Abstract. *There has been growing interest in workplace spirituality theory. However, research has predominantly been focused on USA and Canada, except some recent initiatives. Taking it into account, the purpose of this study is to delve into how Brazilian workers see, perceive, and define workplace spirituality. By employing a phenomenological approach, this study found 34 core themes, 12 of which were also identified in a previous investigation conducted by Marques et al. (2007), namely: trust, openness, kindness (compassion and friendship), honesty, moral and ethics, a sense of peace and harmony, aesthetically pleasing work environment, team orientation, understanding, faith in god, respect, and truth. The remaining 22 themes - which constitute the novel contribution of this study - are as follows: fun, love, well-being, a sense of religiosity, serenity, social responsibility, tolerance, sincerity, meaning of work, higher values, human valuing, coherent attitudes, common interests and objectives, politeness, willing to offer guidance and be an example, stimulating environment, listening to and be listened, praying habit, patience, positive energies and thoughts, concerns with other's well-being, and the spirit of solidarity. In addition, this research design enabled to make some comparisons between two distinct cultural contexts (i.e., Brazilian and American), which contributes to broaden the cross cultural management knowledge.*

Keywords: spirituality, organizations, mission, values, work, God, and religion.

EXAMINING WORKERS' PERCEPTIONS OF SPIRITUALITY IN THE WORKPLACE: AN EXPLORATORY STUDY

Anselmo Ferreira VASCONCELOS
*Independent management consultant
and researcher
CEP 05416-010 – São Paulo, SP, Brazil
e-mail: afv@uol.com.br*

1. Introduction

On the surface, the beginning of a sound transformation in the work environments (Neal, 1999) is taking place whereby employees are pursuing greater meaning in their work (Cash and Gray, 2000). It appears that this shift has been urged by the resurgence of spirituality as a core idea. In fact, it has been advocated that we are living an authentic spiritual revolution (Tacey, 2004). In this regard, Cavanagh (2003) wisely states: "*Interest in spirituality has been present as long as people have existed. Spirituality meets a deeply rooted and genuine need in people and thus goes beyond being a fad.*" (p. 264) Going further, he remarks: "*The need for spirituality can be stated as simply the need that all human beings have to recognize that they are dependent on someone or some force greater than they and are connected to every other person in the world*" (p. 264).

In a related vein, Garcia-Zamor (2003) argues that "*[f]or the most of the twentieth century, traditionally run companies ignored the basic fact of human nature*" (p. 328). Rather, organizations did not realize that human beings have a spiritual essence and, to some degree, the majority of them still continue to think so. Nonetheless, Benefiel (2003) argues that we are living in a timely moment for the field of spirituality in organizations outline its frontiers. Duchon and Plowman (2005) noted that a growing number of scholars have increasingly paid attention to workplace spirituality. Earlier, Guillory (2001, p. 40) argued that the pressure toward workplaces and the change of societal values would likely generate situations, crises, and scenarios that would require "inner space" solutions. Meanwhile, Nash (2003) argues that the growing interest in spirituality – and workplace spirituality is part of it – "*can be a desired and effective force in daily life, including today's business environment*" (p. 53).

Overall, evidence shows that people have associated workplace spirituality with different meanings and perceptions (Geh and Tan, 2009; Kolodinsky et al., 2008). Furthermore, the majority of empirical investigations have been conducted in countries like USA and Canada (e.g., Chamiec-Case, 2006; Delbecq, 2009; Dyck and Weber, 2006; James et al., 2011; Kinjerski and Skrypnek, 2006a-b, 2008; Liu and Robertson, 2011; Marques, 2006; Marques et al., 2007, 2011; Marschke, 2008; McKee et al., 2011; McKnight, 2005; Milliman et al., 2003; Mitroff and Denton, 1999a-b; Quatro, 2002; Saks, 2011; Tombaugh et al., 2011) where this topic is seemingly more widespread by means of MBA courses, as an alternative discipline, as well as depicted in specific seminars. However, sparse investigation has been conducted in other countries, except some honorable initiatives such as Australia (Issa and Pick, 2010, 2011), India (Chawla and Guda, 2010), Ireland (Cullen, 2011), Pakistan (Malik et al., 2010), New Zealand (Pavlovich and Corner, 2009), Taiwan (Pin et al., 2010), Portugal (Rego and Cunha, 2008; Rego et al., 2007, 2008), both Portugal and Brazil (Souto and Rego, 2006), Brazil (Vasconcelos, 2011), and Israel (Weitz et al., 2012; Zaidman and Goldstein-Gidoni, 2011; Zaidman et al., 2009).

Taking this into account, the purpose of this study is to delve into how a specific sample of Brazilian workers and entrepreneurs see, perceive, and define workplace spirituality. In doing so, this investigation intends to broaden the understanding of workplace spirituality.

Toward that end, an empirical investigation of qualitative nature was undertaken in order to unpack their perceptions. After all, spirituality has been recognized as highly subjective, fluid, and even an idiosyncratic process. Too often it is triggered by religious practices, helping others, exploring nature, among other ways (Ashforth and Pratt, 2003). Therefore, after this brief introduction, a literature review is carried out. Next, the methodology of this study is discussed and the results are depicted. Finally, some points of discussion, suggestions for future research, and conclusions are presented.

2. Theoretical background

Researchers have devoted considerable time to pinpoint the frontiers of workplace spirituality, but no consensual definition has prevailed until now. To some degree, such difficulties have to do with spirituality being a broad and rich construct and, as such, it has been studied through many lenses. For instance, Giacalone et al. (2005) argue that the field of workplace spirituality is grounded on organizational and social psychology, ethics, and management; nonetheless, it also has strong linkages with religion tenets (e.g., Vasconcelos, 2010). On the other hand, Milliman et al. (2003) state that meaningful work, community, and alignments with organizational values are core ideas present in the workplace spirituality theory. Karakas (2010) goes further to propose a synthesis that encompasses three interconnected perspectives, namely: (a) the human resources perspective whereby spirituality is suggested to enhance employee well-being and quality of life; (b) the philosophical perspective which sees spirituality providing employees with a sense of purpose and meaning at work; and finally (c) the interpersonal perspective, which posits that spirituality may provide employees with a sense of interconnectedness and community. Karakas believes that these three perspectives can be conducive to a more comprehensive understanding of how spirituality leads to effectiveness and better performance in organizations.

To Hogan (2000), workplace spirituality is an emerging paradigm, given that it embraces the notion of wholeness, engenders a relational focus, incites the inclusion of spiritual values, and encourages a developmental purpose of work. She suggests as being part of it: (1) the shift from fragmentation to wholeness, which is underscored through the integration of work and personal life; (2) the role of emotion, intuition, love, and other aspects that incite "non-rational" experiences; (3) the process of employee empowerment; (4) the adoption of integrative systems in terms of work and product design; and (5) the spiritual practices and concepts in the workplaces. In a

related vein, by reviewing the literature, Sheep (2006) found the convergence of four common dimensions of workplace spirituality, namely self–workplace integration, meaning in work, transcendence of self (rising above self to become part of an interconnected whole), and growth/development of one's inner self at work.

By contrast, Twigg and Parayitam (2006) are more succinct by suggesting that spirituality involves two dimensions, that is, one dimension would be transcendent of the physical world and the other one would be connected to the physical world. Nonetheless, they argue that both are spiritual given that the experience derived from it goes beyond the tangible. In addition, these authors also note:

Spirituality consists of two dimensions, one transcendent of the physical world and one consisting of connectedness to the physical world. Both are considered spiritual, in that, in both cases, the experience goes beyond that which is tangible. This 2-dimensional distinction on spirituality has been in various ways in the literature […]. Transcendence is an awareness of something beyond the world, as we know it. Connectedness is a sense of affiliation with other worldly things. In the context of the workplace, the first dimension of spirituality has to do with vision, while the second has to do with working with others (Twigg and Parayitam, 2006, p. 119).

Borrowing from King and Nicol (1999), Twigg and Parayitam (2006) explain that the transcendent force works toward the heavens (i.e., vertical direction); whereas connectedness helps us to be in tune with earthly subjects (i.e., it follows a horizontal direction). Therefore, workplace spirituality encompasses these both instances alike, given that it enables an individual to elicit, at least in part, non-material resources from a superior dimension in order to apply them to the inferior one in which (s)he is located, that is, the physical world. In this sense, spirituality is rightly seen as multi-dimensional or multi-level phenomenon (Gotsis and Kortezi, 2008; Milliman et al., 2003; Pandey et al., 2008). In other words, spirituality is believed to provide, in the context of work, the experience of transcendence, interconnectedness, personal completeness, and joy (Gotsis and Kortezi, 2008).

Nonetheless, researchers have proposed other aspects and characteristics related to workplace spirituality. Ferguson (2009), for example, goes further by suggesting that it has to do with who we are. Put another way, it is fundamentally a matter of how we exist as *beings* or, in a nutshell, as we do our work. Importantly, Ferguson proposes that "*[w]orking spiritually is about fulfilling your life purpose or larger mission with passion, using your gifts in service to others*" (p. 28). In a related vein, Lips-Wiersma and Nilakant (2008) reinforce the notion that our spiritual duty is to employ our free will to help and not harm others. They also conceptualize spirituality as the effort toward reaching a higher purpose, even though within the limits of everyday life.

Similarly, Chamiec-Case (2006) regards spirituality in the workplace as one's efforts toward searching for and living out, within the workplace, that gives ultimate meaning and purpose to his/her live. Furthermore, spirituality has been defined as a process that activates the universal strengths, which rests inside all of us ready to be

put into action. In the context of work, it implies employing all virtues and intellectual skills that we have ever developed in ourselves in order to build richer and more fulfilling experiences for us and for the people who live around us or rely on our efforts (Vasconcelos, 2008). Taken as a whole, spirituality knowledge prompts us to the awakening of our spiritual strengths, which can lead to excellence in corporate decision-making, interpersonal relationships, and a vibrant corporate culture geared toward self-sustainability (Thaker, 2009).

Admittedly, those views deliberately preclude both what the organizations do and the outcomes of their actions and initiatives. In fact, the organizational stance cannot be disdained given that companies impact society both positively and negatively. In this regard, workplace spirituality has also been linked to, in a macro-level view, the organization's spiritual climate and culture (Kolodinsky et al., 2008). At a most basic level, therefore, spiritually-based organizations have adopted these principles because they are regarded as "*the right thing to do*" (Marcic, 2000, p. 201). Marcic also argued that this sort of company is usually concerned with service to customers and suppliers, contributions to the community, development of employees, and creating a sense of community within the organization. In essence, the convergence of the material and spiritual constitutes the genuine concerns of the spiritually-based organizations.

According to Pfeffer (2003), spiritual-oriented organizations treat people with dignity and respect, "*not simply as economic agents or factors of production*" (p. 41). In this sense, Lawler (2003) proposes that there are basically three kinds of organizations. One of them is prone to pursue spiritual purposes, while another is exclusively dedicated to meet business goals. But there is also one that embraces both purposes. In fact, organizations that pursue spiritual or noble purposes set goals that, by and large, motive and retain their employees.

Obviously, spiritual organizations have been challenged to be more than business companies by establishing themselves as "*worthy organizations – that is, organizations with a higher sense of purpose*" (Garcia-Zamor, 2003, p. 331). However, as wisely remarked by Pava (2003), there is no easy formula, if any, to integrate business and spirituality. To some extent, all human activities echo or reflect the spiritual element, given that spirituality has been regarded as the essence of management (Mitroff, 1998). This is a very courageous proposition, especially when one takes into account the malfunctioning, misbehavior, and inequalities that have been associated with myriad organizations worldwide. Nonetheless, anecdotal evidence shows that employees want their organizations to strive to do both very well and a lot of good (Sirota et al., 2005, p. 141). In doing so, organizations are building their spiritual capital (Zohar and Marshall, 2004). In light of the arguments discussed above, such accomplishments mean a valuable asset and honorable purpose.

On the one hand, spirit-friendly organizations strive to nurture the employees by caring for their emotions, self-worth, aspirations and desires for purpose, and cultivating a sense of membership. On the other hand, as these organizations are

235

committed to serving worthy purposes, they tend to focus on supplying needed products and services, meeting human needs, and improving the environment (Johnson, 2009). Furthermore, employees who work for this sort of organization are "*less fearful, more ethical, and more committed*" (Fry, 2005, p. 57).

At this juncture, it is worth remembering that human accomplishments are usually carried out by means of certain pre-conditions (pillars) such as faith, goals, skills, and self-motivation. By the same token, it has been advocated that an organizational spiritual frame presupposes that certain pillars have been built by management such as vision, values, moral and ethics, God, corporate social responsibility, and organizational citizenship (Vasconcelos, 2008). Therefore, in order to follow through the aims this inquiry, I tried to replicate, *inter alia*, the groundbreaking Marques et al.'s (2007) phenomenological study with an American sample of workers, which found twenty vital themes, namely: belief in truth, God or a higher power, respect, understanding, openness, honesty, being self-motivated, encourage creativity, giving to others, trust, kindness team orientation, few organizational barriers, a sense of peace and harmony, aesthetically pleasing workplace, interconnectedness, encouraging diversity, and acceptance. Moreover, some questions from Marques' (2006) study were also employed and other ones were also added. For this reason, I expect that the results of this investigation may be, at least in part, similar to the American counterparts, given that we live in a globalized context where interests and aspirations tend to be convergent. Nonetheless, I also expect that the results may show evidence of new aspects that shed further light on workplace spirituality theory.

3. Research method

As a sort of qualitative inquiry, phenomenological investigations are strongly anchored in sociology and psychology traditions and are also very useful in management studies. At a most fundamental level, the phenomenological approach seeks to elicit the meanings, essences, perceptions, and opinions related to people's experiences (Patton, 2002; Ruona, 2005). Researchers have highlighted plenty of thoughtful and rich aspects associated with this method. In this regard, Van Manen, for instance, pointed out that anything that occurs at the consciousness level, that is, "*whether the object is real or imagined, empirically measurable or subjectively felt*" (as cited in Patton 2002, p. 104) can be explored through the phenomenology lens.

Further, Marshall and Rossman (2006) state that "*[p]henomenology is the study of lived experiences in the ways we understand those experiences to develop a worldview*" (p. 104). Similarly, Patton (2002, p. 106) contends that *[t]here is no separate (or objective) reality for people. There is only what they know their experience is and means. The subjective experience incorporates the objective thing*

and becomes a person's reality, thus the focus on meaning making as the essence of human experience.

In addition, phenomenological inquiries are characterized by a more direct approach, that is, a one-to-one interview. However, Marshall and Rossman (2006, p. 114) argue that one-to-one interviews may be impoverished given that the interviewees might not have reflected on the topic or feel unprepared to respond. Concerning this point, some precautions were taken, as described in the data collection procedures section, in order to give enough time and keep the convenience of the respondents. Thus, they could carefully reflect and respond to the proposed questions. Overall, this study aims to contribute even more to the understanding of the nuances of workers' spirituality.

3.1. Sample

As a general strategy, this investigation employed a purposeful sampling approach whereby several specific working-age people were contacted and invited to participate. When they were asked to choose the more convenient way to respond to a set of questions about spirituality in the workplace, they preferred to do it by e-mail. Next, an e-mail containing a letter reinforcing the purposes of the study and a questionnaire (made up of all open-ended questions) was sent to all of them (initially 7 people). The letter asked them to fill in the questions and return the answers to the researcher also by e-mail. Moreover, the letter also gave the instruction to them to send the questionnaire to their friends and/or acquaintances that could fit into, broadly speaking, the sample profile, that is, people belonging to the economically active population. Accordingly, this study employed, to some degree, a snowball sampling (Marshall and Rossman, 2006; Patton, 2002).

Taken together, the final sample was made up of 22 respondents (i.e., when the saturation point was reached) being 50% of male and 50% of female likewise. Respondents age ranged from 22 to 69 years old and the age average was 44.4 (SD = 12.0). In terms of background education, 91% held bachelor degrees (of those 36 percent had also a postgraduate degree) and just 9% were high school graduates. Furthermore, they were working in a set of industries and services companies such as: telecommunication, construction, television network, advertising agency, real estate agency, lawyer's office, food industry, accounting services, bank, trade union, credit services, entertainment and events, mechanic-metallurgy industry, and public service.

Their professions were quite varied such as: business owners, engineers, computer system analysts, lawyers, financial agent, accountant, economist, journalist, psychologist, advertising professional, civil servant, manager, and telemarketing operator. All participants were Brazilians living in São Paulo - which is regarded as the most important city of Brazil - by the time the interviews were carried out, that is, from October 2009 to May 2010.

3.2. Data collection

Regarding the increasing time pressure derived from people's organizational lives, instead of carrying out face-to-face interviews data was collected through e-mail procedures, as explained earlier. As rightly noted by Marshall and Rossman (2006), "*[c]omputers also provide access to populations uncomfortable with or unwilling to engage in face-to-face interactions*" (p. 131). In fact, the usage of IT resources (e.g., e-mails) is aligned with the technological advancements enabling to elicit the best of this alternative; furthermore, it has shown to be very useful in management studies as well (see e.g., Simsek and Veiga, 2000, 2001, for a review). Moreover, there is no likelihood of researcher bias at least during the interview process. Finally, to assure the credibility of data collection all respondents were checked and asked to review their responses, if they wanted to do so.

Again, this inquiry employed questions from Marques et al. (2007) and Marques (2006) investigations. In this regard, translations of the questionnaires into Portuguese were carefully done and subsequently back-translated into English in order to minimize interpretation bias. Additionally, new questions were added focusing on the meaning of (1) being a spiritual worker[1]; (2) what they think they need to improve to be a spiritual worker; (3) how they describe a spiritual organization; (4) the major features of a spiritual organization; (5) what way a spiritual organization is different from the traditional ones; and (6) which firms currently operating in Brazil could be regarded as spiritual organizations. Finally, a pilot test was implemented aiming to revise and refine the questionnaire content as a whole. As a result, no difficulty to fulfill the questionnaire (submitted in a Portuguese version) was reported.

3.3. Data analysis procedures

As it searched for identifying themes and patterns from the data, this investigation could be pigeonholed as an inductive research process, despite the fact that qualitative data analysis employs both inductive and deductive reasoning (Ruona, 2005). Accordingly, one sought to find the pattern codes as much as they emerged from the content analysis until the saturation point was reached. Such a procedure is conducive to more power of inference and explanation as suggested by Miles and Huberman (1994). Overall, one sought to identify the statements, opinions, perceptions, and reasons that were stated by the interviewees. Subsequently, one codified all those data into categories whereby the phenomenon was construed. In addition, two independent researchers checked the classification and disagreements were resolved by discussion.

Importantly, whenever it was possible, the results were compared with the categories and themes that were found in previous studies, specifically Marques et al. (2007) and Marques (2006). The major assumption here was that the categories found in Marques et al. study could fundamentally work as a guide. In addition, this research

design enables to make some comparisons between the two samples (i.e., Brazilian and American), which also contributes to broaden the cross cultural management knowledge.

Accordingly, the first step was to identify meaningful phrases and statements, as well as key words that could indeed reveal how the sample members perceived spirituality in the workplace. Next, we examined if the categories (groups or factors) identified in earlier studies could be totally or partially employed in the current investigation as well. Whenever this procedure was feasible, the data was then sorted into the known categories - the ones found in Marques et al. (2007) study (see Appendix for questions and comparisons) - yet, one sought for new categories that could better mirror the content as well. That logic is based on Marques et al. study conclusions: "[w]e can therefore conclude that the greatest part of the important themes mentioned by the participants in this study refer to *good managerial practices and leadership behavior* as the basic elements of a spiritual workplace" (p. 38, emphasis added). As it was surmised that this study could generate similar conclusions, then it would be wiser to pursue known paths. In doing so, it is in line with Marshall and Rossman's (2006) recommendations.

4. Results

4.1. Individual aspects

How would you define and/or describe spirituality in the workplace? Confirming previous assumptions, it found that there are diverse elements which permeate how respondents define and describe workplace spirituality increasing substantially the task of untangling this subject. Thus, the answers enabled to codify four basic categories that encapsulate the general ideas, namely (1) *organizational climate* - this group encompasses aspects such as good humor, good thoughts, harmony, relationship, respect (including toward religious issues); (2) *organizational culture* - it covers issues such as cooperation, friendship, moral and ethical behavior, justice, meaning of work, and trust; (3) *mystical resources* – this group is related to transcendent knowledge, that is, the belief in God, positive energies, spiritual help, Christ's peace, and inner transformation; and (4) *structural* –- in essence, it involves the effort of providing decent work conditions for workers. Examples can be seen in the following quotes:

> *Respect, professionalism, collaboration, tranquility and harmony (woman, aged 59, telemarketing operator).*
> *…it involves the way how employees treat each other, that is, their personal and professional relationships (woman, aged 47, judicial clerk).*

> *I believe that spirituality is something very important in the workplace, especially to a person deals with the setbacks that take place in a daily basis; it gives us strengths to understand some events or handle with the difficult situations (woman, aged 26, psychologist).*

What are some words that you consider being crucial to a spiritual workplace? More specifically, respondents associate workplace spirituality with a very rich set of constructs sorted out in categories[2] as follows: (1) *internal environment* – joy, kindness, friendship, pleasant and healthy environment, support, attitude, commitment, trust, cooperation, openness, harmony, loyalty, common goals, partnership, acknowledgment, respect (including the organizational rules), sense of team, be listened to, frankness, and people valuing; (2) *spiritual* – love, compassion, fraternity, generosity, peace, serenity, meaning, solidarity; and (3) *coping resources* – believing, positive thoughts, competence, understanding, dignity, good manners, energy, faith, honesty, patience, responsibility, and tolerance. Importantly, the respondents (i.e., 77%) believe that the words above mentioned may be potentially incorporated by the workplaces that meet their personal standards, whereas 18% did not answer and 5% considered those just some features. In fact, some interesting examples can be seen in the following quotes:

> *Sure. Those are relevant factors in any workplace, given that they contribute to the organizational climate and to the employees (woman, aged 47, judicial clerk).*
> *They should be applied, but very often what prevails is the negative energy (woman, aged 53, financial agent).*
> *Taken together, these findings reinforce the multi-dimensional nature of workplace spirituality theory and open new avenues of research as well. In this sense, Steingard (2005) ponders that "[a]ttention on understanding and experiencing the subjective dimensions of spirituality first will lead to new objective metrics for evaluating the effectiveness of spiritual modalities of management" (p. 233).*

What is essential for the experience of a spiritual workplace? Unlike Marques et al. (2007) study, this investigation found evidence of just two factors (categories) regarded as essential/necessary for the experience of spirituality at work settings. As a common ground, therefore, it also found several themes closely intertwined with *integrated factors (environment/people)* and *internal factors* made up of two sub-groups *(leadership and all workers)*. In contrast, it found no evidence of the *external factors (environment)* in this study. Interestingly, it is worth pointing out that both studies engendered different results (perceptions) in this particular point, shedding more light on workplace spirituality phenomenon (cf. Marques et al., 2007). Notwithstanding some differences, relevant quotes can be read as follows:

I believe that if managements, coordinators, and supervisors were rightly chosen, great part of the task would have been done because employees follow them (woman, aged 47, telemarketing operator).
You have to be self-awareness and show goodwill in order to put into action compassion, generosity, and respect (woman, aged 36, business owner).

What does and does not a spiritual worker do? To a large extent, the results reveal intrinsic aspects that mold his or her personality. In this regard, it identified two categories – one linking to *personal initiatives* and other *toward integrating efforts* – embracing both questions, but unlike Marques et al. (2007) study it found no evidence of *externally-oriented* category. Arguably, this might be explained by the fact that American's sample is highly focused on showing proactiveness and assertiveness at job, associating it somewhat with the spiritual realm. In contrast, Brazilian respondents showed, broadly speaking, a strong commitment to religious and spiritual tenets, which are apparently applied toward their jobs.

In effect, such a conclusion may be derived from the fact that there exists a huge religious syncretism in Brazil (e.g., Fundação Getúlio Vargas, n.d.; Neri, 2011). In addition, as remarked by Bell and Taylor (2001), it is unfeasible to define spirituality without making some reference to religious field given that both constructs are closely linked (see also Duffy et al., 2010; Exline and Bright, 2011; Zinnbauer and Pargament, 2005). As a consequence, the results show initiatives and aspects such as: pursuing to conform to the Spiritism Doctrine[3] tenets, showing trust and belief in God, searching for being closer to God, trust, trying to conform to Gospel's tenets, being honest, being concerned with the neighbor (other), "watch and pray", having peace and love in the heart, doing the best at job, knowing the other's strengths and weaknesses, and being correct, serene, and sincere.

With reference to the *integrated category*, a spiritual worker likely should show features such as: friendship, cooperation, respect, kindness, as well as strive to strike a balance between personal interests and peer demands. Interviewees understand that a spiritual worker should internally avoid taking actions in disagreement with the tenets of the Spiritism Doctrine – suggesting once again their religious mindset. In addition, they should not be distrustful, dishonest, selfish, individualist, insincere, reserved, extremely competitive, pessimist, reactive, and unfaithful, as well as show disbelief on the general goals or what (s)he does.

Furthermore, (s)he should not complain about his or her work, exhibit unethical behavior, and avoid striving for the best. Within this view, a spiritual worker does not show lack of compassion, let to love his or her neighbor (other), take advantage, impair the other, disrespect workmates or encourage rivalry, and is not prejudiced.

If a worker was operating at his or her highest level of spiritual awareness, what would he or she actually do or does not do? In addition, interviewees pointed out

that a worker, which was operating at his or her highest level of spiritual awareness would likely do – *in relation to himself or herself* category – things such as living by spiritual values, expressing coherent and true attitudes, being honest on his or her job, being 100% focused on his or her tasks (in order to contribute to the organization mission, as well as to his or her professional and personal goals), working as (s)he was God, taking actions strongly inspired on Christian's principles, working with love, and contributing to the harmony of the work environment. In contrast, such a person would not likely lose control of the situation, be disloyal, lie, be selfish, engage in gossips, be fake and arrogant, complain, be individualistic, be pessimistic, or be ingratiating toward the boss rather than working hard. Moreover, we do not expect this individual to be prone to disagreements, theft, showing no faith, making only economic-based decisions, disdaining values and ethical tenets.

On the other hand, this person would likely take initiatives *toward the integration of the group* (the second category) such as: striving to take care of everyone's needs, sharing, being kind, understanding, being respectful to everyone, developing peaceful attitudes, trust, and tolerance among the group members, being a mentor, contributing to the harmony and subordinates' well-being, showing solidarity, sharing common goals, and being charitable. Nonetheless, (s)he would not be unfair, treat customers with disdain, manipulate information, be slanderous, mistreat fellow workers, disrespect people, show lack of love or trust toward the other or get involved in workplace bullying. Taken together, respondents expressed positive views and virtues.

What is easy/difficult about being a spiritual worker? Similarly, sample members believe that is necessary - *in relation to himself or herself* category - to put into practice initiatives and exhibit personal features, namely: to be open to listen to, be skillful, positive, humble, kind, simple, and true, show solidarity and hope, be faithful, compassionate and generous, see things beyond the earthly bounds, avoid gossip, work hard, practice mentoring, pray, meditate, and follow God's guidance. As for the *efforts toward integration* category, respondents reported that a spiritual-driven worker is empathetic, cooperative, friendly, respectful, and always helps anyone when s(he) is requested.

Moreover, the respondents also considered troublesome to try to change people mindset, be tolerant, sincere and transparent in professional relationships, present good communication and relationship skills, integrate people, and advocate some religious tenets where the majority of people are Evangelicals. As already noted, religious tenets seem to be a very salient issue to the sample members. The quotes below are examples about respondents think are easy:

> *Speak the truth. Be honest. Work hard (woman, aged 44, computer systems analyst).*
> *Have respect and friendship among fellows (woman, aged 24, business owner).*

Show compassion, generosity and respect (woman, aged 36, business owner).

In contrast, the quotes below are examples about what respondents consider to be difficult:

It is hard to admit that we need to give up our own interests for the sake of community's well-being… (man, aged 30, accountant).

Have other values than material ones (man, aged 51, lawyer).

What are some of the reasons to transform from a worker who does not attempt to live and work with spiritual values and practices and one that does? Three categories of benefits related to this question were identified. First, the *personal life* category encompasses the following ideas: quality of life, find inner peace, development of the living environment, continuous improvement, feel useful, and spiritual development. Second, from the *professional life* category emerged benefits such as being more positive in facing the challenges, dealing with stressful situations at work, quality of working life, being an example of love and solidarity for his or her fellows. In addition, other aspects also emerged like success, fun, better relationships, job satisfaction, more productivity, and professional growth. With reference to *work group* category, it was basically pointed out the importance of cultivating fellowship and helping to develop a sense of community in which the mutual efforts would lead to better outcomes. The following excerpts are illustrative about how they think:

Live better (man, aged 43, business owner).

… those that live and practice spiritual values better understand and deal with the difficulties, as well as accept colleagues' flaws (man, aged 51, lawyer).

Being a spiritual worker. Interviewees were asked if they considered themselves spiritual workers and 59% agreed, while 41% saw themselves as somewhat spiritual. This is a very hard question to answer and the statements were telling. For example:

In comparison with the majority of my former workmates, I think so. I am interested in the quality and perfection of the service [...] I do not want to keep control of things. More importantly, I appreciate to practice mentoring and coaching […] In addition, I do not use to lye and I do respect clients and colleagues. I avoid gossips [...] Whenever is possible, I carefully talk about hope and faith, given that everyone has a religion […] (woman, aged 59, telemarketing operator).

Closing this part of the study, respondents were invited to share their self-evaluations about their own spirituality at work (i.e., *In your self-evaluation, what do need you to improve in order to be a spiritual worker?*). In essence, their perceptions could be classified under three categories. First, it identified, in *relation to oneself* category, a set of efforts or self-improvements toward being tolerant, being a volunteer, less selfish, more resigned, more self-observe, patient, and the challenge of

better understand the issue of spirituality. Furthermore, they regard important avoid complaint, but are in favour of searching for self-knowledge and praying more often. Second, *in relation to the others* category, they considered as key aspects the ability to be understood, to trust at least some work fellows and to understand that the process of self-spiritualization is an individual initiative and not everyone regards it as important or real.

Lastly, they cited words or phrases – *in relation to the job* category – such as due respect to religious diversity, being accurate, calm at the moment of solving a problem, and optimist at least in some situations, striving to deal with the emotions in a daily basis, as well as receiving criticism without reacting aggressively. In sum, to become a spiritual worker demands substantial efforts and challenges toward self-enhancement and willing to improve relationships. Nonetheless, the common sense shows that it is not a priority for the majority of people. Further, this may likely explain why workplaces tend to be dispirited and plenty of toxic emotions.

4.2. Organizational aspects

On the other hand, interviewees portrayed spiritual organizations as a sort of firm that values its employees by providing lots of perks and incentives to them. They regard that a spiritual organization is nurtured by humanistic values and God – as a theistic idea – is strongly embedded in it. As a general frame, this sort of company also respects its customers and communities with which it deals with. Representative statements of such views are as follows:

> *An organization that respects its employees and their religious choices, which exhibits cordiality to them, has good work environments, promotes the society well-being, is concerned with environment, and recognizes the presence of God (man, aged 42, business owner).*

> *Organization that respects its internal partners, values its workers, and strives to provide a positive organizational climate; it is human-driven (man, aged 54, manufacturing manager).*

Surprisingly, sample members did not clearly emphasize spiritual organizations role in preserving the planet or being committed to providing healthy products and services.

The major features of a spiritual organization. Either way, the core ideas associated with a spiritual organization could be described through four categories. More specifically, the *organizational culture* category is associated with respect for employee rights, human valuing, furthering healthy social integration, and spiritual values-held. In their view, internal relationships must be permeated by cordiality, friendship, no rivalries, no organizational politics, harmony, spirit of team, and the importance of people feel comfortable to express themselves (to be true).

With reference to the *organizational policies* category, they pointed out the need of putting into action initiatives such as: providing decent work conditions, contributing to the development of society, motivating work environment, stimulating actions that can generate growth and development, and encouraging creativity, cooperation and team work, fair salaries and benefits. Finally, the last category echoes some sort of concern whereby spiritual organizations should encourage the volunteer work, corporate social responsibility role; be environment-oriented, honest, and future-oriented; show respect for the laws, solidarity; cultivate ethical relations; and put into practice social actions. Although Pavlovich and Corner (2009) rightly note that *"it is therefore not surprising that a full description of what constitutes a spiritual organization remains incomplete"* (p. 210), the results presented so far shed some light on it.

In what way is a spiritual organization different from the traditional ones? The inquiry found that interviewees believe that a spiritual organization is very different from the traditional ones. As part of *human capital* category emerged aspects related to the treatment among employees, the way organization promotes its middle echelon staff members, organization's concerns and commitment to its employees quality of working life, profit sharing, people feel more relaxed at workplace and the organizational climate is good, caring about the employees as people (respect), workers' trust in their employers, the tasks are carried out in accordance with the timetable, promoting cooperation and trust development. In terms of *external environment* category, a spiritual organization is seen as focusing on caring about customers, the quality of services it provides, the vision of the future, complying with the law to reach its goals and, in addition, it is values-held and open to change. They also understand that this sort of organization goes further by being committed to *social issues* (the last category), that is, corporate social responsibility and environmentally conscious because profit is not regarded as an end in itself. Some examples of quotes that capture these categories are as follows:

> *Such a company is not basically pursuing profit (woman, aged 47, judicial clerk).*

> *The traditional organization incites competition, but a spiritual organization encourages cooperation among employees (woman, aged 44, computer systems analyst).*

If an organization is consciously attempting to nurture spiritual in the workplace, what will be present/absent? Although it also found the same categories present in Marques et al. (2007) study, the features described by the Brazilians' respondents are distinguished from the American sample. For example, in *environment (external)* category were highlighted steps such as due respect to customers, values-oriented action plans and policies, social balance, business ethics, focus on development (i.e., to be better each day), the implementation of continuous change, quality, focus on customers' needs, and interacting with community. Concerning *environment/people (integrated)* category some comments emerged such

245

as good manners, friendship, respect, harmony and well-being, peace, positive and renewed energies, good spirits, generosity, compassion, good communication, and motivation.

The results revealed two sub-categories derived from the *people (internal)* main category. Thus, respondents pointed out, as part of the *leadership* sub-category, the relevance of caring about human beings (both inside and outside the workplace), openness, and God inspiring the senior managers. Finally, *all workers* sub-category encompassed intentions toward changing attitudes among employees, good thoughts, fun, honesty, love, teamwork spirit, keeping emotions in balance, pray, and friendship. Illustrative quotes of the features about how interviews see this sort of organization are the followings:

Respect, balance, and pray (man, aged 51, legal department chief).

Good spirits and, above all, God helping executive directors (woman, 24 aged, business owner).

Conversely, whether a company was consciously attempting to embrace spirituality in the workplace would be likely absent some undesirable features – classified as part of *organizational environment* category – such as: disrespect, quarrels, and conflicts with workers, customers, government agencies, society, negative emotions, hate, unmotivated people, greed, indifference, and bad spirits. Similarly, there would not be room for dishonest or selfish individuals. According to the interviewees, the team would not tolerate misbehaviors, namely: individualism, disloyalty, rivalry, lack of empathy and incivility, disharmony, and gossips. Furthermore, *leadership* (as a category) would not support any kind of discrimination nor show lack of understanding toward workers' personal problems nor exhibit fragile willpower.

What are some of the organizational reasons that could influence the transformation from a non-spiritual workplace into a spiritual workplace? In contrast, the organizational reasons listed by Brazilian sample were different from Marques et al. (2007) study, including the categories that were identified. More specifically, Marques et al*.* found two categories/causes described as *organizational–experiential* and *leadership-experiential*. The former category was connected to unfavorable company developments (e.g., deterioration of morale, productivity, and efficiency) that call for reconsideration of the organizational rules of existence and favorable company developments when attempting a more integrative approach. Meanwhile, the latter cause was associated with a change in leadership perspectives, an unforeseen tragic event, the will to attract good people (i.e., workers and customers) to the business, and finally, the hope that the leader's will to change, to enhance the quality of life in the work environment.

In contrast, the current study found three distinct categories, that is, *organizational environment, employees,* and *leadership*. Rather, in *organizational environment reasons* category respondents reported that happy, distressed, and relaxed

246

people enable better communication and productivity in the workplace, shape a work environment capable of engendering high quality performance (including profit) as a consequence of their personal satisfaction of belonging to a certain workgroup.

Regarding the category of *employees*, the respondents listed a set of benefits in light of the motivational factor, the team work philosophy and sense of community, the tasks be carried out in accordance with the timetable in order to benefit the whole organization, better productivity and results, employee satisfaction, mutual cooperation, positive relationships among employees, commitment, getting the best of employees, and development of workers. Finally, the category of *leadership* was related to the need of focusing on the individual growth and acknowledgement as the pathway to the organization's prosperity and success.

What are the common hurdles in the corporate world that hinder the establishment of spirituality in the workplace? This inquiry also investigated the obstacles that hinder the development of spirituality in the workplace. Likewise, the results were sorted into three categories, namely *organizational environment, employees,* and *leadership*. Accordingly, respondents said that the prevailing economic and profit-driven business model, global crisis and competition hardship, selfishness, greed, and lack of respect in the workplace are some of the salient problems. These obstacles were categorized as part of the *organizational environment* category. On the other hand, several difficulties were reported and classified within the *employees'* category, that is, high turnover, excessive individualism, self-centered employees, people, envy, arrogance, and complacency. At last, the *leadership* category was associated with aspects such as: lack of spiritual connection, heartless people who do not love their neighbors, corruption, the career-laddering of some professionals, lack of understanding, lack of knowledge, people's mentality (especially of those in leadership positions), discrimination and lack of information. Taken together, these perceptions complement the landscape outlined by Marques' (2006, p. 58) study, but bring new views and insights as well. Two quotes that reflect the difficulties related to this point are presented below:

> *Greed, just concern with getting profit, as well as lack of respect in the workplace (woman, aged 26, psychologist).*
> *People mindset, especially those in leadership positions (woman, aged 44, computer systems analyst).*

How do you think your current work environment could be transformed into a more spiritual one? In contrast, respondents offered compelling remarks about how they thought their work environments could be changed toward a more spiritual one. The responses were compiled as the following categories describe: (1) *organizational environment* – fostering the volunteer work, living more ethical and moral values, respecting and valuing more employees, and social contribution; (2) *employees* – organizational members practice of charity, goodness, respecting the other, being patient and tolerant, admitting mistakes, being positive, friendly and understanding,

having coherent attitudes, praying very often and watching their thoughts, having faith in God, and studying and putting into action Gospel teachings; (3) *leadership* – it was codified as changing the leadership mindset, enhancing the leadership model, and by having less power contention and more understanding.

5. Discussion

To a large extent, Brazilian respondents showed a strong commitment to religious and spiritual tenets that guide their perceptions about spirituality and workplace. As a result, responses were clearly framed by the lens of religion, despite the fact that spirituality and religion are distinct constructs. The phenomenological approach of this study enabled me to elicit a set of aspects and features that broadened even more the meaning of workplace spirituality regarding that the interviewees were an economically active workforce that has gone around with plenty of managerial problems and critical corporate situations in a daily fashion.

Overall, this inquiry found 12 themes (see Table 2) also identified in Marques et al. (2007, p. 38) study with an American sample, that is, trust, openness, kindness (i.e., compassion and friendship), honesty, moral and ethics, a sense of peace and harmony, aesthetically pleasing work environment, team orientation, understanding, faith in God, respect, and truth. Importantly, the results are very important to cross-cultural management research because they also revealed 22 other new themes, namely: fun, love[4], well-being, a sense of religiosity, serenity, social responsibility, tolerance, sincerity, meaning of work[4], higher values, human valuing, coherent attitudes, common interests and objectives, politeness, willingness to offer guidance and to be an example, a stimulating environment, listening to and being listened to, praying habit, patience, positive energies and thoughts, concerns with other's well-being, and the spirit of solidarity.

Table 2

Core themes

Themes		
Fun*	Love*	Well-being*
Trust	Openness	Kindness (Compassion and Friendship)
Honesty	Moral and ethics	A sense of religiosity*
A sense of peace and harmony	Serenity*	Social responsibility*
Tolerance*	Sincerity*	Meaning of work*
Higher Values*	Human valuing*	Aesthetically pleasing work environment
Coherent attitudes *	Team orientation	Common interests and objectives*
Understanding	Faith in God	Politeness*
Willing to offer guidance and be an example*	Stimulating environment*	Listening to and be listened*
Praying habit*	Patience*	Positive energies and thoughts*
Concerns with other's well-being*	Respect	The spirit of solidarity*
	Truth	

Note: *Emerging themes.

Also noteworthy is that religious tenets provide – specially, those derived from Spiritism Doctrine – a frame of reference used by 45% of the sample members in relation to spirituality and work. This finding lends support to the notion that spirituality is not rarely found within a religious tradition, yet it is not religion (e.g., Bruce, 2000; Cavanagh, 2003; Duffy et al., 2010; Exline and Bright, 2011; Howard, 2002; Kale, 2004; Lewis and Geroy, 2000; Vasconcelos, 2010; Zinnbauer and Pargament, 2005). Moreover, "*spirituality and religion, wherein it is commonly undergirded, are subjects closely intertwined on human beings' journey on this planet*" (Vasconcelos, 2010, p. 607).

Although the constructs of diversity, being self-motivated, encouraging creativity and interconnectedness (i.e., relationship) were often cited in this investigation, they were not definitely emphasized as key themes. In contrast, themes such as few barriers and acceptance that were identified by Marques et al. (2007) were not expressed by Brazilian sample members.

Insofar as previous relevant investigations (notably Marques, 2006; Marques et al., 2007), this study also found no easy ways to transform the Brazilian workplaces into more spiritual ones. Apparently, it requires sizeable reflections, efforts, and initiatives. In fact, as appropriately noted by Ashforth and Pratt (2003), people constitute the locus of workplace spirituality and by wakening their own spirituality the workplaces will tend to echo a brighter face. Therefore, one may predict that only through the changing of people's mindset one will accommodate the rich notions derived from the workplace spirituality theory. In a broader view, as the corporate life has been influenced by myriad things, there are justifiable reasons to believe that the spiritual power (intelligence) will also become one of them (Vasconcelos, 2010).

Due to the method of this investigation, the results cannot be generalized and herein resides the major limitation of this investigation. In addition, the sample was made up of people working and living in the main state of Brazil. Therefore, it may surmise that other samples or workers that are living in other areas of the country might express different perceptions.

6. Future research and conclusions

In fact, new cross cultural management studies might peruse workers from other areas of Brazil or even from other South America countries in order to make some comparisons. There may be different opinions and perhaps other constructs may spring up. Moreover, this investigation could be replicated in the future in order to find if the initial perceptions remained. Previous investigations related to spirituality in the workplace focusing on Brazilian context employed quantitative (Souto and Rego, 2006) and case study (Vasconcelos, 2011) approaches. In contrast, this inquiry drew on a phenomenological approach and, in doing so, it broadened the understanding of the workplace spirituality theory by revealing other constructs and showing the current

perception of a South American sample, which is not so familiar with this topic than its American counterpart.

However, the findings also showed several aspects (i.e., "second order constructs"), namely believing, being helpful, spiritual help, good spirits, self-knowledge, good humor, being charitable, focusing on customers, good communication, competence, commitment, knowledge, conscience, being correct, being empathetic, balance in the workplace, avoiding gossips, fraternizing, being humble, justice, no complain, loyalty, seeing things beyond the earthly bounds, meditation, changing, partnerships, quality, acknowledgment, being more resigned and simple, avoiding rivalries, and the need of watching ourselves. However, evidence shows that workplace spirituality researchers have paid scant attention to many of them. Furthermore, they may be timely explored through the proposition of new conceptual frameworks and empirical investigations. Lastly, the results of this investigation show that spirituality is seen as a beneficial and rich topic in the workplaces. Overall, it is associated with a great deal of positive aspects, perceptions, and assessments. Taking all that has been said into account, managers could introduce the topic of workplace spirituality in meetings or training sections in order to encourage people to develop their own spirituality, as well as to contribute to making the organizational environments healthier places to work. Furthermore, workplace spirituality theory may help organizations to be more useful entities by urging them to carry out deeper analyses about their roles (e.g., in the strategic planning sections) and the quality of solutions and outputs that they deliver to society.

Notes

[1] It is suggested here the kind of worker that places the topic of spirituality in a higher level in his life and strive to live in accordance to transcendental values.

[2] Marques et al. (2007) did not present any category to this question.

[3] Likened to traditional religious beliefs, Spiritist or Spiritism Doctrine (SD) can be seen as a relatively new doctrine if we consider that it has been around for just a century and a half. Nonetheless, its thoughtful tenets and principles have been widespread worldwide, especially in Latin and North America, as well as Europe. Basically, what distinguishes SD from other religions is the fact that its principles are strongly supported by faith in the hereafter, on the phenomenon of the spirits' messages and teachings through mediums, on Jesus Christ's teachings (the Gospel) and his behavior as a paradigm of perfection to be followed by all human beings, and by the practice of charity.

[4] In a related vein, the construct of love and meaning of work were proposed as qualities of spiritual leadership by Fry (2005).

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Appendix. Questions and comparative findings

Questions/Author	Categories			
Q1. How would you define and/or describe spirituality in the workplace? (Marques et al., 2007)	*Organizational Climate* A and B	*Organizational Culture* A and B	*Mystical Resources* A and B	*Structurals* A and B
Q2. What are some words that you consider being crucial to a spiritual workplace? (Marques et al., 2007)	*Internal Environment* A and C		*Spiritual* A and C	*Coping Resources* A and C
Q3. Do you consider these words applicable to all work environments that meet your personal standards of a spiritual workplace? (Marques et al., 2007)	*Not Applicable*			
Q4. What is essential for the experience of a spiritual workplace? (Marques et al., 2007)	*Integrated Factors (Environment/people)* A and B	*Internal Factors* *Leadership* A and B / *All workers* A and B		*External factors (Environment)* B
Q5. What does a spiritual worker do? (Marques et al., 2007)	*Internally* A and B	*Integrated* A and B		*Externally* B
Q6. What doesn't a spiritual worker do? (Marques et al., 2007)	*Internally* A and B	*Integrated* A and B		*Externally* B
Q7. If a worker was operating at his or her highest level of spiritual awareness, what would he or she actually do? (Marques et al., 2007)	*In relation to oneself* A and C		*Toward integration* A and C	
Q8. If a worker was operating at his or her highest level of spiritual awareness, what would he or she not do? (Marques et al., 2007)	*In relation to oneself* A and C		*Toward integration* A and C	
Q9. What is easy about being a spiritual worker? (Marques et al., 2007)	*In relation to oneself* A and C		*Toward integration* A and C	
Q10. What is difficult about being a spiritual worker? (Marques et al., 2007)	*In relation to oneself* A and C		*Toward integration* A and C	
Q11. From the *employee's perspective*, what are some of the reasons to transform from a worker who does not attempt to live and work with spiritual values and practices and one that does? (Marques et al., 2007)	*Benefits* *In Personal Life* A and C	*In Professional Life* A and C	*In the Work Group* A and C	

Appendix (Continued). Questions and comparative findings

Questions/Author	Categories			
Q12. From the employee's perspective, what are some of the reasons to transform from a non-spiritual to a spiritual employee (Marques et al., 2007)	*Benefits*			
	In Personal Life A and C	*In Professional Life* A and C		*In the Work Group* A and C
Q13. Do you consider yourself as a spiritual worker? Please, could you explain why? (Current Study)	*Not Applicable*			
Q14. In your self-evaluation, what do need you to improve in order to be a spiritual worker? (Current Study)	*Perceptions*			
	In relation to oneself A	*In relation to the others* A		*In relation to the job* A
Q15. How do you define a spiritual organization? (Current Study)	*Not Applicable*			
Q16. What are the major features of a spiritual organization? (Current Study)	*Organizational Culture* A	*Internal Relationships* A	*Organizational Policies* A	*Concerns* A
Q17. In what way is a spiritual organization different from the traditional ones? (Current Study)	*Human Capital* A	*External Environment* A		*Social Issues* A
Q18. If an organization is consciously attempting to nurture spiritual in the workplace, what will be present? (Marques et al., 2007)	*Environment (External)* A and B	*Environment /People (Integrated)* A and B	*People (Internal)* *Leadership* A and B	*All workers* A and B
Q19. If an organization is consciously attempting to nurture spiritual in the workplace, what will be absent? (Marques et al., 2007)	*Organizational Environment* A and C	*Individual* A and C	*Group* A and C	*Leadership* A and C
Q20. What are some of the *organizational* reasons that could influence the transformation from a non-spiritual workplace into a spiritual workplace? (Marques et al., 2007)	*Organizational Environment* A	*Employees* A	*Leadership* A	*Organizational Circumstances* *Organizational –Experiential* B *Leadership-Experiential* B

Appendix (Continued). Questions and comparative findings

Questions/Author	Categories		
Q21. What are some of the organizational reasons that could influence the transformation from a workplace that does not consciously attempt to nurture spirituality and the human spirit to one that does? (Marques et al., 2007)	*Organizational Environment* A and C	*Employees* A and C	*Leadership* A and C
Q22. What are the common hurdles in the corporate world that hinder the establishment of spirituality in the workplace? (Adapted from Marques, 2006)	*Organizational Environment* A and D	*Employees* A and D	*Leadership* A and D
Q23. What do you consider the greatest hurdle toward the full application of spirituality in Brazil corporations? (Adapted from Marques, 2006)	*Organizational Environment* A and D	*Employees* A and D	*Leadership* A and D
Q24. Do you consider there's something wrong with Brazil Corporations that hinder the adoption the idea of organizational spirituality? Please, could you explain? (Adapted from Marques, 2006)	*Organizational Environment* A and D	*Employees* A and D	*Leadership* A and D
Q25. Which firms currently operating in Brazil could be regarded as spiritual organizations? (Current Study)	*Not Applicable*		
Q26. How do you think your current work environment could be transformed into a more spiritual one? (Adapted from Marques, 2006)	*Organizational Environment* A and D	*Employees* A and D	*Leadership* A and D

Notes: "A" – categories found in the present study.

"B" – categories found in Marques et al. (2007) investigation.

"C" – Marques et al. (2007) did not present any category concerning this question.

"D" – Marques (2006) did not present any category concerning this question.

About the author

Anselmo Ferreira VASCONCELOS got a BS in Social Communication from *Escola Superior de Propaganda e Marketing (ESPM)* and MS in Management from *Pontifical Catholic University* both in São Paulo. As an independent researcher, he has published his work in *Management Research: The Journal of the Iberoamerican Academy of Management, European Journal of Marketing, Management Decision, Journal of Business Ethics, Management & Marketing, Journal of Management and Organization* and several Brazilian academic journals about societal marketing, prayer effects on organizational life, internal (de)marketing, spirituality in the workplaces, among other topics. He regularly writes for Brazilian non-refereed publications about management, religion, and spirituality issues. Finally, he is also the author of a book (in Portuguese) about spirituality in the workplace, *Espiritualidade no Ambiente de Trabalho: Dimensões, Reflexões e Desafios* (Editora Atlas, 2008).