

New Perspectives for Spirituality at Work: Religation, Aesthetic Perception and Contemplative Life

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Abstract: Spirituality at Work (SAW) is an interesting and challenging subject for organizational settings. It is a concept to analyze not only by the variables with which it is associated, the actors that participate and the benefits it brings along for organizational development but also by the possible challenges and risks it brings when it is approached as part of the organizational life. The study's objective is to identify and analyze elements that are related to spirituality as part of the human condition. Although, religation aesthetic perception and contemplative life are fundamental part of our spirituality, they are not usually included in SAW studies. These new dimensions could expand the academic approaches to SAW.

Key words: Spirituality at work, religation, aesthetic perception, contemplative life, associate, organization

INTRODUCTION

In fatigue society, Byung-Chul (2012), (a contemporary Korean-German philosopher) defined our postmodern society as a pathological landscape of neuronal disorders. Some of them are part of our organizational psychological problems: depression, stress, borderline personality disorder or burnout for instance. He argued that the main cause of these problems is related to our excess positivity. The excess positivity is explained by Byung-Chul (2012) as the belief that nothing is impossible for us and it is referred to as the "Yes, we can" expression. It is the new dogma that rules our individual initiative. This new dogma unleashes a new kind of systemic violence. This systematic violence is reflected in our compulsion to labor that no longer emerges from outside of us but from inside of us. Under those organizational circumstances, it could be hard to consider the possibility of Spirituality at the Workplace (SAW).

In a similar contention, according to Gorz (1998), the ideology of work as merchandise may be rephrased as "the type of work is not important as long as we have work" and "it does not matter what kind of job it is; what is actually important is to have one". In this sense, it is irrelevant to wonder the reason behind doing things but

what actually matters is the payment received for doing them. The concept of the intrinsic meaning of work (which according to researchers, lately is an important factor for (SAW) has no place under this perspective.

From a different perspective, Marcuse (1984) states that work (far from being a merely economic activity), must be an important source for being humanized. Work is not only a means of making a livelihood but also a means to develop our human potential. Schneider (1993) asserted that work could be considered either as a blessing or curse, depending on how dignifying the work is for us. Following this same idea, Garza (2001) states that work contributes to the development of our own personality because it is a mean of self-perfection. However, work is only profoundly appreciated when it is connected with our spiritual dimension. Work is a part of ourselves and what we are and it is also part of meaningful work. In a certain way, our work contains the expression of whom we are.

Frankl (2012) considered that the sense of work is related to our personal mission and vocation. Therefore, it is necessary to propose a work environment that opens the possibility of self-discovery, personal realization and meaning of life. In this sense, the working environment should offer us a space to live our spirituality (Gomez-Garcia, 2013). Instead of just an

organizational strategy to control our souls, SAW should be primarily oriented to fulfill “our personal and inner search” and secondarily, “the organizational expectations”. It is necessary to analyze our working life and use our creative potentials to find new ways to express our spirituality. To live our spirituality at work it implies a transforming movement. It is necessary to rethink a work relationship in which we are taken into account and treated with respect. Also, it is necessary to have a work environment with meaning and not only based on functionality.

Naranjo (2013) expressed that our daily and constant movements seem to be part of our ordinary life. It reflects our human compulsion for doing something. On the contrary, spaces in our daily lives to live contemplative experiences and open the possibility for spirituality as part of our working life are often difficult to find.

According to Verstraeten (2003), business ethics has gradually been divested of the possibility of accomplishing an authentic reflection on organizational purposes. As a result, there is an ethical crisis not only in organizations but also in most human beings. Organizational activities have focused on doing instead of being. Expressions such as “corporate reengineering” as though the company were a machine; “human resources” as though the human being were a spare material; “workforce” as though the human being were reduced to a source of energies are all commonly heard in the organizational environment. These ways of referring to people might demonstrate the lack of respect that exists for human dignity. In addition, obsession with control and evaluation systems for organizational goals have contributed to reinforce the current status in which the importance of human being and his spirituality has been put aside. There is a crisis of meaning in our working life. Each of us has to struggle to compete and survive because our organization’s economical rationality. Under those conditions SAW has no place in our agenda.

MATERIALS AND METHODS

Development

Justification of spirituality at work as an object of study: Recently, a lot of academic research has approached the topic of SAW. For instance, Groschl and Bendl (2015) argued from a secular perspective that “religious and spiritual identity as a key characteristic of personal identity has moved into the center of societal, political and organizational attention, much of this debate has had negative connotations”.

According to Hicks (2003), company leaders and employees must negotiate their different religious

expressions and spiritual commitments in the workplace. Now a days, constructive solutions are required for a globalized workforce which is more plural than ever before. The organizational proposal must be based on a concept of respectful pluralism. The researcher’s objective is to allow a work place where the expression of individual beliefs and practices is possible. Religion and spirituality is a new challenge particularly for employers and leaders because of the tension and troubles that it might cause but it is not impossible to deal with.

Edelberg (2006) conceptualized spirituality at work as a way to connect the whole person. This experience allows us to think about work as something that provides energy and sticks to our personal values.

Calas and Smircich (2003) provided a great number of academic articles related to establishing a connection between organizational success and spirituality. In this same regard by Oliveria (2004) stated that spirituality is a cultural phenomenon that affects organizational behavior. He asserted that spirituality should be acknowledged as a matter of academic study, since, the impact of spirituality at work requires more research.

Diverse academic studies presented strong evidence that spirituality is not only a concept that provides psychological benefits but it also improves physical health and a way to face problems (Meisenhelder and Chandler, 2002; Ledesma and Montero, 2007). Santiago (2007) considers taking spirituality into account as an essential and integral part of our personal development.

Unfortunately, spirituality is often mistaken with religion. Even though, there is a certain relation between both concepts, each one should be approached separately (Fagley and Adler, 2012). About religiosity, Taylor (2007) affirmed the fact that our modern society has not seen the disappearance of religion but rather its diversification and in many places its growth. But in his contention, to face our disenchanting world we are taking the anthropocentric turn and not even draw on God. Based on Taylor (2007) and Smith (2014), it could be inferred that a secularized society is going to be present as part of our reality in the following years.

Spirituality is mainly related to a sense of transcendence, a sense that exceeds whatever is material and rational. It is in relationship with something that goes beyond our own immediate reality. Spirituality, refers mainly to our personal’s inner development and sometimes supported by philosophical, philanthropic and religious beliefs. In contrast, religiosity is a way of expression based on rites, prayers, signs and celebrations which are part of the result of a particular relationship with God (Bonilla *et al.*,

2014). Religion could contribute to shape our own spirituality even though not all spiritual experiences has to have a religious background. In some sense, spirituality allows us to transcend.

Bollat (2013) presents several models to develop spirituality at work. One of them is the secularization model in which he draws a line between faith at work, restricting the religious expressions in the work setting. But maintaining faith and work separately, conflicts of identity could be created. On the other hand, taking religious practices at a work setting could be inconvenient in a pluralistic environment. Religion at work could generate interpersonal conflicts, especially when certain practices are imposed or when manifestation of faith interferes with the work of others.

SAW does not deny the relevance of faith in the life of employees. On the contrary, SAW must set the boundaries of the faith practices to be expressed in a way that they do not interfere with those of other beliefs or at work with those with whom the working space is shared (Cortina, 2003).

Besides the relevance of establishing the difference between religion and faith, there are other matters that strengthen the importance of dealing with this topic. From a sociological perspective, a justification for studying spirituality at work is based on the critique to neoliberal trend centered on the individual and the search of his/her own interest. Our modern society is characterized by an obsessive search for profit and short-term gain which brings along the loss of sense at work.

In the same line, Thaker (2009) argues that the discourse about management is led by the ideology of neoliberalism based on our own interests and personal efforts. This way of working results in a socially and environmentally dysfunctional organization. The organizational short term focus and its reductionist perspective limit the company sustainability and also sometimes its permanence in the long run.

Furthermore, by Calas and Smircich (2003), it is ironic to talk about work and spirituality, when legal and ethical scandals have been occurring lately. Perhaps, as they argued this contradiction between spirituality and lack of business ethics is a reason to study about it. Spirituality is the answer that companies are looking for solving the lack of business ethics and the lack of a meaningful working life. SAW emerges as an answer precisely when everything seems to point the opposite way. Even though, it has a legitimate intention, there is an important risk for SAW. SAW could be just another strategy to dominate the workforce's souls and as a new way to gain competitive

advantage. Calas and Smircich (2003) presented interesting questions on the issue of organizational spirituality: is it just a new social movement? Is it only a management fashion trend? Is it the typical issue that emerges at the end of the millennium in trying to find new answers for organizational changes? Is it a conservative step towards globalization? Is it part of an attempt of ethical renewal in the world? Is it a link with other fundamental social changes? Even though, there are a lot of answers to that questions, spirituality at work is a relevant issue for organizations.

Organizational benefits of spirituality at work: Recent studies have approached spirituality in organizational settings and the benefits that it brings along. Also, they are focused on organizational performance improvement by spirituality. Recruiting systems and organizational processes and practices are some of the areas that have researched from this perspective.

According to Collins (2010), recent academic literature on spirituality at work provides new perspectives to the well-established field of business ethics and social responsibility. Through this area, leaders search for better financial and productive performance in harmony with ethical behavior and spiritual transcendence. He proposes a systemic organizational model in which leaders can implement ethics and spirituality. The model assumes that all employees can improve their morality and offers processes, practices and structures to strengthen ethical behavior and to favor the spiritual flourishing. Global peace and social justice require the existence of ethical organizations that provide high quality goods and services and also work places that are welcoming towards humans spiritual growth and development.

Finally, it is mentioned that one of the benefits achieved with spirituality at work is the personal realization that the employee can experience through his/her duties. A work environment based on spirituality provides to the employee with a set of challenges and opportunities that may lead her/him to new achievements. Also, spirituality is linked to integrity, strength and capacity for facing the different challenges of the working life. A stimulating work environment that allows us to act in accordance with our personal values is basic for a meaningful work. It is important to develop a type of leadership that respects, understands and hears our values and supports them.

Previous approaches on spirituality at work: Although, SAW seems to be a recent topic for academy studies,

according to Spiritual England (2013), SAW is a movement that began in 1990. It was a discourse that emerged from the base of organizational pyramid with employees who sought living their faith and their spiritual values at work.

The formal approach to this topic began with "How do we put our spiritual values to work" published by Miller (1990) where the researcher emphasized the need to rethink the people's spiritual potential. A healthy life in an organization demands an appreciation and consideration of the employee's cultural values and spirituality is part of it. Usually such values reflect the spiritual traditions in the organizational setting. Thus, incorporating the spiritual values at work can make a big difference to the company. Spirituality is basic for promoting a better quality of working life among its employees as well as a prosperous, successful and healthy development of the company.

Later, two seminal works in the field of spirituality were published. Conger (1994) wrote "Spirit at work: discovering the spirituality in leadership" a book that explores the role that spirituality at work can play by including trust spaces among collaborators within the organization. Additionally, Conger (1994) considered that organizational leaders can promote spiritual qualities such as justice, strength and sound judgement with the aim to improve personal realization at work and strengthen the company's objectives and performance.

Another publication which focused on spirituality at work and business was Galen and West's (1995) study, "companies hit the road less traveled: can spirituality enlighten the bottom line?" Both researchers referred to the fact that employees feel more dehumanized and devalued at work because of measures such as downsizing and restructuring organization.

About 3 years later, Fairholm (1997) wrote the book "Capturing the heart of leadership: spiritual community in the new American workplace". He sought to promote a new spiritual approach oriented to healing the crisis of sense lived in the workplace in American companies. Fairholm (1997) expressed the need that company leaders focus their attention on their employee's community values, seeking to achieve spiritual, economic and social well-being.

He promoted a spiritual approach for organizational leadership that goes beyond the management strategy to focus on the leader and employee's spirituality. He reflects on how corporations demand a great part of our active living. Our attention is oriented to comply with indicators, parameters and objectives. Finally, he calls

for focusing on leadership process and sense of community through wholeness, integrity, service and morality.

Along with these academic references, several organizations started such as CSW (2013), founded in 1997 as a non-profit organization without religious denomination. It started with the objective of supporting the process of integrating ethical values, social awareness and spirituality at work. This center promotes that all religions, social and philosophical traditions could bring spiritual growth to the employees.

The European Bahai's business forum was also created as an organization that offers different forms to devise a meaningful work environment, improving the human being's dignity and prosperity. Additionally, the WBA (2012) started as a non-profit organization that sought to inspire companies to assume social responsibility and meaningful work. SBN (2013) is a group devoted to raise awareness in the companies about success by means of applying the spiritual principles in businesses and personal lives. Finally, the foundation for WS (2012) is an organization devoted to increase spiritual awareness in the workplace as well as within the relationship between managers, leaders, collaborators, shareholders and media. This foundation has the vocation of supporting the evolution of spirituality at work, taking the essence of spirituality into practice, working under universal spiritual principles and looking for integrity as a whole.

Spirituality at work and its relationship with the organizational variables: Besides these seminal study, books and centers that originally started around the topic of SAW there are also other recent studies that demonstrate the academic interest in SAW its dimensions and its relationship with organizational variables.

Based on Table 1, we could observe the different empirical approaches to SAW. One of the seminal study related to SAW is the study where a measure for SAW is proposed. A second paper offers an interesting review about empirical research on spirituality in the workplace most of the following study consider organizational variables and SAW in order to analyze SAW from different organizational perspectives as motivation, compensation, recruitment, hiring, productivity, development and leadership.

Also, there are another group of papers that study the lack of SAW and related to some organizational problems like identity, burnout, stress, religions conflict and pluralism. And finally, there are approaches to SAW from organizational functions like service, customer experiences and sales.

Table 1: Spirituality at work and its relationship with organizational variables

Researchers	Research focus	Findings
Ashmos and Duchon (2000)	Identify the dimensions for SAW	Three dimension for SAW: meaningful work; sense of community; alignment with organizational values
Benefiel <i>et al.</i> (2014)	Reviewed the empirical research on spirituality in the workplace	Two major streams have emerged with similar findings in regard to their significant impact on relevant individual and organizational outcomes
Milliman <i>et al.</i> (2003)	Relationship between workplace spirituality (meaningful work, sense of community and alignment of values) and five employee job outcomes	There is a positive association between spirituality at work and employee job outcomes: organization commitment, intention to quit, intrinsic work satisfaction, job involvement and organizational based self steern
Delbecq (2010)	A case study to understand how spirituality is projected in the messages of executives in a health care organization based on faith	Presents how the organization understands spirituality at the corporate level and which structures, processes, norms and behaviors are necessary to integrate and support their culture
Petchsawang and Duchon (2012)	Examined how an organization can promote more productive work practices by encouraging the expression of spirituality	A positive relationship between employee's spirituality and their performance. The practice of meditation seems to be an influence on performance
King and Holmes (2012)	The impact of spirituality in terms of organizational recruitment	They established that spirituality has positive effects in organizational attraction regardless of the particular motivations of the interested parties
Exline and Bright (2011)	The tensions that are present between spirituality and religion at the workplace	The tensions can occur at the organizational level when leaders have to struggle in the way to promote spiritual expressions and religion in the workplace with a plural environment. Other conflicts could arise when there are interpersonal disagreements in religious beliefs and values
Saks (2011)	Analyze spirituality at work, commitment from employees and hiring process	Proposes a model of three dimensions-transcendence, community and spiritual values-all of which reflect on the concept of commitment based on four psychological conditions: meaningfulness, meaning, security and availability
Byrne <i>et al.</i> (2011)	Emotional characteristics that an employee generates towards his workmates from the impact of spirituality at work	In their research, the researchers explored the religious and spiritual support that the employee can receive to soften the negative effect of emotionally exhausting tasks and how this considerably improves the employee's performance
Karakas (2010)	Explores how spirituality improves the employee's development and organizational effectiveness	There different perspectives of how spirituality benefits the collaborators and gives support to organizational performance: spirituality improves the employee's well-being and quality of life; spirituality gives the employee a sense of purpose and meaning to work and spirituality gives the employees a sense of interconnectedness and community
Jena and Pradhan (2015)	Association among the dimensions of psychological capital, emotional intelligence and workplace spirituality	There exists a positive relation among employee's psychological capital and workplace spirituality while getting moderated with emotional intelligence
Jason and Sudha (2015)	Relationship between the demographic variables and the factors of workplace spirituality	The demographic variables have a major role to play in influencing the factors of workplace spirituality
Rahman <i>et al.</i> (2015)	Relationship between workplace spirituality and knowledge-sharing	There is a strong relationship between workplace spirituality and knowledge-sharing behaviour
Ayoun <i>et al.</i> (2015)	Spiritual Transcendence Scale (STS), correlation with measures of ethical perception, judgment, intention and moral intensity	Spiritual Transcendence Scale (STS) did not correlate significantly with measures of ethical perception, ethical judgment, ethical intention or perceived moral intensity
Ramnarain and Parumasur (2015)	Financial compensation relationship with motivating factor for employees in the organization, workplace spirituality and promotional opportunities	Financial compensation is the main motivating factor for employees in the organization, followed by workplace spirituality and lastly, promotional opportunities. Unhappiness exists with regards to perceptions of unfair and inconsistent implementation of promotional opportunities
Chobbasti (2014)	Workplace spirituality influences on organizational commitment and organization citizenship behavior	Chobbasti (2014) workplace spirituality influences positively on organizational commitment and organization citizenship behavior of employees
Salehzadeh <i>et al.</i> (2015)	Spiritual leadership, calling and membership effects on organizational performance	Spiritual leadership, calling and membership have a significant positive effect on organizational performance

Table 1: Continue

Researchers	Research focus	Findings
Miller and Ewest (2015)	Analyze corporate actions and attitudes toward workplace spirituality and religion	Proposed a framework that describes corporate actions and attitudes toward workplace spirituality and religion The framework identifies four distinct organizational approaches to addressing religion and spirituality at work
Jeon <i>et al.</i> (2013)	Study inner life as a foundational role related to SAW	Inner life plays a foundational role having a positive relationship with three factors of spiritual leadership: vision, altruistic love and hope/faith
Gotsis and Kortezi (2008)	Analyze why respectful pluralism fails to fully capture the complexity of spirituality	A more inclusive and philosophically affluent framework needs to be developed (based on ethical and philosophical traditions supporting alternative value-systems)
Daniel (2015)	The relationship between three dimensions of workplace spirituality (inner life, meaningful work and sense of community) and work stress in Mexico and the USA	Results show that for both countries, inner life and sense of community were found to be insignificant However, meaningful work was found to be negatively and significantly correlated with work stress for both countries. Results suggest that in both countries when employees conduct meaningful activities they perceive less stress
Chang <i>et al.</i> (2016)	Spirituality and psychological adjustment	Agency plays an important role in spirituality and psychological adjustment in college students
Scherer <i>et al.</i> (2016)	Individual's level of spirituality with burned out volunteers	Higher spirituality, indicates lower quitting intentions compared to those lower in spirituality
Woodhead (2016)	Contemporary religion and identity	The relationship in contemporary religion and identity and the increasing reluctance of each new generation to identify with religious labels
Afsar <i>et al.</i> (2016)	Spiritual leadership, workplace spirituality, motivation and environmental behavior	Spiritual leadership is positively which in turn influenced both intrinsic motivation and environmental passion and have a positive influence on pro-environmental behavior
Urena <i>et al.</i> (2014)	Focused on how spirituality is a factor that strengthens our internal lives	Spirituality fosters work satisfaction and subjective sensation of health
Portales (2015)	The dependence between the perceptions of the employees on their spiritual state and the accompaniment of the chaplain	The work of chaplains leads to a better perception of workers about their life in the spiritual, psychological, organizational and family dimensions
Badrinarayanan and Madhavaram (2008)	The role of workplace spirituality in selling organizations	A conceptual framework that illustrates the role of workplace spirituality in selling organizations
Lee <i>et al.</i> (2014)	Workplace Spirituality (WPS) within the emotional labor context of service organizations	An integrative model that encompasses the effects of WPS on employees, customers and the organization WPS values and an ethical organizational climate can buffer the negative effects of emotional labor through increased satisfaction and employee commitment organizational
Pandey <i>et al.</i> (2009)	Examined the impact of spiritual climate on customer's experience of employee's service	There is a positive impact of spiritual climate on customer's experience of employee's service

Own creation

RESULTS AND DISCUSSION

Critiques on the leadership that fosters spirituality at work: The approach to spirituality at work and particularly to the role of collaborators in spiritual leadership has been also subject to deep criticism. The main point of such criticism is in regards to using spirituality as a means to manipulate and control the employee only with the intention to increase productivity levels.

Tourish and Tourish (2010) acknowledged that the interest of spirituality at work-particularly in the management and development of leadership has increased

recently. Their criticism focuses on the analysis in which spirituality at work pretends to control our values at work as well as those in our personal lives.

They question the influence of spirituality at work being unidirectional in that it flows from a spiritual and powerful leader to an obedient follower that needs to be enlightened and influenced by their leader. They also criticize that the identity of a stable, consistent and coherent follower be a manufactured concept with the only end of achieving the leader's goals. It is argued that SAW promotes the construction of cultural and behavior norms that only strengthen the leader's power at the expense of the follower's autonomy. Instead of fostering

the idea that leaders reduce the distance between the public and private space of their followers, on behalf of liberation, the researchers conclude that this distance should be maintained and even widened.

However, this critique is only a stance that can be taken in this topic. Espinoza (2011) from the Center for Business of the Peruvian Pontifical Catholic University considers that the basic beliefs and values that the organization acknowledges and protects should be aligned with the collaborator's own values, fostering a strong link between both scopes of the employee. Only in this way may a person live his/her personal purpose and find meaning of work, sharing and experiencing common bonds of relationship, adherence, community and belonging.

Spiritual leadership should be also authentic leadership in contrast with manipulative leadership mentioned in the above critique. Only an authentic leadership should be able to conduct spiritual efforts in an organization. Authentic leadership would try to promote spirituality, helping others through his/her decisions and setting the relationship of their personal spiritual values with those of the company in order to find personal meaning in working life. Also, spirituality leadership unleashes the best from collaborators, leading them to assume their personal leadership as well (Miller and Thoresen, 2003).

Revising the others dimensions of SAW: Based on the above mentioned findings, it is possible to identify how workplace spirituality has been studied by different organizational variables. It can be inferred that efforts oriented toward spirituality at work can lead to generate meaningful benefits for organization. SAW was defined as the recognition that employees have an inner life that nourishes and is nourished by a meaningful work in the context of community. Spirituality at work is not about religion, although, people may sometimes express their religion beliefs at work.

Ashmos and Duchon (2000) identify empirically three dimensions for SAW: meaningful work sense of community alignment with organizational values.

The first dimension, "Meaningful work" certainly is a dimension that is comprehensively studied in SAW academic articles. "SAW requires accepting that employees want to be involved in work that gives meaning to their lives" (Ashmos and Duchon, 2000) in their contention, workplace is a source of meaning and identity, the roots of which lie beyond human intention and interpretation. It could be said that SAW is a way to connect the soul and work and where the soul is

nourishing through work. The second dimension, "Sense of community" as we are going to explain it is a concept that its meaning must be redefined, since, the community are not only the co-workers (as it is usually established). For instance, Ashmos and Duchon (2000) mention "Spirituality at work has appeared in part because people want to feel connected to work that is important and they want to feel connected to each other at work". Even in the items, that are part of their study refers basically to co-workers: "I feel part of a community in my immediate workplace (department, unit, etc.)". The reference to society or to the environment it is omitted. The society and the environment as a whole must be considered for SAW. In order to amplify the meaning of sense of community dimension, we are going to express the idea as religation.

About the third dimension, "alignment with organizational values", even though, it is an important dimension for SAW it could be also a questionable dimension, especially when organizational values promote competitiveness or productivity. As we already argued, competitiveness or productivity could impede SAW in the basic sense because these organizational values are going to be focus on the individual or organizational interest, instead of the society as a whole. And from spiritual perspective it is impossible to ignore the way, we are affecting others, no matter if they are inside or outside our organization.

Taking in consideration the previous arguments, we are going to offer an explanation about other dimension that could be taking in consideration for future studies about SAW.

Religation: The sense of community is a foundational dimension of SAW. Its relevance has appear because people need to feel connected to work and to each other. The dissolution of many support communities has influenced the need of find the sense of community in our workplace, not only in certain institutions of rituals. Spirituality at work not only express inner life needs by seeking meaningful work but part of being alive is living in connection to other human beings that means a sense of community.

Ashmos and Duchon (2000) find the sense of community as a dimension of the construct of spirituality at work. Later Milliman and other study the relationship between the sense of community as a dimension of workplace spirituality with employee job outcomes: organization commitment, intention to quit, intrinsic work satisfaction, job involvement and organizational

based self-esteem. From a philosophical perspective, the sense of community is related to religation. But religation and sense of community has an important difference between them. The sense of community related to SAW refers to a connection with others at organizational level. Religation is a more transcendental concept because, religation is not only about co-workers but a society and environment as a whole.

As described by Edelberg and Guillermo (2013), religation is about a sense of being totally connected with oneself with others and with the totality. Religation is a connection between inner self, job, organization, community and environment as Afsar *et al.* (2016) had already established on their research.

Botton (2012) (a Swiss-born, British-based philosopher) reflected about the sadness of losing the sense of community in our modern society. He argued that the density of our cities, limits our sense of community. We are not comfortable to speak with someone that is seated next to us because we do not have something in common. When our cities were less sophisticated, we usually had many things to do together, the community sense was part of our daily life but now a days, is difficult to find the community sense. This phenomenon could be also part of our corporate life where there is not enough time to consider our self as part of a community.

However, the search of competitiveness and the high level of work specialization has led the employee to become isolated and alienated with other workers (Ashmos and Duchon, 2000), affecting the community sense or religation. Also, employees pursue personal interests such as promotions in the organizational structure or acknowledgement for personal goals within the organization, affecting the community sense or religation. Even though, our individual interest may be legitimate when we pursued it above our common good that is contrary to our sense of community or religation.

Also, employee's training is based on a series of steps to assure the right thing to do. But training is not oriented to engage for what the environment is demanding. For example, if we are concerned about climate change and environmental damage, our creativity and capacity could be oriented to design, produce, sale and promote green products and also to share business practices to reduce our environmental impact. Therefore, an employee should consider religation in working life as part of SAW. We should not work only because the leader tell us what to do but for something that transcends our working space such as a healthier environment that all human beings could share as a

common good. Morin (2005) urges to change our rationality in all spheres of life, including the working life. The change demands us to transcend our simplifying vision of our present perspective imposed by the reductionist culture that tends to separate the reality in different parts, instead of viewed as a whole.

By analyzing the reality separately, we are taken away a specific part of the context and disconnecting from the rest. This perspective limits our understanding of the way one part is related to the rest of our reality. In this sense, spirituality is an attempt to link this usually ignored community dimension of the working life.

In working life, an employee usually generates a distorted understanding of the problems that has to solve. Employee follows a logical dilemma that tends to simplify controversies, seeing the problem from one perspective and ignoring the complexity of reality in an integral way. From our employee's perspective, we should not deal only with a specific problem but also with the disorder of a complex reality. In other words, religation is an attempt to try to understand the parts and the whole at the same time.

As expressed by Calva (2010) in any job, we have the possibility for a personal religation experience, instead of only looking after our own survival. Even though, empathy is not easy to find in our competitive world, religation is now demanded more than ever, especially where savage competition and globalization is part of our daily life.

It is asserted that in every job there must be an internal and an external religation. The internal religation emerges from the employee's initial religation with his/her own being. When the first link with our self is established it is possible to link with others. The external religation joins the principle of inclusion, the employee is able to open up to the others. Employee self-recognizes as part of the collectivity which is the company and in a broader scale, the society and the environment.

Aesthetic perception: Although, aesthetic perception is part of spirituality it is not usually study it on academic papers related to SAW. Botton (2012), aesthetic perception is manifested when we feel that we are part of something that goes beyond us. Art transmits meaning, even though is not necessarily linked to a religious experience. According to Sancho (2006) aesthetic perception allows us to perceive the value of beauty and aesthetic as a part of the spiritual dimension as human beings.

Botton (2011) refers about our capacity to view daily activities from an artistic perspective and to discover the beauty created as part of our jobs. The beauty could be

observed as part of an industrial process, a building construction, a harvesting method, etc., where the harmony observed is part of the beauty created. This is possible when we are capable to recognize this experience in our working day life.

Regarding the relationship between spirituality and aesthetic perception, Issa and Pick (2011) analyzed spirituality and aesthetics to generate new perspectives and better understanding of business ethics. Based on qualitative and quantitative analyses, he suggested that aesthetic and religious spirituality along with factors such as optimism, enjoyment, sense of making a difference and interconnectivity are significantly associated in the ethical practice at work. Although, his conclusions could not be generalized in this particular study he demonstrated that ethics, spirituality and aesthetics are related and that they are part of our everyday life (Masia, 2008).

According to Issa and Pick (2011), an employee could be able to live an aesthetic perception experience through their work. Aesthetic perception is thus considered an important element when it is about developing spirituality at work. Since, it contributes to broaden our vision of the everyday work as a source of pride and personal realization. This turns working into a dignifying action for an employee. Just as it happens in the world of art, a piece of art, dignifies the artist.

Contemplative life: On one hand, related to SAW there is a growing interest in the meaning of contemplative life (Conger, 1994). Botton (2012) for contemplative experiences may offer us astonishment sensations. Although SAW is not related to religion, different religious traditions have encouraged the contemplative life and also the search of meaning and the need to live in harmony with others. Contemplative life is not only for mystic like saints or monks. Even in the workplace for ordinary people it is possible to take some time and observe our surroundings and to try to get a meaningful experience.

On the other hand, Byung-Chul (2012) has established, we are putting ourselves in the position of self-exploitation and we freely assume it as an animal laborers. This form of systemic violence leads to “psychic infractions” that affect not just the self but also the soul which is perhaps more worrying for human beings. It could be inferred that under those circumstances, a contemplative experience at work could be difficult to develop. Taking in consideration Byung-Chul (2012) critics about working life it does not mean that SAW is not important but how distant an idea SAW may be given our contemporary organizational

context. Ashmos and Duchon (2000) find meditation to be an important influence in spirituality from oriental philosophical traditions. Indeed, Ashmos and Duchon (2000) found contemplation as a factor for SAW dimensions. For that purpose, they include two statements related to contemplation: mediation is an important part of my life, personal reflection is an important part of my life. Even though, Ashmos and Duchon (2000) found this particular dimension in their construct analysis: contemplative life is not considered in most of SAW studies. From both perspectives, philosophical and empirical it could be established that contemplative life is a foundational dimension for SAW and must be taken into consideration.

CONCLUSION

Although, religation, aesthetic perception and contemplative life are fundamental parts of spirituality they are not usually included in SAW studies. As a consequence, these 3 factors are omitted in most of academy papers where SAW is analyzed.

About religation in the everyday working life there is a perspective focused on oneself that could still be transformed to a more inclusive perspective that considers the rest without leaving oneself behind. There is an ethical demand for including others and the environment in our everyday decisions at work. Each moral act is in a certain way an act of religation, since, the person affects to others (coworkers, organization and society) through her/his decisions or to the environment. This is why, it is important to considerate religation as part of SAW, instead of sense of community which is a more reduced term.

Related to contemplative experience it could be inferred that it is part of our spirituality. When, we have these types of experience our spiritual dimension is reinforced and our narrow perspective of life, personal arrogances and indulgencies are being reduced, letting our spirituality to emerge.

Finally, regarding aesthetic perception it leads us to the self-discovery and development of our potential. Through, aesthetic perception work is not considered as an activity for survival. On the contrary, aesthetic perception contributes in our own dignity recognition. Also, aesthetic perception influences our perspective about how our efforts contributes at work. Finally, aesthetic perception could help us appreciate the beauty of our contribution as part of our human expression.

For promoting SAW it is necessary to consider religation, contemplative life and aesthetic perception as

important dimensions of our spirituality at work place. To generate meaningful experiences at work it is required to reflect on our decisions and actions at work and the relationship to who we are and our personal contributions to the organizational improvement and social wellbeing.

It is also, important that we relegate our contribution through work with the environmental transformation and find meaning in how we could contribute to others: coworkers, organization, society and environment.

In conclusion, it is intended to demonstrate how work can be re-signified from a mechanical and senseless conception to a broader perspective in which SAW has an important role. SAW could strengthen our spiritual dimension and with that it could help us to find our personal realization, besides organization and social and environmental transformation. Finally, through SAW, we could avoid human fragmentation and human objectification in organizational settings in order to find new meanings for our working life.

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