

Spiritual Knowledge Management: Practical Wisdom and Faith-at-Work Brought to Life

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Abstract: Integrating knowledge management, faith-at-work, and phronetic workplace domains, this paper presents phronesis, or practical wisdom, and faith-at-work (FAW) based on theoretical principles of moral actions and character virtues and real-life examples of FAW practices such as thoughts, behaviors, and feelings, bringing to life the practically-wise company. Answering a call to investigate phronesis in the workplace to understand how the individual level of practical wisdom spreads throughout the company achieving a practically-wise company this paper refines one segment of Long's (2022) research findings in Faith at Work: People, Places, Practices, and Tools from the spiritual knowledge management (SKM) domain perspective. These FAW experiences equate to spiritual knowledge and spiritual intelligence in motion while supporting human resource development strategies for employee flourishing. The methodology is empirical phenomenology presupposing theory for the relevant phenomena. The Long (2022) study adds a deeper understanding that sharpens and supports SKM by extracting specific findings and implications of the integration of practical wisdom, moral actions, character virtues, and FAW practices - intersections that enlighten organizations to create desirable value.

Keywords: Faith-at-work, Phronesis, Spiritual knowledge management, Practical wisdom

1. Introduction

The integration of practical wisdom (phronesis), knowledge management – specifically spiritual knowledge and intelligence, and workplace spirituality or faith-at-work principles can help business psychologists, industrial/organizational, and knowledge management scholar-practitioners to better understand the holistic flourishing of the mind, body, and spirit for individuals at work and the collective organization. The chosen aim of this paper is to “shift to a discussion on how best to create climates for this holistic flourishing, whether or not this is called organizational spirituality” (Poole, 2009; p. 587) while addressing the concern that “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” (Rocha & Pinheiro, 2021b; p. 131). The integrated thinking from these domains, using real-life examples from Long's (2022) empirical study leads to a practically-wise, spiritual knowledge management model. Sections four and five, methodology and theoretical backgrounds, provide context for sections six through eight, findings, discussion, and conclusion.

2. Methodology

Long's (2022) FAW empirical research methodology provides a backdrop for relating practical wisdom to workplace spirituality. The phenomenological study provided a theoretical and practical understanding of workplace spirituality (WPS) as faith-at-work (FAW) to explore a deeper awareness of the experience in the lives of employees and managers considering various faith-at-work organizational frameworks (Miller & Ewest, 2015) and individual practices, tools, and characteristics. One problem, noted by Long (2022), is that

much research in organizational and management development either neglects or is inconsistent with what defines and impacts the spirituality experience (Mohamed et al., 2004; Pandey & Gupta, 2008) ...since 1990, a range of literature reviews, quantitative analyses, and theory development has existed in the WPS field, but relatively few phenomenological studies combine the individual unit of analysis (i.e., employees' and managers' perceptions) in the context of the organizational frameworks. (p. 18)

To address this, “methodology included post-modern and life story concepts to investigate two common areas of phenomenological study, i.e., what are the experiences and the contexts of those experiences, with both the participant's actions and the researcher's interpretation” (Long, 2022, p.81). The two research questions were based on workplace spirituality's ideal ontology (the nature of reality, and what kind of being is the human being, of FAW, is conceptual with intersubjectivity and multiple realities) and relative epistemology (the relationship between the inquirer and the known, is subjective with unique outcomes as the data): (1) How do people experience work in relation to their spiritual and faith beliefs, and (2) How are the respondents' environment, practices, tools, and characteristics part of their experience? In this study “constructivist and interpretative approaches are both applicable to the inductive and exploratory nature of

this WPS research study and address the two common areas of phenomenological study, i.e., what are the experiences and what are the contexts of those experiences” (Long, 2022, p.84).

To enhance research triangulation and data collection and analysis richness, in addition to semi-structured interviews, the manager and employee participants completed a 5-day journal and provided photographs of their FAW tools or practices in their workspaces. The number of photographs, days journaled, and interview hours of all sources were 46, 56, and 15.23 hours, respectively. These prompted and captured real-time perspectives of their lived spiritual phenomenon. A targeted sample of 50% female/male, management/non-management, for-profit/non-profit industries, and a wide representation of spirituality/faith affiliations were met.

Three phases of coding and analysis based on Moustakas’ (1994) structures assembled the larger phenomenological meanings and made sense of the parts hermeneutically while bracketing but not reducing the researcher’s heuristic. Pseudonyms protected the confidentiality of the eleven coded participants. Analysis of 3450 codes was not based solely on description codes (14%) but used personal values (32%), processes (23%), and felt emotions (13%). The InVivo (11%) and Themeing-the-data (7%) codes were used for member-checking narrative summaries. The coding, analysis, and findings resulted in a series of six mega-experience elements or themes of (1) tri-identity, (2) spiritual discernment, (3) wholistic spiritual exercises, (4) dynamic processes, (5) creating the right FAW environment, and (6) Faith in the Work (FitW) and W(holy)-ness, classified to a total of 24 sub and micro-experience elements or categories. Summaries of the findings by each research question also give context to the themes because some FAW experience elements are common to all the respondents, some represent similarities among a few, and others are unique to one yet have a powerful impact on a deeper understanding of the spiritual phenomenon. Managers and employees’ beliefs, values, and practices revealed not only 24 experience elements but also 14 potential organizational environmental frameworks. The FAW findings that show practical wisdom, moral actions, character virtues, and practices that support scholar-practitioners in understanding and developing practically wise organizations are highlighted in this paper’s findings and discussion sections.

3. Theoretical Backgrounds

The following theoretical foundations are briefly mentioned providing context and background. First, FAW embraces the forms of belief and filters through which one constructs meaning and purpose in the world (Miller, 2007) including that, “spirituality is the ongoing transformation of a human being in an engaged and responsible relationship with oneself, the other, the world, and God” (Dienberg & Warode, 2018, p. 815 as cited by Long, 2022, p. 25). FAW incorporates “there is clearly nothing in the definition of religion that necessitates membership in an organized religion. One’s religion, then, is one’s ‘set of beliefs concerning the cause, nature, and purpose of the universe” (Dent, 2019, p. 76). In addition, “spirituality at work is not bounded by formal religious practice, but because the spirit is a sacred power, it is drawn from religions (Bell & Taylor (2001) cited by Long, 2022, p. 48). Thus, the FAW axiom used here accommodates formal and defined expressions of belief as found in religious constructs plus informal and less-defined expressions of belief as found in spirituality (Miller & Ewest, 2015) and concurs with (Lynn et al., (2009) that the workplace spirituality literature has helped to bring one’s whole self to work, but needs to take more seriously that religious belief is part of the whole for many individuals. The key takeaway is to be able to live one’s experience of faith in the workplace.

Secondly, this paper follows others’ lead to look at workplace spirituality, aka FAW as a form of organizational wisdom (Rocha & Pinheiro, (2021a) and why it matters to knowledge management (KM) scholar-practitioners. The KM literature enumerates how organizations create, access, control, modify and keep logical, empirical, and rational knowledge to improve performance towards objective and material aspects of work. However, KM is a triple helix, involving spiritual, emotional, and rational aspects. Omitting or minimizing the spiritual orientation lacks depth and meaning for individuals and organizations (Bolisani & Bratianu, 2018; Bratianu, 2015; Farnese et al., 2019; Gull & Doh, 2004). Spiritual knowledge (SK), then, is the third helix, an intangible asset, that provides possible answers to life values, aspirations, motivations, and ethical principles even while one is at work, requiring conceptual and practical understanding.

As part of responsible knowledge management, Rocha et al. (2022) chronicle descriptions, evolution, and potential applications of practical wisdom, or phronesis in management research. Costello (2019) notes phronesis in the formation of managers and professionals and describes it with subtexts of intelligence and sound judgment from Aristotle in the Nicomachean Ethics as one of three approaches to knowledge distinguished from episteme and techne. “Whereas episteme concerns theoretical know-why and techne

denotes technical know-how, phronesis emphasizes practical knowledge and practical ethics” (Costello, 2019, p. 217). Phronesis is at the individual or the collective level, involving personal, moral, emotional, social, and religious aspects (Rocha et al, 2022). Specifically notable is that practical wisdom is “consider[ed] the all-important virtue of the mind” (Hughes, 2013, p.52, as cited by Rocha & Pinheiro, 2021b:137); it is also classified and included in the concept of moral virtues where virtue is described as a disposition that reliably does the right actions, makes the right choices, and has the right feelings (Hills, 2015). Thus, “practical wisdom is not distinguished from moral virtues” (Rocha & Pinheiro, 2021b, p.137). Biddle (2010) adds that “while a moral value is an object (or thing) by means of which one promotes one’s life, a moral virtue is an action (or choice) by means of which one does so” (p.75) and one “must bear in mind not only our material needs but also our spiritual needs” (p.97) in assessing the propriety of an action.

Thirdly, collective phronesis is the sum of people’s loftier independent and dispersed phronesis, and the synthesizing efforts to bring together by management pieces of the collective wisdom within and across organizations (Kodama, 2021). Finally, practically-wise organizations do more than just act morally or include a process of reflecting and making decisions, but apply all knowledge (including spiritual) to solve problems practically, efficiently, and effectively to do the least harm possible (Rocha & Pinheiro, (2021b).

4. Findings - Practical Wisdom Foundations of FAW

An integration between practical wisdom, SKM, and workplace spirituality, aka FAW idiosyncrasies, similarities, and commonalities from Long’s (2022) empirical findings follows. Long’s (2022) findings that focus on the FAW dynamic processes sub-element 4.2 “fruits” (moral actions) of how one treats others, sub-element 4.3 moral virtues and characteristics, and FAW practices are the most critical ones to this paper. All following examples are based on the coded findings, not the participant demographics. “The reflective inquiry process that was used highlights notions belonging to everyone’s life exploring the phenomena in a heuristic or interpretative manner (Van Manen, 2016). The subsequent findings and conclusions of the people’s stories and experiences go beyond purely reductive explanations of WPS phenomena and the verbatim exemplary quotes are used liberally throughout to fully illustrate the FAW experiences” (Long, 2022, p.110).

4.1 FAW Experience - Sub-Element 4.2: “Fruits” (Moral Actions) of How One Treats Others

Practical wisdom can be viewed as moral virtues (Rocha & Pinheiro, 2021b) and moral virtues as moral actions (Biddle, 2010); and “an action either promotes a person’s life and long-term happiness or it does not. If it does, it is virtuous; if it does not, it is not” (Biddle, 2010, p.82). In practice, the spiritual particulars at work as FAW experience elements of virtuous moral actions add a constructive resource for scholar-practitioners.

All the employees and managers in Long’s (2022) study determined that FAW is moral actions described as “how you treat others” and involve a variety of dynamic habits, qualities, and deeds. Through intensive coding, the types of moral actions or the “fruits (something that inevitably appears on a healthy tree) of how one treats others are charity, joy, peace, patience, kindness, goodness, gentleness, commitment, and continency or self-control. Tangible examples of employees’ and managers’ “fruits” or moral actions are found in Table 1.

Table 1: Real-life Examples of FAW Fruits/Moral Actions of How One Treats Others

Moral Action	Description	Pseudonym - Quote from Long (2022)
Charity	The love of God and fellow men expressed in concrete actions.	Kia – “All of the tasks that we have to do should be really moving toward those values of fairness and equity, and, caring, caring for, caring for people.”
Joy	State of being undisturbed by the negative things in life.	Griffin – “At the core is service, serving others’ needs, and the joy that comes out of serving others is priceless.”
Peace	Tranquillity in our soul that comes from relying on God. Rather than getting caught up in anxiety for the future.	Theodore – “Without making time to pray, I may not act peacefully or be charitable when someone is being difficult.”
Patience	Ability to bear the imperfections of other people, through our own needs as well.	Miriam – “It’s really important to allow people to be who they are, regardless of what their faith is or isn’t. So that’s just about tolerance of any kind, right?”

Moral Action	Description	Pseudonym - Quote from Long (2022)
Kindness	Willingness to give to others above and beyond what we owe them.	Eve – “And so for me, that's how I exhibit my faith, by trying to treat people with kindness.”
Goodness	Avoidance of evil and the embrace of what's right, even at the expense of one's earthly fame and fortune.	Theodore – “In Greek Orthodox practice, evil thoughts are the little things that start to enter your mind that start to direct you towards a failing of some kind. Acedia is one of the most dangerous of the eight evil thoughts...sometimes, even doing 'a good' is not, it is not 'a good' when it is not 'your good'...you must stay focused.”
Gentleness	To be mild in behavior is to be forgiving rather than angry, gracious rather than vengeful.	Eve – “It's in the Bible, how many times you're supposed to forgive. He says, 70 times seven times like you're saying like you continue to forgive...Bible reminds me there is no end to being patient.”
Commitment	Living life per God's will at all times.	Jacob – “When the wind is not blowing through the sail and not getting us moving, everything just feels stagnant, and it's easy to lose track and just forget the calling that God has put upon us. I find that when things are out of your control, you just really have to kind of look to the One that is in control.”
Continence	Self-control is the exercise of moderation in all things.	Joyce - “My faith is emotional control; My faith is behavioral control.”

4.2 FAW Experience Sub-Element 4.3: Theological, Moral Virtues, and Character Strengths

In Long (2022), the employees and managers employed the theological virtue of hope, and moral virtues supported by character strengths of prudence, justice, and temperance as part of their FAW experiences. Rocha and Pinheiro (2021b) suggest that to become a person of practical wisdom one needs character virtues and a notion that spiritual characteristics could be an antecedent to wisdom. The FAW: PPPT real-life experiences support these suggestions. Within the dynamic spiritual development and the fruits/moral actions of how one treats others FAW experience elements are the specific characteristics of temperance including prudence, justice including fairness, transcendence including hope, and spirituality. See Table 2. These real-life examples clarify what character virtues (VIA Institute on Character, 2018) of practical wisdom look like at work.

Table 2: Real-Life Examples of FAW Character Virtues

Characteristic	Definition	Pseudonym - Quote from Long (2022)
Temperance: Prudence	Being careful about one's choices; not taking undue risks	Joyce – “I always feel like the Holy Spirit's jumping in and going, warning, warning, warning, you know, always protecting me.”
Justice: Fairness	Treating all people, the same according to notions of fairness and justice; giving everyone a fair chance	Kia – “I stand for the truth... not just for rules because they are the rules, there's a reason and a value behind them...fairness, justice, and equity. I see this calling as a driving force of the work that I do, I have to advocate for fair treatment.”
Transcendence: Hope	Optimism, future-mindedness, expecting the best in the future, and working to achieve it	Eve – “Regardless of your situation or position even you can still be somebody who, you know, brings life, gives life, gives hope versus you know taking it away from people, and that's kind of my focus when I come into the day while I'm at this job.”
Transcendence: Spirituality	Faith and purpose, coherent beliefs about higher purpose, meaning of the universe; meaning of life that shape	Amrit – “Faith wisdoms given to you, father's influence, and values; pass on to your children...it's [faith] largely engrained inside, and it is deeply set inside.... People prefer to leave

Characteristic	Definition	Pseudonym - Quote from Long (2022)
	conduct and provide comfort.	organizations if it conflicts with their value system or faith.”

These character virtues help scholar-practitioners identify the phronimos, the one who uses the ‘eye of the soul’ honed by experience and made possible by good moral character—to act virtuously and prescribe right action to others revealing that “moral expertise is practical wisdom rather than theoretical wisdom” (Khan, 2005, p.39). Purporting there is a need for these characteristics in a phronetic workplace, “one could surmise that the phronimos can sum up a situation, weigh up various factors, and work out what to do to promote or achieve his objectives” (Costello, 2019, p.217). Yet, as FAW’s real-life experiences in the next section depict, a variety of practices - thoughts, behaviors, and feelings – cognizant of moral virtues, actions, and character, can further describe phronimos in a phronetic workplace.

4.3 FAW Practices (Thoughts, Behaviors, Feelings)

Descriptions of FAW practices (which are SK or SQ in motion in the SKM domain) were in-depth and specific due to triangulation in Long’s (2022) methodology addressing a research call to reduce abstraction around FAW practices (Dyck, 2014). The detailed interview questions were supplemented by five days of journaling about spiritual experiences such as, what did you do? what did you think? what did you feel? what did you believe? and how is spirit or faith present or absent at work today? as well as by the photographs of their workplace spirituality tools, environment, practices, etc. An average of eight, regular FAW practices were implemented by each employee or manager. To dignify the commonalities, similarities, and idiosyncrasies of the FAW practices, see samples of the FAW thoughts, behaviors, and feelings in Tables 3, 4, and 5.

Table 3: Sample of FAW Practices (Thoughts) by Employee/Manager Quotes

Employee/Manager	Thoughts
Miriam	VIRTUES: ... the study of Mussar I think is really instrumental in what I bring not only to work and to my clients, but just, the work on what I try to do for myself. The application of Tzedakah [Hebrew for justice], of this virtue, is really up to you, as long as you also balance using Mussar training and the other virtues.
Amrit	GOD’S GRACE: With my colleagues, faith is at two levels. One, I am spiritually awake...My faith is still there, and two, I am more connected with my colleagues when I am good to them, and in return, they also reciprocate. Supportive friends and colleagues are just a grace God has given you.
Eve	JESUS-LIKE: Jesus is a role model, be like Jesus. Things that I’ve learned, like the virtues, I have, I try to exhibit within the workplace, such as patience and love, are helping and supporting others.
Adeline	DIVINE ENERGY: Creative writing, not academic writing, expresses emotion, oneself, and the Beyond. Beyond is a... Divine Energy, the guiding force in the universe, God, the souls of people, also angels or småfolk, something like the equivalent of fairies.
Theodore	ETERNAL LIFE: Christian eternal life is an ongoing goal. Christ saves and we make efforts for the grace of Christ to be fully effective in us. In Eastern Orthodox everyone is called to be monastic; most are called to be in the world, not of the world.
Jacob	COVENT LOVE COMMANDMENTS: In Matthew 22:37-40, Jesus talks about the two Greatest Commandments Love God with all your heart, soul, and mind. And elsewhere in the Old Testament, we see that same concept presented to include heart, soul, mind, and body. So, so, essentially, love God, wholesomely. I need no other foundation than the eternally consistent promises of God. Hesed (חֶסֶד) is a Hebrew word that we translate as faithful love or loving-kindness. This is Covenant love and the love God displays through the promises he keeps.

Table 4: Sample of FAW Practices (Behaviors) by Employee/Manager Quotes

Employee/ Manager	Behaviors
Joyce	PRAYING: Praying every day because it's very important to me. I do that faithfully. I listen to Him tell me which would be the best way to go. I do a morning practice, next. I say three times, I believe, in reverence to my belief in the Trinity, and prayers for others. Praise God, never take things for granted, honor Lord Jesus and do no harm, and recognize the Holy Spirit constantly. End my morning practice with, thank you, my Father, Lord Jesus, and Holy Spirit for giving me this day to honor You, and listen some more.
Kia	GRATITUDE: ...on my lunch hour; tapping, praying, wishing with the holy medals; it's a "thank goodness".
Monty	REFLECTING: Reflecting, meditating, and listening. The only tool that I used for workplace spirituality today was my playlist which has been consisting of Israeli and Jewish songs.
Amrit	BEING WITH NATURE: Being with natural and spiritual elements is how I connect at work. I recommend we go outside for meetings... the natural light, space, and view of the mountains are spiritual; remove obstacles to thinking clearly and allow you to be yourself at work.
Eve	EMBODYING FAITH: Embodying faith by being patient ...no swearing... understand where people are coming from, ...trying to connect with them. Handle differences with respect.
Griffin	SPIRITUAL WALKING: We started as a business meeting with three, now it's an ecumenical Bible study with eight men. Our relationships carry over from the corporate world to consulting to help with our spiritual walks today. We have trust... faith discussions and pray for each other.
Pat	SHARING: Listening to others' concerns without persuading them to become an atheist, being a supportive good friend, and not being responsible for others' views. When I opened up, he opened up too; sharing worldviews and our closeness includes sharing resources.
Jacob	MIND-BODY-SPIRIT EXERCISING: Being my whole self at work, including my spirituality, is being consistent with my core values. Inconsistency in one area affects others in the body, spirit, and mind diagram. My mind-emotion affects me spiritually... and in exercising. Spirit to mind to body, or in reverse. Spiritual practices... helps me navigate the day.

Table 5: Sample of FAW Practices (Feelings) by Employee/Manager Quotes

Employee/ Manager	Feelings
Joyce	THANKFUL: I feel thankful every day for what God has given me. I am thankful for giving me the opportunity to serve him throughout the day.
Eve	PEACEFUL: I desire giving and receiving understanding. My spiritual and mental health are connected so I follow my beliefs during challenges and this consistency with beliefs is peaceful.
Pat	CONNECTED: It was surprising to talk about religion at work and to learn about my co-worker's religious views and practices. It made me feel closer and a deeper connection and brought us closer by hearing about his religion and sharing that I am an atheist. Maintain faith without oppression.
Theodore	JOYOUS-SORROW: Spiritual practices at work include feelings of joy and sorrow. My faith includes opposite intentions such as joyous sorrow. Rejoice that Jesus Christ died and rose again for our sins and sorrow for our shortcomings. This gives hope that that although we're generally goof-ups, Christ is going to lead us out of that. The "gift of tears" is forgiveness for our sinful nature and for those who don't know the joy of God, Jesus, and the Holy Spirit. I feel joyful when others overcome challenges and are happy.

This sampling of practices, as mentioned, is spiritual knowledge and intelligence in motion, and represents the phronimos in a phronetic workplace. Next, the human flourishing model in Long's (2022) study is presented supporting the notion of the practically-wise organization as a virtuous learning organization (Rocha & Pinheiro, 2021b) that accesses collective phronesis, along with the integration of FAW and phronetic constructs

5. Discussion

5.1 Integrated Phronetic-Spirituality Workplace

The employees' and managers' FAW practices (thoughts, behaviors, and feelings) in Long (2022) are evidence of Rocha and Pinheiro's (2021b) viewpoint that spirituality supports the phronetic workplace in terms of the three dimensions of meaningful work, opportunities for the inner life, and sense of community and belonging. First, a synthesis of the FAW thoughts was, "[God's covenant] love empowers implementation and development of virtues for a wider scope than oneself; to calmly, purposefully serve others and self to work and live safely in, and not of, the world for eternal goals" (Long, 2022, p. 163). This relates to "once the phronetic workplace is part of a practically wise company, its members feel that their work is meaningful to them, society, and future generations" (Rocha & Pinheiro, 2021b, pp. 149–150). Secondly, a synthesis of the FAW behaviors was, "daily, constant self-awareness and improvements for eternal goals are consistent with their mind-body-spirit values.... praying for others...open discussions...studying and understanding scriptures, Saints, Christ... meditating, listening, believing, giving thanks, reflecting, removing obstacles to being your true self...spiritual elements and inspirational songs" (Long, 2022, pp. 163–164). This parallels the "opportunities for individual and collective spiritual evolution, achieving a transcendental way of living and conquering one purpose...opportunities to learn continuously... other methods... space and time for reflection, meditation, and prayer" – having an inner life within a phronetic workplace (Rocha & Pinheiro, 2021b, p. 151). Thirdly, a synthesis of the FAW feelings was "people feel releasing, uplifting, hope, forgiveness, a deep understanding that is surprising and important, sometimes a dichotomy of joyful sorrow and a gift of tears, deeper relationships with people and beyond people because of God, allowing one to maintain faithfulness without feeling oppressed" (Long, 2022, p.164). These resemble the sense of community and belonging in a phronetic workplace where "members' idiosyncrasies are both respect[ed] and celebrate[d]. Members' differences are favorable to the workplace, and every form to search for inner growth is valid" (Rocha & Pinheiro, 2021b, p. 150), linking the FAW and phronetic workplace constructs.

5.2 Spiritual Knowledge Management, Human Flourishing, and a Practically-Wise Strategy

Next, Rocha & Pinheiro (2021a) suggest organizational spirituality is an organizational identity that is the result of its values, practices, and discourse, composed of workplace and individual managers' and employees' spirituality; influenced by the environment, organizational culture, and knowledge management (p.248). The individual's moral actions, character virtues, and faith practices mentioned here, plus the individual's workplace culture and context not detailed in this paper but in Long's (2022) full study, assemble a similar approach that creates an organizational strategy for human flourishing. Long (2022) introduces a conceptual human flourishing (HF) model proposing that as individual FAW practices and characteristics which are spiritual knowledge (SK) and intelligence (SQ) in motion develop, they may be part of organizational values that through their interdependence of the physical and non-physical meanings and purpose lead to an organizational culture that is developed and transformed by knowledge management processes that allow changes to happen. When changes including spiritual knowledge management are allowed, a hermeneutical loop, like a virtuous learning organization in a practically-wise organization, creates a climate for flourishing. See Figure 1.

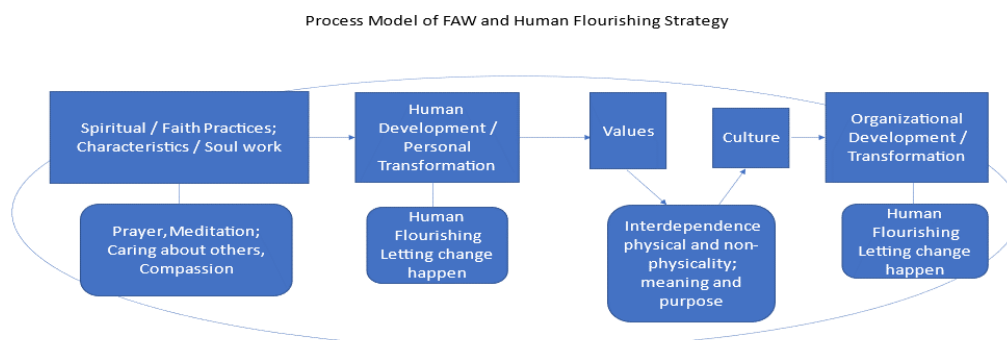


Figure 1: Model of FAW and Human Flourishing

The HF model embraces and allows for the respectful pluralistic use of various types of spiritual knowledge to access and expand spiritual intelligence supporting “how important the ambiance is for developing spirituality” (Rocha & Pinheiro, 2021b, p. 154). In practically-wise companies, workplace spirituality must be “highly developed and an advanced shared context for learning, interaction, and engagement” is crucial for spreading individual phronesis to collective phronesis; plus, “the meaning and purpose are the glue of collective knowledge and spirituality in the workplace” (p. 155). Also, Rocha & Pinheiro (2021b) propose that individual phronesis (practical wisdom) expands to workplace organizational phronesis through enhancing workplace spirituality. In the HF model, access to individual SQ practices and tools builds the collective SQ by acknowledging the glue of collective knowledge and creates value for a practically-wise company. Hence, again, SKM, practical wisdom, and FAW constructs intersect where “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” (Rocha & Pinheiro, 2021b, p. 149).

6. Conclusion

The contributions are both theoretical extensions of the literature and practical organizational applications intended for scholar-practitioners.

6.1 Integrated Phronetic-Spirituality Workplace

The first discussion, and respective prior findings, extend the literature with non-abstractions clarifying how the constructs, FAW, and phronetic workplaces, connect and exemplify moral actions, character virtues, and spiritual thoughts, behaviors, and feelings from both theistic and humanistic spheres.

6.2 Practical Contributions Related to Human Flourishing

The second discussion supports a new model of linkages between the FAW experiences involving a variety of spiritual and faith-at-work practices, such as prayer and meditation, embracing FAW characteristics such as caring about others or compassion, where “soul work” develops and engages opportunities for individual phronesis, and a practically-wise organization lets these changes happen, for non-materialistic reasons and the common good, in turn, becomes organizational phronesis, with innovation and shared values creation, resulting in human flourishing. “The implementation of a continuous FAW and HF strategy would reinforce the FAW experiences and continuous FAW experiences would reinforce the HF strategy in a hermeneutical circle” (Long, 2022, p. 191).

Finally, creative inquiry through verbal, written, and visual phenomenological methodology brought to life greater awareness of, extended, and contributes to the literature and practical applications of spiritual knowledge management, practical wisdom, and FAW.

Acknowledgements

My gratitude to Drs. R. Rocha, G.W. Hay, and D.J. Dean for their insightful comments and encouragement.

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