezzy, 2002).

**Table 6.1.** Organizational spirituality components.

<b>Organizational Spirituality components by Rocha and Pinheiro (2021c)</b>	
<b>Characteristics</b>	Values and discourses
<b>Dimensions</b>	Leadership, members, workplace, and organizational
<b>Influencers</b>	Knowledge management, environment, and organizational culture
<b>Outputs</b>	Social good and economic value

The unit of analysis is the leaders. Twenty-three managers (top and middle) were interviewed electronically, between June 2019 and May 2020, with computer-assisted telephone interviewing - CATI (Couper & Hansen, 2001). It was done by audio recording on the WhatsApp application and e-mail because it reduces the interviewer role (Couper & Hansen, 2001). CATI's advantages are bringing better interviewer uniformity in delivery, reducing interviewer effects,

offering a greater standardization of questions, promoting researcher safety, and spurring greater cost-efficiency (Shuy, 2001). Thus, CATI lessens factors that influence respondents, like the interviewer's characteristics, such as gender, age, race, nationality, social class, and appearance (Johnson, 2001; Warren, 2001).

The cross-language investigation is inclusive and provides cultural competence to the investigation (Resch & Enzenhofer, 2018). The interviewer conducted the interviews in English, Portuguese, and Spanish. The interviewer transcribed the interviews, code raw data manually, written memos, and did several team meetings (Ezzy, 2002; Jenks, 2018). The interviews' reading and coding were necessary to evaluate and adjust, if necessary, the script. We transcribed without indicating speech changes of the participants; we ignored repeated words and sounds (mm, uh-huh); we indicated uncertain and inaudible passages; we reported only the conventional score, without pauses, volumes, intonations, or stress (Macnaghten & Myers, 2007).

### Results Analysis

The method chosen to analyze the results was the thematic analysis (Corbin & Strauss, 2008; Ezzy, 2002). We used analytics tools to explore the interviews, such as questioning, making comparisons, and thinking about a word with several meanings (Corbin and Strauss, 2008, p. 65). The interviews' mimetic analysis was done through the symbolic interactionism theory and interpreted by thematic analysis (Ezzy, 2002). Early reflection on the collected data in the thematic analysis is necessary, so we took notes and reviewed the literature during transcription and interview analysis (Ezzy, 2002; Macnaghten & Myers, 2007).

We analyzed with computer-aided qualitative data analysis software – CAQDAS to increase efficiency and effectiveness. We used the software NVivo (Bazeley & Jackson, 2013; O'Kane *et al.*, 2019) to conduct a thematic and a content analysis. Excerptions were categorized and coded (Bazeley & Jackson, 2013; Ezzy, 2002; Macnaghten & Myers, 2007; O'Kane *et al.*, 2019). We categorized relevant interventions for the discussion according to the literature. We used deduction and induction in coding. Other codes have emerged from the responses alongside the codes originating from the concept analyzed (Macnaghten & Myers, 2007). Regarding KM we asked about the creation and sharing of knowledge and the context of sharing (*ba*). In the codification emerged the code 'organizational learning'. We did a micro-analysis in the first interviews because there were no contradictions to solve (Bazeley & Jackson, 2013). Some passages of the interviews had to be 'slicing' since they shared more than one code. It provides a stratified view of the selection and its meaning. The simultaneous multiple-coding captures what is happening in a quote (Bazeley & Jackson, 2013).

After coding (see codebook on Appendix B), we conducted a meticulous checking of coding with a "Compound Query" (Bazeley & Jackson, 2013, p. 120). We provided a code retrieval (coding stripes) to support and clarify the codebook (O'Kane *et al.*, 2019). Nevertheless, there are synonymous words and expressions that the software cannot discover.

## Enhancing organizational practical wisdom

**Table 6.2.** Characterization of interviewees (\*Id = identification).

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





effective and efficient organizational culture because it promotes the behavior required to produce superior customer value, implying a better organizational outcome (Naver & Slater, 1990; Valenzuela-Fernández *et al.*, 2018). It rises with its engagement with the market, as leaders recognize OS bound to their success. Cluster 9, OS, was named after aggregating the words 'social' and 'welfare' to 'business' because part of OS is the organization that does good to society. Practical wisdom (*phronesis*) is an Aristotelian concept concerning the correct use of means to achieve a good purpose in human affairs (Aristotle, ca. 350 B.C.E./1893, trans F. H. Peters).

**Table 6.3.** Most frequent words by clusters (NVivo 12).

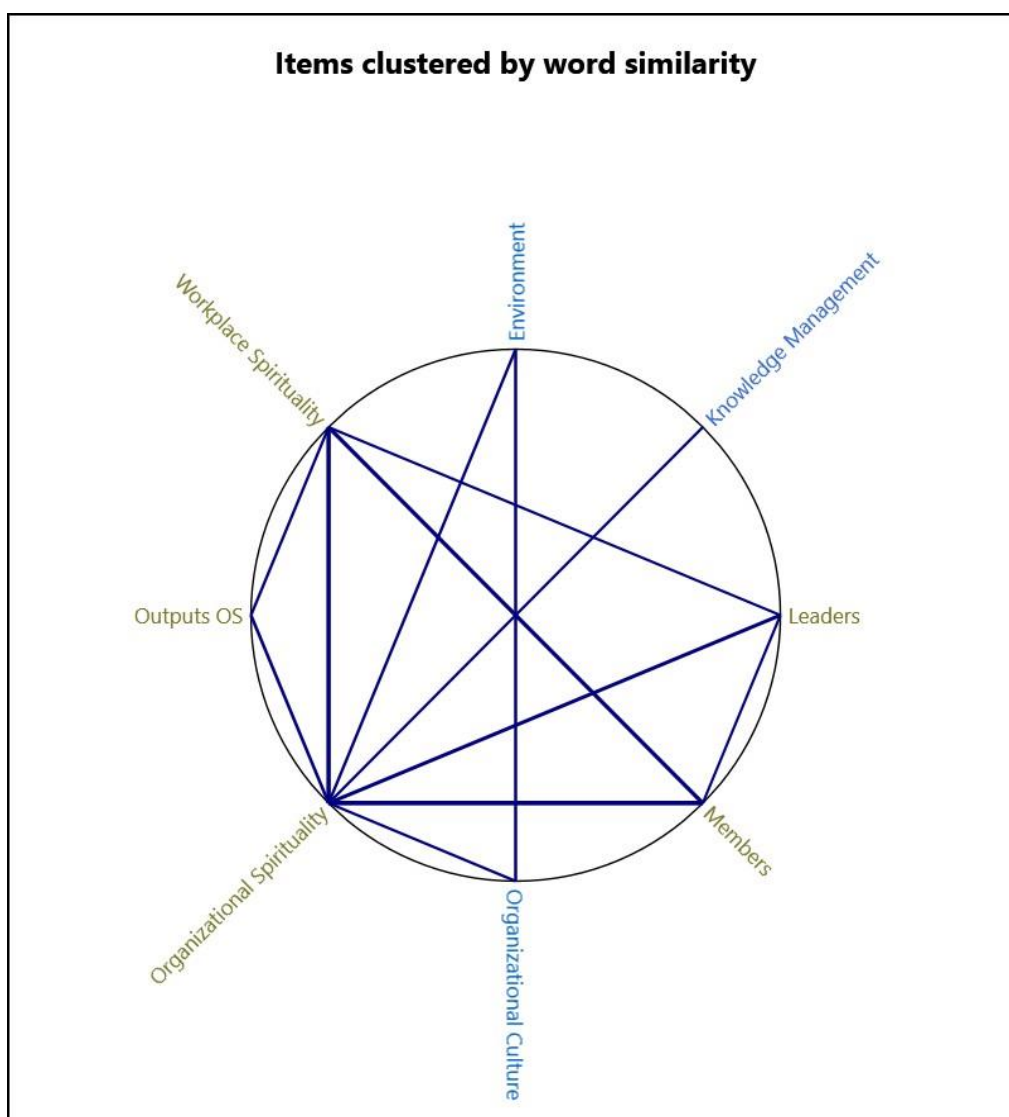
Cluster	Words
1 - Culture	Culture
2 - Leadership	Leader, role
3 - <i>Ba</i>	Learn; place
4 - Knowledge Management	Done; use; time; creation; knowledge; sharing; training; meetings; information
5 - Evolution	Influence; change
6 - Market-orientation	Practices; act; give; making; activity; want; together; sector; part; relations; even; clients; environment; day; development
7 - Members	Means; individual; feel; respect; order; whole; members; motivation; sense; connectivity; quality; life; community; values; effects; seek; trying; wining; actions; provide; costumers; people; good; generates
8 - Workplace Spirituality	Way; result; employees; achieve; something; everyone; team; person; must; spirit; concerned; also; believe; spirituality; think; within; much; bring; like; important; performance; directly; positive; sees; well; need
9 - Organizational Spirituality	Business; social; welfare
10 - Practical wisdom	Better; managers; always; process; create; relationship; promotion; daily; wisdom; improve; knows; everything; course; new; things

After analyzing the words most used by the leaders interviewed, we explored the existence or absence of correlation between the concept and its constructs through the word similarity. The second analysis we made is the coding clustered by *word similarity* using the Pearson correlation coefficient (NVivo 12). Except for the outputs (moderate correlation), the constructs listed as components (leaders, members, workplace) present a strong correlation with OS (Appendix A). In contrast, the influencers (organizational culture, environment, and KM) present a moderate correlation (see Appendix C). The moderate correlation between the constructs analyzed is a result of the interviewee's scarcity of theoretical expertise. This positive correlation indicates that the variables move in the same direction. Figure 6.2 is the result of a correlation between  $\leq 1$  and  $\geq 0.5$  (Appendix A).

The third analysis we did refers to linking the interviews to the codes. The software provided a matrix that displays how much each code is present in each interview (Figure 6.3). NVivo made this through

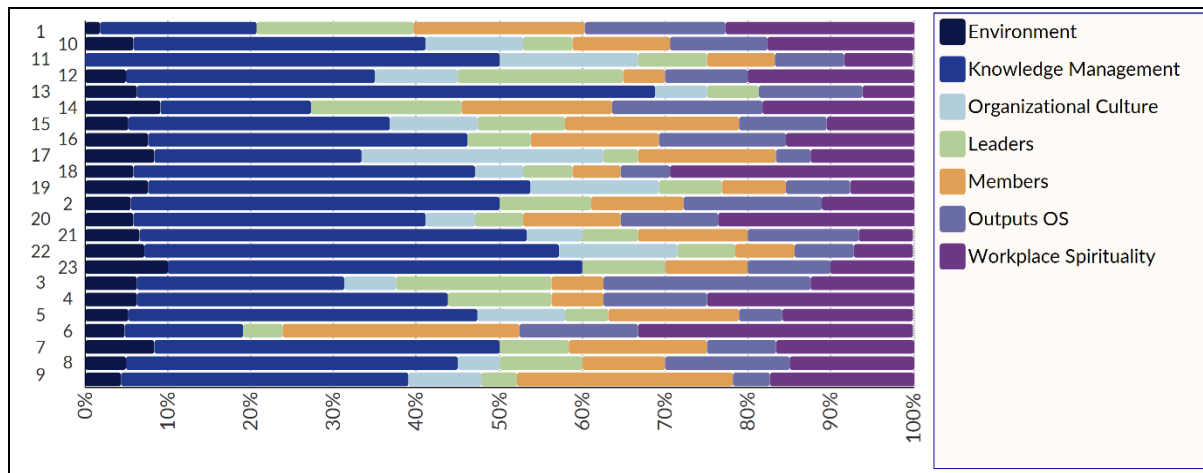
"Matrix Coding Query" (Figure 6.3 and Table 6.4). It helps explore patterns across the unity of analysis (O'Kane *et al.*, 2019). Interviewee 6 had more coding in 'members' than Interviewee 13, who had no coding in this code. Interviewee 17 excelled in having a large codification in 'organizational culture'. In contrast, while Interviewees 1, 2, 4, 6, 7, 14, and 23 did not present any 'organizational culture' codification. In varying degrees, the responses covered KM, leadership, outputs, and workplace spirituality.

NVivo represents the same Matrix Coding Query with a code percentage (Table 6.4). Its results show that some interviewees had more contributions to specific codes than others. Each cell represents the percentage that that interview contributed to the codification in the column. For example, Interviewee 9 contributed with 23.45% of the 'environment' coding. On the other hand, Interviewee 11 had not contributed to the same coding. Concerning the 'organizational culture' code, Interviewee 14 had 17.02% participation, but Interviewees 1, 2, 4, 6, 7, 14, 16, and 23 not provide content to this code.



**Figure 6.2.** Diagram of codes cluster analysis by word similarity using the Pearson correlation coefficient (NVivo 12).

## Enhancing organizational practical wisdom



**Figure 6.3.** Matrix Coding Query Chart (NVivo 12).

**Table 6.4.** Matrix Coding Query (NVivo 12).

	Environment	Knowledge Management	Organizational Culture	Leaders	Members	Outputs OS	Workplace Spirituality
1	8.78%	8.44%	0%	17.17%	23.18%	11.99%	19.63%
2	3.02%	5.06%	0%	2.45%	1.62%	5.64%	2.54%
3	1.37%	1.84%	4.9%	5.52%	0.23%	6%	2.04%
4	2.38%	3.19%	0%	2.73%	1.53%	2.98%	4.65%
5	1.46%	4.32%	9.09%	1.53%	3.47%	2.09%	4.49%
6	0.82%	0.55%	0%	0.77%	4.77%	2.8%	8.18%
7	0.82%	1.17%	0%	0.48%	1.35%	0.58%	1.46%
8	3.75%	6.67%	7.31%	6.04%	5.49%	7.91%	7.07%
9	23.45%	15.32%	10.25%	9.5%	12.6%	6.09%	10.6%
10	6.35%	5.93%	5.17%	5.37%	8.37%	2.58%	4.99%
11	0%	2.33%	5.17%	1.73%	1.67%	0.49%	1.31%
12	4.11%	6.36%	8.38%	13.33%	2.21%	3.07%	5.84%
13	8%	14.3%	5.44%	6.52%	0%	12.53%	2.23%
14	0.55%	0.24%	0%	0.96%	1.31%	1.33%	1.08%
15	9.83%	5.23%	5.7%	6.76%	7.29%	13.24%	3.11%
16	3.88%	2.1%	0%	4.51%	1.85%	2.35%	4.11%
17	8.14%	4.84%	17.02%	3.07%	13.91%	4.4%	4.53%
18	0.55%	2.05%	2.32%	1.53%	0.54%	0.93%	2.73%
19	1.19%	1.66%	3.65%	0.86%	0.18%	0.71%	0.19%
20	0.82%	3.26%	5.97%	3.88%	3.38%	3.47%	6.76%
21	4.3%	1.43%	2.5%	1.34%	2.03%	0.98%	0.15%
22	6.22%	2.14%	7.13%	2.97%	2.25%	5.86%	1.92%
23	0.23%	1.59%	0%	0.96%	0.81%	2%	0.38%

The leaders interviewed who contributed the most to each code have the most profound awareness of the constructs and how they develop in practice. The diversity of awareness reflects a greater or lesser degree of companies' development and approach to these constructs. Those with minor contributions have demonstrated an attempt to answer the questions even with reduced awareness of the constructs. Based on the analysis of the results provided by NVivo 12, in the next section, we discuss the most representative excerpts from each code regarding the literature.

## **Discussion**

The lack of theoretical agreement on OS (Brown, 2003; Poole, 2009; Rocha & Pinheiro, 2021a) influences leaders' awareness. OS proved to be a construct unknown to some of those interviewed. Although some leaders were unaware of it, they tried to respond after receiving Rocha and Pinheiro's (2020) concept for assistance. The interviewees perceived OS more by its components (individual spirituality and workplace spirituality) than by itself. They focused on workplace spirituality and the leader's role in fostering OS than on members' spirituality. They scarcely perceive the overall output of OS compared to individual and workplace spirituality outputs.

Bureaucratic structures based on rationality try to eliminate or control external influences that affect their members' behavior (Aldrich, 1979). This closure to unwanted influences hinders the development of organizational spirituality (Interviewee 17). Even so, they notice individual spirituality, workplace spirituality (Interviewees 5, 12, and 17), and the social good that the organization generates (Interviewees 5, 12, and 17). In bureaucratic organizations, leaders perceived it by their scope (Interviewees 12 and 17) and their members' development (Interviewee 5). The leaders' insights on organizational spirituality are in Table 6.5.

**Table 6.5.** Interviewers' understanding concerning organizational spirituality.

<b>I*</b>	<b>Excerpts</b>
<b>1</b>	“Organizational Spirituality is working for the common good and working positively; is to see sense and make the team perceive the sense of what it does, what it generates; is to achieve values at the individual and collective levels, work in a socially responsible way, internal and external social well-being within the organization, work its values. It is a way of seeing that its employees can see the problems that happen internally and externally is to do leadership in an effective way where all this can be disseminated”.
<b>2</b>	“I considerate it (OS) is the key of success”.
<b>3</b>	“Business is a machine. It has no feeling and no regard for personal matters, and the only thing that makes it work is eating money. However, the spirit of business only exists when it has the element of giving back whether it is helping a crashing business or making money for clients' life goals”.
<b>4</b>	“What we mean by organizational spirituality is that there is a connection between body and soul to carry out your task or your project work properly”.
<b>5</b>	“I think that Organizational Spirituality is the recognition by organizations that their

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employees, as human beings, need connection and inner life. It is necessary to have an alignment between personal values and the purpose of the organization (mission) so that its members identify themselves with this purpose and can have a more satisfactory quality of life in their work”.

6 “The organization has a soul that aligns with that of its employees, creating a connectivity, which motivates them to seek to adapt to organizational values and interests”.

7 “For me, it is the respectful interaction between people without a focus on religion, but rather an empathic relationship with others”.

8 “From my point of view, Organizational Spirituality is the well-being as a whole of the whole workforce. So, it encompasses both spirituality and religion as well as the good quality of the activity of the workplace as a whole”.

9 “I think Organizational Spirituality is very much about what we feel and what we want others to feel”.

10 “I believe that it will be that quality of the beings belonging to that organization, in which they provide meaningful work, therefore expressed through individual values within the organization, the interior life of the collaborators. In this case, that is expressed by the possibility of reflecting and connecting with the interior life and, nevertheless, to realize a self-reflection to be concerned with the dimensions of transcendence and full attention of the members belonging to the organization”.

11 “I understand it that (OS) as the "meaning" of work, which is why I do my job. Motivation for a common purpose, where we unify the values of the corporation with the expectations of each member”.

12 “I understand the Organizational Spirituality as the existence of opportunities within the organization to produce meaningful work, in the context of a community, with a sense of joy and respect for the inner life. I understand such a definition as a process that encompasses some dimensions such as a sense of community, alignment of the individual with the organization's values, a sense of service to the community (work with meaning); joy at work; opportunities for the inner life”.

13 “I believe it (OS) is the way the company is conducted, the way you pass the knowledge ... it would basically be the core, the principles the values the mission of the company”.

14 “I understand that it that (OS) is the company to be guided or managed with much love and faith and with moral, mental transformation”.

15 “In my opinion, organizational spirituality is the spiritual values that the company adheres to in carrying out its main duties and functions of the company. Spirituality values are important things that become the basic rules for companies in carrying out daily activities such as honesty, commitment, transparency, accountability, responsibility, including humanity, mutual respect, and togetherness”.

16 “It is the spirituality and knowledge of those who are working for this organization”.

17 “I think that organizational spirituality is something that recognizes people are inherent spiritual that they are compelled to sic meaning and purpose in all aspects of life that

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naturally includes the meaning of one's work. So, a strong commitment to social responsibility, Corporate Social Responsibility, spiritual managing in terms, of marketing, in public relations activates involvement in spirituality in the workplace moment, helps the other, and cooperates with everyone. I think something that may define spirituality correctly (...) The spiritual organization, all people relate with spirituality, individual spirituality, especially organizational spirituality, is concerned; we have a democratic organization. So, I did not think so that such spirituality exists in such organizational spirituality exists in my organization”.

19 “I would interpret that (OS) as the company's own culture, its values, its DNA. This culture allows you to gain in time, explanations, communication”.

20 “When the organization performs in line with spiritual values. When they work together and provide meaning to an individual. When they show that they care about their employees and help them develop behavior which demonstrates values, such as integrity, courage, honesty, kindness, confidence, and self-discipline”.

21 “The whole organization. An element that guides behaviors and enables the growth of the perception of managers, members, and clients about the company”.

22 “I have never actually heard the term Organizational Spirituality. To what we hear, the joining of words makes much sense in a world where our work has become our religion. Somewhere I read a definition of inner peace as the harmony between what we do and what we think”.

23 “I understand that Organizational Spirituality is the company's ability to maintain a good relationship with the community and its employees. The company generates pride and pleasure for its employees (...) Organizational Spirituality cannot be taught in training. It will exist as a consequence of the good environment provided by the organization”.

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\*I= interviewee

### **Workplace spirituality concerning organizational spirituality**

Workplace spirituality is more than a tendency. An experience of well-being, joy, completeness, transcendence, and a feeling of interconnection between members reflects this tendency (Gotsis & Kortezi, 2008). Well-being in the workplace was the most codified construct within the workplace spirituality (Interviewees 1, 2, 4, 5, 6, 7, 8, 9, 12, 14, 18, and 20). The physical aspect of the members' well-being (Interviewees 8 and 12) is only a part of the construct. Leaders also consider the financial aspect, providing bonuses and financial rewards (Interviewees 2 and 5). There is no possibility of well-being and spiritual development without first satisfying the member's basic needs (Tischler, 1999). Respect (Interviewees 1, 9, 12, 15, 18, and 20), quality of life at work (Interviewees 5, 6, and 12), and promotion of the development of members (Interviewees 5, 9, and 12) also integrate it. The leaders interviewed perceive workplace spirituality as a factor that generates positivity (Interviewees 2, 18, and 19) and cooperation (Interviewees 17 and 18) in the workplace. One of the tools to understand members' perception of their well-being in the workplace is the climate survey (Interviewee 4). Disturbances in the workplace can affect workplace spirituality and the well-being of members (Interviewee 7). Training is not able to teach OS. It is a consequence of the organization's climate

(Interviewee 23).

The transcendent dimension of spirituality in the workplace, in turn, is related to the spiritual development of members in the workplace (Interviewee 12), the feeling that their work has a meaning and purpose greater than themselves (Gotsis & Kortezi, 2008; Karakas, 2010b). Members need opportunities to carry out meaningful work (Interviewees 1 and 6). Upon receiving such an opportunity, will be is an increase in motivation (Interviewees 2, 6, 11, 12, and 20), satisfaction (Interviewee 1), and joy (Interviewees 1, 6, and 12). The development of members at the transcendental level transforms the workplace (Interviewee 3). The main reason why members develop their functions is that motivation to achieve the company's shared purpose is part of what unifies everyone's values and expectations (Interviewees 9 and 11).

The sense of belonging brings more satisfactory results to the teams because they all win together (Interviewees 1 and 6). The organization develops when its members feel they belong to it (Interviewees 10 and 12). Bonding activities are necessary to develop a connection among members (Interviewee 3). It is also useful in restoring values and improving interpersonal ties (Interviewee 10). In addition to the organization's connection, the connection between the members and the leader is primordial (Interviewee 12). Spirituality has grounds on an emotional connection within the company (Interviewee 6). When there is a sense of community and interconnection, the members behave as a family (Interviewees 13 and 15).

The feeling of belonging and the alignment of values go sideways (Interviewee 12). It facilitates relationship building and business (Interviewee 3). There is better OS development with the alignment of values and respect for individual values (Interviewee 5). Knowledge sharing improves the understanding of spiritual values, and its application will be part of everyday life (Interviewees 9 and 15). The smaller this sharing, the more the values will fade over time (Interviewee 15).

### **Individual spirituality concerning organizational spirituality**

Employee spirituality is part of organizational spirituality (Pawar, 2017b; Rocha & Pinheiro, 2021a). People in the process of spiritual fulfillment believe that life has a transcendental dimension beyond what is achieved by the senses (Elkins *et al.*, 1988). Belief in the sacred may come from religion (Interviewee 14) or not (Interviewees 7 and 10). The necessity to find meaning and purpose in one's own life reflects the belief that one's existence has a purpose (Elkins *et al.*, 1988). They have a sense of responsibility in responding to a call to fulfill their vocation (Elkins *et al.*, 1988). They have reverence and wonder concerning the sacredness of life; all of life is holy (Elkins *et al.*, 1988). They also appreciate material goods, knowing that non-material, spiritual things will quench their 'ontological thirst' (Elkins *et al.*, 1988, p. 11).

Awareness about the tragedy of existence, referring to pain, suffering, and death (Elkins *et al.*, 1988). Paradoxically, this awareness increases the appreciation and valorization of life (Elkins *et al.*, 1988). Idealism is a characteristic of these people. They are dedicated to the betterment of the world. They act committed to altruistic love and social justice (Elkins *et al.*, 1988). Employees have commitment and engagement with actions generating social good (Interviewee 1); they feel useful in the community (Interviewee 12). Such spiritual actions bear fruit in their lives, relationships, and what

they consider to be the ultimate (Elkins *et al.*, 1988). Members pursue reciprocal relationships in the company, where all learn, cooperate, and grow together (Interviewees 1 and 17). Respect (Interviewee 18) and empathy (Interviewee 9) for beliefs are fundamental to unfolding it.

### **Leadership role concerning organizational spirituality**

Spiritual leadership theory is a causal theory for organizational change planned to produce an inherently inspired, learning organization that incorporates ethics- and values-based theories (Egel & Fry, 2017; Fry, 2003; Fry *et al.*, 2005). Leaders are change agents (Bass & Bass, 2008, p. 52). They are transforming drivers and guides in adaptation to changes in the macroenvironment (Interviewee 1). They influence members more than members influence them (Bass & Bass, 2008; Tourish & Tourish, 2010). The objective is to have a positive impact (Interviewees 4, 13, and 22). Interviewees perceive the leader as responsible for creating a pleasant environment (Interviewees 12 and 23), mediate the differences between the members (Interviewees 3, 21), bringing commitment (Interviewee 8) with a common purpose that generates in them the desire to connect (Interviewees 9 and 20).

The leader is the role model to be followed by the members (Geh, 2014); their spirituality reflects OS (Interviewees 2, 10, 11, 15, and 17). Leaders affect motivation (Interviewee 11) and other capabilities in the other group members (Bass & Bass, 2008). Their role is to provide an ambiance and nourishment for learning (Fry, 2003; Fry *et al.*, 2005) and spirituality at all levels. Leaders need to touch on members' core values and communicate them through example (Bass & Bass, 2008). They hold the responsibility for raising the members' values and the organization (Interviewees 1 and 11).

The leader's altruism towards the members generates strong effects on the company's actions (Chen & Yang, 2012). Spiritual practices and values are associated with leadership effectiveness (Reave, 2005). In describing the leader's role in developing OS, the interviewees also portrayed their communication skills (Interviewee 8), and personality traits, as charisma (Interviewee 15). Spiritual leadership theory is a causal theory for organizational change planned to produce an inherently inspired, learning organization that incorporates ethics- and values-based theories (Egel & Fry, 2017; Fry, 2003; Fry *et al.*, 2005). There were two discordant cases; Interviewee 6 stated that OS exists independently of the leader's spirituality, and Interviewee 7 stated that he does not perceive the leader's participation in OS development.

### **Knowledge management influencing organizational spirituality**

Knowledge management is a broad term referring to any deliberate effort to manage companies' workforce knowledge. It can be achieved through an extensive range of approaches, including directly, through technology, or more indirectly through the managing of social processes, configuring organizations in specific ways, or using cultural and people management practices (Hislop *et al.*, 2013). For KM to be successful, leadership must foster it (Interviewee 12). The reassurance of knowledge sharing (Interviewee 13) and tutoring members about when and how to use the knowledge acquired (Interviewee 17) is part of the KM process. Due to the accelerated changes, members must update their knowledge frequently (Interviewee 13). KM has mechanisms that foster members' feelings of belonging and appreciation (Interviewee 5).

Organizational knowledge creation occurs from a continual dialogue between members' knowledge,

which leads to new insights and concepts (Nonaka, 1994). Only leaders with technical backgrounds had insight into the difference between creating and sharing organizational knowledge (Interviewee 17). Knowledge at the explicit level and its sharing are often present in leaders' answers. That dialogue occurs in the shared context named *ba*. It can be physical, virtual, mental, or blends (Nonaka & Konno, 1998; Nonaka *et al.*, 2000). The leaders cited meeting rooms (Interviewees 1, 4, 6, 18, 21, and 23), auditoriums (Interviewee 5, 7), face-to-face (Interviewee 5, 15, and 20) and online (Interviewees 5 and 8) training, social media (Interviewees 11, 12, 15, 19, and 21), phone calls (Interviewee 9), notebooks (Interviewee 9), dialogs (Interviewees 1, 8, 9, and 11), intranet (Interviewee 20), and e-mail (Interviewees 9 and 19) as sharing contexts. The leaders also mentioned the organization's external ambiance, such as cafeterias, Yacht club (Interviewee 13), park, beach (Interviewee 22), and restaurant (Interviewee 3). Interviewee 10 answered that he has no place to create or share knowledge in his organization. Some respondents said they share in any ambiance in the workplace itself (Interviewees 8 and 14). These sharing contexts mentioned indicate that knowledge at the tacit level and its forms of sharing do not seem to be known by most leaders interviewed. Most of them look at knowledge sharing on an individual rather than a collective level.

Each type of dialogue has a corresponding type of shared context (Nonaka & Konno, 1998; Nonaka *et al.*, 2000). Interviewees had difficulty in differentiating between the context of sharing (*ba*) and the knowledge sharing itself. The dialogue between the most tacit knowledge (socialization) happens in the originating *ba*. It is where people have face-to-face interactions and share their experiences, emotions, and mental models. The dialogue between knowledge in the tacit spectrum and another in an explicit spectrum (externalization) happens in the dialoguing *ba*. That is a collective and face-to-face interaction where common language conveys their mental models and abilities. The dialogue between knowledge in an explicit spectrum (combination) happens in the systemizing *ba*. These are collective virtual interactions with a context for increasing the complexity of explicit spectrum knowledge. The dialogue between knowledge in the explicit spectrum with knowledge in the tacit spectrum (internalization) happens in the exercising *ba*. It is a context to individual virtual interaction with the explicit spectrum knowledge's embodiment (Nonaka *et al.*, 2000; Nonaka & Konno, 1998).

Organizational learning is broader than individual learning. However, members hold the knowledge and pass through the learning process (Argyris & Schön, 1978; Senge, 1990). The learning outputs will be part of the epistemological objects rooted in the company (Argyris & Schön, 1996). Single-loop learning is the most common. It occurs when members notice an error and correct it, but the company preserves its constancy. Double-loop learning occurs when the correction involves the alteration of organizational policies, norms, and objectives. Deutero-learning, less common, occurs when leaders and members revisit the learning process to learn more, detecting what facilitated or inhibiting learning (Argyris & Schön, 1978, 1996). Interviewed leaders perceive organizational learning, but the different degrees to which organizational learning can unfold are not. Teaching can enrich members' spiritual development (Dent *et al.*, 2005). Organizational learning and knowledge sharing among members promote organizational development (Interviewee 7).

Leaders understood the need for a context for sharing, but often more at the explicit level, as rooms for meetings and training. The contexts for sharing knowledge at the tacit level have been mentioned a

few times by leaders with specialized qualifications. Leaders did not mention the original sharing context, where emotions and feelings are generated, facilitating knowledge sharing at the most diverse levels and stages of the SECI model (Nonaka, 1994; Nonaka and Takeuchi, 2019).

### **Environment influencing organizational spirituality**

The relevance of the environment lies in its variation. The more significant variation, the greater the need for companies to anticipate or adapt to external changes (Aldrich, 1979). Companies need to monitor the macroenvironment (economy, politics, and technological changes) because opportunities and threats can arise from its changes (Kotler & Keller, 2016). Interviewees (1, 2, 5, 7, 12, 15, 19, 21, 22, and 23) understand the macroenvironment's importance for OS development.

The leaders interviewed (1, 2, 5, 7, 12, 15, 21, and 22) repeatedly mentioned that the macroenvironment negatively influencing OS development. Legislative changes obstruct innovation (Interviewee 2) and technological development (Interviewee 12). Technology makes people insensitive to spiritual values (Interviewee 17). Economic crises negatively impact individual spirituality development (Interviewee 15). Unstable environments hinder learning and increase the need for responses and adjustment (Aldrich, 1979).

In the concept proposed by Rocha and Pinheiro (2021c), the environment is the construct representing external influence in OS. The authors notice external stakeholders such as clients, their demands, and the alignment between them and the company creating a long-term relationship that enables its longevity. Some interviewees mentioned the influence of stakeholders on the development of OS. The importance of aligning values with external stakeholders, such as suppliers (Interviewees 9 and 22) and clients (Interviewee 9), was highlighted in the responses.

### **Organizational culture influencing organizational spirituality**

Organizational culture is an accumulated collective learning process that generates a system of beliefs, values, and behavioral rules that reach the unconscious level (Schein & Schein, 2017, p. 21). It is the way the group believes it is correct to perceive, think, feel, and behave in the face of problems of external adaptation and internal integration (Schein & Schein, 2017, p. 21). It is “the collective programming of the mind which distinguishes the members of one organization from another” (Hofstede, 1991, p. 262, 1998b, 1998a). Companies can rely on a consistent organizational culture to adapt and change if necessary (Trice & Beyer, 1984). It supports members' reflection and focuses on the organizations' purpose even during a transformation process (Ravasi & Schultz, 2006).

Members bring to work their values and beliefs that guide their conduct (Fry & Slocum, 2008). The leaders interviewed stressed the importance of a solid organizational culture, with a strong alignment of values between the company and members, alluding to the need for alignment since recruitment (Interviewee 2). Efficient KM is crucial to disseminate the organizations' beliefs, values, and behavior patterns (Erden *et al.*, 2008; Nonaka and Takeuchi, 2019). “Knowledge management must become part of the organizational culture” (Interviewee 12).

### **Organizational spirituality outputs**

Performance and social good, outputs of OS, are part of the construct itself (Rocha & Pinheiro, 2021a).

The authors (Rocha & Pinheiro, 2021a) implied that the results of the components of OS (individual spirituality, members, and leaders) are also part of it, not only the improvement of company performance and the social good. Interviewees (4, 5, 6, and 17) perceived most social good rising in their workplace. The alignment of values and the employees' well-being were linked to improved workplace performance and not in the organization. This perception was expected mainly from the scarcity of theoretical knowledge about OS.

On the other hand, interviewees (2, 7, 8, 9, 10, and 21) perceive the organization's existence, purpose, organizational learning, the creation of direct and indirect jobs, community care programs, and donations to the most vulnerable as the generation of social good. Avoiding conflicts with the community where the organization is based demonstrates respect for society and maintains social good (interviewed 15). Their point of view of the organization shapes this perception of what is a social good.

The interviewees who looked only inside the organization highlighted the outputs of workplace spirituality. While those interviewed who looked both inside and outside the organization, including clients, environment, and society, presented a more holistic view of OS and, consequently, its outcomes. It even affected the provision of the company's number of employees. Some supplied only the subsidiary (Interviewee 12) while others presented their total number, including headquarter and subsidiaries (Interviewees 1 and 5). Interviewee 16 is the outlier in how his company generates social value. This leader said that it does not generate any good for society yet.

## Findings

The leaders interviewed are aware that OS is affected by the environment, KM, and organizational culture. They recognize that these variations affect the development and embodiment of OS in the company. OS components listed in Rocha and Pinheiro's (2021c) concept, especially workplace spirituality, are also known by the leaders interviewed. Interviewed leaders demonstrated a willingness to meet the transcendent demands of society, consumers, and members. However, it is necessary to develop a deeper (even epistemological) awareness of the constructs to meet these demands more effectively.

Regardless of their understanding of the parts and influences, the leaders interviewed showed little awareness of OS in its complexity, its difference in its components, and its internal and external outcomes (Table 6.6). Leaders (except Interviewee 17) looked at their company in search of OS and examples of their quotidian. Both the scarcity of theoretical expertise and this search may have resulted in obstacles to meeting OS. To answer the questions without a scientific comprehension of each construct's meaning, the leaders searched common-sense meaning about the construct to find a relationship with their companies' reality. They revealed more difficulty manifesting awareness about the results that generate social good and how it affects organizational performance. We perceive a construct's awareness as a 'knowledge', the confidence that the phenomena are real and that it holds specific characteristics (Berger & Luckmann, 1991, p. 13). A person rises, share, and maintain it in a social context. Hence, specific historical socio-cultural elements form common-sense. It is relative to a group's concrete social environment in a concrete historical situation (Berger & Luckmann, 1991, p.

28).

**Table 6.6.** Excerpts of the interviews concerning organizational spirituality components and influencers categorized by thematic codes.

Thematic codes	Excerpts
<b>Workplace Spirituality</b>  Employee well-being  Meaning and purpose	“To work with spirituality is to work in a humanized way, in a continuous search for dialogue and relationship” (i12).
	“The foundations and personal beliefs of all must be respected by all” (i18).
	“Although it is important to make profits, student and staff well-being are very important to my organization” (i20).
	“Then is a way to give meaning to the person within your assignment of task, within your assignments, is to give meaning even within your scale of work” (i1).
Sense of community and Interconnectedness	“Spirituality is represented in the opportunities to do meaningful work in the context of a community with a sense of joy and respect for the interior life” (i6).
	“Members should feel like spiritual beings whose "souls" need to be nurtured at work, and who experience a sense of purpose and meaning in their work” (i2).
	“The organization grows when its members feel they belong to this organization, each one individually fulfills its objective, and, in the end, it is only to make the sum of these objectives” (i10).
Values alignment	“Members should feel part of a team community. They should be aligned with the values of the organization” (i12).
	“In the organization, the spiritual harmony of each member is fundamental so that as a whole, the results are optimal.” (i4).
<b>Members</b>	“When employees feel respected in their beliefs and values, and if there is some correspondence with the values of the organization, the development of organizational spirituality occurs more satisfactorily” (i5).
	“Spirituality is based on an emotional bond within the organization” (i6).
Individual spirituality	“We have not practiced, because the only spiritual practice is the reverence we give to the Buddha” (i14).
	“Spirituality actually belongs to a very private area” (i15). “Regarding Individual spirituality, yes, there is a culture of cooperativeness; in my organization, the people help one

<p><b>Leadership</b></p>	<p>Indivial perspective</p> <p>Altruism</p> <p>Outcomes</p>	<p>another by going to ask their daily issues, for some routine discussion, related with any problem they direct guide and help their fellows. It is a minor level of spirituality, individual spirituality, not the organizational one” (i17).</p> <p>“I think it is indispensable certain types of qualities, those types of qualities in a person, qualities that sometimes can also be defects. I would not say qualities that would say indispensable characteristics, respect, empathy, and listening capacity. Basically, I think it is very much related to empathy” (i9).</p> <p>“It is important for each person to make others feel understood and appreciated and must show empathy and appreciation” (i20).</p> <p>“There are several social actions with the community and also with the employees” (i7).</p> <p>“We usually make donations” (i14).</p> <p>“Sharing the knowledge and spirit and everything we affect one to each other” (i2).</p> <p>“Spirituality is present in organizations, regardless of whether the organization has a spiritualized management or not” (i6).</p> <p>“The leader's role is fundamental in developing the organization's spirituality, developing and motivating the best of each individual. The leader must "orchestrate", serve and develop the organizational values before the whole team” (i11).</p> <p>“For us, leaders are role models; if leaders lead us to spirituality, then most employees will follow them. Although spirituality actually belongs to a very private area. But leaders also have their own charisma, which makes it an example” (i5).</p> <p>“The role of the leader in organizational spirituality is that they bring meaning and purpose to their surrounds. They must have the desire to connect to other people and to be part of a community” (20).</p> <p>“Knowledge management is fundamental to encourage employees to train and evolve, which generates a feeling of appreciation and belonging” (i5).</p> <p>“Knowledge management must become part of the organizational culture and always focus on some objective</p>
<p><b>Knowledge Management</b></p>	<p>Knowledge Management</p>	<p>“Knowledge management must become part of the organizational culture and always focus on some objective</p>

Knowledge creation/sharing	<p>so that the information presented is relevant and leads the human capital to a continuous evolution of its intellect. Leadership should permeate all organizational levels and foster knowledge management actions” (i12).</p> <p>“If the Organizational Spirituality exists in an organization that knowledge management process that you already mentioned knowledge creation or knowledge sharing it may also be including knowledge utilization or knowledge acquisition, then the people will create, share, or utilize their knowledge, according to with the situation.” (17).</p> <p>“Our company we have like short meetings of sharing the knowledge about anything” (2).</p> <p>“Sharing knowledge within the corporation, we automatically practice organizational spirituality, acting for the good of all involved in favor of the established goals” (11).</p> <p>“Without knowledge creation/sharing, organizational spirituality will not be something that lives in the daily implementation of corporate tasks. It will only be a value that may be known but not implemented and does not become a reference in the daily lives of the company” (15).</p> <p>“The creation/exchange of knowledge results from a conscious organizational spirituality” (i19).</p> <p>“A comfortable and pleasant environment, in my view, provides better learning and greater absorption” (i7).</p> <p>“I believe that there is no place for sharing because you learn all the time and you can be in the development of your activity and someone come and show you an easier way to develop that activity, so I think the place for the dissemination of knowledge is all the space of the company” (i8).</p> <p>“Necessary for the well-being of the team and the professionalism of the actions” (21).</p> <p>“It is a reciprocal relationship (between Knowledge Management and OS), a learning relationship of wanting to grow and wanting the other to grow together” (i1).</p> <p>“Therefore, the company must become a place of production, of profits, but also becomes a place of learning, of sharing experience, of wisdom, making it possible to achieve the MBO, that is the Management by Objectives,</p>
Shared context (ba)	
Organizational learning	

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	<p>both within the MBO the organizational spirituality plays a crucial role” (i10).</p> <p>“Organizations, which face situations of uncertainty, changing environments and intense competition, must be able to learn and, in doing so, develop new management practices in order to survive” (i12).</p> <p>“Through actions in the community that we have involved, the gains are intangible and are moments experienced uniquely, and that has no way to calculate why these gains are not materialized.” (i1).</p>
<b>Outputs</b>	<p><b>Social good</b></p> <p>“There are several social actions with the community and also with the employees” (i7).</p> <p>“Through innovation, developing new technologies and systems for the common good” (i11).</p> <p>“We usually make donations” (i14).</p> <p>“The most affectionate and committed people are likely to be more motivated to contribute to the organization's performance” (i6).</p> <p><b>Economic value</b></p> <p>“It generates economic values through much work that we have. Values are created through the work we do” (i16).</p> <p>“We encourage the team to provide personalized customer service, meet deadlines for delivery of goods and supply of first-class products” (i18).</p> <p><b>Environment</b></p> <p>“The environment interferes directly with employees and consequently affects organizational spirituality” (i11).</p> <p><b>Economic</b></p> <p>“From the point of view of legislation, I see a huge backlog that harms mainly the small ones” (i22).</p> <p>“That is so many borders because of economic legislation” (i2).</p> <p><b>Legislation</b></p> <p>“The Labor Legislation in Brazil, which a priori and would be the mediator of labor relations, is extremely complex, which generates conflicts and engages processes that could be easily resolved” (i21).</p> <p><b>Environment</b></p> <p>“The use of technology that is too advanced makes us less sensitive to the values of spirituality. In fact, technological and environmental changes should not change our spiritual values. Spirituality must be an integrated basic value of ourselves and organizational behavior” (i15).</p> <p><b>Technology</b></p> <p>“I see technology as the superpowers necessary to achieve collective survival. Especially for the leader” (i23).</p>

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Culture

“It is Australia and Sydney; it is very multicultural, so we work with people of various nationalities so, in order for you to understand and be able to transmit this knowledge and the final project of our work, you need to understand a little of their culture” (i13).

“In my opinion, the norms were born by tradition, by the religion following, so that will positively affect organizational spirituality” (i17).

“I would interpret that (OS) as the company's own culture, its values, its DNA. This culture allows you to gain in time, explanations, communication (...) Listening to each other, understanding each other, and maturing their own ideas to create a true corporate culture” (i19).

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**Organizational Culture**

Interviewees (for example, 13 and 16) are cognizant of OS as knowledge by conceding organizational values as OS. It indicates the theory of knowledge fields (Bratianu, 2015a; Bratianu & Bejinaru, 2019a) and spiritual knowledge (Bratianu, 2015b). Regarding the rhetorical use of spirituality, the interviewees' discourse is not sufficient to estimate. It would be necessary to compare companies' actions, values, and mission with their discourse to state about it. Interviewees 2 and 3 stressed success and money in their insights about OS. It reflects Ul-Haq's (2020) warning about managers using spirituality as a tool to capitalistic goals.

About the warning of mysticism (Friedman *et al.*, 2005), the answers were strict in terms of the organizational quotidian, without any mysticism. The interviewees approached OS in terms of its ontological perspective, members individually and collectively in the workplace. Concerning the distinction between religion and spirituality (Gotsis & Kortezi, 2008), this confusion seems to exist in a small proportion among those interviewed (Interviewee 14). The owners' religion can be both a guide (Interviewee 14) and an obstacle (Interviewee 9) to OS development. The obstacle will occur in misalignment cases between the religious and spiritual values of owners, members, and clients (Interviewee 9).

## Conclusions

We employed Rocha and Pinheiro's (2021c) concept to understand leaders' awareness concerning OS. The data analysis software enhanced this research's transparency, reliability, and trustfulness (O'Kane *et al.*, 2019). This research contributes to theory by empirically testing a construct that researchers have increasingly addressed. According to the authors' knowledge, this is the first investigation concerning leaders' awareness of OS concept, components, and influencers. It is the first empirical step to fully understanding leaders' awareness of OS. It offers leaders support to be aware of what ponder in pursuing the changes needed in their organizations to blossom OS. Therefore, this article paves the way for leaders to rethink OS at all company levels.

Simultaneously, it brings clarity to gaps in leadership teaching. Researchers and practitioners can no longer ignore spirituality in management (Bass & Bass, 2008; Rocha & Pinheiro, 2021a). The main path to embodying spirituality in organizations is through leadership (Fry, 2003; Fry & Cohen, 2009). Leadership training needs to acknowledge and meet this emerging demand. They need to incorporate disciplines that lead to leaders' awareness and capability to drive organizational spirituality's rising and embodiment.

Interviewees are still unable to understand the complexity of the construct. They do not have the theoretical background necessary to express, in words, their perception, mainly because there is not a complete awareness of the very concept and its dimensions. The difficulty in translating theory into practice may reflect this theoretical advance disconnected from business reality. Since leaders do not perceive it, their companies are far from the optimum. Therefore, leaders shall have a different approach to improving performance and doing social good.

Nevertheless, there were obstacles. One of the data-collection challenges is that some interviewers and interviewees used the lingua franca (English) to communicate (Resch & Enzenhofer, 2018). Another limitation is that cultural (Hofstede, 1980), gender (Johnson, 2001; Shuy, 2001), and industry differences among the unity of analysis were not deeply analyzed. We only explored the discourse and values of OS through leaders' speeches. We left aside organizational practice analysis in this investigation. These limitations are orientation for future empirical research involving case studies with observation, action research, and experiments.

Researchers still have a long path ahead of them. Consequently, there are the following suggestions for future investigations. Researchers should use other qualitative methods, such as case studies, ethnographic, document analysis, focus groups, and observation. Develop a scale to further quantitative and mixed-method investigation. Scrutinize members' perceptions concerning the same concept. Use longitudinal studies would facilitate the comprehension of spirituality evolution inside organizations. Propose the inclusion of secular spirituality in leadership teaching. Understand the motivations and impacts of the spirituality rhetorical use. It would also be enriching to investigate leaders' behavior toward the members when they have a high awareness of organizational spirituality and related constructs.



## Chapter 7

In this chapter, *phronesis* is the protagonist in the thematic analysis of the interviews. After participating in the 21st European Conference on Knowledge Management and coordinating the mini track on Knowledge Management, Organizational Spirituality, and Organizational Wisdom, Dr. Constantin Bratianu, Professor Emeritus of the UNESCO Department of the Bucharest University of Economic Studies, invited us to present an article in the Special Issue in which he was the guest editor. The special issue is about knowledge management and business education. Therefore, the theme of this article includes business education in the discussion about leaders' gaps in *phronesis*<sup>9</sup>.

### Business education: Filling the gaps in the leader's awareness concerning organizational *phronesis*

#### Introduction

We ought to renovate business education to meet society and organizations' necessities (Bratianu, Hadad, *et al.*, 2020; Hoffman, 2020; MacAulay *et al.*, 2020; Nusrat & Sultana, 2019). Education institutions are social agents influencing progress (Dewey, 1897) and sustainability (Ibidunni *et al.*, 2020). The dysfunctionality in education hinders social and economic development (Alam & Roslan, 2020). The misalignment between the education system and the companies hinders the job market (Alam & Roslan, 2020). Business schools should be graduating employable individuals (Nusrat & Sultana, 2019) and practically wise leaders (McKenna & Rooney, 2019b). In a volatile, uncertain, complex, and ambiguous (VUCA) society (Schick *et al.*, 2017), wise organizations survive having high sustainable performance, meeting society's and multiple stakeholders' interests (Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008).

As an open system, by the principle of equifinality, organizational *phronesis* can be achieved by many possible means. There are many approaches concerning organizational practical wisdom (Gugerell & Riffert, 2011; Rowley & Slack, 2009; Swartwood, 2020). We use Rocha and Pinheiro's (2020b, 2021a) theoretical framework of organizational practical wisdom. The authors defend that organizational practical wisdom has three levels (individual – leadership and members, workplace, and organization) and results from a successful relationship between knowledge management and organizational spirituality. As well as that organizational spirituality moderates the relationship between organizational practical wisdom and knowledge management. This research aims to discuss some of the transformations that business education needs through leaders' awareness concerning organizational practical wisdom. The research question (RQ) we address is:

**RQ:** *How business education can fill the gaps in the leader's awareness of organizational phronesis*

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(*practical wisdom*)?

We address this question by conducting research through thematic analysis, with NVivo 12 assistance, of 23 interviews with leaders from organizations in 14 countries. After identifying the gaps in leaders' awareness of organizational practical wisdom, we propose means to deal with the gaps.

## Theoretical Background

### Business education

Education is a method of sharing social consciousness and social reconstruction (Dewey, 1897). Business education needs transformational reexamination (Bratianu, Hadad, *et al.*, 2020; Hoffman, 2020; Roos, 2017). There is an existential crisis in business education driven by the conflict between social and financial aims (Friedland & Jain, 2020). The context of organizational scandals, inequality in society, climate changes requires dedication to social causes (Friedland & Jain, 2020; Hoffman, 2020). The financial burden of education and high competition in education leads to the search for financial success (Friedland & Jain, 2020). Business education is part of the system and should contribute to companies with conscious and active members generating social value and sustainable performance (Calleja & Melé, 2017; Hoffman, 2020). Business schools should have social good at the core of their mission (Friedland & Jain, 2020). The business curriculum shift should be extensive, as the current does not meet organizations, and society needs (Bratianu, Hadad, *et al.*, 2020; Hoffman, 2020; MacAulay *et al.*, 2020; Nusrat & Sultana, 2019).

Design thinking (Dorst, 2011) is one of the capabilities required by corporations in a society with high volatility, uncertainty, complexity, and ambiguity (Schick *et al.*, 2017). However, it has significance to organizations; soft skills (Nusrat & Sultana, 2019), spirituality (Illes & Zsolnai, 2015), and *phronesis* (Mckenna & Biloslavo, 2011) are not part of the business curriculum. Business education needs to be grounded in philosophy to be complete (Joullié, 2016). The integrative use of rationality, emotions, and spirituality would rightly support business persons in complex decision-making (Illes & Zsolnai, 2015). Sustainability leadership implies developing value-driven competencies (Haney *et al.*, 2020). The soft part of sustainability has more outputs in empowerment, and sustainable behavior than the rational knowledge taught in business education (Haney *et al.*, 2020).

Teaching is a multifaceted process that involves ongoing learning and review (MacAulay *et al.*, 2020). Students should be active in learning; they should be co-creators of knowledge (Calma & Dickson-Deane, 2020; Tillmanns & Filho, 2020). Business education should focus on education and learning, not on students' satisfaction as customers (Calma & Dickson-Deane, 2020). Business schools should provide a holistic approach of management to support the development of practical wisdom in the society of a sustainability imperative. Teaching ethics, responsibility, and sustainability is not enough (Roos, 2017). Business schools should "focus on developing curricula and teaching methods that facilitate thinking conceptually and developing principles" (Woiceshyn, 1992, p. 88). Practical wisdom principles should guide a sustainability curriculum (Mckenna & Biloslavo, 2011; Roos, 2017). Business schools should "teach strategy with the future-we-want-to-make in mind" (Nonaka & Takeuchi, 2021).

(p. 8).

### **Organizational *phronesis***

Philosophical practices in companies are essential once they provide insights and means to develop new means of thinking and learning, developing human capital. Marinoff (2002) provides some forms to include philosophical interventions in the workplace, “motivational speaking, ethics code-building, ethics compliance, moral self-defense, short Socratic dialogue, dilemma training, leadership and governance tools, and the PEACE process for groups” (Marinoff, 2002, p. 160). The ethics code-building is its effective implementation in the workplace, not only the formulation of a code of ethics (Marinoff, 2002). “In this context is a manifestation of *phronesis*” (Marinoff, 2002, p. 162).

At the individual level, *phronesis* is a construct brought by Aristotle (ca. 350 B.C.E./1893, trans F. H. Peters) that concerns the correct application of the right means to achieve a good outcome. It is related to living, not to the mysteries of the universe. It is translated as practical wisdom or prudence. It is “the right reason applied to action” (Aquinas, ca. 1270 C.E./1485, Translated by Fathers of the English Dominican Province), also the “right reason applied to the art of living” (Pigliucci, 2019, p. 89). *Phronesis* is based on knowledge, reasoning, and action (Aquinas, ca. 1270 C.E./1485, Translated by Fathers of the English Dominican Province; Aristotle, ca. 350 B.C.E./1893, trans F. H. Peters). Rational knowledge used to be super valorized (Bratianu & Bejinaru, 2019b; Mitroff & Denton, 1999). Emotional and spiritual knowledge are receiving more attention now (Bratianu & Bejinaru, 2019a, 2019b). Spiritual knowledge is an outcome of the relationship between culture and spirituality. Then, it is our values and beliefs. Spiritual knowledge guides the use of emotional and rational knowledge (Bratianu & Bejinaru, 2019a, 2019b).

At the organizational level, “A practically wise organization is both a virtuous and a learning organization” (Rowley & Gibbs, 2008, p. 367). The growth of practical wisdom has an emphasis on experiential development deeply. Beyond Senge’s (1990) organizational learning five disciplines adaptation (understanding dynamic complexity; developing personal wisdom competency; deliberating towards ethical models; refreshing shared sustainable vision; and group wisdom dynamics) to a stronger ethical orientation, there is the deliberated praxis and the embodiment of learning (Rowley & Gibbs, 2008, p. 367). Conative and affective features of an organization’s experience should be considered the embodiment of practical wisdom (Rowley & Gibbs, 2008).

Practically wise organizations have a high level of innovativeness and sustainable performance (Nonaka & Takeuchi, 2019). Sustainability is a critical strategic matter and has deep spiritual roots (Fernandes Bella *et al.*, 2018; Stead & Stead, 2014). Spirituality influences the intangible parts of sustainability. Therefore, the shift to sustainability is also a shift toward a high spiritual consciousness (Schumacher, 1973; Stead & Stead, 2014). Zawawi and Wahabi propose that organizational spirituality is the fourth foundation of organizational sustainability. It is the glue bonding environment, social, and economic performance (Fadiah & Zawawi, 2019). Spirituality influences sustainable behavior in consumers (Hunting & Conroy, 2018; Muñoz-García & Villena-Martínez, 2020). Hence, companies should embrace spirituality to achieve long-term successful sustainable performance

(Suriyankietkaew & Kantamara, 2019).

### Methodology

The method is a crucial element in investigating intangibles, such as *phronesis* and leadership. Qualitative methods are still rare regarding leadership (Antonakis *et al.*, 2004). In this section, we explain the analysis protocol (Corbin & Strauss, 2008). This article aims to understand leaders' awareness regarding the path to incorporating *phronesis* through exploratory empirical investigation obtained by semi-structured interviews (Flick, 2005; Silverman, 2001; Yin, 2013). We chose the mixed method because those are highly subjective phenomena that cannot be entirely quantified (Fassinger & Morrow, 2013; Godoy, 1995; Günther, 2006; Marconi & Lakatos, 2011). Organizational *phronesis* is a construct recent in management literature. It is a theory at the beginning of maturation (Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008).

This article pursues discovering new knowledge, understanding the interviewees' awareness, behavior, and habits through primary data (Flick, 2005; Macnaghten & Myers, 2007; Silverman, 2001). We developed the semi-structured script based on literature and did two pre-tests before data collection (Ezzy, 2002; Flick, 2005). The script (see Appendix A) is the means appropriate because it grants interviewees autonomy in their expression and the option of obtaining more in-depth and complex answers to the phenomenon studied (Flick, 2005). The interviewer explained the concepts of the constructs during the interviews.

We choose the sampling by gradual selection with maximum variation and convenience (Flick, 2005). The interviewees belong to organizations from different countries (cultures) and sectors, with different sizes, number of members, and income (Table 7.1). The sampling saturation occurred when the constructs were sufficiently explicated (Ezzy, 2002). The unit of analysis is the interviewees (leaders). Twenty-three managers (top and middle) were interviewed electronically, between 2019 and 2020, with computer-assisted telephone interviewing - CATI (Couper & Hansen, 2001). We operated by the WhatsApp application and e-mail (Couper & Hansen, 2001). CATI has other advantages, such as bringing better interviewer uniformity in delivery, promoting researcher safety, offering a more standardization of questions, and spurring greater cost-efficiency (Shuy, 2001). Thus, CATI lowers factors that influence respondents, such as the interviewer's characteristics (gender, age, race, nationality, social class, and appearance) (Johnson, 2001; Warren, 2001).

The cross-language research is wide-ranging and provides cultural competence to the study (Resch & Enzenhofer, 2018). The interviewer conducted the interviews in English, Portuguese, and Spanish. The interviewer transcribed the interviews, initially coded raw data manually, written memos, and the authors did several team meetings (Ezzy, 2002; Jenks, 2018). The interviews' reading and coding were necessary to evaluate and adjust, if necessary, the script. We transcribed without indicating speech changes of the participants; we indicated uncertain and inaudible passages; we ignored repeated words and sounds (mm, uh-huh); we reported only the conventional score, without intonations, volumes, pauses, or stress (Macnaghten & Myers, 2007).

**Table 7.1.** Characterization of interviewees (\*Id = identification).

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



The first analysis we did with NVivo was “Word Frequency Query” (Bazeley & Jackson, 2013; O’Kane *et al.*, 2019). It used the succeeding selection criteria a) with stemmed words, b) 100 most frequent words, and c) with ‘three’ minimum length by default. We withdraw words like “company” and “organization” because there were a large presence and an absence of its utility in the analysis. Figure 7.1 illustrates the result.

The word cloud displays the 100 words most repeated by interviewees. Words like knowledge, spirituality, wisdom, employees, values, way, and managers are in the center of the cloud in a larger size because they were the most repeated words. Moving from the center towards the edge of the cloud, we infer smaller sizes letters because they were the lesser repeated word in the list. Dividing the 100 most repeated words into four levels, we observe that verbs are mainly in the third and fourth levels, while subjects and substantives in the first two.

The position and size of the word are related to its repetition and closeness in the answers. Knowledge is in the center of the figure, and the words near are the actor in the company (employees, members, team, managers, and people) and action words (give, influence, improve, creation, achieve, provide, generates, and understand). Spirituality is above with more philosophical words around (feel, want, means, sense, seek, connects, and way). Wisdom is the most significant word displayed above spirituality and has words concerning the company’s exterior (environment, social, community, and customers).

Resultant of the “Word Frequency Query”, NVivo, by default, categorized the most frequent words into ten clusters (Bazeley & Jackson, 2013; O’Kane *et al.*, 2019). This separation by clusters (Figure 7.2) signifies their proximity in the interviewees’ answers. NVivo does not explore interviewees’ positive or negative feelings towards the words in this resource.

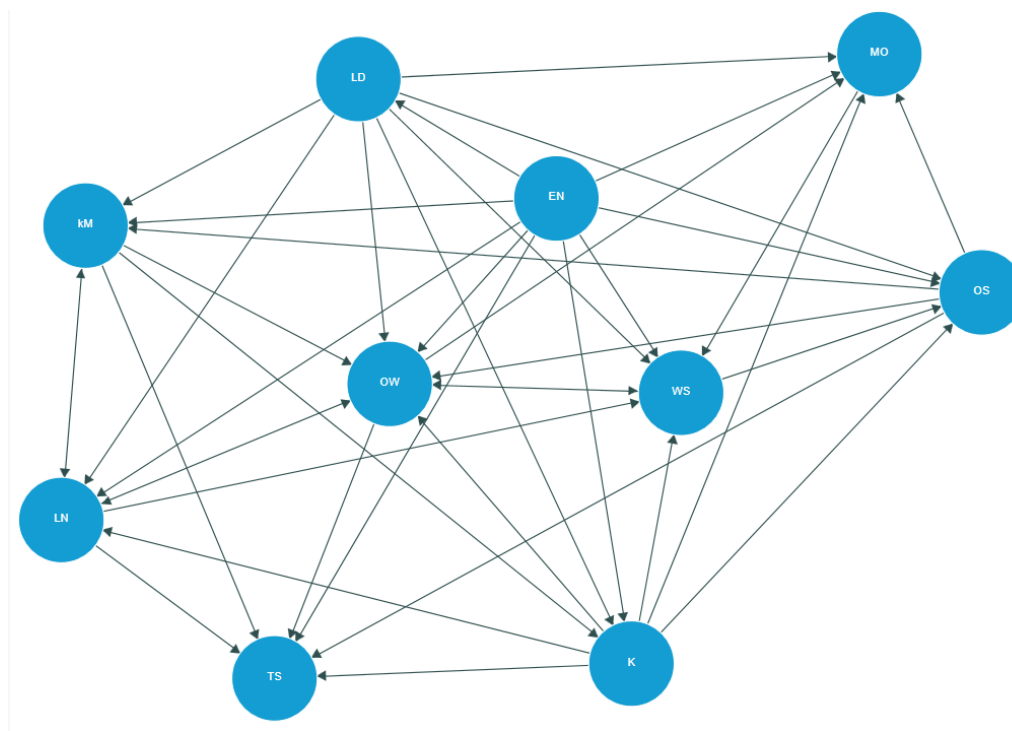
**Table 7.2.** Codes clusters by word similarity using the Pearson correlation coefficient (NVivo 12)

Code A	Code B	Pearson correlation coefficient
Codes\\Organizational Spirituality	Codes\\Organizational Practical Wisdom	0.844***
Codes\\Organizational Practical Wisdom	Codes\\Knowledge Management	0.666**
Codes\\Organizational Spirituality	Codes\\Knowledge Management	0.496*

Note: (\*\*\*) strong correlation; (\*\*) moderate correlation; (\*) no correlation.

To categorize clusters, we identify them based on the constructs that are part of the codification: 1. Leadership (LD); 2. Transformation (TS); 3. Environment (EN); 4. Learning (LN); 5. Workplace spirituality (WS); 6. Organizational spirituality (OS); 7. Knowledge (K); 8. Practical wisdom (PW); 9. Marketing-orientation (MO); and 10. Knowledge Management (KM). Figure 7.2 displays the connection between the clusters. After that analysis, we explored the existence or absence of

correlation between organizational practical wisdom, knowledge management, and organizational spirituality constructs through the word similarity. It is the coding clustered by word *similarity* using the Pearson correlation coefficient (NVivo 12).



**Figure 7.2.** Most frequent words by clusters (NVivo 12).

Organizational practical wisdom presents a strong positive correlation with organizational spirituality and a moderate correlation with knowledge management. This positive correlation signifies that the variables move in the same direction. In contrast, there is no significant correlation between knowledge management and organizational spirituality (Table 7.2). The moderate correlation between organizational practical wisdom and knowledge management results from the interviewee’s shortage of theoretical expertise concerning the constructs. Rocha and Pinheiro’s (2020b, 2021a) theoretical framework of organizational practical wisdom defends a moderator effect of organizational spirituality in the relationship between knowledge management and organizational practical wisdom. Nevertheless, NVivo does not analyze that kind of effect. Figure 7.3 is the result of a correlation between  $\leq 1$  and  $\geq 0.5$  (Table 7.2).

We also analyzed the linking between the answers and the codes. NVivo provided a matrix displaying how much each code is present in each interview (Figure 7.3), the “Matrix Coding Query” (Figure 7.4 and Table 7.3). It supports exploring patterns across the unity of analysis (O’Kane *et al.*, 2019). The number of codes disparity among the first interview and the others refers to the micro-analysis (Bazeley & Jackson, 2013) and the fact that it is the most extended interview.

**Table 7.3.** Matrix Coding Query (NVivo 12).

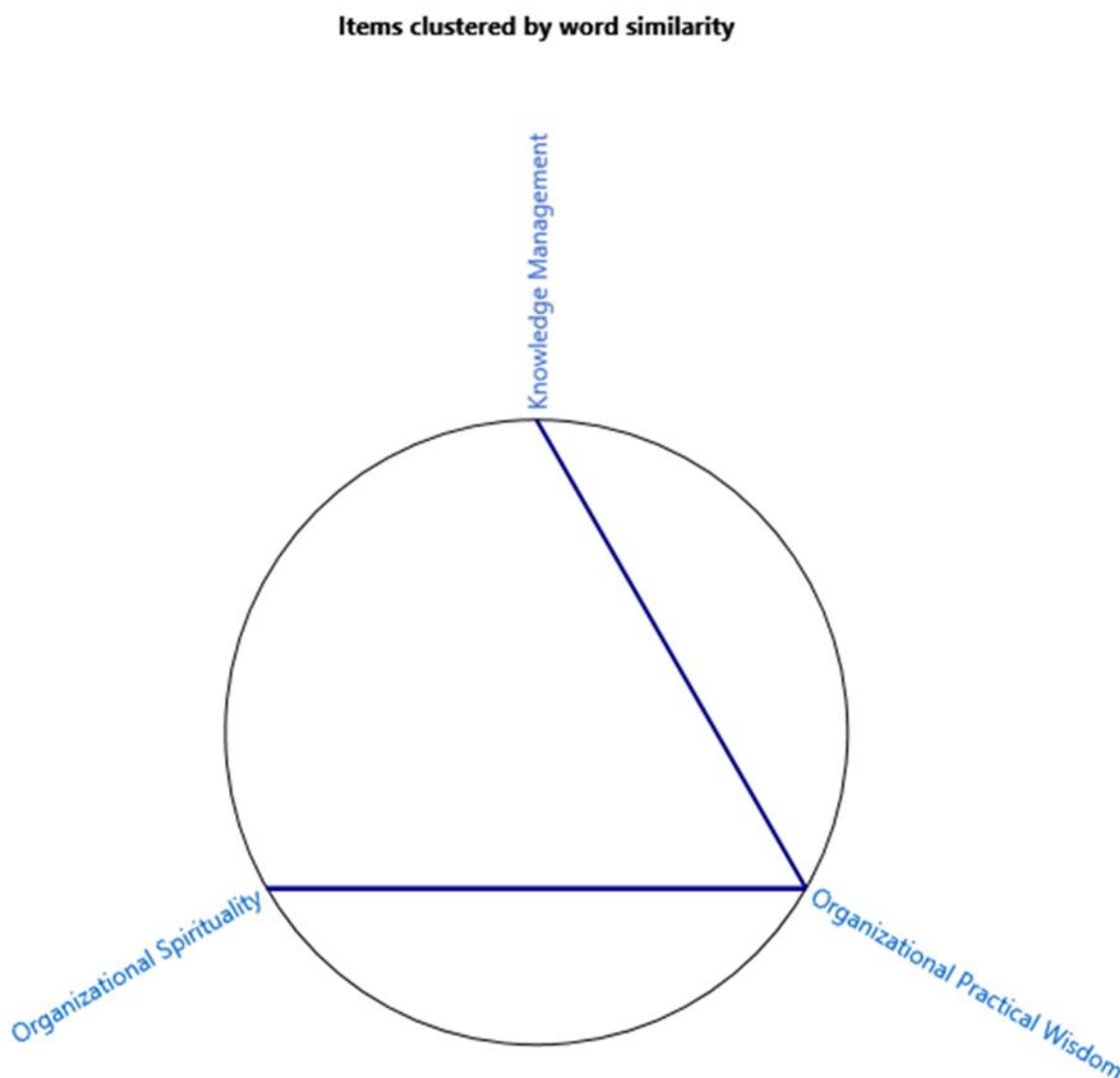
## Enhancing organizational practical wisdom

	KM and OS and OPW	Knowledge management	Organizational practical wisdom	Organizational spirituality
1	14.43%	8.44%	14.08%	7.43%
2	9.55%	5.93%	6.45%	10.59%
3	2.1%	2.33%	1.63%	1.99%
4	8.2%	6.36%	6.1%	5.37%
5	7.45%	14.3%	6.9%	7.22%
6	0%	0.24%	0.73%	1.09%
7	5.49%	5.23%	7.81%	9.06%
8	0%	2.1%	3.33%	2.94%
9	2.78%	4.84%	4.71%	7.32%
10	0.75%	2.05%	1.55%	1.2%
11	0.07%	1.66%	0.8%	1.05%
12	1.49%	5.06%	3.84%	2.3%
13	2.44%	3.26%	4.08%	4.06%
14	0.27%	1.43%	0.93%	2.74%
15	1.15%	2.14%	4.69%	4.96%
16	2.57%	1.59%	1.28%	1.85%
17	2.37%	1.84%	2.7%	2.46%
18	1.69%	3.19%	2.03%	2.07%
19	4.67%	4.32%	4.1%	4.39%
20	0.68%	0.55%	3.52%	2.97%
21	1.83%	1.17%	1.32%	1.75%
22	2.64%	6.67%	4.52%	4.67%
23	27.37%	15.32%	12.9%	10.53%

NVivo displays the same Matrix Coding Query in a table with code percentage (Table 7.3). Its cells show the code percentage that each interview contributed. That is, each cell expresses the percentage that the interview contributed to the codification in the column. Some interviewees had more contributions on specific codes than others. This expression is merely quantitative without qualitative examination.

The analysis of how much each interviewee contributed with a code displays that, despite not be a content analysis, their answers include more organizational spirituality while organizational practical wisdom and knowledge management had fewer contributions (Table 7.3 and Figure 7.4). The code concerning the relationship between these constructs had even less content. In Table 7.4, we display excerpts with gaps. Emphasizing that the lack of an answer is also a gap in leaders' awareness regarding the constructs. Thus, the disparity in each construct answer's length reflects the gaps'

identification (Table 7.3 and Figure 7.4). For instance, in Table 7.4, the answer “Vital!” (i19) demonstrates that the interviewee has some knowledge about it, but it is not deep, while the answer “Unfortunately, not” (i7) demonstrates that there is not any awareness regarding the question and that the interviewee would like to have. Both answers are concise, part of the codification, and identify gaps in leaders’ awareness.



**Figure 7.3.** Diagram of codes cluster analysis by word similarity using the Pearson correlation coefficient (NVivo 12).

In this section, we scrutinized the interviewees collectively, with the analyzes provided by NVivo 12. In the following section, we answer the research question by discussing the most representative interviews and excerpts to identify the gaps to proposing means to fill it by transforming business education.

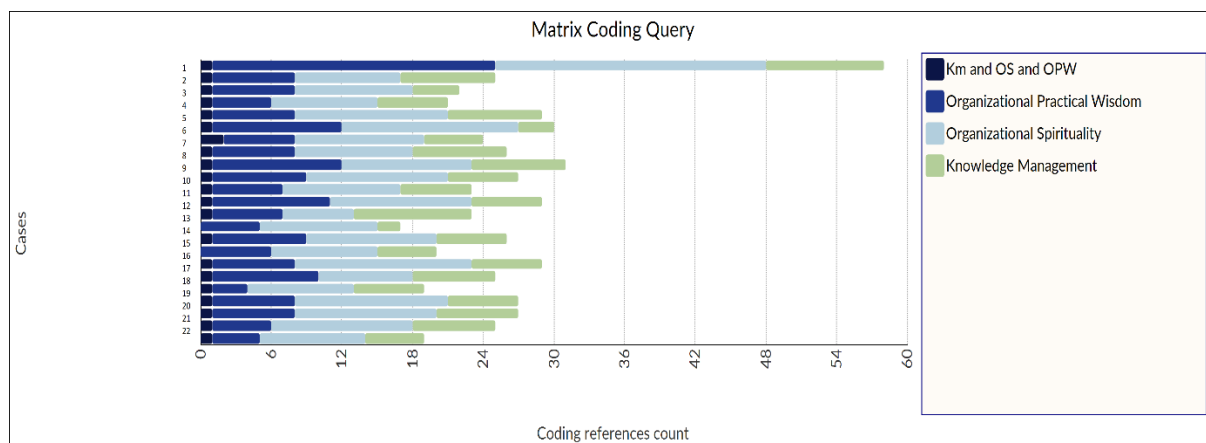


Figure 7.4. Matrix Coding Query Chart (NVivo 12).

## Discussion

Our focus in the discussion is to answer the research question: *How business education can fill the gaps in the leader’s awareness of organizational phronesis (practical wisdom)?* Consequently, in this research, we do not discuss what leaders are fully aware of. In table 7.4, we display some excerpts of interviewees’ answers.

We chose some excerpts, highlighting the gaps in leaders’ awareness concerning *phronesis* and its relationships with knowledge management and organizational spirituality. After presenting the gaps in leaders’ awareness concerning organizational practical wisdom, we propose business education suggestions. Therefore, the discussion regarding the gaps is the core of our suggestions in business education. We divided this section into organizational *phronesis*, organizational spirituality, knowledge management, and propositions to the paradigm shift in business education. Our driving aim is to include *phronesis* theory and practice. Hence, we also discuss suitable pedagogical means to teach *phronesis* in business education.

### Organizational *phronesis*

A practically wise organization has practically wise leaders at all levels (Nonaka & Takeuchi, 2019). They are able to apply rational, emotional, and spiritual knowledge efficiently doing good. They are aware of their company characteristics and provide improvement to their weak points. Interviewee 10 affirmed that his company does not share knowledge, yet he believes that his company is wise (table 7.4). The lack of awareness about practical wisdom indicates that business schools should teach students about it (Mckenna & Biloslavo, 2011) and spiritual knowledge (Bratianu, 2015b). In business education, we should go beyond soft skills and emotional intelligence (Illes & Zsolnai, 2015; Stead & Stead, 2014). Values and spirituality in organizations are related to increasing performance (Brown, 2003; Poole, 2009; Tischler, 1999) and sustainability (Stead & Stead, 2014) because spiritual knowledge built on positive values enables people to find meaning in their work (Bratianu, 2015b).

A practically wise company’s outcomes are both economic value and social good, achieving longevity

through a highly sustainable performance (Nonaka & Takeuchi, 2019). In the word cloud (Figure 7.1), the words that interviewees related to wisdom in their answers are visible. Concerning economic value, it should come from continuous innovation and the best use of means. About social good, it should meet society and customers' desires doing the best for stakeholders and future generations (Nonaka & Takeuchi, 2019; Stead & Stead, 2014). Spiritual knowledge allows students to understand that a business's real mission is to create value for society (Bratianu, 2015b). Interviewee 16 reveals that his company does not do any good to society, not even its main purpose (Interviewee 12), nor with the jobs created (Interviewee 10). Interviewee 14 does good through donation and free service to the poorest. How to build an organizational mission involving doing good to society should be part of the business curriculum. Such as innovations and entrepreneurship focusing on solving social problems and making better solutions to recurring local issues.

When asked about the relationship between knowledge management, organizational spirituality, and organizational practical wisdom, two interviewees (18 and 23) did not answer it. Two others acknowledged that they do not know how to answer it (14 and 16). Among the interviewees, there is the belief that one cannot teach spirituality (23). Nevertheless, culture and religion influence values and spiritual practices. Usually, it is taught through the first socialization (Berger & Luckmann, 1991). Although spiritual knowledge has a high level of order and a low level of entropy (Bratianu & Bejinaru, 2019a), it can be taught in the second socialization (Berger & Luckmann, 1991). Through an active learning process and student-teacher partnership, business education should re-educate students to embody a new values system (Lewin, 1997; Tillmanns & Filho, 2020).

Interviewees' answers concerning organizational *phronesis* and its relationship with knowledge management and organizational spirituality support those leaders should improve those constructs alongside organizational *phronesis* given its correlation (Table 7.2 and Figure 7.3). In the following topics, we discuss the gaps in leaders' awareness concerning knowledge management and organizational spirituality that can influence organizational *phronesis*.

### **Knowledge management**

Knowledge management is any deliberate effort to manage companies' labor force knowledge. It can be reached through an extensive range of methods (Hislop *et al.*, 2013). It supports learning by providing means to achieve it; thus, each company has an approach. Learning is a means to transform society and individual's mindsets and mental models (Bui, 2020; Senge, 1990). Knowledge management has a role in changing how employees learn and adding value to rational knowledge through spiritual knowledge (Bratianu, 2015b; Bratianu & Bejinaru, 2019a, 2019b).

In Western cultures, there is still over valorization of rational knowledge (Bratianu & Bejinaru, 2019a). Interviewees' discourse is in the same direction. In the word cloud (Figure 7.1), the words that interviewees related to knowledge in their answers are visible. Training and staff meetings were the most mentioned mean of sharing knowledge, while bond activities had less participation. Techniques to memorize rational knowledge are outdated strategies, mainly due to the easy access to information. Business schools should accentuate the importance of other types of knowing, sharing, and the means

to improve the intention to share and absorb shared knowledge. Art and architecture can help business students develop a different kind of knowing, grounded in emotion and context (Bandera *et al.*, 2020). The integration between emotional and spiritual knowledge drives motivation and changes behavior (Bratianu, 2015b). This transformation belongs to the path towards *phronesis*.

Knowledge dynamics need a dynamic existential ambiance, a *ba* (context, space, time, configuration, and social elements) (Bratianu, 2015a). In industrial society, a workplace is an exact place, while in the knowledge society, the workplace can be anywhere (Bratianu, 2015a). Hence, each company's culture, size, and structure are related to its *ba* (Bratianu, 2015a). The interviewees perceive the shared context (*ba*) only as physical places (meeting room, auditorium, and classroom) where members share rational knowledge. They had difficulty answering the question concerning it. Most of them did not understand the mental and virtual existence of *ba*. Nonaka and Takeuchi's (Nonaka & Takeuchi, 1995, 2019) model's cultural embeddedness is a limitation (Bratianu, 2010, 2015a; Bratianu & Bejinaru, 2019b) that should be acknowledged. Still, the importance of a shared context that fosters knowledge sharing and organizational learning should be taught in business schools, also how to develop and maintain this free form ambiance.

### Organizational spirituality

Due to spirituality's early development stages in management studies, there is still confusion about its concept (Rocha & Pinheiro, 2021a). Interviewee 22 acknowledged "never actually heard the term organizational spirituality" and Interviewee 8 that "do not have the necessary knowledge to answer you, so I will not be able to help you". In the word cloud (Figure 7.1), the words that interviewees related to spirituality in their answers are visible. For example, the word value is far from it in the cloud and consequentially in the answers. The scarcity of awareness of it is also present in the questions not answered. Interviewees (i1, i8, i10, i13, i17, and i18) skip at least one question (questions 7, 10, 13, 14, or 15) regarding this subject. Even a leader's role in embodying organizational spirituality (Bratianu, 2015b; Fry & Cohen, 2009; Pawar, 2014; Rocha & Pinheiro, 2021a) is not perceived. As Interviewee 7 said, "I do not see the leaders' participation in that". Business schools should include spirituality in leadership education. It is a continuous process based on social interactions that produce meanings (Fairhurst & Grant, 2010), and spirituality adds value to that process (Fry & Cohen, 2009).

Organizations find profitability enhancing the tangible part of sustainability (Stead & Stead, 2014). However, not so many transformed their profit-oriented value systems to transcendental sacred values of nature and life (Stead & Stead, 2014). Interviewee 23 believes that spirituality cannot be taught. It is a belief that obstructs the evolution of spiritual knowledge into spiritual intelligence. It "implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies an awareness of spirit as the ground of being or as the creative life force of evolution" (Vaughan, 2002, p. 19). Numerous methods can develop it. "Spiritual maturity implies exercising wisdom" (Vaughan, 2002, p. 22). Business schools should teach students the means to exercise attention, convert emotions, and promote virtuous behavior to build

spiritual intelligence (Vaughan, 2002, p. 22). It grows capabilities concerning the intangible part of sustainability and achieves higher-level values to guide the business transformation.

After discussing the gaps (Table 7.4) in the leaders' answers concerning organizational practical wisdom in the previous topics, we offer some suggestions to renovate business education through the teaching of *phronesis*.

**Table 7.4.** Interviews' excerpts by code.

CODES	EXCERPTS
<b>Organizational Practical Wisdom</b>	“Even though I am new to the market, I consider my organization to be wise from the point of view of the definition of wisdom” (i10)
	“Personal presentation of salesmen, education, kindness, putting into practice the mission, vision of the company” (i18)
<b>Knowledge</b>	“As far as the creation of knowledge sharing by my organization is concerned, we have not gotten there yet, because we are new; however, we have been in the market for a little less than a year, but it is part of the organization’s strategy to create workshops, so much to create some lectures at least to let people know that we exist and that society can really count on us” (i10)
	“We have a chaplaincy sector that periodically promotes spiritual actions with patients and employees” (i7) “Unfortunately, not” (i7)
<b>Spirituality</b>	“Organizational Spirituality cannot be taught in training. It will exist as a consequence of the good environment provided by the organization. Knowledge generates safer, more confident employees, aware of their importance in the organization’s environment and the community” (i23) “It generates economic values through much work that we have. Values are created through the work we do” (i16) “The organization generates value and social good through individual rules that guide internal decisions and actions. Businesses are managed in accordance with laws, regulations, and guidelines, and processes are structured in an integrated manner with all interest groups” (i6) “The generation of values and social good that my organization produces, I believe, is to guarantee employment, therefore, to young people, on the other hand, that they are heads of families, and I believe, that the amount that they earn as an income can support their families” (i10) “Through the pursuit of its mission and its tasks” (i12)
<b>Outcomes</b>	“We usually make donations. (...) We do not consider our organization wise; our only visual aspects are the medicine donated and free service to the poorest people or those in need” (14) “Now I have not done any social good yet, only generating values through work. In the future, I will want to do some social good yet, to share a little of the

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	profit” (i16)
	“We encourage the team to provide personalized customer service, meet deadlines for delivery of goods and supply of first-class products” (i18)
	“That two things most go one with each other. They are like siblings, so you can have one and do not have another” (i2)
	“15. & 16. I felt I answered. To put it frankly, however, this is about making money and monopolizing on outsourcing work to drop costs. That means someone loses a job, and someone gets one. The business has a shadow and light side” (i3)
	“When the manager knows how to express himself, he knows how to reach the subconscious of the workforce, he achieves the commitment of all in an integrated way, without needing to be arrogant, without creating a negative environment” (i8)
	“Profound question, I do not know how to answer that question” (i14)
	“I am going to skip that question because I do not know how to answer you” (i16)
<b>KM OS and OPW</b>	“Vital!” (i19)
	“Employees must feel valued and motivated and should be given an overview of the systems in the organization to ensure that it is knowledge-related assets are important and effectively employed in day-to-day organizational activities” (i20)
	“Fostering and consolidating values” (i21)
	“There are many concepts that I do not master, but that I will try to answer within my understanding” (i22)

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## Business education

After identifying the gaps in this topic, we propose some transformations in business education. There is no formula to the fundamental shift in business education nor to conquer practical wisdom. Each business school will have a transformational path (Hoffman, 2020). It is necessary to reframe business education’s purpose and values, redefining the meaning of professional success (Friedland & Jain, 2020). Our suggestions aim to place philosophy as the basis of business education (Joullié, 2016) to improve students learning and embodiment of *phronesis* (Mckenna & Biloslavo, 2011) by offering them an active role in education value-based (Roos, 2017; Tillmanns & Filho, 2020) and addressing job market needs (Alam & Roslan, 2020).

Business schools ought to recognize that business leaders possess the power to shape and guide their organizations and society (Hoffman, 2020; Roos, 2017). They need to create character strength and a profound sense of awareness of their moral purpose (Hoffman, 2020), refining’ future global citizens’ (Roos, 2017). To teach that, business schools also must have a sense of purpose and calling (Hoffman, 2020), reviewing their *raison d’être* (Roos, 2017). They should acknowledge the incompleteness of ‘techne-oriented education’ (Mckenna & Biloslavo, 2011) and the value of spiritual and emotional knowledge in decision-making, ‘why’ and ‘how’ apply rational knowledge (Hoffman, 2020).

Spirituality belongs to a person's singularity; there not how to imitate one spiritual capability because it is complex, causally ambiguous, and holistic (Stead & Stead, 2014, p. 154).

Centers for sustainability in universities or business schools are a means of genuine integration of sustainability in business school practices (Slager *et al.*, 2020). It requires technical, political, and cultural fit to achieve success. The political fit supports the values and provides resources to technical fit. It enhances the brand and reinforces the alignment of values. The cultural fit supports collaboration and the leader's power (Slager *et al.*, 2020). Sustainable development goals (United Nations, 2021) can serve as a guide for incorporating *phronesis* into business education. The 17 United Nations (UN) goals (United Nations, 2021), individually and collectively, can be put into design thinking exercises in which a given company wants to make changes to its products and services and/or its manufacturing process to comply with some of these goals, such as gender equality (5<sup>th</sup> goal), decent work and economic growth (8<sup>th</sup> goal), and industry, innovation, and infrastructure (9<sup>th</sup> goal) (United Nations, 2021). In this example, the teacher asks the students to think about how the given company would make these changes in an innovative and forward-looking approach that generates positive results for both the company and society. *Phronesis* can be applied in all decision-making, therefore, in all dimensions of the UN sustainable development goals.

Mckenna and Biloslavo (2011, p. 699) suggest the use of practical wisdom principles to guide business education. Business school should focus on teaching how to be practically wise, how to embody *phronesis*. Leaders who apply rational knowledge without moral virtues (spiritual knowledge) cause many of society's problems today (Hoffman, 2020). Rational knowledge must be only a part of the knowledge used in decision-making. They also ought to use emotional and spiritual knowledge (Bratianu & Bejinaru, 2019b; Hoffman, 2020). A multidisciplinary approach, including art and architecture, can enhance sensibility to a different kind of knowing, with emotion and context. Personal experience is the key to develop practical wisdom (Gärtner, 2011) and learning other learning methods (Bandera *et al.*, 2020). Brainstorming could be replaced by 'bodystorming'. "Instead of mere thinking in a brainstorming session, bodystormings are sites that are designed for experiencing with the whole body how the products and materials interact with each other and what the possibilities and limits of using them are" (Gärtner, 2011, p. 39). Business schools also need to teach language skills with activities involving figures of speech, storytelling, rhetoric, and virtual means of communication that should be included in the curriculum. So, values, humanized strategy, and *phronesis* are spread both by actions and organizations' discourse and their members (Nonaka & Takeuchi, 2021).

Wisdom is based on reason and knowledge; incorporates non-rational and subjective elements into decision-making; it is directed to authentic, humane, and virtuous results; is articulate, aesthetic, and intrinsically fulfilling; and is practical (Mckenna & Biloslavo, 2011, p. 700). Those principles should guide relevant pedagogic skills, such as moral imagination, critical skills, alterity, understanding our humanity and values, global in scope and local in values/knowledge, and the virtuous mean and balance (Mckenna & Biloslavo, 2011, p. 700). At the organizational level, these competencies support spirituality engendering a long-term successful sustainable performance (Suriyankietkaew &

Kantamara, 2019).

First, high-level spiritual knowledge (values) must be incorporated into the decision-making process. Real situations should be used as the base for simulations. It is a chance to incorporate philosophical practices, such as dilemma training (Marinoff, 2002). Also, an occasion to foster critical thinking in the suitable approach to business education, social norms-perspective (Saulius *et al.*, 2020). This training should also include abductive reasoning (Dorst, 2011) in problem resolution. Experiential learning provides a personal bond between the business and focuses on solutions (Haney *et al.*, 2020). Continuous experimentation support student-teacher partnership in sustainability education (Tillmanns & Filho, 2020). Students should have do learn how to deal with conflicts of interest (both inter- and extra-firm), to go further at the learner's paradox (acknowledge the ignorance, flexibility to changes, setting aside preconceptions), and that time is a relation between events (it is not static or neutral) (Statler, 2014, p. 407). To teach students to be open to learning, the teacher should provide a safe context, non-judgmental (Tillmanns & Filho, 2020); the primary teaching is what they believe and how they live (Illes & Zsolnai, 2015).

In more advanced stages, students must be integrated into the community. With business projects in the community (Haney *et al.*, 2020), they should learn how to choose and apply better means to solve community issues through business. Teachers could combine it with research-action investigations. A case in which the possible solutions will be put into practice and analyzed scientifically. Recent examples happened during the COVID-19 pandemic. Many factories shift their production to aid the fight against coronavirus and survive the pandemic (Betti & Heinzmann, 2020; Miller, 2020). They changed to provide what society needed and to maintain jobs. It was not an easy change, and it had to be done quickly (Miller, 2020). It is a situation that teachers can use in projects with the 'studio model' and 'design thinking' approach (Bandera *et al.*, 2020). These pedagogical models give students the protagonism in learning. They experiment in learning how to understand and decompose 'wicked problems' with a new approach (Bandera *et al.*, 2020).

Mentoring programs with a deep immersion in different environments and cultures (Haney *et al.*, 2020) can provide global thinking (Mckenna & Biloslavo, 2011) with diversification of reality perception, enhancing empathy, creativity, and altruism. It is another chance to use dilemma training incremented with cultural and social distinctions. Students will be able to understand the different challenges and how to address them. They will have the opportunity to build a network and interact with others to inspire them (Haney *et al.*, 2020).

Business schools are suffering pressure due to globalization and technological development (Ilie *et al.*, 2020). The Covid-19 pandemic required remote teaching as a solution during lockdowns. Business schools should prepare themselves to use artificial intelligence, big data, machine learning, the internet of things, augmented reality, and others, not only virtual platforms (Krishnamurthy, 2020). In closing, there are many changes necessary in business schools to prepare students to deal with companies in a VUCA environment and post-pandemic scenario.

### Conclusions

To discuss how business education can fill the gaps in leaders' awareness concerning organizational practical wisdom, we conducted 23 interviewees with a thematic analysis using NVivo 12 assistance. This support augments this research's reliability, transparency, and trustfulness (O'Kane *et al.*, 2019). Our study offers guidance on how transforming business education can lead to developing practically wise leaders and employees.

This study's theoretical contributions are the empirical testing of the theoretical framework proposed by Rocha and Pinheiro (2020b, 2021a). Although there is a strong theoretical foundation, leaders still need to be aware and to embody *phronesis* to begin the path to become a practically wise organization. Undergraduate, master's, and MBA business courses must be reformulated and what should be renovated is a concern. This research's practical contributions diagnose the gaps in leaders' awareness concerning organizational practical wisdom alongside the propositions to solve the issue.

Despite all the contributions, there are limitations. This research is a starting point, and it cannot be generalized. The cultural and gender effects were not considered. The participants were very solicitous and willing to answer but using lingua franca in some interviews may have caused communication noise. A warning, endogenous issue in the research of spirituality should be considered in the heuristics processes. On the same topic, academics and practitioners should avoid excessive positivity.

The investigation concerning practical wisdom in management is in its early stages. To enlighten future research, we provide suggestions. First, to investigate business students' and organizations' members' awareness concerning organizational practical wisdom. Second, to do longitudinal studies in organizations with a high level of organizational practical wisdom. To do empirical testing (experiments, for instance) with the propositions to transform business education. To research how organizational spirituality influences organizational learning and the development of soft skills.



## **3<sup>rd</sup> SECTION**

## Chapter 8

This chapter opens the quantitative section of this thesis. We planned to do a mixed analysis, a case study with multiple analyses, or a focus group with leaders. I struggled until the last moment to get a case study. The COVID-19 pandemic context made these possibilities tougher, as companies were preoccupied with resolving their strategies during lockdowns, closed borders, decreased sales, remote working, layoffs, and other factors.

Nonetheless, we contacted De'Longhi Group (Italy), Love Planet and Beauty (Portugal and United States), Ikea (Netherlands), Raízen (Brazil), and Siemens (Brazil). We also spent months in conversation with Jerónimo Martins Group (Portugal) and Delta (Portugal). We hoped that some of these companies would accept, and because the contacts with Delta and Jerónimo Martins lasted months, we decided to wait for their final decision and not contact other companies meanwhile. After their decline to contribute to this thesis, there was little time to finish the thesis. We had done the initial procedures with the survey. However, at the time, we had not applied it yet because we intended to use them in the case study.

We did the data collection using two versions of the survey, in English and Portuguese. I felt the need to bring in specialists for this last phase. That is why we invited Dr. Márcia d'Angelo, Associate Professor at Fucape Business School, to supervise the statistical analyses. We also had the participation of Dr. Florian Kragulj, lecturer and postdoctoral researcher at the Institute for Data, Process, and Knowledge Management at the Vienna University of Economics and Business, regarding the theoretical perspectives on *phronesis*. A preliminary version of this article, including only the Exploratory Factor Analysis, is accepted for the 22<sup>nd</sup> European Conference on Knowledge Management<sup>10</sup>.

## One step towards recognizing the practically wise company: Measurement and Validity

### Introduction

We need businesses with humanized strategy and highly exceedingly sustainable performance (Nonaka & Takeuchi, 2021), reconnecting companies' success with creating social progress (Bratianu, Hadad, *et al.*, 2020; Porter & Kramer, 2011). Searching for answers, academics are looking back to *phronesis*, the Aristotelian construct (Nonaka and Takeuchi, 2011, 2019, 2021; Bratianu, Hadad *et al.*, 2020). *Phronesis*, known as prudence or practical wisdom, is excellence of character and intellectual excellence; it is only possible to be *phronetic* being good (Aristotle, ca. 350 B.C.E./1893, trans F. H.

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<sup>10</sup> Rocha, R. G., Pinheiro, P., d'Angelo, M. J. & Kragulj, F. (*Accepted*) Organizational *phronesis* scale development. 22<sup>nd</sup> European Conference on Knowledge Management.

Peters; Bredillet *et al.*, 2015, p. 262). A *phronetic* organization is a virtuous learning company (Rowley & Gibbs, 2008, p. 367). The virtuous strategies focused on society and future-oriented are grounded on high-level values (Nonaka & Takeuchi, 2021).

Management researchers became interested in *phronesis* because of the urge to understand (i) how *phronetic* individuals and groups behave in organizations (Erden *et al.*, 2008), (ii) how to disseminate *phronesis* (individually and collectively), (iii) how organizational values (spirituality) and attitudes (i.e., knowledge management) support the development of organizational *phronesis* (Rocha & Pinheiro, 2020b, 2021a) and (iv) how to build *phronetic* organizations (Mckenna & Biloslavo, 2011; Nonaka & Takeuchi, 2019, 2021). Nevertheless, there is no measurement assessing *phronetic* organizations. Therefore, based on conceptual findings, we address the development and validity of a scale for assessing organizational *phronesis*.

We organized this research as follows, a theoretical background explaining the construct at its individual and organizational level, a clarification of organizational *phronesis* relationships, and measurements. The methodology section describes the stages of the scale creation, the results of Exploratory Factorial Analysis, and the Confirmatory Factorial Analysis. Next, in the discussion, we address the scale after the statistical analysis. Finally, in conclusion, we present the contributions, limitations, and suggestions for future research.

## Theoretical Background

### *Phronesis*

The ancient concept of *phronesis*, i.e., practical wisdom, has recently gained interest in management studies (e.g., Ames *et al.*, 2020; Sasse-Werhahn *et al.*, 2020) and particularly in knowledge management (e.g., Nonaka and Takeuchi, 2019, 2021). The concept is coined by Aristotle (ca. 350 B.C.E./2004, p. 113) as doing “the right thing, in the right way, and at the right time”. It “is the experiential knowledge, embedded in character, used by individuals to determine and follow courses of intentional action” (Halverson, 2004, p. 92), that complements tacit and explicit knowledge, is action-oriented, and includes value judgment (Nonaka and Toyama, 2007; Erden *et al.*, 2008; Nonaka *et al.*, 2014). Based on these, Rowley (2006a, p. 557) defines wisdom as “the capacity to put into action the most appropriate behavior, taking into account what is known (knowledge) and what does the most good (ethical and social considerations)”.

Among the first who considered *phronesis* in knowledge management are Bierly, Kessler, and Christensen (2000). Criticizing the assumption that accumulating more knowledge leads to more success, they argue that organizational wisdom can act as a heuristic for reducing the complexity of knowledge and define it as “the judgment, selection and use of specific knowledge for a specific context [...] wisdom relates to the ability to effectively choose and apply the appropriate knowledge in a given situation” (p. 597). As a metafaculty that goes beyond knowledge, wisdom manifests itself in the “characteristics of reflectiveness (considering events and their grounds and consequences, having foresight, taking the broad view) and judgment (appraising and choosing the appropriate goals,

having sound judgment, using knowledge to achieve objectives)” (p. 602). Birley *et al.* (2000) identify three routes to individual wisdom: (I) Experiences resulting from the interaction of the self and its environment fuel the potential for wise actions. (II) Spirituality, as a moral and emotional source for understanding our position in the universe, can improve wisdom by enabling self-reflection and providing faith, courage, and hope, which are essential for wise behavior. (III) Passion provides the necessary belief in self-efficacy to actually perform wise actions against any potential obstacles. Organizational adaptations (i.e., organizational learning) can bring individual wisdom to the organizational level. More specifically, transformational leadership, appropriate organizational culture and structure, and effective knowledge transfer are seen as key to this endeavor. Transformational leadership seeds wisdom in others by encouraging people to follow their vision rather than issuing functional orders to subordinates. Organizational culture, as a system of shared beliefs, values, and artefacts, can serve as an organization-wide mechanism to embed attitudes associated with *phronesis*. Finally, wisdom, like knowledge, can in principle be transferred from one person to another through appropriate communication mechanisms and become institutionalized over time.

Advancing the discussion on organizational wisdom, Rowley (2006a, p. 262) characterizes a wise organization as “mak[ing] sophisticated and sensitive use of knowledge us[ing] judgment [...] [to] weigh[t] the interest of multiple stake holder’s [sic!]; tak[ing] into account wider social and ethical considerations; exercise[ing] wisdom in decision making [...]; tak[ing] a long-term perspective”. To reach such organizational maturity, organizational learning is central. A wise organization is necessarily a learning organization (Senge, 1990) that “acts responsibility morally and substantially for the betterment of its environments and stakeholders” (Rowley & Gibbs, 2008, p. 364). Such an organization can be characterized by seven pillars that complement Senge’s (1990) notion of a learning organization (i.e., systems thinking, personal mastery, mental models, building shared vision, team learning) with two action-oriented and conative-affective pillars: deliberated praxis and embodied learning. While deliberated praxis points to the necessary engagement in action for building wisdom, embodied learning stresses that learning and development are both “an outcome of and a precursor to action” (Rowley & Gibbs, 2008, p. 367).

### ***Phronesis* and other relationships**

Practical wisdom is the ultimate outcome of the fourth-level learning process (Bierly *et al.*, 2000). “Success does not necessarily go to the firms that know the most, but to the firms that can make the best use of what they know and know what is strategically most important to the firm and the society at large” (Bierly *et al.*, 2000, p. 596). In a society so volatile and uncertain as ours (Antonacopoulou, 2018), the organization ought to adapt to the changes, and more, it ought to create the changes the society needs. The adaption is an outcome of learning and predicting the possible instabilities; it is a strategic vision conquered by practically wise organizations. This power can be used to transform society and individuals. There is a concern about doing good to society (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019) and the least harm (Hays, 2007) in using the resources.

Once that *phronesis* requires a long time and evolution, learning and organizational learning are

crucial to developing *phronesis*. It is a requirement for both individuals and groups because practical wisdom requires learning with challenging experience, continuously improving the way of learning, and, consequently, the acting and results. Accordingly, with the stage in developing organizational practical wisdom, members will at least acknowledge the importance of learning. In a more advanced stage, they will also be aware they are learning with their experiences.

There is a relevance in maintaining effective and strategic knowledge management to safeguard its recurrent application in decision-making to spread high-level values and practical wisdom towards the members (Nonaka & Takeuchi, 2019, 2021). Hence, beyond rational knowledge and expertise, the leaders, the members, and groups should value spiritual and emotional (Bratianu, 2015b; Bratianu & Bejinaru, 2019a, 2019b), simultaneously embracing consciousness and wisdom (Steingard, 2005), and avoiding the “metaphysical blindness” (Schumacher, 1973, p. 34; Steingard, 2005).

Embodying practical wisdom is neither one linear journey nor only one path; it entails transformation through learning and exercising fundamental values (Spiller *et al.*, 2011). Both individuals and the groups need to have challenging experiences, with moral dilemmas and profound questions, to act based on their learning, developing phronetic reasoning. Time and active reflection on rights and wrongs are where the bond between the experience and the learning will lean (Bierly *et al.*, 2000). “Practical wisdom is the skill to discern the best way to do the right thing” (Cathcart & Greenspan, 2013, p. 2). Thus, members of a practically wise organization understand the significance of learning.

The leader is the driver in building the company’s values and spreading the knowledge essential to develop practical wisdom among employees (McKenna & Rooney, 2019b; Nonaka & Takeuchi, 2011). *Phronetic* leaders foster member’s continuous improvement towards practical wisdom (Kolodinsky *et al.*, 2008; Nonaka & Takeuchi, 2011). Complementarily, Rooney and McKenna (2007) and Nonaka and Takeuchi (2011, 2019, 2021) emphasize the importance of wise leadership as another key mechanism for making organizations wise (i.e., distributing wisdom at the organizational level). Beyond knowledge, such capitalizes on human faculties such as ethics, judgment, insight, intuition, or creativity, and materializes in certain dispositions of the wise leader: Wise leaders create conditions for living a virtuous life. Their personality is characterized by humility, a capacity for transcending one’s egocentric perspective. They strive for personal growth and can tolerate the ambiguity of experiences. All these dispositions strengthen their ability to adapt to the environment (McKenna & Rooney, 2019b).

More specifically, Nonaka and Takeuchi (2011, 2019) outline six practical skills that wise leaders need to have: (I) “Judging goodness” refers to their ability to distinguish between what is morally good and what is not. This depends on context, value, and ethics. (II) Wise leaders “grasp the essence”, which means that they can see beyond the surface of a situation and reflect on the causes of the situation and the future consequences of possible decisions and actions. (III) “Creating shared contexts” is their ability to make people experience what they have in common and promote a shared rationale. (IV) Wise leaders are skilled communicators who can get to the heart of the matter and clarify all involved. (V) They “exercise political power” bringing people together and collaborating. (VI) Wise leaders

foster practical wisdom in others to spread throughout the organization and become a characteristic of it.

Wisdom is an action-oriented construct. In wisdom, knowledge and action become one (Bierly *et al.*, 2000). Organizational wisdom supports organizational outcomes (Dumitrache & Caramihai, 2013). The practically wise company is efficient and effective in its actions. The company accomplish their goals by the proper means and having the best use of its resources. Even more, selecting and applying specific knowledge and being aware of how to apply it require experience and foresight. Therefore, it echoes the company's learning (Senge, 1990) and knowing (Cook & Brown, 1999). "Both wisdom and spirituality share elusive qualities and metaphysical nuances while being frequently deliberated themes in ancient treatises" (Takahashi, 2019, p. 626). Spiritual practices (or virtues practices) refer back to ancient Greece when it was distinguished as essential for accomplishing wisdom (Culham, 2015). Organizational *phronesis*, having organizational spirituality guiding a humanized strategy, embodies high-level values evident in the company's actions. Organizational spirituality is the intangible component of organizational practical wisdom driving its actions, the company's practices. Therefore, the company's actions are weighted and correspond with their values.

## Methodology

We approach each stage of developing the organizational *phronesis* scale in this section (DeVellis, 2017), namely: (i) determining *phronesis*; (ii) generating the item pool; (iii) determining the measurement format; (iv) initial items pool revision; (v) inclusion of validation items; (vi) administering items to a development sample; (vii) item's evaluation.

### First stage – determining *phronesis*

To develop the organizational *phronesis* scale, we conducted a systematic literature review on November 12, 2019, using Scopus and Web of Science database with the following criteria (Tranfield *et al.*, 2003):

- a) Inclusion only of articles published in scientific journals with a double-blind review, exclusion of conferences, books, book chapters, or editorials (Podsakoff *et al.*, 2005);
- b) Inclusion only of articles published in English (Ankrah & AL-Tabbaa, 2015);
- c) Inclusion only of articles in the field of study: Management, Business, and Economics (Bengtsson & Raza-Ullah, 2016);
- d) Inclusion of the articles regardless of the journal impact factor, due to the early stage of the field development (Jones *et al.*, 2011).

We applied the following search terms: TOPIC (*phronesis*) OR ("organizational wisdom") OR ("organisational wisdom") OR ("wise organisation") OR ("wise organization") OR ("managerial wisdom") OR ("practical wisdom"); SCI-EXPANDED, SSCI, ESCI; without temporal restriction. In total, we analyzed 107 scientific articles. There are few empirical studies, and most of them focus on individual *phronesis*, especially the leader.

In Table 8.1, we display the definitions we obtained in the systematic literature review. Some articles did not have a definition (i.e., Dumitrache & Caramihai, 2013; Liu, 2017; Van Wart, 1995). There was no measurement of organizational practical wisdom to review. In summary, management literature offers several definitions and approaches to practical wisdom. Based on our literature review, we use the core dimensions of what constitutes organizational *phronesis* (i.e., learning, spirituality, ethics, leadership, and action orientation) to develop our measurement scale.

**Table 8.1.** Definitions obtained from the systematic literature review.

Definitions	Authors
“The judgement, selection and use of specific knowledge for a specific context is what we term organizational wisdom. That is, wisdom relates to the ability to effectively choose and apply the appropriate knowledge in a given situation”.	Bierly <i>et al.</i> (2000, p. 597), Hamilton (2006:351), and Phillips and Hall (2013, p. 2)
“The ability of the firm to internalize, transfer, apply, and renew this collective organization knowledge across both firm and international boundaries can be referred to as organizational wisdom. Organisational wisdom is a term borrowed from the management literature that refers to the ability to effectively select knowledge for application in a specific context (Bierly <i>et al.</i> , 2000)”.	Scott-Kennel and von Batenburg (2012, p. 1684)
“North and Pöschl (2003), meanwhile, define organizational wisdom as the ability to resolve problems and to carry out new tasks, efficient in terms of the effectiveness and speed at which the different process components operate and how they functionally link and match up”.	Pinheiro <i>et al.</i> (2012, p. 1468)
“The wise individual or organization is one who/which is willing to explore ego-threatening matters and be willing to undergo challenging and honest self-assessment”.	Pope and Burnes (2013, p. 692)
“Organizational wisdom is ‘the collection, transference, and integration of individuals’ wisdom and the use of institutional and social processes (e.g., structure, culture, leadership) for strategic action’ (Kessler 2006: 297)”.	Chatterjee <i>et al.</i> (2015, p. 167)
“We define organizational wisdom as a firm’s competence to use its stock of knowledge gained through people’s judgments, ethics, intuitions, virtues, emotions/feelings, and actions for effective decision-making on organizational issues and events (Kessler and Bailey 2007)”.	Akgün <i>et al.</i> (2019, p. 58)
“Wisdom is an organizational capability that leads researchers and practitioners to consider it as a dynamic and holistic action/behavioral concept (Küpers 2007)”.	

## **Second stage – generating the item pool**

The outcomes of the systematic literature review and the interview were the ground to build the item pool (Hair, *et al.*, 2018) concerning *phronetic* organizations (Bierly *et al.*, 2000; Rooney and McKenna, 2007; Rowley and Gibbs, 2008; Nonaka and Takeuchi, 2011, 2019). Alongside we conducted fourteen semi-structured interviews (see the interview script on Appendix A) between April and August 2019<sup>11</sup>. The variables correspond to desired behavior (Hair, Gabriel, *et al.*, 2019) of members, leaders, and organizations. We avoided using the term "and" using only when both actions were required, and we did not use the term "or" in the items (Hair, Gabriel, *et al.*, 2019). The items are direct and concise (Hair, Gabriel, *et al.*, 2019). We randomized the items (Hair, Gabriel, *et al.*, 2019).

## **Third stage – determining the measurement format**

For measurement, we apply a 5-point Likert ranging from (1) "I completely disagree" to (5) "I agree completely" (Hair, Gabriel, *et al.*, 2019; Likert, 1932).

## **Fourth stage – Initial items pool revision**

Four scholars reviewed the items to evaluate the initial item pool's content (see Appendix D), clarity, and readability. We proceed with the linguistic validation with bilingual speakers from Brazil and United States to guarantee consistency in both versions, English and Portuguese. The authors refined the scale, resulting in 16 items.

## **Fifth stage – inclusion of validation items**

We insert similar scales in the same survey to provide construct validity (DeVellis, 2017). We selected the scales by revisiting the articles from the review in search of antecedents and outcomes. Revisiting the article from Bierly *et al.* (2000), we selected knowledge management and organizational spirituality (see the Organizational Spirituality Value Scale from Kolodinsky *et al.*, 2008, on Annex A). We conducted the pretest in both languages (English and Portuguese), and ten respondents gave feedback about their comprehension of the items.

## **Sixth stage – Administering items to a development sample**

We submitted it to the Ethics Commission; after their approval, we make both versions available online on Google Form links in Portuguese (from November 2020 to March 2021) and English (from January 2021 to March 2021) with demographic questions. We sent it to several universities, unions, companies listed in free databases, and our network through social media (ResearchGate, Facebook, Instagram, and LinkedIn) and mobile messages (WhatsApp). We collected two samples (Hair *et al.*, 2018), 199 answers from Lusophone (Portuguese speakers), and 161 English speakers.

## **Seventh stage – Item's evaluation**

We conduct two analyses, the Exploratory Factorial Analysis and the Confirmatory Factorial Analysis, to purify the items and assess the scale validity, reliability, and latent structure. We detail the analyses

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<sup>11</sup> These are the initial fourteen interviews included in the analyses within Section 2, Chapters 6 and 7.

in the following sections.

## Study 1: Exploratory Factorial Analysis

We used the Lusophone sample to conduct the Exploratory Factorial Analysis (EFA), exceeding ten observations per item (Hair *et al.*, 2018). The EFA is an inductive method based on heuristic rules that initiate with the theory building the items pull and use the data to decision-making. The respondents are 68,8% Brazilian, 30,7% Portuguese, and 0,5% from other countries. The sample includes 52,3% female and 47,7% male employees. The companies are based in Brazil (= 127), Portugal (= 69), the United States (= 2), and Spain (= 1). The characterization of the respondents and companies is in Table 8.2.

**Table 8.2.** Descriptive analysis of the first sample.

Age (Years) of the respondent			Literacy of the respondent		
	N	%		N	%
18 to 29	33	16.6%	Up to high school	30	15.1%
30 to 39	59	29.6%	College (BA/BSc)	47	23.6%
40 to 49	65	32.7%	Postgraduate	49	24.6%
50 to 59	36	18.1%	Master's Degree	48	24.1%
60 to 69	4	2.0%	PhD	25	12.6%
70 or more	2	1.0%			
Number of employees			Time in the company (years)		
	N	%		N	%
Up to 10	43	21.6%	Up to 1	31	15.6%
11 to 50	28	14.1%	1 to 5	55	27.6%
51 to 250	22	11.1%	5 to 10	33	16.6%
More than 250	106	53.3%	10 to 20	37	18.6%
			More than 20	43	21.6%
Annual revenue of the company			Department		
	N	%		N	%
Up to 2 million	65	32.7%	Administration	72	36.2%
2 to 10 million	27	13.6%	Sales	21	10.6%
10 to 50 million	21	10.6%	Finance	13	6.5%
More than 50 million	47	23.6%	Operations	54	27.1%
Nonprofit	17	8.5%	R&D	26	13.1%
Missing	22	11.1%	Human Resources	5	2.5%
			Other	8	4.0%
Work conditions of the respondent			Industry		
	N	%		N	%
On-site	110	55.3%	Agriculture	1	0.5%
Home office	22	11.1%	Retail	18	9.0%
Mixed	64	32.2%	Civil Construction	8	4.0%
Layoff	3	1.5%	Manufacturing	20	10.1%
			Services	121	60.8%
			Public Administration	31	15.6%

We conducted the EFA on IBM SPSS Statistics 27 software to assess the organizational practical wisdom scale's relational structure and purify the instrument, excluding unnecessary or poorly performed items. We conducted case listwise exclusion since our sample is sufficient despite missing values (Hair *et al.*, 2018). We conducted numerous EFA prior to the final analysis to extract items and create a clean scale that academics and practitioners can use. We examined EFA's validity (Table 3) using Kaiser-Meyer-Olkin (KMO) criteria (= 0.929) and its significance by the *p*-value ( $\leq 0.001$ ) as recommended by Hair *et al.* (2018).

**Table 8.3.** Kaiser-Meyer-Olkin and Bartlett's test (IBM SPSS Statistics 27 software).

<b>KMO and Bartlett's Test</b>		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.929
Bartlett's Test of Sphericity	Approx. Chi-Square	1988.765
	df	66
	Sig.	.000

**Table 8.4.** Communalities and Pattern Matrix test displaying results above 0.45 (IBM SPSS Statistics 27 software).

	<b>Communalities</b>		<b>Component Matrix<sup>a</sup></b>
	Initial	Extraction	Component 1
OPW_2	1.000	0.714	0.845
OPW_3	1.000	0.627	0.792
OPW_4	1.000	0.692	0.832
OPW_5	1.000	0.585	0.765
OPW_6	1.000	0.628	0.793
OPW_7	1.000	0.639	0.799
OPW_8	1.000	0.635	0.797
OPW_9	1.000	0.582	0.763
OPW_10	1.000	0.687	0.829
OPW_11	1.000	0.593	0.770
OPW_15	1.000	0.705	0.840
OPW_16	1.000	0.731	0.855

Extraction Method:

Principal Component Analysis.

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

In the first EFA, we removed five variables because their communalities value was lower than 0.5 (Hair *et al.*, 2018). We conducted other EFAs, eliminating some variables and putting them back to assess their role and the Total Variance Explained. In the final EFA, we used the covariances matrix, the principal components' method, to extract factors combined with a Varimax rotation. Once there is only one factor, the results were not rotated. We remove items with communality lower than 0.50 (Table 8.4) as suggested by Hair *et al.* (2018).

The EFA disclosed a total variance explained (TVE) of 65.158% (Table 8.4). Rates above 60% are appropriate to developing scales in social science (Hair *et al.*, 2018; Hair, Gabriel, *et al.*, 2019). We

extracted the factors by *eigenvalue* standards (Figure 8.1) since, with minus than 20 items, it tends to be a conservator extracting (Hair *et al.*, 2018). Its first eigenvalue extracted is greater than one (= 7.819), the second eigenvalue, on the contrary, is less than one (= .904), revealing the unidimensionality of the scale (Table 8.5).

**Table 8.5.** Total Variance Explained (IBM SPSS Statistics 27 software).

Component	Total Variance Explained					
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.819	65.158	65.158	7.819	65.158	65.158
2	.904	7.532	72.690			

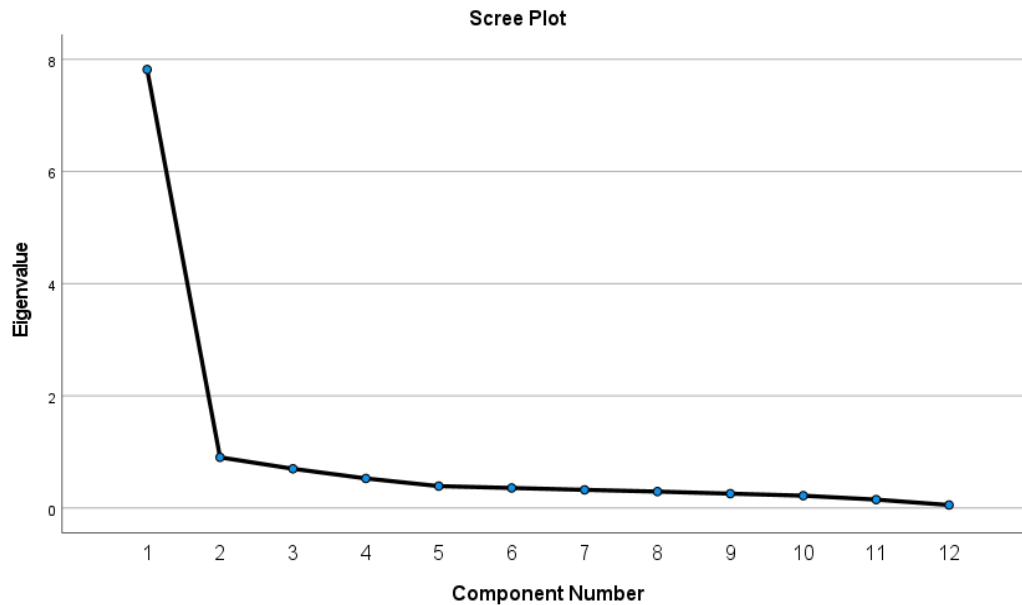
Extraction Method: Principal Component Analysis.

Lastly, we conduct Cronbach's Alpha test (= 0.951) to assess internal data consistency (Table 8.6). Values above 0.70 are adequate; in exploratory research, the least is 0.60 (Hair *et al.*, 2018; Hair, Risher, *et al.*, 2019).

**Table 8.6.** Cronbach's (C $\alpha$ ) test by IBM Statistics SPSS 27

	Item - Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	C $\alpha$ if Item Deleted
OPW_2	40.80	82.315	.810	.699	.945
OPW_3	40.67	83.724	.747	.642	.947
OPW_4	40.92	82.853	.794	.774	.946
OPW_5	40.98	83.610	.716	.693	.948
OPW_6	41.03	81.367	.750	.607	.947
OPW_7	40.91	82.094	.759	.632	.947
OPW_8	41.04	81.760	.756	.651	.947
OPW_9	40.56	84.561	.717	.608	.948
OPW_10	40.78	81.265	.790	.659	.946
OPW_11	40.61	83.472	.723	.577	.948
OPW_15	40.95	80.014	.804	.893	.945
OPW_16	40.97	80.161	.824	.907	.945

The EFA unfolds a unidimensional scale with 12 items, respecting using at least four items (Hair *et al.*, 2018). Therefore, following the instrument purification with the Exploratory Factorial Analysis, we proceed with the Confirmatory Factorial Analysis to examine the scale validity, reliability, and latent structure.



**Figure 8.1.** Scree plot by IBM SPSS Statistics 27

## Study 2: Confirmatory Factorial Analysis (CFA)

We performed the Confirmatory Factorial Analysis (CFA) of the 12 items using the SmartPLS 3.3.3 software (Ringles *et al.*, 2015) with a sample of 161 answers of English speakers, above the 150 that would fit the criteria (Hair *et al.*, 2018, p. 565). The CFA will adjust the scale parameters and the factor that emerged from the exploratory factor analysis. We conducted the CFA by repeating the construct, Factor 1 and OPW (Figure 8.2 and Table 8.8). This procedure is equivalent to running a principal components analysis, a factorial model in which factors are based on total variance; all variances of the components are common or shared. We replaced all the missing values by mean of nearby points (Hair *et al.*, 2018, p. 563). The respondents are from 39 countries. The sample includes 51.6 % female, 47.8 % male employees, and 0.6% preferred not to answer. The description of the respondents and companies are in Table 8.7.

We conducted three CFA; in the first and second, we removed OPW 10 and OPW 11 because their outer loadings were below 0.70 and their VIF was above 5, which did not fit the quality criteria (Hair *et al.*, 2017). After that, 70% of the VIFs are lower than three, and all are lower than 5 (Table 8.8), meeting the criteria (Hair *et al.*, 2018). The analysis provided a Composite Reliability (CR) of 0.939 and the Cronbach's Alpha of 0.928 (Table 8.9), fitting the standards ( $\geq 0.7$  and  $\geq 0.7 \leq 0.95$ ), indicating adequate internal consistency reliability (Hair *et al.*, 2018).

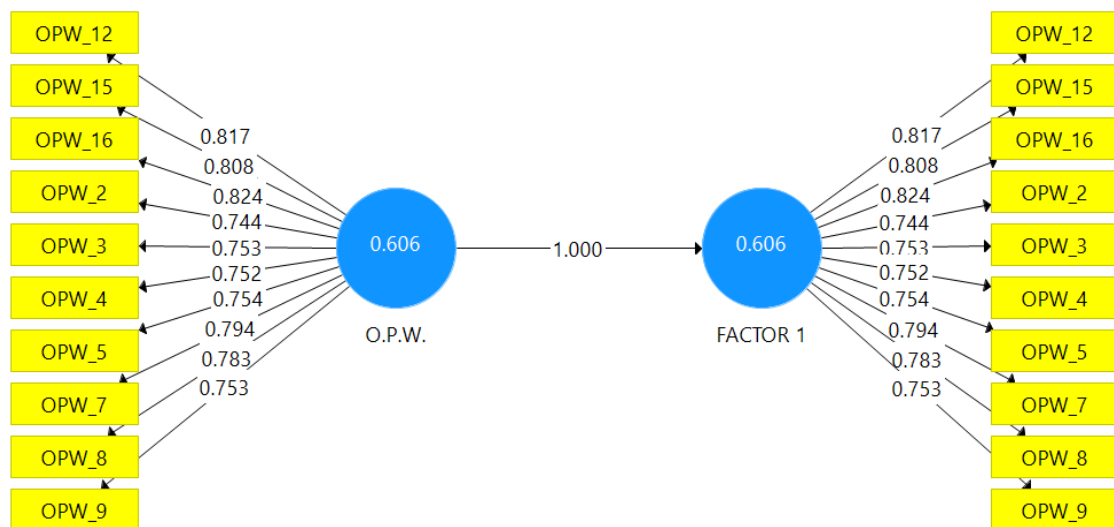
The Average Variance Extracted (AVE) output of 0.606 also meets the guidelines ( $\geq 0.5$ ), and the item loadings are higher than 0.7 (Figure 8.2), demonstrating adequate convergent validity (Hair *et al.*, 2018). The results suggested a minor modification ( $< 20\%$ ), the exclusion of 2 items. Therefore, the CFA confirms its fitting in the parameters established by Hair *et al.* (2018). Discriminant analysis is not necessary because there is only one factor being analyzed. Table 8.9 displays the construct reliability and validity, fitting the quality criteria (Hair *et al.*, 2018).

**Table 8.7.** Descriptive analysis of the second sample.

<b>Age</b>			<b>Literacy</b>		
	N	%		N	%
18 to 29 years	81	50.3%	Up to High School	20	12.4%
30 to 39 years	40	24.8%	College (BA/BSc)	50	31.1%
40 to 49 years	32	19.9%	Postgraduate	17	10.6%
50 to 59 years	8	5.0%	Master's Degree	48	29.8%
<b>Nationality</b>			PhD	26	16.1%
	N	%	<b>Department</b>		
Austrian	51	31.7%		N	%
Other	23	14.3%	Administration	19	11.8%
Malaysian	19	11.8%	Sales	19	11.8%
Spanish	16	9.9%	Finance	24	14.9%
German	13	8.1%	Operations	16	9.9%
Pakistani	9	5.6%	R&D	26	16.1%
Indian	4	2.5%	Human Resources	6	3.7%
Serbian	4	2.5%	Other	51	31.7%
Russian	4	2.5%	<b>Time in the company</b>		
Bulgarian	3	1.9%		N	%
Indonesian	3	1.9%	Up to 1 year	42	26.1%
Brazilian	3	1.9%	1 to 5 years	75	46.6%
Polish	2	1.2%	5 to 10 years	18	11.2%
South African	2	1.2%	10 to 20 years	17	10.6%
Hungarian	2	1.2%	More than 20 years	9	5.6%
Slovak	2	1.2%	<b>Companies' location</b>		
Portuguese	1	0.6%		N	%
<b>Industry</b>			Austria	72	44.7%
	N	%	Other	18	11.2%
Agriculture	1	0.6%	Indonesia	13	8.1%
Retail	9	5.6%	India	9	5.6%
Civil Construction	7	4.3%	USA	7	4.3%
Manufacturing	12	7.5%	UK	5	3.1%
Services	101	62.7%	Iraq	5	3.1%
Public Administration	31	19.3%	Germany	4	2.5%
<b>Employees</b>			Switzerland	4	2.5%
	N	%	Spain	4	2.5%
Up to 10	20	12.4%	China	3	1.9%
11 to 50	26	16.1%	Pakistan	3	1.9%
51 to 250	26	16.1%	Serbia	3	1.9%
More than 250	89	55.3%	Malaysia	3	1.9%
<b>Annual Revenue</b>			Canada	2	1.2%
	N	%	France	2	1.2%
Up to 2 million	29	18.0%	South Africa	2	1.2%
2 to 10 million	21	13.0%	Hungary	2	1.2%
10 to 50 million	30	18.6%	<b>Work conditions</b>		
More than 50 million	42	26.1%		N	%
Non-profit	27	16.8%	On-site	69	42.9%
Missing values	12	7.5%	Home office	50	31.1%
			Mixed	42	26.1%

**Table 8.8.** Final items pool and the Variance Inflation Factor (VIF) of the final items by SmartPLS 3.3.3 software.

Items	Variance Inflation Factor
OPW_12. People take attitudes based on their beliefs and values.	2.683
OPW_15. There is an understanding of the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).	3.583
OPW_16. There is a response to the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).	4.094
OPW_2. The company's actions are weighted.	2.114
OPW_3. This company can adapt to changes and instabilities in the environment.	2.485
OPW_4. The company's actions are efficient.	2.817
OPW_5. The company's actions are effective.	3.008
OPW_7. People can effectively choose and apply the appropriate knowledge in a given situation. OPW_7	2.420
OPW_8. People reflect on their actions and mistakes.	2.376
OPW_9. People believe that learning is important.	2.207



**Figure 8.2.** Confirmatory Factorial Analysis by SmartPLS 3.3.3 software displaying outer loadings and AVE.

**Table 8.9.** Construct Reliability and Validity by SmartPLS 3.3.3 software.

	Cronbach's Alpha	rho_A	Composite Reliability	AVE
<b>FACTOR 1</b>	0.928	0.928	0.939	0.606
<b>OPW</b>	0.928	0.928	0.939	0.606

To assess the measurement invariance (Table 8.10) between the two groups of respondents, Portuguese speakers and English speakers, we conducted a Measurement Invariance of Composite Models (MICOM) analysis following the three steps recommended by Henseler *et al.* (2016). We selected 5000 permutations, maintaining the other settings by default. The first step, configural invariance, fits the quality criteria by SmartPLS automatically using identical indicators, algorithm settings/criteria, and treatment. The second step, compositional invariance, also met the quality criteria once the original correlation is greater than 5% quantile. The third step, (a) equally mean values and (b) variance, likewise complies with quality criteria because the results of the mean original difference and variance original difference are within the 95% confidence interval, and the p-value is above 0.05 (Henseler *et al.*, 2016). The measurement invariance outcomes offered by MICOM analysis (Table 8.10) support the full invariance of the scale between the groups – Portuguese speakers and English speakers.

**Table 8.10.** MICOM analysis by SmartPLS 3.3.3 software.

Measurement Invariance of Composite Models (MICOM)					
Step 2	Composite	Original Correlation	Correlation Permutation Mean	5.0%	Permutation p-Values
	Factor 1	1.000	1.000	0.999	0.391
	OPW	1.000	1.000	0.999	0.391
Step 3a	Composite	Mean – Original Difference	Mean – Permutation Mean Difference	95% Confidence Interval	Permutation p-Values
	Factor 1	0.031	0.001	[-0.209; 0.211]	0.770
	OPW	0.031	0.001	[-0.209; 0.211]	0.770
Step 3b	Composite	Variance – Original Difference	Variance – Permutation Mean Difference	95% Confidence Interval	Permutation p-Values
	Factor 1	-0.052	-0.004	[-0.368; 0.372]	0.777
	OPW	-0.052	-0.004	[-0.368; 0.372]	0.777

## Discussion

Practical wisdom is a complex construct regarding actions and outputs in time, and it has been challenging to grasp in the organizational context. We address the current demand for a comprehensive tool for measuring organizational *phronesis*, developing and testing a measure of organizational *phronesis* (see Appendix E). In the previous sections, we provided information about the items developed for this research, enabling the quality assessment of the measures and their relevance in explaining the one-factor formation. Through the EFA and CFA, we developed and validated an overidentified unidimensional construct model, highlighting the importance of the various aspects of organizational *phronesis*. The OPS is concise, has ten items, and provides adequate identification of the construct to further application and nomological validity (Hair *et al.*, 2018, pp. 665–667). Our scale allows academics and practitioners to address organizational practical wisdom in empirical research, quantitative or

method-mix.

The OPS covers the major aspects of organizational *phronesis*, its driving force, the company's actions, and outcomes, offering insights about what a member means when they say an organization is practically wise. It is supported by the theoretical background reflecting the transformational process of becoming a *phronetic* organization. Therefore, the steps in raising a *phronetic* person and, consequently, a *phronetic* organization, from first awareness about a good life, embodying *phronesis* and producing outcomes individually and in society.

### Conclusions

Our research is pioneering in offering an instrument to assess organizational *phronesis*, the first Organizational *Phronesis* Scale (OPS). This research fills the gap in organizational *phronesis* literature by providing the first measure of organizational *phronesis*. Its main contribution is the development and validation of this ten items scale of organizational *phronesis*. In pursuing a humanized strategy focused on creating shared value by addressing society's needs and challenges, an instrument by which companies can assess organizational practical wisdom is particularly valuable.

Alongside, this research offers practical contributions because it operationalizes the construct at a professional level. It is relevant for renovating companies into practically wise companies, allowing managers to evaluate (i) the aspects that require more awareness and continuous monitoring to support their strategies towards a *phronetic* company; and (ii) employees' perceptions about organizational *phronesis*. Overall, our scale opens fresh possibilities in research where organizational *phronesis* is concerned, enabling leaders to manage the characteristics of a previously available construct at the academic level.

Regardless of this research's novel contributions by providing a reliable and valid scale of organizational *phronesis*, it has limitations that will guide other researchers. The OPS is a cross-cultural self-reported methodology. Accordingly, cultural bias is another front to future research. The OPS is unable to grasp the temporal characteristics of organizational *phronesis*. We suggest longitudinal case studies to assess the temporal features of organizational practical wisdom properly. Future research should test the nomological validity. Although academics have researched various constructs related to organizational *phronesis*, the effect of organizational spirituality still was a gap in the literature. We suggest using related constructs as knowledge management and organizational spirituality to confirm the nomological validity. We additionally propose research concerning organizational *phronesis* as a predictor of sustainability, innovation, and entrepreneurship. These related constructs might create a richer nomological construct network. Researchers may further develop our scale in terms of adding items depending on specific and complex research contexts. The combination of qualitative methods with our scale will enrich the research about organizational *phronesis*. Also, practitioners can use it in experiments concerning organizational *phronesis*'s practical effects on different cultures and industries.



## Chapter 9

The theoretical framework presented in the first article (Chapter 2) anchors this article to test the relationship between the three constructs empirically. Hence, the theoretical models in Chapter 2 and Chapter 9 are similar but not the same. That is why it is important to make two considerations. First, using the quantitative method in this chapter allowed us to compare models and choose among the possibilities. Thus, we could compare models with spirituality as a dependent and independent variable, acting only as a moderator or only as a mediator, and finally a model with no indirect effects. Second, the propositions in Chapter 2 are numerous, providing guidance for future research to be developed after the thesis is concluded. One of these models' statistical analyses is in a paper accepted for presentation at the 5<sup>th</sup> Theory and Applications in the Knowledge Economy Conference<sup>12</sup>.

The final version is in this chapter. We invited Dr. Célia Nunes, Assistant Professor at the Department of Mathematics, University of Beira Interior (UBI), to supervise the statistical analyses. We also had the participation of Dr. Florian Kragulj, lecturer and postdoctoral researcher at the Institute for Data, Process, and Knowledge Management at the Vienna University of Economics and Business, regarding the theoretical perspectives on *phronesis*.

# Establishing the relations between Knowledge Management, Organizational Spirituality, and Organizational *Phronesis*

## Introduction

We need to reconcile business and society (Nonaka & Takeuchi, 2021; Porter & Kramer, 2011). Society calls for organizations that deliver products and services that meet their current and future needs by doing good to society (Nonaka & Takeuchi, 2019, 2021). Businesses should lead this transformation (Neal, 2013); this bridging between society and business should come from organizations creating shared value (Porter & Kramer, 2011) because the old economic paradigm is not sustainable (Neal, 2013). Organizational strategies should have an orientation toward society and the future, be dynamic, and keep people at the center (Nonaka & Takeuchi, 2021). It requires humanizing strategies by high-level values and principles guiding towards a better future (Nonaka & Takeuchi, 2021). In the organizational context, "a practically wise organization is both a virtuous and a learning organization" (Rowley & Gibbs, 2008, p. 367).

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<sup>12</sup> Rocha, R. G., Pinheiro, P., Kragulj, F. & Nunes, C. (*Accepted*). There remains much to learn about organizational *phronesis*. TAKE 2021 - Theory and Applications in the Knowledge Economy - The Multidisciplinary Conference on Intangibles.

Practical wisdom (*phronesis*) is the "right reason applied to the art of living" (Pigliucci, 2019, p. 89). Experiential knowledge fuels reasonable actions in complex situations in which there is no right answer (Aristotle, ca. 350 B.C.E./1893 translation F. H. Peters; Desjardins, 1995; O'Grady, 2019). *Phronesis* is essentially moral and embedded in character (Halverson, 2004). From a eudaimonial perspective, it is "the ability to determine and undertake the best action for 'common goodness' in a specific situation" (Nonaka & Toyama, 2007, p. 378).

Despite its increasing appearance in management literature, there is still a long way ahead to understand organizational practical wisdom (OPW) profoundly. Practical wisdom merges intellectual and moral virtues. It is still little known by both researchers and practitioners. The construct can be approached through several lenses, both at the individual as well as organizational level.

Understanding organizational *phronesis*, a complex and interdisciplinary construct, requires research concerning its relationship with other constructs. Knowledge management (KM) and organizational spirituality (OS) are viable perspectives to investigate the concept (Rocha & Pinheiro, 2020b, 2021a, 2021c), as they are recurrent in research addressing *phronesis* in business. This article's purpose is to examine the nomological validation of the organizational practical wisdom scale. It investigates organizational spirituality as a mediator and moderator factor in the relationship between knowledge management and organizational *phronesis* using partial least squares structural equation modeling.

## ***Literature Review***

### **Organizational *Phronesis***

The Aristotelian concept of *phronesis* has recently attracted researchers' interest in management studies (e.g., Ames *et al.*, 2020; Sasse-Werhahn *et al.*, 2020). Knowledge management, in particular, has recently seized on the concept. According to Nonaka and colleagues (2014; 2007), *phronesis* is complementary to tacit and explicit knowledge and considered a metafaculty that moderates the latter categories of knowledge, based on judgments about what serves the common good (Bierly *et al.*, 2000). Accordingly, Rowley (2006b, p. 257) defines wisdom as "the capacity to put into action the most appropriate behavior, taking into account what is known (knowledge) and what does the most good (ethical and social considerations)".

Fundamentally, practical wisdom is tied to the wise person and, correspondingly, Bierly *et al.* (2000) outline three individual pathways to build *phronesis* (i.e., personal experiences with one's environment; spirituality impacting faith, courage, and hope; passion providing self-efficacy). Researchers agree, however, that *phronesis* can become organizational *phronesis* through organizational learning (Nonaka & Takeuchi, 2019, 2021; Rowley, 2006b; Rowley & Gibbs, 2008). Elaborating on this organizational perspective, Rowley (2006b, p. 262) characterizes a wise organization as "mak[ing] sophisticated and sensitive use of knowledge us[ing] judgment - ... - to] weigh[t] the interest of multiple stake holder's - sic!]; tak[ing] into

account wider social and ethical considerations; exercise[ing] wisdom in decision making - ...]; tak[ing] a long-term perspective". Nonaka and Takeuchi (2011, 2019, 2021) have further developed this concept, arguing that wise leadership is key to spreading and seeding *phronesis* in others to become a resource from which the organization can benefit.

### Knowledge Management

The most established (Nonaka, 1994; Nonaka & Takeuchi, 1995, 2019, 2021) and emergent (Bolisani & Bratianu, 2018; Bratianu, 2015a; Bratianu & Bejinaru, 2019a) approaches on knowledge management are suitable for this research. Nonaka and Takeuchi (2019) suggest that the intellectual grounds of wisdom, practical wisdom, and *ba* (shared context) will promote organizational constant innovation and the spiral up of SECI at the social level as a method to produce a better future.

Revisiting the first SECI model, the authors blend the two interactive processes, the ontological (people interacting) and the epistemological (tacit and explicit knowledge interacting), adding time as the third dimension (Nonaka & Takeuchi, 2019). In the SECI Spiral Model (Nonaka & Takeuchi, 2019), *phronesis* is the driving force of the spiral movement that creates continuous innovation. "knowledge that is created at one level spirals up to a higher level over time, enlarging the knowledge base as new meaning is created, and expanding the community of knowledge practitioners who have a higher purpose in mind" (Nonaka & Takeuchi, 2019, p. 43).

The authors acknowledge that wise and good decisions require more than knowledge creation. They argue that *phronesis* "allows people to make prudent judgments in a timely fashion, and to take actions guided by values, principles, and morals" (Nonaka & Takeuchi, 2019, p. 43) and "It catalyzes the spiral by cultivating a knowledge-creating/practicing community whose members share a higher purpose" (Nonaka & Takeuchi, 2019, p. 86).

Adopting a metaphorical approach, knowledge can be understood as energy that manifests itself in different forms, and each form can transform into another (Bolisani & Bratianu, 2018; Bratianu, 2015a; Bratianu & Bejinaru, 2019a, 2019b). One should consider three fields, rational knowledge equating explicit knowledge, emotional knowledge as the response to the ambiance, resulting of emotions and feelings, and spiritual knowledge as values and ethical principles (Bolisani & Bratianu, 2018). "Spiritual knowledge is essential in decision making since rational arguments are strongly influenced by the value settings" (Bolisani & Bratianu, 2018, p. 19). Knowledge management is crucial for enhancing members learning capabilities and providing value to rational knowledge through a transformation provided by spiritual knowledge (Bratianu, 2015b; Bratianu & Bejinaru, 2019a, 2019b).

Considering the efforts an organization makes to manage knowledge (Hislop *et al.*, 2013), we highlight that knowledge is the object of strategies (Bolisani & Bratianu, 2018). "Knowledge is not only a resource but also a product itself that can be the object of a market transaction. People are knowledge seekers because they have to solve problems in conditions of uncertainty

and incompleteness information" (Bolisani & Bratianu, 2018, p. 27). Hence, knowledge management should expand the assessment of knowledge quality and measurement of the organizational learning support to organizational performance (Bolisani & Bratianu, 2018), both in economic and social terms. A learning organization is a context where members can continually discover how to change and create their reality (Senge, 1990). Consequently, a learning organization should produce knowledge and sway societal changes (Bolisani & Bratianu, 2018).

### Organizational Spirituality

Spirituality is a dimension of human experience; it is a human phenomenon existing, at least potentially, in all individuals (Elkins *et al.*, 1988, p. 8). Once that spirituality is a complex and multidimensional construct comprised of numerous major factors (Elkins *et al.*, 1988, p. 9), in this research, we use Elkins *et al.* (1988) humanistic-phenomenological concept of secular spirituality. "Spirituality, which comes from the Latin, *spiritus*, meaning 'breath of life', is a way of being and experiencing that comes about through awareness of a transcendental 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, p. 10). The authors offer nine components (i) transcendent dimensions, (ii) meaning and purpose in life, (iii) mission in life, (iv) the sacredness of life, (v) material values, (vi) altruism, (vii) idealism, (viii) awareness of the tragic, and (ix) fruits of spirituality (Elkins *et al.*, 1988, pp. 10–11; Takahashi, 2019). The connection between spirituality and religion remains unclear in organizations. Therefore, we need to clarify that (i) these are different constructs juxtaposed, (ii) researchers can study them separately (Phipps & Benefiel, 2013), and (iii) in this research, we do not address religion. Simplifying the distinction, while spirituality refers to this human capacity to experience this awareness, religion can be interpreted as an institutional and historical manifestation of this capacity (Tackney *et al.*, 2017).

The management area can greatly benefit from incorporating a spiritual perspective in its theories, research, and process (Neal *et al.*, 1999; Neal & Biberman, 2004); it contributes to our perception of human organizing (Tackney *et al.*, 2017). The spiritual discovery enables us to be real change agents for sustainability because "sustainable development mean[s] that all humans not only live beyond mere biological survival but also have the fundamental right to experience a sense of purpose and meaning within a loving community" (Fry & Egel, 2021, p. 19). Spirituality is a subject that became formally incorporated into management studies around the 1990s (Neal, 2013; Tackney *et al.*, 2017).

Organizational spirituality determines an organization's identity (Rocha & Pinheiro, 2021a). Therefore, it comprises organizational values, mission, vision, discourse, practices, and outcomes. Workplace and individual (members and leaders) spirituality are organizational spirituality elements (Rocha & Pinheiro, 2021a). "Workplace spirituality 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 & Jurkiewicz, 2003, p. 13). Three main perspectives can approach it: "(a) Human resources: Spirituality enhances employee well-being and quality of life; (b) Philosophical: Spirituality provides employees a sense of purpose and meaning at work; and (c) Interpersonal: Spirituality provides employees a sense of interconnectedness and community" (Karakas, 2010b, p. 92). In organizational spirituality, we seek the guidance of high-level values to a humanized strategy fostering sustainability and innovativeness.

## Hypotheses

### **Knowledge management direct effect on organizational *phronesis***

After a distancing between the virtues and knowledge, the link was broken by Descartes (Culham, 2015). In the last decades, it has been in repair (Culham, 2015). Knowledge management and organizational learning are foundational to organizational practical wisdom (Bierly *et al.*, 2000; Nonaka & Takeuchi, 2019; Rowley & Gibbs, 2008). Putting knowledge into action leads to knowing and experience, which is essential for developing practical wisdom (Aristotle, ca. 350 B.C.E./1893, translation F. H. Peters). Organizations need to manage emotional knowledge (intuitions and feelings), rational knowledge (theories, concepts, and mental models), and spiritual knowledge (values and future vision) (Bratianu & Bejinaru, 2019a) to become a wise company. Nonaka and Takeuchi (2019) suggest that *phronesis* is an elevated tacit knowledge.

In terms of collective knowledge, it is perceptive in symbolic communication as metaphors and other figure speech embedding in organizational memory, as a group's common language. Hence, individual knowledge shapes collective knowledge (Cook & Brown, 1999; Erden *et al.*, 2008; Grant, 1996; Senge, 1990), and the common purpose bonds it (Erden *et al.*, 2008; Nonaka & Takeuchi, 2019; Popper & Lipshitz, 2004; Senge, 1990). Based on that, Rocha & Pinheiro (2021b) propose the first hypothesis (H1) about knowledge management having a direct positive effect on organizational *phronesis*:

**H1:** Knowledge management fosters organizational practical wisdom (*phronesis*).

### **Knowledge management direct effect on organizational spirituality**

Knowledge management is every purposeful effort to manage organizations' labor force knowledge. It can be achieved through a wide variety of practices (Hislop *et al.*, 2013). Knowledge management can transform how employees learn and enhance value to rational knowledge through spiritual knowledge (Bratianu, 2015b; Bratianu & Bejinaru, 2019a, 2019b). "Since meaning is essential to knowledge, purpose and values are central to knowledge creation and knowledge practice. Whether you are aware or not, you always create and practice knowledge for a certain end and based on certain values" (Nonaka & Takeuchi, 2019, p. 154).

Bratianu (2015b) proposes spiritual knowledge, a persons' values, and future vision as

complementary to rational and emotional knowledge. Individual spirituality is a person's values, state of mind, way of being, and manner one experiences awareness about a transcendent dimension (Elkins *et al.*, 1988). The epistemological base of organizational spirituality is the organization's values, mission, and vision (Rocha & Pinheiro, 2021a), and it is the cornerstone of organizational learning (Senge, 1990). Knowledge management might support disseminating organizational spirituality. Accordingly, the second hypothesis (H2) regarding the positive direct effect between knowledge management on organizational spirituality reads as:

**H2:** Knowledge management fosters organizational spirituality.

### **Organizational spirituality direct effect on organizational *phronesis***

Spiritual practices (practice of virtues) allusion to ancient Greece when it was recognized as essential for pursuing wisdom (Culham, 2015). "Both wisdom and spirituality share elusive qualities and metaphysical nuances while being frequently deliberated themes in ancient treatises" (Takahashi, 2019, p. 626). Wisdom is a recurrent topic in spirituality research (Izak, 2013). Academics have been trying to locate a relationship between both concepts recently (Takahashi, 2019), especially in individual terms. As we saw in the topics above, Bierly *et al.* (2000) defend three pillars to organizational wisdom: experience, passion for learning, and spirituality. The possibility of an organizational relationship still needs research (Rocha & Pinheiro, 2021b, 2021c). However, there is controversy about this relationship (Jeste *et al.*, 2021). So, the third hypothesis (H3) states that organizational spirituality has a direct positive effect on organizational *phronesis*:

**H3:** Organizational spirituality fosters organizational *phronesis*.

### **Indirect effect of knowledge management on organizational *phronesis* through the mediating effect of organizational spirituality**

Beyond rational knowledge, it is essential to consider that spiritual knowledge also plays a role in decision-making (Bratianu & Bejinaru, 2019a). Decisions that apply the right means and achieve good outcomes (*phronetic* decisions) require high-level values (Aristotle, ca. 350 B.C.E./1893, translation F. H. Peters). Therefore, based on the direct effects of the second and third hypotheses, we propose the fourth hypothesis (H4), knowledge management has a positive indirect effect on organizational *phronesis* through organizational spirituality:

**H4:** Organizational spirituality mediates the relationship between knowledge management and organizational *phronesis*.

### **The moderating effect of organizational spirituality**

Regardless of positive statements concerning organizational spirituality, we ought to acknowledge some issues. It is frequently discussing spirituality in business as a servant of capitalistic scopes (Ul-Haq, 2020). This rhetoric use of spirituality in organizations raises prejudice about it. That may deteriorate managers' reputation and image once members tend to

marginalize or reject organizational spirituality (Zaidman & Goldstein-Gidoni, 2011). Another issue is the mysticism surrounding spirituality in business, approximating the construct to the transcendental phenomenon excessively while distancing the construct of organizational practice (Friedman *et al.*, 2005). Therefore, in the fifth hypothesis, organizational spirituality is tested as a moderating variable:

**H5:** Organizational spirituality moderates the relationship between knowledge management and organizational *phronesis*.

## Research Design

### Measures

We conducted an online self-perceived survey (items on the Appendix) to measure knowledge management (KM), organizational spirituality (OS), and organizational practical wisdom (OPW). It includes three scales (see final item pool on Appendix F), (i) organizational spirituality scale (adapted version of Kolodinsky *et al.*, 2008), (ii) organizational practical wisdom scale (Chapter 8), and (iii) knowledge management scale (developed by the authors).

Experts on knowledge management, strategic management, organizational spirituality, and quantitative data analysis for management evaluated the questionnaire's content and comprehensibility. We conducted the linguistic validation of its translation to guarantee that the English version measurements are consistent with the Portuguese version. We pretested the questionnaire with Portuguese and English speakers, who gave feedback about their comprehensibility. Hence, we changed some wording in the items. We evaluated the three scales by Exploratory (EFA) Factor Analysis conducted in IBM Statistics SPSS version 27 software. We also examined the factor structure using a Confirmatory Factor Analysis (CFA) performed in Smart PLS 3.3.3 software, as proposed by Hair, Gabriel *et al.* (2019) and Hair *et al.* (2018).

### Sample and data collection

The study includes Portuguese- (Lusophone) and English-speaking employees. After approval by the Ethics Commission, we sent the survey on social media (Instagram, Facebook, Linked In, and Research Gate), e-mail, and mobile messages. We also sent the survey to Brazilian, Portuguese, South-African, Malaysian, Algerian, and Austrian universities, industry federations, and companies listed in free databases. The survey was available online in two links of Google Forms, one in Portuguese (from November 2020 until March 2021) and the other in English (from January 2021 until March 2021). Employees answered the survey on a 5-point Likert scale from 1 – "I completely disagree" to 5 – "I agree completely" (Hair, Gabriel *et al.*, 2019; Likert, 1932). The final sample is suitable in size (Hair *et al.*, 2017, p. 48); 365 employees answered the survey, 207 in Portuguese, and 158 in English.

### Data Analysis

We have separated the analysis of the results into three parts. The first part corresponds to the

data's descriptive analysis, performed in IBM Statistics SPSS version 27 software. Absolute and relative frequencies describe categorical variables. The second and third parts consist of the Structural Equation Model (SEM) analysis. The partial least squares structural equation modeling (PLS-SEM) has higher statistical power for exploratory investigation examining still developing theories (Hair, Risher *et al.*, 2019, p. 7).

We utilized the Smart PLS version 3.3.3 software (Ringles *et al.*, 2015) to conduct a PLS-SEM because of its capacity for exploratory research, with a theory not fully grounded (Bido & Da Silva, 2019). "It enables them to estimate complex models with many constructs, indicator variables and structural paths without imposing distributional assumptions on the data" (Hair, Risher *et al.*, 2019, p. 3). The second part communicates the measurement model's analysis, evaluating the convergence and discriminant validity; the third part entails the structural model analysis (Hair, Risher *et al.*, 2019). These last two analyses result in either support or non-support of the hypotheses. A Measurement Invariance of Composite Models (MICOM) (Henseler *et al.*, 2016) was also conducted to establish the invariance across groups (Portuguese- and English-speaking).

### Descriptive analysis

We conducted the descriptive analysis with SPSS 27 software (Table 1 and 2). The sample comprises 52.9% (= 193) female, 46.8% (= 171) male, and one respondent (0.3%) preferred not to answer the gender. Considering the COVID-19 pandemic context (WHO, 2020), about the work conditions, 20.3% (= 74) of the respondents were in-home office, 49.6% (= 181) were working on-site, 29.3% (= 107) in a mixed condition, and others 0.8% in layoff (= 4). The respondents are from 41 nationalities; we compiled the 17 nationalities with more than one answer. Table 9.1 displays further information about the respondents.

Concerning the organizations, Table 9.2 exhibits the summarized characteristics. About its year of foundation, we received 272 answers, while 93 are missing values. Almost half launched their activities in the second half of the last century – 45.95% (= 125) between 1951 and 2000; 19.48% (= 53) between 2001 and 2010; 16.9% (= 46) in the last ten years; 9.19% (= 25) up to 1901; and 8.45% (= 23) between 1902 and 1950. We also asked where their organization is situated, and the answers indicate 38 countries; we display the 18 countries with more than one mention.

### Partial Least Squares Structural Equation Modeling

We conducted the model analyses. The sample size is suitable to a significance level of 1% and a minimum  $R^2$  value of 0.10, with a 1% probability of error (Hair *et al.*, 2017, p. 48). We conducted a default PLS Algorithm and a PLS Bootstrapping with 5000 subsamples and defaulted advanced settings, with a 0.05 significance level. We connected all latent variables, adding the moderator effect by a two-stage approach with standardized product term generation because of its statistical assessment power (Becker *et al.*, 2018).

**Table 9.1.** Respondents' sociodemographic information.

	<b>Age</b>			<b>Literacy</b>	
	Number	%		Number	%
18 to 29 years	116	31.8%	Up to high school	51	14%
30 to 39 years	99	27.1%	College	100	27.4%
40 to 49 years	100	27.4%	Postgraduate	69	18.9%
50 to 59 years	44	12.1%	Master's Degree	97	26.6%
60 to 69 years	4	1.1%	PhD	48	13.2%
70 years or more	2	0.5%			
	<b>Nationality</b>			<b>Department</b>	
	Number	%		Number	%
Brazilian	142	38.9%	Administration	84	23%
Portuguese	68	18.6%	Sales	40	11%
Austrian	51	14%	Finance	36	9.9%
Other	24	6.6%	Operations	51	14%
Indian	16	4.4%	Research and Development	45	12.3%
Indonesian	14	3.8%	Human Resources	12	3.3%
German	13	3.6%	Other	93	25.5%
Pakistani	6	1.6%	Missing	4	1.1%
Malaysian	5	1.4%	Total	365	100%
Spanish	5	1.4%			
Serbian	4	1.1%			
Bulgarian	3	0.8%			
Hungarian	3	0.8%			
Russian	3	0.8%			
Polish	2	0.5%			
South African	2	0.5%			
Slovak	2	0.5%			
Croatian	2	0.5%			
			<b>Time in the company</b>		
				Number	%
			Up to 1 year	73	20%
			1 to 5 years	132	36.2%
			5 to 10 years	53	14.5%
			10 to 20 years	55	15.1%
			More than 20 years	52	14.2%

As clarified in theoretical background, the moderator effect was added based on theoretical criteria. We selected a Path weighting scheme and 300 maximum iterations and 7 for stop criterion, with default advanced settings. Hair *et al.* (2017) determine the reasonable limit of less than 5% of missing data per indicator. No indicator had more than 2.7% of missing values. Hence, we handled all missing values by mean replacement. Figure 9.1 provides a schematic of the PLS-SEM, highlighting paths using relative values, path coefficients, and the *p*-values of Student's *t* tests obtained through the bootstrapping module. It shows that, in all cases, the correlations and regression coefficients are significant.

We followed Hair, Risher *et al.* (2019) indications to evaluate the model. To assess the convergent validity, we used the Average Variance Extracted (AVE) because it explains "the extent to which the construct converges to explain the variance of its items" (Hair, Risher *et al.*, 2019, p. 9), considering scores bigger than 0.50 as acceptable (Hair, Risher *et al.*, 2019). Composite Reliability (CR) was used to "assessing internal consistency reliability" (Hair, Risher

et al., 2019, p. 8). Table 9.3 reveals that all AVEs are above 0.5 and all CR exceeds 0.7, reflecting a great convergent validity.

**Table 9.2.** Companies' characteristics.

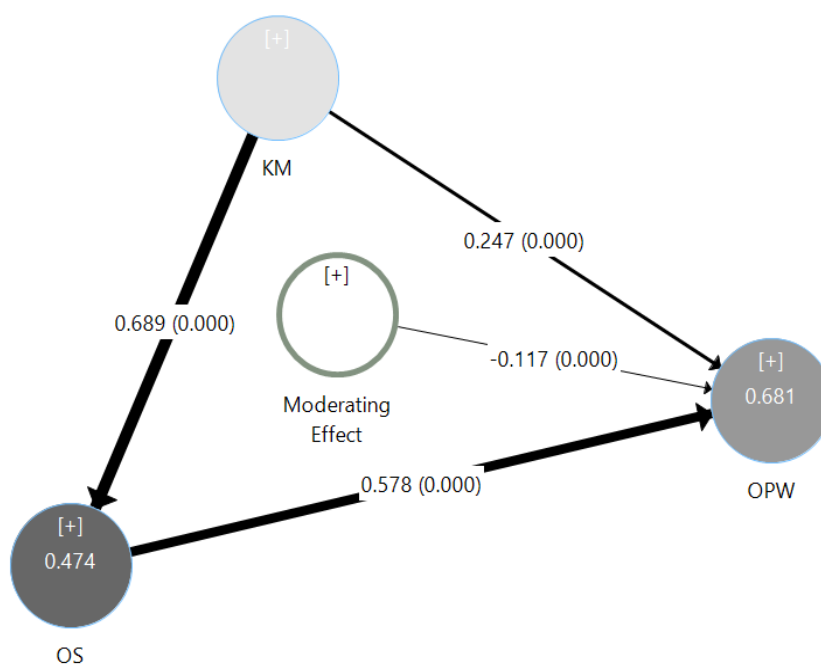
Companies' headquarters location			Industry		
	Number	%		Number	%
Brazil	131	35.9%	Agriculture	2	0.5%
Portugal	75	20.5%	Retail	27	7.4%
Austria	72	19.7%	Civil Construction	15	4.1%
Indonesia	13	3.6%	Manufacturing	34	9.3%
Other	12	3.3%	Services	227	62.2%
India	10	2.7%	Public Administration	60	16.4%
USA	9	2.5%			
Spain	6	1.6%			
Germany	5	1.4%			
United Kingdom	5	1.4%			
Iraq	5	1.4%			
Switzerland	4	1.1%			
Pakistan	3	0.8%			
Serbia	3	0.8%			
China	3	0.8%			
Canada	2	0.5%			
Hungary	2	0.5%			
France	2	0.5%			
South Africa	2	0.5%			
Missing	1	0.3%			

Number of employees		
	Number	%
Up to 10	68	18.6%
11 to 50	55	15.1%
51 to 250	49	13.4%
More than 250	193	52.9%

Annual revenue		
	Number	%
Up to 2 million	98	26.8%
2 to 10 million	49	13.4%
10 to 50 million	51	14%
More than 50 million	89	24.4%
Nonprofit	42	11.5%
Missing	36	9.9%



**Figure 9.1.** PLS-SEM displaying the values of Path Coefficient, *p*-value of Student's *t* tests, and *R* Adjusted obtained through the Bootstrapping module by SmartPLS software.

We consider Cronbach's Alpha (Ca) score a conservator quality criterion (Hair, Risher *et al.*, 2019). Hair, Risher *et al.* (2019) indicate that values between 0.708 and 0.95 are satisfactory to good. Table 9.3 shows KM, OS, and OPW Cronbach's Alpha scores meeting these criteria and indicating internal consistency reliability.

**Table 9.3.** Construct Reliability and Validity scores and Discriminant Validity by SmartPLS software.

Construct Reliability and Validity				Fornell-Larcker Criterion			
LV	Ca	CR	AVE	KM	Mod Eff	OPW	OS
KM	0.906	0.926	0.641	<b>0.800</b>			
Mod Eff	1.000	1.000	1.000	-0.312	<b>1.000</b>		
OPW	0.934	0.944	0.627	0.691	-0.385	<b>0.792</b>	
OS	0.935	0.945	0.633	0.689	-0.279	0.789	<b>0.796</b>
Paths	H	HTMT	CI <sub>95%</sub> (HTMT)				
KM -> OPW	H1	0.747	0.657 – 0.824				
KM -> OS	H2	0.740	0.660 – 0.811				
OS -> OPW	H3	0.842	0.796 – 0.882				
Mod Eff -> OPW	H5	0.398	0.263 – 0.507				

LV - Latent variable; Ca - Cronbach's Alpha; CR - Composite Reliability; AVE - Average Variance Extracted; FCL - Fornell-Larcker Criterion; H - hypotheses; HTMT - Heterotrait-monotrait ratio; KM - Knowledge Management; OS - Organizational Spirituality; OPW - Organizational *phronesis*; Mod Eff - Moderating Effect.

We conduct Fornell-Larcker Criterion (FLC) and Heterotrait-monotrait ratio (HTMT) of correlations to assess discriminant validity (Hair, Risher *et al.*, 2019; Voorhees *et al.*, 2016). As predicted by Hair, Risher *et al.* (2019) and Henseler *et al.* (2015), FLC should be replaced by HTMT when constructs are conceptually very similar (in this research, organizational spirituality and organizational practical wisdom).

All values of HTMT are below 0.85 as recommended for conservative assessment (Hair, Risher *et al.*, 2019). The HTMT value (= .842) of H3 (OS -> OPW) reflects the conceptual similarity and the context of latent variables being constructs at the organizational level measured by the members of an organization. Hence, the analysis unit is the individual perception of an organizational phenomenon. It is more homogeneous than if each case was an organization (Bido & Da Silva, 2019, p. 8).

We used the Variance Inflation Factor (VIF) to measure collinearity issues (Hair, Risher *et al.*, 2019). The scores of both predictor constructs (KM and OS) and the moderating effect fit the criteria of VIF below 3 (Hair, Risher *et al.*, 2019); see Table 9.4. After a satisfactory measurement model assessment, the following step assesses the structural model (Hair, Risher *et al.*, 2019). We conducted a default blindfolding-based cross-validated redundancy measure  $Q^2$  (Hair, Risher *et al.*, 2019, p. 11). The obtained results are between 0.25 and 0.50, showing the model's medium predictive accuracy (Table 9.4).

**Table 9.4.** Smart PLS Algorithm, blindfolding analysis, and Path Coefficients between the latent constructs.

LV	VIF	$R^2$ Adjusted		$Q^2$
KM	OPW	OS		
KM	1.963	1.000		
Mod Effect	1.117			
OPW			0.681	0.420
OS	1.922		0.474	0.298

Effects	PC	t-value	p-value	$f^2$	CI <sub>95%</sub>	
KM -> OPW	H1	0.247	4.871	<0.001	0.098	0.037 – 0.199
KM -> OS	H2	0.689	19.736	<0.001	0.905	0.616 – 1.322
OS -> OPW	H3	0.578	13.338	<0.001	0.549	0.352 – 0.832
KM -> OS -> OPW	H4	0.645	16.270	<0.001		0.561 – 0.717
Mod Effect -> OPW	H5	-0.117	4.204	<0.001	0.061	0.015 – 0.130

KM - Knowledge Management; OS - Organizational Spirituality; OPW - Organizational *phronesis*; PC - Path coefficients; VIF - Variance Inflation Factor; CI - Confidence Intervals; LV - Latent variable; Mod Effect - Moderating Effect.

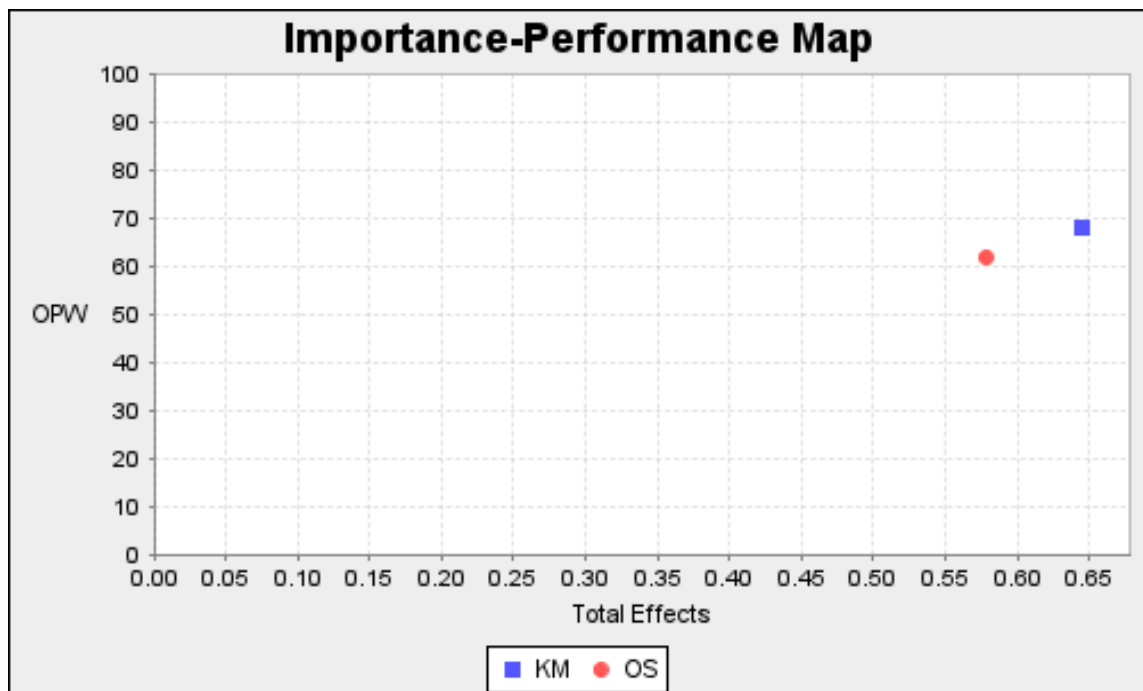
As stated by Hair, Risher *et al.* (2019, p. 12),  $Q^2$  "combines aspects of out-of-sample prediction and in-sample explanatory power". We also considered the  $R^2$  adjusted to measure the percentage of the dependent variable's variation explained by the model (Table 9.4). In OS, its value is medium ( $0.33 < R^2 < 0.67$ ), while OPW presents a high value ( $R^2 > 0.67$ ) (Chin, 1998). To measure the effect size, we also provide  $f^2$ . The results presented in Table 9.4 displays that H1 (KM -> OPW) and H5 (OS moderating effect) have a small effect size ( $f^2$  scores between 0.02 and 0.15), whereas H2 (KM -> OS) and H3 (OS -> OPW) have a large effect size ( $f^2 > 0.35$ ) (Hair, Risher *et al.*, 2019).

**Table 9.5.** Importance-Performance Map Analysis by SmartPLS software.

	IPMA								
	Path coefficients			Indirect effects			Total effects		
	KM	OPW	OS	KM	OPW	OS	KM	OPW	OS
KM		0.247	0.689		0.398			0.645	0.689
Mod Effect		-0.117						-0.117	
OPW									
OS		0.578						0.578	

KM - Knowledge Management; Mod Effect - Moderating Effect; OS - Organizational Spirituality; OPW - Organizational *phronesis*.

All Outer Loadings presented a value above 0.7 (Hair, Risher *et al.*, 2019). Once the model has substantiated explanatory, we assess its statistical significance and path coefficient relevance (Hair, Risher *et al.*, 2019, p. 13). We conducted an Importance-Performance Map Analysis (IPMA) to compare the structural model's total effects (Hair, Risher *et al.*, 2019, p. 13). Table 9.5 and Figure 9.2 display the IPMA effects scores.



KM - Knowledge Management; OS - Organizational Spirituality; OPW - Organizational Practical Wisdom.

**Figure 9.2.** Standardized Importance-Performance Map of total effects by SmartPLS software.

### Measurement Invariance

We conducted a Measurement Invariance of Composite Models (MICOM) with 5000 permutations using SmartPLS (Hair *et al.*, 2018; Henseler *et al.*, 2016) and following the three steps procedure indicated by Henseler *et al.* (2016). This analysis (Table 9.6) tests the measurement invariance (or equivalence) by identifying potential differences between the samples (Hair *et al.*, 2018, p. 740; Henseler *et al.*, 2016). We aim to assess whether the groups (Portuguese- and English-speaking) perceived and used knowledge management, organizational spirituality, and organizational phronesis (basic structure) similarly and whether their relationship is the same (theoretical relationship equivalence).

Initially, we assured the same model structure to both groups (first step: configural invariance). The configural invariance determines that both models have identical indicators, data treatment, and algorithm settings/criteria (Hair *et al.*, 2018; Henseler *et al.*, 2016); the software provides it automatically. The equivalence in the relationship between observed and latent variables (metric invariance) is provided by observing the outer loading results supporting a nonsignificant variance (Hair *et al.*, 2018). In the first MICOM, the outer loading includes three items in the organizational spirituality latent variable with constraints (i) The leader values the relationship between all those who work here; ii) The leader fosters our continuous improvement; iii). In this company, there is a sense of the sacredness of life. In this alternative process, we excluded these items parsimoniously (Hair *et al.*, 2018).

**Table 9.6.** MICOM analysis by SmartPLS.

<b>Measurement Invariance of Composite Models (MICOM)</b>				
<b>Step 2 – compositional invariance</b>				
Composite	Original Correlation	5% quantile	Permutation p-values	
KM	1.000	0.999	0.577	
OPW	0.999	0.999	0.068	
OS	1.000	0.999	0.576	
<b>Step 3a – mean values equality</b>				
Composite	Mean - Original Difference	Mean - Permutation Mean Difference	95% Confidence Interval	Permutation p-values
KM	0.203	-0.001	[-0.210; 0.207]	0.056
OPW	0.021	0.001	[-0.208; 0.208]	0.846
OS	0.091	0.001	[-0.213; 0.213]	0.404
<b>Step 3b – variances equality</b>				
Composite	Variance - Original Difference	Variance - Permutation Mean Difference	95% Confidence Interval	Permutation p-values
KM	-0.096	-0.005	[-0.369; 0.357]	0.597
OPW	-0.061	-0.003	[-0.380; 0.365]	0.739
OS	-0.158	-0.004	[-0.304; 0.293]	0.309

Then, we evaluated the compositional invariance (second step) by meeting the quality criteria of original correlation with equal or greater than 5% quantile (Henseler *et al.*, 2016), leading us do not reject the hypothesis that correlation equals one ( $p > 0.05$ ). In the third step, we assess that the (a) mean values and (b) variances are equal, fitting the quality criteria once both original differences are between the 2.5% and 97.5% limits and have a p-value above 0.05, indicating no significant variance (Henseler *et al.*, 2016). Table 9.6 displays the results of steps two and three.

## Discussion

This research aims to understand the effects of knowledge management and organizational spirituality on organizational *phronesis*. Hence, we hypothesized five possible effects. A detailed data analysis confirmed all hypotheses ( $p < 0.01$ ), reinforcing previous theoretical research concerning organizational practical wisdom. The results support the direct effects of knowledge management and organizational spirituality on organizational *phronesis* and the indirect effect of knowledge management on organizational *phronesis* through the mediating and moderating effect of organizational spirituality.

Concerning each hypothesis strength, H1 (Knowledge management fosters organizational practical wisdom) has a small path coefficient ( $= 0.247$ ), detecting that knowledge management alone has a modest effect on organizational *phronesis*. The moderating effect (H5) is even smaller ( $= -0.117$ ). Regarding H2 (knowledge management fosters organizational spirituality) and H3 (organizational spirituality fosters organizational *phronesis*), especially, the path coefficients have satisfactory values ( $= 0.689$  and  $0.578$ ).

Organizational spirituality has more positive effect on organizational *phronesis* than knowledge management. The mediating effect (H4: organizational spirituality mediates the relationship between knowledge management and organizational) is partial, even with a highly satisfactory value (= 0.645). Therefore, adding organizational spirituality as a mediator to the relationship between knowledge management and organizational *phronesis* enhances the knowledge management effect.

The process of measurement invariance indicates that knowledge management and organizational practical wisdom fit the criteria for the invariance. Although organizational spirituality had constraints in three observed variables, it was foreseen in the literature, once culture (national, social, and organizational) influence spirituality (Fry, 2003; Daniel, 2010; Rocha & Pinheiro, 2021c), then it may be the factor affecting organizational spirituality variance values.

### Implications for Theory and Practice

This research has both theoretical and practical repercussions. Our study examined organizational *phronesis* in terms of the unexplored organizational spirituality and knowledge management perspective. Prior research focuses on leaders, managers, and consultants, and our research focused on organizations' employees.

We address the gap between integrating organizational *phronesis* with knowledge management and organizational spirituality as a key factor. The results show that organizational spirituality fits well in the research model. Therefore, organizations should give attention to organizational spirituality. As a valuable uncovering, this article demonstrates that organizational spirituality is critical to the embodiment of organizational *phronesis*. Remarkably, it is crucial for providing the long-term vision and passion for learning to a continuous and highly efficient humanized strategy. The framework enriches extant research on organizational *phronesis*, and the results can profoundly help us understand organizational *phronesis*.

The nomological validation of the organizational *phronesis* scale offers the final validation to the scale, making it valuable to academics and practitioners. Regarding the practical implications, as this research investigated members' perceptions about organizational *phronesis* and how organizational spirituality and knowledge management affect it, the research model can give significant hints to leaders from their followers' perspectives. Organizations should engage organizational spirituality and knowledge management to embody organizational *phronesis* to achieve a humanized strategy. We offer two examples: (i) leaders should be aware of the transcendental meaning and mission of their organizations and how to address it daily to offer social value besides economic growth; (ii) leaders should grasp their members' necessities concerning values alignment, interconnectedness, meaning, and purpose as a starting point to giving a sense of purpose to knowledge management enhancing organizational *phronesis* towards a humanized strategy.

### Limitations and Future Research

Initially, the pandemic context should be considered as it changed the persons and organizations dynamics. Regardless of its innovativeness and contribution, this article has limitations. Data collection via online survey can be challenging due to lack of sample randomization, although its use is widespread. Future research should sharpen the survey and replicate it with representatives sampling and/or in other languages. Also, the MICOM results indicating the need for testing the different responses to these constructs in several cultures and multicultural organizations. Finally, the theory of organizational spirituality and organizational *phronesis* is still in an early phase. Therefore, there are still endogenous issues.

Future research ought to focus on other approaches concerning organizational *phronesis*. We highlight the necessity of research concerning organizational *phronesis* and innovation, especially how organizational *phronesis* can enhance innovativeness. It is essential to analyze companies' actions, their road towards innovation through organizational *phronesis*, using qualitative methods, such as experimentation, research-action, and case studies. Using qualitative and mixed methods enriches our understanding of organizational *phronesis* and innovation, which seems crucial before researchers proceed with quantitative analyses. The public administration also should receive attention on future research.

### Conclusions

This research contributes by establishing unexplored effects of organizational spirituality on organizational *phronesis*. It is pioneering in integrating knowledge management and organizational spirituality by empirically testing employees' perceptions concerning organizational *phronesis*. Results indicate that organizational spirituality offers a significant effect on organizational *phronesis*, both directly and indirectly.

Organizational *phronesis* is a route toward a humanized strategy (Nonaka & Takeuchi, 2021). Developing high-level organizational spirituality and knowledge management organizations can boost the embodiment of organizational *phronesis*. Understanding members' awareness of this construct and its major connections provide useful inference for leaders, particularly in knowledge-intensive organizations. Management literature requires more in-depth research about organizational *phronesis* and its other relationships. Hopefully, research on organizational *phronesis* will increase.



## Chapter 10

Having individually answered the questions and addressed the objectives proposed in the previous chapters, this chapter presents the contributions, limitations, and suggestions for future research. Afterward, there will be the references, appendices, and annex.

### Conclusions

Amid several social and managerial problems, it is imperative to pursue solutions. We investigated the relationship between knowledge management and organizational spirituality on supporting organizational *phronesis*. Our approach using spirituality and practical wisdom at the organizational level points more toward solutions than problems, aiming to increase the chances of reaching solutions; although idealistic, we intend to offer practical solutions from this thesis. We devoted each chapter to researching a specific objective by answering one of the research questions. We use a variety of methodologies to address the different needs of the area. Therefore, this thesis provides a range of perspectives on the interaction between the constructs.

The first section offers a range of perspectives on the interaction between the constructs. Based on previous research contributions to the field, we investigate the state of the art and gaps that need to be addressed. Given that these are emerging constructs in management, we take this opportunity to indicate several future lines of investigation. Using mixed methodology, we have addressed leaders' perceptions of organizational practical wisdom and organizational spirituality in the second section. In the third section, we address the relationship between the constructs through employee perceptions using a quantitative methodology.

The articles in the second section reinforced the theoretical results about the absence of agreement about leaders' perceptions of the constructs and the shortage of awareness about what they are and how they can assist organizations and their members. Second and third sections show a strong relationship between organizational spirituality and organizational practical wisdom. However, concerning the relationship between knowledge management and organizational spirituality, the results of each analysis diverge. The analyses, measuring the leaders' perceptions, showed an absence of significant correlation between knowledge management and organizational spirituality. Conversely, the quantitative analysis, assessing the employees' perceptions, presented a significant relationship between knowledge management and organizational spirituality. In the quantitative analyses, we also addressed the indirect effects of organizational spirituality on the relationship between knowledge management and organizational practical wisdom.

Finally, the qualitative and quantitative analyses reinforce the relationship between the constructs. However, leaders and employees are not yet agreeable to their understanding of the constructs and their relationships. We conclude that there is a significant distinction between

pursuing organizational *phronesis* only through knowledge management or through the lens of organizational spirituality, where people are considered as beings beyond the knowledge they possess.

### Contributions

The first section contributes by identifying the clusters of the state of the art and the research trends in the area. Chapter 2 contributed by proposing the theoretical framework and identifying the state of the art of studies on spirituality, knowledge management, and organizational practical wisdom. It indicates dual relations between the constructs, mainly when spirituality is religion-based and focuses on tacit knowledge. It also demonstrates that there is a possibility of more than just dual relationships. This chapter offered initial clarity about the relationship between the individual levels and their outputs. Although the relationship between the three constructs still appears only obliquely. Chapter 3 contributes to understanding the relationship between organizational spirituality and knowledge management. The results show that these relationships are still in an embryonic state of research, indicating significant gaps and the need for further studies, primarily qualitative. The systematization reveals the directions used until now, such as spirituality fostering the intention to share, share behavior, mutual trust, and its role in developing practical wisdom and practical organizational wisdom.

Chapter 4 contributes the proposition of a holistic concept of organizational spirituality that addresses the needs of research and organizations in dealing with spiritual development in organizations. It contributes to the literature by categorizing and systematizing the existing literature and proposing a unified concept — a mental and linguistic representation of organizational spirituality — that confers the qualities and attributes inherent to this phenomenon and represents its essence. Chapter 5 contributes with insights to discuss the synergy between workplace spirituality and workplace practical wisdom. We propose integrating organizational spirituality and organizational *phronesis* theories in management research to address the *phronetic* workplace. Only by understanding the evolution of practical wisdom and individual spirituality in constructing the collective level in the workplace will it be possible to understand its organizational level deeply. It contributes to shedding light on the understanding of *phronesis* in management, addressing group behavior, and how individual *phronesis* spreads into the workplace towards the *phronetic* organization. It is pioneering in integrating organizational spirituality and organizational practical wisdom at the workplace level.

Subsequently, in the second section, the contribution is unraveling leaders' awareness of organizational spirituality and organizational practical wisdom. Chapter 6 empirically investigates leaders' awareness of organizational spirituality. One of the contributions is that, unlike previous studies, it is not about spiritual leadership but about average leaders having an awareness of what the construct is, how leaders from many different types of organizations and cultures perceive and act on the constructs. Continuing the investigation into what leaders are aware of concerning the constructs used in this research, in Chapter 7, we discuss how business

## Enhancing organizational practical wisdom

schools can include *phronesis* in teaching. This chapter offers direct contributions from the empirical evidence of leaders' lack of awareness of *phronesis*. From the gaps identified through the leaders' awareness, this chapter also contributes to directions needed for business schools to transform their scopes and methods to leverage future leaders and organizations' *phronesis*. The gaps identified in the interviews are starting points where leaders should direct their efforts in developing spirituality and practical organizational wisdom, adding transcendent values that drive long-lasting innovation and sustainability directly linked to the benefit of society with the benefits to the organization itself.

Practical wisdom is a complex construct regarding actions and outputs in time and has always been difficult to identify. The requirement for a scale to measure organizational practical wisdom gave rise to the last two articles, Chapters 8 and 9. These chapters contribute to developing and validating the practical organizational wisdom scale and identifying the dynamics between knowledge management and organizational spirituality in unfolding organizational practical wisdom. In Chapter 8, we developed a Likert scale to assess organizational practical wisdom. The OPS covers the major aspects of organizational *phronesis*, its driving force, the company's actions, and outcomes, offering insights about what a member means when they say an organization is practically wise. We proceed the theoretical framework test in Chapter 9, examining the nomological validation of the organizational practical wisdom scale. This chapter investigates organizational spirituality as a mediator and moderator factor in the relationship between knowledge management and organizational *phronesis*. We especially targeted the potential that knowledge management and organizational spirituality hold in supporting organizational practical wisdom. The scale is succinct with a more practical approach to the constructs, and it is a measurement fit for practitioners' use in organizations. Thus, academics and practitioners can continue learning and implementing practical organizational wisdom because it ought to be measurable.

This thesis is groundbreaking in integrating knowledge management and organizational spirituality by empirically testing organizational *phronesis*. This process allowed us to link the constructs, understand how leaders and employees perceive them, and behave in organizations. The results support the direct effects of knowledge management and organizational spirituality on organizational *phronesis* and the indirect effect of knowledge management on organizational *phronesis* through the mediating and moderating effect of organizational spirituality. This thesis contributes to bridging knowledge management, organizational spirituality, and organizational practical wisdom theories and practices.

Our outcomes contribute to identifying spirituality as a supplier of a comprehensive and integrative look beyond the constructs yet used in management. We note that this construct is increasingly present in organizations. Regarding knowledge management, the results identify a paradigm shift; the field moves from an initial phase focused on simply managing knowledge to integrated knowledge management focused on the values and principles that permeate

knowledge and knowing a more holistic view of the company members and society. It indicates spirituality's role in this change, aligned with the emerging theory that includes a vision directed towards the future and society through a social strategy and efficiency in creating and sharing knowledge. Academics and practitioners ought to be aware of spirituality in business. Therefore, academics acknowledge the necessity to see the members as complete, spiritual beings, more than just resources for the company. Consequently, this thesis also contributes to illustrating the acknowledgment of the demand for a balance between the growth of tangible and intangible results in organizations.

### Limitations and future research agenda

This research has limitations, despite its contributions. In this topic, we identify the main constraints and jointly make suggestions for future research. As stated before, both spirituality and wisdom are polysemous constructs that depend on several factors, for instance culture. Even the mysticism surrounding spirituality hinders its development in organizations. Future research should delve deeper into the relationship between practical wisdom and spirituality in organizations; taking culture and gender into consideration for data analysis is essential in upcoming investigations. Traditional and positivist methodologies are not the most suitable; consequently, innovative and mixed methods ought to be used, providing the research's scientific nature. It is crucial to look at the insertion of spirituality in management with a scientific and critical eye. Practitioners can use this information to ponder the valuation or not of spirituality in the organization. Further, deciding the approach, where, how, and in what degree of depth.

The methods we used are transversal research, and a significant limitation that must be considered is that we collected quantitative data during the pandemic. Regarding the interviews, we collected almost half during the pandemic period. Therefore, because of the unknown indirect consequences of the pandemic, related to the home office, restrictions of fundamental freedoms, collective grief, fear, and insecurities, we suggest replicating the studies in a post-pandemic context. Moreover, the three constructs we studied are action-driven, refined over time, so longitudinal studies are valuable to understand the evolution of individuals and teams in organizations. Such research could gauge the performance of innovation and sustainability in terms of social and economic strategy efficiency.

In the chapters built on systematic reviews, databases, while increasing quality, restrict the number of results. Systematics reviews in database also do not offer books in the results. Thus, for future research aiming to analyze the state of the art, we recommend, at least, covering other databases. There were propositions left over from Chapter 2 to be further investigated. It should be guidance for qualitative research. Therefore, in the future, researchers should take the opportunity and study these propositions. Concerning Chapters 4 and 5, further studies ought to develop the theory and provide empirical evidence about it. Particularly, research concerning developing *phronesis* through gamification and artificial intelligence would be worthwhile.

## Enhancing organizational practical wisdom

The second section chapters highlighted the leaders' fragilities about their awareness regarding practical wisdom and organizational spirituality. Researchers in the future should use these results to develop experimental research on means of building both awareness and practices that foster the constructs. Concerning quantitative investigations, we need caution. Simplification of the constructs can bring significant biases. The limitations of using an online survey and sample size need to be considered in future research using other software and methodologies. For instance, studies with large samples using structural equation modeling would be helpful to reevaluate the theoretical framework and further comparisons.

Forthcoming studies should focus on analyzing organizational practice rather than on the analysis of perceptions or discourse. Considering that all three constructs are action-oriented, it is necessary to analyze the actions of organizations and their members to capture the essence of spirituality and practical wisdom within organizations and the role played by knowledge management. Thus, case studies of both successes and failures need to be developed in diverse industries and cultures. In order to gain a deep understanding of how these constructs function in companies, academics and practitioners should cooperate to create strategies and means to integrate members with high-level values and prudent habits in the pursuit of a phronetic company.

The future of research on *phronesis* in management lies in creating and improving strategies to consolidate organizational *phronesis* in everyday life. Only through the analysis of actions and their fruits will we understand how these constructs create shared value with society, enhancing social innovation and sustainability. Thus, in further investigations into organizational practical wisdom and organizational spirituality, integration with these constructs and others, such as entrepreneurship and business education, is necessary. Additionally, we suggest even more interdisciplinary research, for example, integrating artificial intelligence development and principles of positive psychology. We scratched the surface; therefore, we encourage further research on organizational spirituality and organizational *phronesis*. Academics and practitioners would benefit from a deeper awareness of these constructs and their relationships with others constructs. Hopefully, this subject will continue in future management research to disrupt the wild capitalistic paradigm, allowing us to be proud of the society we are building and handing over to the next generations.

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## Appendix A

### *Interview script*

1. How does your organization create/share knowledge?
2. Does your organization have contexts/places that are conducive to knowledge creation/sharing? Describe them.
3. How does your organization generate value and social good?
4. "Wisdom is defined as the capacity to put into action the most appropriate behavior, taking into account what is known (knowledge) and what does the most good (ethical and social considerations)". Do you consider your organization wise? What are the most visible aspects of your organization?
5. Do you see the relationship between knowledge creation/sharing and Organizational Wisdom?
6. How do you see the leader's role in the development of Organizational Spirituality?
7. What is the role of members' spirituality in the development of Organizational Spirituality?
8. What do you mean by Organizational Spirituality?
9. What is indispensable for achieving Organizational Wisdom?
10. If you use the following concept of Organizational Spirituality: "is an organizational identity result of their values, practices and discourse, composed of workplace spirituality, and individual spirituality, of leader and other members, influenced by the environment, organizational culture and knowledge management that generates value and social good, visible in the image, the mission, vision and organizational values". What are the practices of Spirituality in your organization? What are its effects?
11. What is the influence of the environment (Economy, Legislation, Culture, and Technology) on Organizational Spirituality?
12. How do the main external stakeholders (suppliers, intermediaries, competitors) influence Organizational Spirituality?
13. What is the influence of the Intellectual Capital elements (Clients, Employees, and Organizational Structure) in Organizational Spirituality?
14. What is the relationship between the potential sites for creating/sharing knowledge and Organizational Spirituality?
15. How do you perceive the relationship between knowledge creation/sharing and Organizational Spirituality?
16. How do you perceive the interaction of Organizational Spirituality with the relationship between Knowledge Management and Organizational Wisdom?
17. Characterization of the Company and the manager:
  - a. Industry of operation.
  - b. Geographical coverage.
  - c. Business-weight (billing).
  - d. Number of employees.

## **Enhancing organizational practical wisdom**

- e. Business-weight (billing) on the internet.
- f. How long in the company?
- g. How long as a manager?
- h. Age.

Thank you for your cooperation.

## Appendix B

### *Codebook NVivo*

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<b>Knowledge Management</b>	“Is an umbrella term which refers to any deliberate efforts to manage the knowledge of an organization’s workforce, which can be achieved via a wide range of methods including directly, through the use of particular types of ICT, or more indirectly through the management of social processes, the structuring of organizations in particular ways or via the use of particular culture and people management practices” (Hislop, 2012, p. 56).
<i>Knowledge Creation Sharing</i>	“It embraces a continual dialogue between explicit and tacit knowledge which drives the creation of new ideas and concepts” (Nonaka, 1994, p. 15).
Combination	Combination is the process of converting explicit knowledge into more complex and systematic sets of explicit knowledge (Nonaka, 1994).
Externalization	Externalization is the process of articulating tacit knowledge into explicit knowledge (Nonaka, 1994).
Internalization	Internalization is the process of embodying explicit knowledge into tacit knowledge (Nonaka, 1994).
Socialization	Socialization is the process of converting new tacit knowledge through shared experiences (Nonaka, 1994).
<i>Organizational Learning</i>	“In order for organizational learning to occur, learning agents' discoveries, inventions, and evaluations must be embedded in organizational memory. They must be encoded in the individual images and the shared maps of organizational theory-in-use from which individual members will subsequently act” (Argyris & Schön, 1978, p. 19).
Deutero-learning	“They reflect on and inquire into previous contexts for learning. They reflect on and inquire into previous episodes of organizational learning, or failure to learn. They discover what they did that facilitated or inhibited learning, they invent new strategies for learning, they produce these strategies, and they evaluate and generalize what they have produced. The results

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	<p>become encoded in individual images and maps and are reflected in organizational learning practice” (Argyris &amp; Schön, 1978, p. 27).</p>
Double Loop	<p>“Double-loop learning occurs when error is detected and corrected in ways that involve the modification of an organization's underlying norms, policies, and objectives” (Argyris &amp; Schön, 1978, p. 3). “We will give the name 2double-loop learning” to those sorts of organizational inquiry which resolve incompatible organizational norms by setting new priorities and weights of norms, or by restructuring the norms themselves together with associated strategies and assumptions” (Argyris &amp; Schön, 1978, p. 24).</p>
Single Loop	<p>“Members of the organization respond to changes in the internal and external environments of the organization by detecting errors which they then correct so as to maintain the central features of organizational theory-in-use. These are learning episodes which function to preserve a certain kind of constancy” (Argyris &amp; Schön, 1978, p. 18).</p>
<i>Shared Context</i>	<p><i>Ba</i> is a time-space nexus, or as Heidegger expressed it, a locationality that simultaneously includes space and time. It is a concept that unifies physical space such as an office space, virtual space such as e-mail, and mental space such as shared ideals. (Nonaka <i>et al.</i>, 2000, p. 14).</p>
Dialoguing <i>ba</i>	<p>Collective and face-to-face interactions define dialoguing <i>ba</i>. It is where individuals' mental models and skills are shared, converted into common terms, and articulated as concepts (Nonaka <i>et al.</i>, 2000, p. 17).</p>
Exercising <i>ba</i>	<p>Exercising <i>ba</i> is defined by individual and virtual interactions. It mainly offers a context for internalization. Here, individuals embody explicit knowledge that is communicated through virtual media, such as written manuals or simulation programs. Exercising <i>ba</i> synthesizes the transcendence and reflection through action, while dialoguing <i>ba</i> achieves this through thought (Nonaka <i>et al.</i>, 2000, p. 17).</p>
Originating <i>ba</i>	<p>Individual and face-to-face interactions define originating <i>ba</i>. It is a place where individuals share experiences, feelings, emotions, and mental models (Nonaka <i>et al.</i>, 2000, p. 16).</p>

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## Enhancing organizational practical wisdom

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Systemizing ba	Collective and virtual interactions define systemizing ba. Systemizing ba mainly offers a context for the combination of existing explicit knowledge, as explicit knowledge can be relatively easily transmitted to a large number of people in written form. (Nonaka <i>et al.</i> , 2000, p. 17)
<b>Organizational Practical Wisdom</b>	A practically wise organization is a virtuous learning organization (Rowley & Gibbs, 2008, p. 367).
<i>Leaders Practical Wisdom</i>	“Wise leaders are those who apply creativity, vision, foresight, and insight to knowledge issues” (McKenna <i>et al.</i> , 2009, p. 184).
Communicate the essence	They are able to be understood, as they are able to share their knowledge (Nonaka & Takeuchi, 2011).
Create shared context	Create shared contexts (ba) among members (construct new meaning through human interactions) (Nonaka & Takeuchi, 2011).
Exercise political power	They are able to bring the knowledge and efforts to achieve the company goals (Nonaka & Takeuchi, 2011).
Foster practical wisdom	Foster practical wisdom in all members through apprenticeship and mentoring (Nonaka & Takeuchi, 2011).
Reasoning	Can judge goodness (inside and outside the company) and put it in action in given circumstances; and can grasp the essence of phenomena and people quickly before deciding (Nonaka & Takeuchi, 2011).
<i>Outputs</i>	Social good, economic value, and innovation are its outputs (Bierly <i>et al.</i> , 2000; Zaidman and Goldstein-Gidoni, 2011).
Performance	The use of the knowledge held in favor of the organization, the legitimate concern about the stakeholders, the most appropriate behavior, for instance, knowing which, when, and how to apply the knowledge held to generate the social good and organizational value, is the organizational wisdom (Rowley, 2006b).
Social Good	The use of the knowledge held in favor of the organization, the legitimate concern about the stakeholders, the most appropriate behavior, for instance, knowing which, when, and how to apply the knowledge held to generate the social good and organizational value, is the organizational wisdom (Rowley, 2006b).
<i>Workplace Practical</i>	The practically wise workplace is a context composed of

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<i>Wisdom</i>	<p>practically wise leaders, members, and groups. It has all dimensions of workplace spirituality highly developed (next topic) and advanced minor shared contexts. Members share the same purpose and act appropriately.</p>
Collective knowing	<p>When a group, a collective, has its languages and meanings that make sense only to them, knowledge becomes collective, common (Cook &amp; Brown, 1999; Erden <i>et al.</i>, 2008; Grant, 1996; Senge, 1990). For instance, their metaphors are embedded in organizational memory, are means for organizational learning and knowledge sharing (Argyris &amp; Schön, 1978; Erden <i>et al.</i>, 2008; Nonaka &amp; Takeuchi, 2019).</p>
<i>Individual Practical Wisdom</i>	<p><i>phronesis</i> is "a reasoned and true state of capacity to act with regard to human goods" (ca. 350 B.C.E./2009, p. 106, translation by David Ross - VI, 5, 1140b20-21); and it is "concerned with things human and things about with it is possible to deliberate" (ca. 350 B.C.E./2009, p. 106, translation by David Ross - VI, 5, 1141b08-09).</p>
Action	<p>Either knowledge must make sense so that the member can apply it correctly and achieve the expected result (Nonaka &amp; Takeuchi, 2019; Polanyi, 1958; Senge, 1990).</p>
Knowledge Knowing	<p>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 (Cook &amp; Brown, 1999; Erden <i>et al.</i>, 2008; Nonaka &amp; Takeuchi, 2019; Polanyi, 1958).</p>
Moral virtue	<p>Moral virtues are necessary to achieve practical wisdom (Aristotle, ca. 350 B.C.E./1893; Rowley &amp; Gibbs, 2008). Moral virtue is rationally guided and "involve[s] a particular pattern of emotional response to situations" (Hughes, 2013, p. 54).</p>
<i>Workplace Spirituality</i>	<p>Workplace spirituality concerns the spiritual experience of members at work (Pawar, 2008).</p>
Employee well-being	<p>"Spirituality enhances employee well-being and quality of life: (a) by increasing their morale, commitment and productivity (b) by reducing stress, burnout and workaholism" (Karakas, 2010b, p. 93).</p>
Meaning and Purpose	<p>"Spirituality provides employees a sense of purpose and meaning</p>

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Sense of community and Interconnectedness	at work” (Karakas, 2010b, p. 95).  “Spirituality provides employees a sense of interconnectedness and community; increasing their attachment, loyalty and belonging to the organization” (Karakas, 2010b, p. 96).
Values Alignment	“Construction of alignments between personal and organizational spiritual identity included being able to attract clients and foster trust as a result of common spiritual beliefs, bringing spiritual principles or values to assist in decision making at work, or experiencing synergies between professional and personal spiritual identity” (Crossman, 2016, p. 161).
<b>Organizational Spirituality</b>	“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 & Pinheiro, 2021a).
<i>Individual Spirituality</i>	It "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 <i>et al.</i> , 1988, p. 10). Then, its components are i) transcendental dimension; ii) meaning and purpose in life; iii) Mission in Life; Iv) Sacredness in Life; V) Material Values; Vi) Altruism; Vii) Idealism; Viii) Awareness of Reality; Ix) Outputs (Elkins <i>et al.</i> , 1988).
Commitment	“When people experience workplace spirituality, they feel more affectively attached to their organizations, experience a sense of obligation/loyalty towards them, and feel less instrumentally committed” (Rego & Pina e Cunha, 2008, p. 53).
Performance	“Some workplaces could be less productive only because people cannot find a way to breathe their spirituality into work”. (Garcia-Zamor, 2003, p. 360).
Respect	“Under the conditions of respectful pluralism, employees are able to express, to a significant degree, their religious and spiritual as well as political, cultural, and other commitments within the workplace” (Hicks, 2002, p. 392).

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<i>Leaders Spirituality</i>	<p>Spiritual leadership is a holistic leadership that integrates the essence of the members in the workplace, physical, mental, emotional, and spiritual (Fry, 2003).</p>
Appreciation	<p>“Is about the universal spiritual need to appreciate the good aspects of life and be hopeful about the future. This spiritual anchor represents the “gratefulness and enthusiasm” dimension in human life. It embodies the spiritual path of hope. Hope and optimism are at the core of this spiritual anchor. Participants” (Karakas, 2010a, p. 84).</p>
Compassion	<p>“It is about the universal spiritual need to love and be loved”. It “is centered on the innate drive to form social bonds and to develop mutually caring relationships with other humans.” It “represents the “interconnectedness” dimension in human life” (Karakas, 2010a, p. 81).</p>
Cooperation	<p>“Is about the universal spiritual need to achieve inner peace and to be in harmony with the universe. This spiritual anchor represents the “wholeness and balance” dimension in human spirituality. It embodies the universal path of dialog and tolerance. Moderation and balance are at the core of this spiritual anchor” (Karakas, 2010a, p. 85).</p>
Dedication	<p>“Is about the universal spiritual need to feel part of something bigger and to belong to a community. This spiritual anchor represents the “trust and loyalty” dimension in human life. Group identification, sense of loyalty, and belongingness, willingness to take on responsibility, and commitment to larger efforts are at the core of this spiritual anchor” (Karakas, 2010a, p. 83).</p>
Determination	<p>“Is about the universal spiritual need to be determined to protect and maintain social justice. This spiritual anchor represents the “sense of community, social justice, and responsibility” dimension in human life. This anchor embodies the spiritual path of will and courage” (Karakas, 2010a, p. 84).</p>
Inspiration	<p>“Is about the universal spiritual need to discover and express oneself. This spiritual anchor represents the “self-awareness and reflection” dimension in human life. This anchor embodies the universal path of art, beauty and aesthetics. Inspiration, authenticity, and intuition are at the core of this spiritual anchor” (Karakas, 2010a, p. 82).</p>

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## Enhancing organizational practical wisdom

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Investigation	<p>“Is about the universal spiritual need to understand and know about the world and the universe. This spiritual anchor represents the “learning and searching for meaning” dimension in human life. This anchor embodies the universal path of science and knowledge” (Karakas, 2010a, p. 83).</p>
Passion	<p>“It is about the universal spiritual need to progress, to be productive, and to be ethically successful in life. Work in daily life in organizations can essentially be a sacred and spiritual task, and be accepted as an additional form of worshipping and prayer. Ethical success and productivity are at the core” (Karakas, 2010a, p. 82).</p>
Perfection	<p>Attention to details, rules, and principles. It is about the universal spiritual need to be right, to act ethically, and to reach perfection. This spiritual anchor represents the “transcendence” dimension in human life. The value compass of managers having this anchor is set on values such as objectivity, order, rationality, quality, perfection, honesty, integrity, truthfulness, self-discipline, consistency, and self-control (Karakas, 2010a, p. 79).</p>
<i>Workplace Spirituality</i>	<p>Workplace spirituality concerns the spiritual experience of members at work (Pawar, 2008).</p>
Employee well-being	<p>“Spirituality enhances employee well-being and quality of life: (a) by increasing their morale, commitment and productivity (b) by reducing stress, burnout and workaholism” (Karakas, 2010b, p. 93).</p>
Meaning and Purpose	<p>“Spirituality provides employees a sense of purpose and meaning at work” (Karakas, 2010b, p. 95)</p>
Sense of community and Interconnectedness	<p>“Spirituality provides employees a sense of interconnectedness and community; increasing their attachment, loyalty and belonging to the organization” (Karakas, 2010b, p. 96).</p>
Values Alignment	<p>“Construction of alignments between personal and organizational spiritual identity included being able to attract clients and foster trust as a result of common spiritual beliefs, bringing spiritual principles or values to assist in decision making at work, or experiencing synergies between professional and personal spiritual identity” (Crossman, 2016, p. 161).</p>

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## Appendix C

### *Cluster's Correlation*

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

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

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

## Appendix D

### *First Item pool*

#### **Knowledge Management and Organizational Wisdom: the mediating role of Organizational Spirituality**

Hello!

I am a PhD student in Management at the University of Beira Interior, Portugal. I seek to understand the relationship between Knowledge Management and Organizational Spirituality in the development of Organizational Wisdom. This questionnaire is part of my PhD thesis.

Research records will be kept confidential to the extent permitted by law. The information you complete online will not include any personal identifier such as name, address, and/or telephone number.

Participation in the survey is entirely voluntary. You may refuse to participate or withdraw at any time. By completing this survey, you indicate that you voluntarily consent to participate in this study.

Thank you very much for your support!

This consent form explained the study to you. If you have any other questions or problems with the survey, you can contact us:

Raysa Geaquinto Rocha (geaquinto.rocha@ubi.pt)

PhD student, University of Beira Interior

Paulo Gonçalves Pinheiro (pgp@ubi.pt)

PhD in Management

Professor of Management and Economics

Director of the 2nd cycle/master's in management of the University of Beira Interior

Would you like to participate and contribute to our ongoing research?

Yes!

No.

#### **Concepts**

We use the following concepts in this research:

"A practically wise organization is both a virtuous and a learning organization" (Rowley e Gibbs 2008, p. 367).

"Organizational spirituality is an organizational identity resulting from its values, practices, and discourse that is composed of 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 & Pinheiro, 2021a).

### Respondent Characterization

Age group:

- 18 to 29 years.
- 30 to 39 years.
- 40 to 49 years.
- 50 to 59 years.
- 60 to 69 years.
- 70 years or more.

Nationality.

Gender

- Female.
- Male.
- Other.
- I prefer not to answer.

What is your highest level of formal education?

- Up to high school.
- College (BA/BSc).
- Postgraduate (specialization/MBA).
- Master's Degree
- PhD

In which department of your company do you work?

- Administration
- Sales
- Finance
- Operations
- Research and development
- Human Resources
- Other

How long have you been working for this company?

- Up to 1 year.

## Enhancing organizational practical wisdom

- 1 to 5 years.
- 5 to 10 years.
- 10 to 20 years.
- More than 20 years.

What is your primary work condition (in non-Covid-19 times)?

- On-site.
- Home office.
- Mixed.
- Layoff.

### Company Characterization

Industry

- Agriculture.
- Retail.
- Civil construction.
- Manufacturing.
- Services.
- Public Administration.

Country where the company is based.

Company's founding year.

Number of employees.

- Up to 10.
- 11 to 50.
- 51 to 250.
- More than 250.

Company's annual revenue.

- Up to 2 million.
- 2 to 10 million.
- 10 to 50 million.
- More than 50 million.
- Non-profit.

Please answer the survey based on what is the situation in your company. Please be as honest as possible and remember that your answers will remain strictly anonymous.

1= I completely disagree

## Enhancing organizational practical wisdom

2= I disagree

3= I neither agree nor disagree

4= I agree

5= I completely agree

1. The company promotes the continuous professional training of its employees.
2. There is tutoring (for example, senior employees help the others).
3. There are frequent meetings.
4. People usually share what they know.
5. The knowledge sharing between employees to solve problems is supported by the company.
6. We are encouraged to guide and help new people to fit into the company.
7. The company promotes the experience sharing among the members.
8. We socialize during breaks.
9. Everyone contributes to knowledge creation.
10. The company promotes knowledge creation.
11. People have deep knowledge and ponder about issues beyond what is material.
12. When I lack some knowledge, I know whom to ask.
13. The company has places for interaction between people.
14. I like to have time to think about my work.
15. The workplace is pleasant.
16. People share knowledge through social media (Facebook, Linked In, and others).
17. We have places for socialization in this company.
18. The company recognizes the value of knowledge.
19. In this company, people have attitudes based on their knowledge, skills, competence, and intuition.
20. Being true is important for a successful life in this company.
21. It is common to have friendship among company members.
22. We trust each other.
23. We learn from our experiences.
24. People have empathy with the other person's problems.
25. There is a general feeling of sadness when someone in this company is in suffering.
26. The leader encourages us to take time for personal reflection and growth.
27. The leader values the relationship between all those who work here.
28. The leader is sensitive to the pain and suffering of others.
29. The leader encourages each one of us to find meaning in our lives.
30. The leader encourages us to actively seek a sense of purpose in our lives.
31. The leader fosters our continuous improvement.
32. In this company, there is a sense of the sacredness of life.
33. There is a real sense of connection with the world.
34. The company promotes donations to the needy.

## Enhancing organizational practical wisdom

35. It is important for this company that the employees feel whole and complete people.
36. For this company, all forms of life are valuable.
37. Nature is ignored in the daily functions of the company.
38. The company promotes health and inner peace.
39. The company encourages us to put the interests of others before ours when making decisions.
40. Everyone is expected to tell the truth.
41. This company can adapt to changes and instabilities in the environment.
42. The company's actions are efficient.
43. The company's actions are effective.
44. In this company, the leader is wise.
45. People can effectively choose and apply the appropriate knowledge in a given situation.
46. People reflect on their actions and mistakes.
47. People believe that learning is important.
48. The company's acting reflects its mission and values.
49. The company's actions are good for society.
50. People take attitudes based on their beliefs and values.
51. The leader's actions cause the least damage.
52. The leader of this company follows its values.
53. There is an understanding of the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
54. There is a response to the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
55. The company's actions are weighted.

## Appendix E

### *Organizational Phronesis Scale*

Please answer the survey based on what is the situation in your company. Please be as honest as possible and remember that your answers will remain strictly anonymous.

1= I completely disagree

2= I disagree

3= I neither agree nor disagree

4= I agree

5= I completely agree

1. People reflect on their actions and mistakes.
2. The company's acting reflects its mission and values.
3. The company's actions are effective.
4. There is an understanding of the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
5. There is a response to the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
6. The company's actions are weighted.
7. This company can adapt to changes and instabilities in the environment.
8. The company's actions are efficient.
9. People can effectively choose and apply the appropriate knowledge in a given situation.
10. People believe that learning is important.

## Appendix F

### *Final Item pool*

#### **Organizational Practical Wisdom**

1. The company's acting reflects its mission and values.
2. There is an understanding of the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
3. There is a response to the moral and ethical expectations of stakeholders (members, customers, suppliers, partners, and others).
4. The company's actions are weighted.
5. This company can adapt to changes and instabilities in the environment.
6. The company's actions are efficient.
7. The company's actions are effective.
8. People can effectively choose and apply the appropriate knowledge in a given situation.
9. People reflect on their actions and mistakes.
10. People believe that learning is important.

#### **Knowledge Management**

11. The company promotes knowledge creation.
12. People have deep knowledge and ponder about issues beyond what is material.
13. The company recognizes the value of knowledge.
14. People usually share what they know.
15. The knowledge sharing between employees to solve problems is supported by the company.
16. The company promotes the experience sharing among the members.
17. Everyone contributes to knowledge creation.

#### **Organizational Spirituality**

18. The leader fosters our continuous improvement.
19. In this company, there is a sense of the sacredness of life.
20. There is a real sense of connection with the world.
21. It is important for this company that the employees feel whole and complete people.
22. For this company, all forms of life are valuable.
23. The company promotes health and inner peace.
24. We trust each other.
25. People have empathy with the other person's problems.
26. The leader values the relationship between all those who work here.
27. The leader is sensitive to the pain and suffering of others.

## Appendix G

### *Thesis's academics outcomes*

#### **Award**

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MSR Promising Dissertation Award granted by The Management, Spirituality and Religion Interest Group of The Academy of Management (Final distinction in August 2021).

"Lezírias Company" award for the best thesis project presented at the Workshop of Rising Researchers. WIN Session - XXI Luso-Spanish Seminar on Business Economics – SLEEE 2019 (Évora, Portugal).

#### **Publications**

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##### *Journals*

Rocha, R. G., & Pinheiro, P. G. (2021). Organizational Spirituality: Concept and Perspectives. *Journal of Business Ethics*, 171(2), 241–252. <https://doi.org/10.1007/s10551-020-04463-y>

Rocha, R. G., & Pinheiro, P. G. (2021). Business education: Filling the gaps in the leader's awareness concerning organizational *phronesis*. *Sustainability*. 13(2274):1-18. <https://doi.org/10.3390/su13042274>

Rocha, R., & Pinheiro, P. G. (2021). Can Organizational Spirituality Contribute to Knowledge Management? *Management Dynamics in the Knowledge Economy*. 9(1), 107-121, <https://doi.org/10.2478/mdke-2021-0008>

Rocha, R. G., & Pinheiro, P. G. (2021). Organizational spirituality and knowledge management supporting organizational practical wisdom. *Spirituality Studies*. 7(1), 68-83.

##### *Proceedings*

Rocha, R. G., Pinheiro, P. G., d'Angelo, M. J. & Kragulj, F. (Accepted) Organizational *phronesis* scale development. 22<sup>nd</sup> European Conference on Knowledge Management.

Pinheiro, P. G. & Rocha, R. G. (2020). *Knowledge Sharing: A link between organizational wisdom and organizational spirituality*. Proceedings of the 21<sup>st</sup> European Conference on Knowledge Management – ECKM 2020 (virtual). <https://doi.org/10.34190/EKM.20.131>

Rocha, R. G., & Pinheiro, P. G. (2020). *Organizational Wisdom and Organizational Spirituality in Knowledge Management: What is known?* Proceedings of the 17<sup>th</sup> International

Conference on Intellectual Capital, Knowledge Management & Organizational Learning – ICICKM 2020 (virtual). <https://doi.org/10.34190/IKM.20.006>

Rocha, R. G., & Pinheiro, P. G. (2019). *Spirituality in Knowledge Management: Systematic Literature Review and Future Studies Suggestions*. Proceedings of the 20<sup>th</sup> European Conference on Knowledge Management, 892-900. Vol 2. <https://doi.org/10.34190/KM.19.096>

### Conferences and Seminars

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#### *Participation with article presentation*

Rocha, R. G., Pinheiro, P. G., Nunes, C. & Kragulj, F. (*Accepted*). There remains much to learn about organizational *phronesis*. Theory and Applications in the Knowledge Economy - TAKE 2021.

Rocha, R. G., & Pinheiro, P. G. (2020). *Organizational Practical Wisdom: Integrative Review and Theoretical Framework*. XXII Hispano-Luso Seminar on Business Economics - virtual.

Rocha, R. G., & Pinheiro, P. G. (2020). *Managers' Perception of the Relationship between Knowledge Management and Organizational Spirituality*. XXX Luso-Spanish Journeys of Scientific Management - Bragança.

Rocha, R. G., & Pinheiro, P. G. (2019). *Managers' Perceptions About Knowledge Management and Organizational Wisdom*. XXI Luso-Spanish Seminar on Business Economics - Évora.

Rocha, R. G., & Pinheiro, P. G. (2019). *Organizational Wisdom: A Path through Knowledge Management and Organizational Spirituality*. WIN Session - XXI Luso-Spanish Seminar on Business Economics - Évora.

### Articles Under Review

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Rocha, R. G., & Pinheiro, P. G. *Phronetic* workplace: A step forward into a wise company.

Rocha, R. G., & Pinheiro, P. G. Leaders' insights concerning Organizational Spirituality.

Rocha, R. G., Pinheiro, P. G., d'Angelo, M. J. & Kragulj, F. One step towards recognizing the practically wise company: Measurement and Validity.

Rocha, R. G., Pinheiro, P. G., Kragulj, F. & Nunes, C. Establishing the relations between Knowledge Management, Organizational Spirituality and Organizational *Phronesis*.

## Annex A

### *Organizational Spirituality Value Scale*<sup>13</sup>

Using the choices listed below, please answer the following in terms of how it really is in your company, not how you would prefer it to be. Please be as candid as possible, remember, all your responses will remain strictly anonymous.

- 1=Completely false
- 2=Somewhat false
- 3=Neither true nor false
- 4=Somewhat true
- 5=Completely true

1. In this organization there is sense of the sacredness of life.
2. In this organization there is a real sense of connection with the world at large.
3. We are urged to set aside time for personal reflection and growth in this organization.
4. The organization values the relationship among everyone who works here.
5. Being truthful is important to a successful life in this organization.
6. In this organization, one can find meaning in life by creating close relationships with those working here.
7. This organization fosters giving to others in need.
8. This organization is sensitive to the pain and suffering of others.
9. It is important to this organization that employees are whole and complete people.
10. The organization encourages each of us find meaning in our lives.
11. In this organization, all forms of life are valuable.
12. There is an overall sense of sadness when someone in this organization is in pain.
13. The world of nature is ignored in the daily functions of this organization.
14. In this organization, people listen closely when others tell them their problems.
15. This organization promotes health and inner peace.
16. It is common for individuals who work here to share their private thoughts with someone else in the organization.
17. The organization encourages us to put the interests of others before our own when making a decision.
18. In this organization we are encouraged to actively seek a sense of purpose in our lives.
19. In this organization, it is expected that everyone tell the truth.
20. We are encouraged to mentor and help new people entering the organization.

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<sup>13</sup> Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008). Workplace Values and Outcomes: Exploring Personal, Organizational, and Interactive Workplace Spirituality. *Journal of Business Ethics*, 81(2), 465–480. <https://doi.org/10.1007/s10551-007-9507-0>