The relation between spirituality in the work environment and individual career success perception

ABSTRACT

Objective: this article seeks to analyze the relationship between spirituality in the work environment and the Career Success Perception, assuming success in the subjective and objective scope.
Method: a quantitative approach, with descriptive anchoring, using a research type called "survey" (digital questionnaires). Two scales were adopted: Career Success Perception Scale (CSPS) and Work Spirituality Inventory (WSI).
Originality/relevance: spirituality influences performance in the work environment, encompassing concepts of diverse cultures and universal aspects such as morality, ethics, honesty, justice, trust and encouragement. By admitting that professional life affects personal activities, it is assumed that spirituality in the organizational environment indicates that individuals are more than bodies and minds as they work and strive for success.
Results: results showed that there is a positive relation between career success perception (objective and subjective) and a meaningful job, as well as the importance of community sense. It means that a meaningful job can make life more satisfying, just like career success perception. Moreover, a person makes the environment where he/she works more meaningful, and all the aspects in this panorama influence his/her behavior.
Theoretical/Methodological Contributions: this research presents data that support that spirituality allows the creation of a link between individual and social well-being. Thus, it encourages new studies, taking into account humanistic values in organizations.

Keywords: Spirituality; Career; Work environment; Career Success Perception.

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1 INTRODUCTION

The contemporary organizational context presents an increasingly complex dynamics, mainly with the influence of the technological aspects in the work environment. Despite this scenario, for most individuals, work is the center of life as people seek identification, financial self-sufficiency, personal growth and development, job satisfaction and success in their careers. Success, in the life of professionals, is timeless and demonstrates that, for any time in the history of humanity, regardless of which work is performed, being successful at work leads to a certain degree of satisfaction. Even those who do not seek success knowingly expect the profession to bring them stability and security, benefits that will ensure a balanced, or at very least, a consistent life, while others, in fact, seek ascension, growth, advancement and promotions. It is evident that having success can be defined in a variety of ways.

During the twentieth century, the concept of success took an approach towards achieving favorable results. In the 1980s and 1990s, professional achievement, named vertical success, was measured by the hierarchy in the workplace, by the wage level, or even by the importance of the position, and the impact it had on society and / or world, that is, an almost exclusively individual prism, usually stimulated by negative reinforcements, aggressive promotional disputes and criticisms (Chanlat, 1995).

However, in the first two decades of the twenty-first century, a new way to define success emerged, and it would no longer be to achieve the highest position, but rather to share, break down barriers between partners, exchange experiences and favors in the search for balance in the work environment (Skiranth & Israel, 2012), although it is recognized that the two concepts refer to the context of the professional career development. Thus, although the contemporary organizational context is marked by an environment of perennial competitiveness, managers have assumed that, since it is necessary to stimulate cooperation between individuals, a humanistic work environment must be established in order to create a panorama in which both the employee and the organization will benefit from the understanding that employees that feel good are more productive, creative and more satisfied with the organization (Garcia-Zamor, 2003). Moreover, when the human spirit is ignored in the work environment, this may mean that a fundamental characteristic of the human being is ignored (Duchon & Plowman, 2005). Spirituality, therefore, is a complex phenomenon that can no longer be ignored by society and by organizations (Rego, Souto, & Cunha, 2007; Tecchio, Cunha, & Brand, 2018). Given this panorama, it is reasonable to admit that the theme of spirituality calls attention to its effects in the work environment and, as Marques (2008) points out, it is necessary to identify and understand such effects.

It is assumed, then, that spirituality affects performance in the work environment, which is evidenced by the growing number of articles, books and other academic and popular texts (Tecchio, Cunha, & Santos, 2016).

The spirituality in organizations brings to debate concepts that are characterized in the most diverse cultures and universal aspects such as moral, ethics, honesty, justice, trust and encouragement, something also pointed out by Tecchio, Cunha and Santos (2016) and Damião, Vieira, Spers e Castro (2017).

Thus, by admitting that professional life affects personal activities as well as personal activities affect professional life, it is reasonable to assume that spirituality in the organizational environment indicates that individuals are more than bodies and minds as they work and seek

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success. Given this panorama, the following research question is raised: spirituality in the workplace is related to the perception of success in the individuals' career?

In order to answer this question, this article seeks to analyze the relationship between spirituality at work and the Career Success Perception, assuming success both in the subjective and objective spheres. Through research of the "survey" type, this work had the participation of 143 people with at least five years of professional life.

This article is composed of six parts besides this introduction. In the following two parts, the themes of spirituality and career are theoretically discussed. Next, there is a description of the methodological procedures and the scales used in the study. The fifth part presents the results obtained in the research, followed by the discussion section. The last part brings forth the final considerations of the authors, with registration of the contributions of the study and indication of proposals for future researches.

2 SPIRITUALITY

Although it is a relatively recent construction and is still seeking consolidation as a field of study, it seems that spirituality in the workplace has become more than a trend (Konz & Ryan, 1999; Burack, 1999), since it has been followed beyond religious or cultural boundaries. In this regard, it is worth mentioning Fry's critique (2003), pointing out the reductionism of spirituality to religion, warning that religion is on a horizontal plane in relation to spirituality. The same author also indicates four main reasons that cause or can cause rejection of this subject by the scientific community: the lack of a consensual and acceptable concept; inadequate measuring instruments; limited theoretical development; and legal issues.

In a broader context, Silva and Siqueira (2009) point out significant differences in terms of understanding about religion, religiosity and spirituality, taking into account theological, sociological and psychological perspectives, evidencing synonymy and, mainly, lack of clarity. In the text of the mentioned authors and also in the work of Hurd (2015), it is possible that religion, via spirituality, ends up being configured in a mechanism of social control, imposing behaviors and values, a phenomenon that Rocha and Sampaio (2016) classified as the search for establishing a cohesive life in society. Thus, looking at the organizational context, it is necessary to assume that spirituality can control individuals and groups, "through the process of conceptual transmutation of religion into spirituality" (Silva & Siqueira, 2009).

In a different appropriation, Damião, Vieira, Spers and Castro (2017), affirm that the goal of spirituality in the organization is to create visibility and value harmony across the strategic, capable team and individual levels and, ultimately, to promote higher levels of organizational commitment and productivity. The authors also noted that the accelerated appeal to spirituality in the workplace is due to the fact of the universal human need for spiritual survival, by the call and by the adhesion and distinction between religion and spirituality.

In presenting the difference between spirituality and religion, Maranhão (2016: 30) states that there is a strong tendency for spirituality to have a spiritualist character: "rejection by materialism, be it political, economic, philosophical or atheism in general; the belief in a force superior to man, which gives meaning to life; and also a distancing from formal and traditional religions".

It is worth emphasizing, however, that it is not necessary to be religious - or even to belong to an organized religion - to be spiritual. As indicated by Tecchio, Cunha and Santos (2016), spirituality is linked to a way of knowing oneself and the world, as a mean of personal and group integration. Due to this type of appropriation, the concept of spirituality must be

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considered beyond religious traditions and applied to professional and organizational environments (Burack, 1999) in different cultures and organizations. These characteristics are the essence of spirituality in organizations.

To study the relationship between the meaning of life and spirituality, Silva (2016) warns that "spirituality is believing in something or someone, which is linked to some supernatural factor or the stereotype of God", while Vaillant (2010) also points out the relationship that man would have with the absolute, with the transcendental, with what relates man with the intangible.

Spirituality has a closer link to the concepts of individual and social well-being (Harrington, Preziosi, & Gooden, 2001; Duchon & Plowman, 2005). Silva and Siqueira (2009: 559) argue that in the work environment, "spirituality can be considered a new way of bringing humanization to work that, in some cases, is mechanical and Fordist." The authors emphasize that spirituality "can provide self-realization in the act of working, based on the transformation of consciousness, favoring emotional well-being and the construction and reconstruction of orientations, values and practices that are not associated or represented in terms of religion or even of religiosity".

According to Costa (2014, page 4), the theme of spirituality in organizations has received treatment as an important and accentuated subject, and has aroused interest in the academic scene, being a reference for the development "of theories of applicability and metrics measuring its effects, instigating the careful look of other countries and scholars towards this matter". For Maranhão (2016) and Tecchio Cunha and Brand (2018), spirituality in organizations can be considered as a result of high values bounded and the collective conscience of its leaders. The search for spirituality among these leaders is identified from a dichotomy between sustaining the values they cherish in their private lives and those that take place in the workplace.

Karakas (2010) identified the appropriation of spirituality as anti-materialist and anti-positivist, questioning positivist research methods that seek to relate spirituality and organizational performance. In a previous study, Rego, Souto and Cunha (2007) indicated the need for research on the understanding of organizational science and spirituality.

Three different perspectives are introduced on how spirituality benefits employees and supports organizational performance based on the existing literature: spirituality enhances employees' well-being and quality of life; spirituality provides employees with a sense of purpose and meaning at work; spirituality provides employees with a sense of interconnectivity and community (Karakas, 2010).

3 CAREER

The concept of career in the organizational field began in the nineteenth century, in the context of capitalist industrial society. It was based on equality and freedom in the search for individual success, as well as on the possibility of economic progress and social promotion (Marques, Pereira, Morais, & Andrade, 2011).

The traditional career model, which was in force until the 1970s, had its mark on "stability, enrichment, progress and sexual and social division of labor, in which only men worked, that is, the possibility of ascension belonged only to the socially dominant ". Career progression was linear and vertical, and workers were more stable in employment (Andrade, 2009). A career is not a linear sequence of work experiences or jobs, but it is mainly a series of stages that stems from the interaction between the worker and their environment.

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According to Balassiano (2006), in the modern career there is an understanding that the guaranteed rights are benefits and that organizations that employ have the commitment and responsibility for the careers of their workers, while the traditional career is measured by the ascension in the hierarchy of the organization. Although it is a more democratic model, this transition from the traditional to the modern model did not necessarily represent the well-being and progress for individuals, since the careers became their responsibility. And, as Dutra (2011) warns, the understanding and the evaluation of one's professional experience stems from the perspective of the individual, and such a panorama will certainly bring challenges and dilemmas, according to the work of Venelli-Costa and Vieira (2013).

With the new context on careers, the physical movement (change of employer or job) was recognized, and the fact that the individual gives a new interpretation to his career-related events, that is, a dismissal can be seen as an opportunity and not necessarily a defeat. Thus, within or outside the organization, new careers have come to be defined as the accumulation of relevant experiences that an individual experience (Dutra, 2011).

The personal perceptions of success are synthesized by the work done and the sum of experiences during one's life (Lima, Paiva, Aderaldo Neto, & Aquino, 2015). Individuals choose their career type through personal perceptions of success, such as a traditional career with a focus on financial and social stability, or a more unstable modern career model. Perception is how the individual interprets the environment around him/her. This intrinsic vision has the power to give meaning to concrete impressions and facts, thus influencing its behavior (Venelli-Costa, 2010). Costa and Vieira (2014) argue that perception is embedded in a psychological context for its definition, since it is individual and necessarily refers to people's view of certain events and situations. In relationships that involve work, it is sometimes difficult to make an analysis about the individual perception of each worker, given that this same perception is surrounded by expectations, frustrations and other factors that relate directly to the professional performance of this worker (Costa & Vieira, 2014).

According to Schein (1996), career success can be evaluated according to three movements that correspond to the progress in an organization: through functions (horizontal movement) - development of skills and capacity; by levels (hierarchical movement) - going up the steps; by power (movement of penetration) - reaching power and influence. The hierarchical position achieved and the wage are external factors directly related to the Career Success Perception. Internal factors, such as work-life balance, team success, competence and contribution to society, reflect a perception of being a successful person (Venelli-Costa, 2010). Thus, given the theoretical-conceptual field used, it was possible to elaborate the following hypotheses for this study:

H1 – The spirituality in the work environment has a significant relation on the perception of success in the individual's career;

H2 – The spirituality in the workplace has a significant relation on the perception of (objective) success in the individual's career;

H3 – Spirituality in the work environment has a significant relation on the perception of (subjective) success in the individual's career.

4 METHODOLOGICAL PROCEDURES

The approach taken for this work was quantitative, with descriptive anchoring, using a research type called "survey", through digital questionnaires (Hair Jr., Hult, Ringle, & Sarstedt, 2014). The study was carried out with 143 individuals. The target audience was composed of people who held a professional life for more than five years, according to the limitation

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proposed by Venelli-Costa (2010) for the application of the Career Success Perception Scale (CSPS). For the Work Spirituality Inventory (WSI), prepared by Siqueira, Martins, Zanelli and Oliveira (2014), it was considered any person who works in an organization, provided that he/she is involved with other workers. The choice of participants was made for convenience. Tabachnick and Fidell (2001) point out that the appropriate sample size estimation is calculated by the formula N ≥ 50 + 8.k, where "k" is the number of antecedent and predictor variables. Considering that the inventory of spirituality has two dimensions (predictors), this study should have at least 66 respondents (N ≥ 50 + 8.2). The study included 143 subjects, following the recommendations of Tabachnick and Fidell (2001).

The questionnaires were distributed electronically (Google-docs), and were disseminated through electronic media such as Twitter, Facebook, WhatsApp and also by e-mail, aiming for greater scope and speed in data collection. The questionnaire consists of a block of sociodemographic information and the CSPS scales (reduced version, whose factors are shown in figure 1) and WSI (figure 2).

Career Success Perception Scale - Reduced version			
Dimension	Definition	Questions	Precision index
Objective	It involves results that others know and usually use to evaluate a person's career, such as wage and hierarchical status.	5 items	0.89
Subjective	It involves results that hold value to the individual, regardless of the results that others know about one's career, such as feeling competent, enjoying and being proud of what they do, being in constant development and performing rewarding activities	5 items	0.87
CSPS		10 items	0.85

Figure 1. Factors of the Career Success Perception Scale (CSPS)
Source: Adapted from Venelli-Costa (2010)

WSI – Work Spirituality Inventory (10 itens)			
Dimension	Definition	Questions	Precision index
Sense of community	Beliefs that social relations within the organization are experiences based on perceptions of belonging	5 items	0.89
I work with purpose in life	Beliefs that the tasks performed hold meaning for life	5 items	0.87
Work Spirituality Inventory		10 items	0.85

Figure 2. Factors of the Work Spirituality Inventory (WSI)
Source: Adapted from Siqueira, Martins, Zanelli and Oliveira (2014)

The following are constructs, items and their respective descriptions, encompassing the two scales listed for this study (figure 3).

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Constructs		Item	Description
Career Success Perception Scale (CSPS)	Career Success Perception (Objective)	OB1	I have received fair rewards compared to other people I know ...
		OB2	The remuneration I receive for my professional activities is fair ...
		OB3	I am calm about my future regarding my financial and material needs
		OB4	The professional prestige of my hierarchical position is in accordance with my interests
		OB5	My income meets the needs of me and my dependents
	Career Success Perception (Subjective)	SB1	I am proud of what I do professionally
		SB2	The jobs I perform comprise a wide variety of tasks
		SB3	I am constantly learning and developing in my career
		SB4	I have created important innovations during my professional career
		SB5	The jobs I am currently developing in my career require a high level of ...
Work Spirituality Inventory(WSI)	Sense of community	SC1	In my sector people are united
		SC2	In my sector there is a spirit of solidarity between people
		SC3	In my sector there is collaboration between people
		SC4	In my sector there is a quiet environment
		SC5	In my sector there is fellowship
	Work with Life Purpose	LPW1	My work gives meaning to my life.
		LPW2	My work gives a special reason to my life.
		LPW3	My job is responsible for many victories I've achieved in my life.
		LPW4	My work illuminates my days.
		PLW5	My job makes my life have more meaning.

Figure 3. List of items by construct
Source: Adapted from Venelli-Costa (2014) and Siqueira, Martins, Zanelli and Oliveira (2014)

A Likert-type scale was used, from 1 to 5, in which the respondent evaluates the extent to which one identifies with the variables of the questionnaire, as follows: 1. I strongly disagree; 2. I disagree; 3. Neither disagree nor agree; 4. I agree; 5. I totally agree. Table 1 presents the descriptive analysis of the characterization variables of the sample.

Table 1
Descriptive Analysis of Individual Characterization Variables (n = 143)

	Variables	N	%
Gender	Female	59	41%
	Male	84	59%
Marital status	Married	77	54%
	Divorced	13	9%
	Single	36	25%
	Stable Union	12	8%
	Widow	5	3%
Education	Highschool	26	18%
	Incomplete Higher Education	13	9%
	Complete Higher Education	50	35%
	Specialization	35	24%
	Masters	11	8%
	Doctorate	8	6%
Age group	17 to 26 years	15	10%
	27 to 36 years	40	28%
	37 to 46 years	41	29%
	47 to 56 years	24	17%
	57 to 66 years	23	16%

5 RESULTS

The data was analyzed using the structural equations modeling technique, in the Partial Least Squares (PLS) method, and were submitted to confirmatory (convergent and divergent) factorial analysis. The data was also descriptively analyzed: factorial loads, Cronbach's alpha (α), composite reliability and extracted mean variance, which make up the independent and dependent constructs in this work. Subsequently, the results obtained will be presented: values of the path coefficient (β), p-value and R^2. For this, the bootstrapping method was used, with 2,000 samples and 143 cases.

The theoretical model proposed from the assumed theoretical-conceptual field is presented by figure 4, based on the path model (Hair Jr. *et al.*, 2014). For that purpose, the two constructs of the Work Spirituality Inventory (WSI) scale were used as independent variables, by Siqueira, Martins, Zanelli and Oliveira (2014): Sense of Community and Work with Life Purpose. For the dependent variable, the constructs of the Venelli-Costa's Career Success Perception Scale (CSPS) were used as follows:

Discriminant and convergent validities were evaluated at the level of indicators and latent variables. In the analysis of crossed factor loads (table 2), all indicators presented high factorial loads in their latent variables, higher than 0.70 (with the exception of sb1, which presented a value close to 0.70, reaching 0.695).
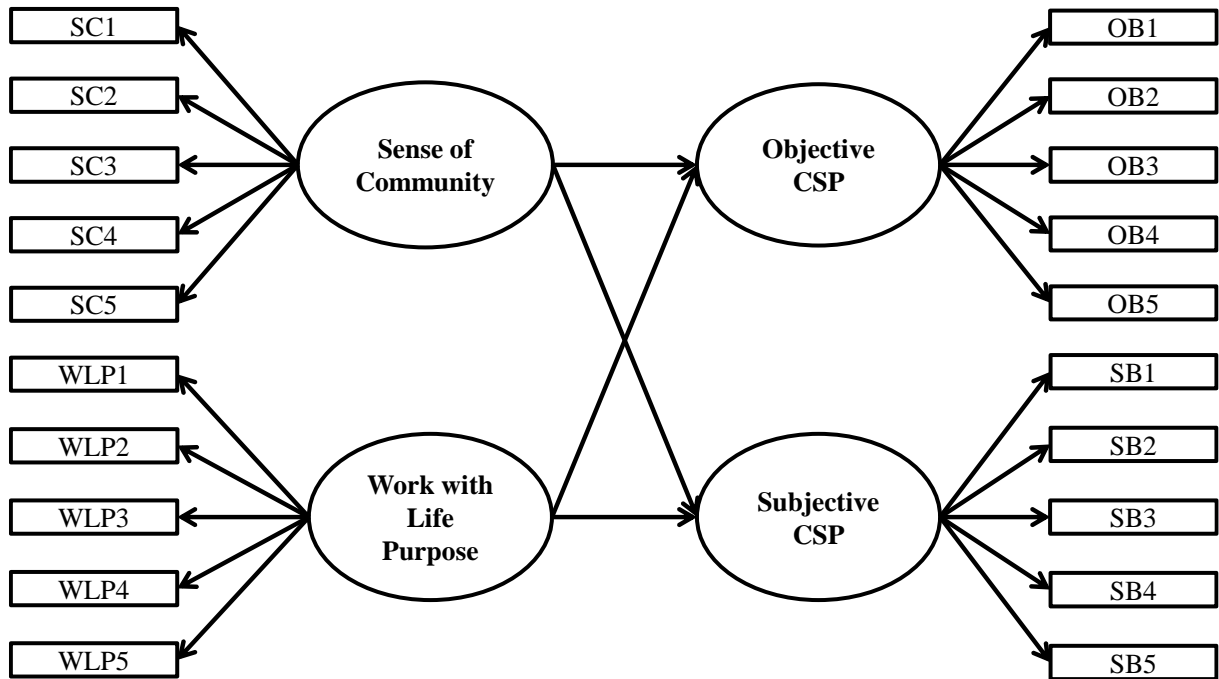
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Figure 4. Theoretical model 1

Table 2
Model of Measurement for Theoretical Model 1

Variables	Objective	Subjective	Sense of community	Work with Life Purpose
ob1	0.799	0.159	0.216	0.098
ob2	0.853	-0.013	0.194	0.057
ob3	0.716	0.371	0.010	0.360
ob4	0.751	0.439	0.049	0.335
ob5	0.781	0.440	-0.049	0.314
sb1	0.371	0.695	0.050	0.283
sb2	0.078	0.707	0.280	0.078
sb3	0.163	0.790	0.147	0.133
sb4	0.012	0.753	0.095	0.132
sb5	0.019	0.790	0.107	0.314
sc1	0.080	0.114	0.892	0.059
sc2	0.158	0.077	0.899	-0.027
sc3	0.110	0.143	0.795	0.307
sc4	-0.001	0.164	0.719	0.359
sc5	0.144	0.131	0.878	0.057
wlp1	0.071	0.202	0.182	0.882
wlp2	0.067	0.208	0.170	0.892
wlp3	0.283	0.299	0.104	0.718
wlp4	0.128	0.161	0.158	0.903
wlp5	0.107	0.165	0.079	0.915

Another indicator used for the convergent validation of the model is the value of the mean extracted variance (MEV), which, as a criterion for validation, must present a value higher than 0.5 (Hair Jr. *et al.*, 2014). To evaluate the measurement model, a main measure used, in addition to the examination of the loads for each indicator, is the composite reliability of each

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construct (Hair Jr. *et al.*, 2014). The composite reliability describes the degree to which the indicators represent the latent construct in common. A commonly used reference value for acceptable reliability is 0.70 (Hair Jr. *et al.*, 2014).

In order to analyze the convergent validity, the internal consistency was verified. A high internal consistency value in the construct indicates that all variables represent the same latent construct. The internal consistency is evaluated by Cronbach's alpha, which varies from 0 to 1, with high values indicating a high level of consistency of the construct. For exploratory studies, values between 0.60 and 0.70 are considered acceptable; on the other hand in studies in more advanced stages, values between 0.70 and 0.90 are considered satisfactory (Hair Jr. *et al.*, 2014). Table 3 presents the mentioned indicators and shows that all values contemplate what is established.

Table 3
Theoretical Model 1 - Cronbach's Alpha, Composite Reliability and MEV

Constructs	Cronbach's alpha	Compound Reliability	Average Extracted Variance
Sense of community	0.92	0.94	0.75
Work with life purpose	0.95	0.96	0.83
Career Success Perception (OBJ)	0.76	0.84	0.51
Career Success Perception (SUBJ)	0.83	0.88	0.60

Another discriminant validity indicator among constructs is the square root of the mean variance extracted from the constructs. Table 4 presents data that meet the requirements of Fornell and Larcker (1981), such that the correlation on the diagonal is greater than the latent variables. Figure 5 shows the results of the theoretical model 1.

Table 4
Discriminating Validity - Square Root of the MEV

Constructs	SC	WLP	CSP (OBJ)	CSP (SUBJ)
Sense of community	**0.87**			
Work with life purpose	0.45	**0.91**		
Career Success Perception (OBJ)	0.18	0.44	**0.71**	
Career Success Perception (SUBJ)	0.27	0.31	0.48	**0.78**

In order to clarify, the figure 6 is presented, in which the structural model for the theoretical model 1 is shown, where β is the coefficient that quantifies the strength and the direction of the relations between the constructs, which may be negative or positive. P-value is defined as the probability of obtaining a statistic test equal to or more extreme than that observed in a sample, assuming the null hypothesis as true. As the significance level is usually set at 5%, a p-value of less than 0.05 generates evidence for rejection of the null hypothesis of the test. R^2 is the coefficient of determination, that is, how much of the relation between the constructs is explained, being this measure a criterion of predictive accuracy (Hair Jr. *et al.*, 2014).
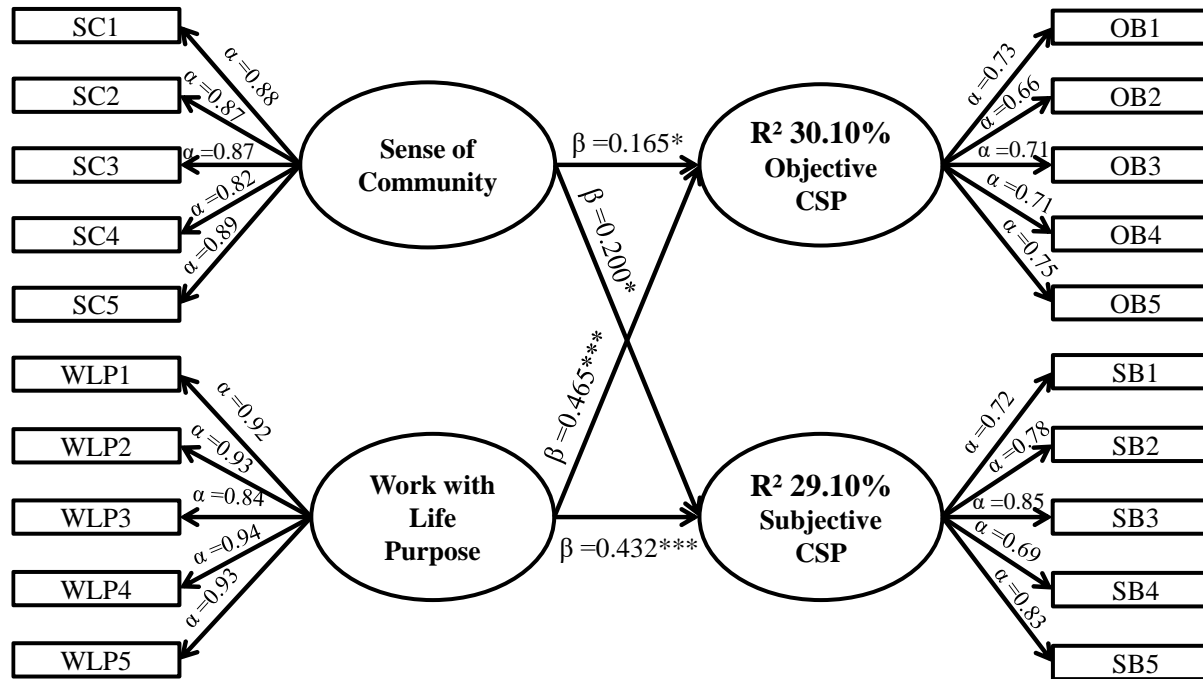
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SC1 — α =0.88
SC2 — α =0.87
SC3 — α =0.82
SC4 — α =0.89
SC5

Sense of Community

β =0.165*
β =0.200*

R² 30.10% Objective CSP

OB1 — α =0.73
OB2 — α =0.66
OB3 — α =0.71
OB4 — α =0.71
OB5 — α =0.75

WLP1 — α =0.92
WLP2 — α =0.93
WLP3 — α =0.84
WLP4 — α =0.94
WLP5 — α =0.93

Work with Life Purpose

β =0.465***
β =0.432***

R² 29.10% Subjective CSP

SB1 — α =0.72
SB2 — α =0.78
SB3 — α =0.85
SB4 — α =0.69
SB5 — α =0.83

Figure 5. Theoretical Model Results 1
Key: *p-value ≤ 0,05; **p-value ≤ 0,01 e ***p-value ≤ 0,001

Endogenous	Exogenous	β	*p-value*	R²
Objective	Sense of community	0.165	0.032	30.10%
	Work with life purpose	0.465	0.000	
Subjective	Sense of community	0.200	0.010	29.10%
	Work with life purpose	0.432	0.000	

Figure 6. Structural Model for Theoretical Model 1

Thus, Work with Life Purpose has a positive and significant impact on the Career Success Perception (Objective and Subjective), to the detriment of the independent construct of Community Sense, with the dependent construct Career Success Perception (Objective and Subjective). In this way, it can be affirmed that, in the respondents' perception, a work that gives meaning, a special reason, responsible for many victories that they have achieved in their lives, ends up making life more meaningful (Siqueira, Martins, Zanelli, & Oliveira, 2014), a panorama that portrays the Career Success Perception (objective and subjective) of the individual. Thus, they perceive and relate Work with Life Purpose as an objective success, that is, results that individuals know and usually use to evaluate a person's career (remuneration and hierarchical status). In addition, subjective success is introduced, configured by results that hold value for the person, regardless if other people know about his career, for example: feel competent in what one does; enjoy and be proud of the work executed; being in constant professional and personal development, as well as performing rewarding activities for oneself, as the work of Venelli-Costa also points out (2010).

With less impact, but positively significant, respondents perceive that the Community Sense (acting in a sector where people are united and with a spirit of solidarity) leads to the

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Career Success Perception, both objective and subjective, the first one involving receive a fair remuneration for what has already been invested in the career, and the second is to be proud of the work performed (Siqueira, Martins, Zanelli, & Oliveira, 2014).

Since perception is the way in which the person interprets (intrinsically) the surrounding environment, one is able to give meaning to the impressions and concrete facts in order to influence its own behavior (Venelli-Costa, 2010). Thus, it is believed that the perception of the presence of spirituality makes possible a bond between individual and social well-being (Harrington, Preziosi, & Gooden, 2001; Duchon & Plowman, 2005). Described in this scenario, there is the theoretical model 2, taking into account the relationship between spirituality at work and the Career Success Perception, according to figure 7.
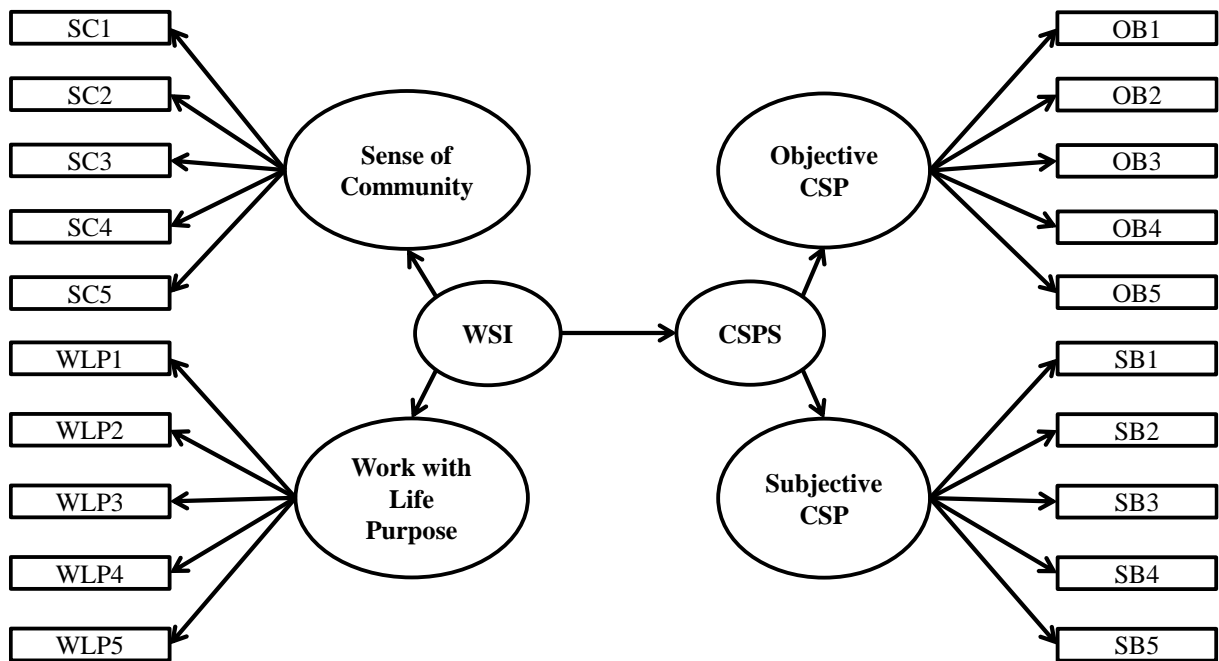

Figure 7. Theoretical model 2

For the theoretical model 2, the constructs of Career Success Perception and Work Spirituality Inventory were of second order, that is, they were not formed directly by the items (questions), but by other latent variables (indicators). To this characteristic of measurement structure, the Two-Step approach was used (Sanchez, 2013). Thus, firstly were computed the latent variable scores by the structural model, referring to the theoretical model 1. Table 5 shows the results of the convergent validity, discriminant validity, reliability and dimensionality analysis of the measurement model constructs. All the constructs reached the required levels of reliability, since the reliability indexes (Cronbach's Alpha and Composite Reliability) were higher than 0.60. By Kaiser's criterion, all constructs were one-dimensional. The AVE values were higher than 0.50 in all the constructs, thus evidencing its convergent validation . According to the criteria of Fornell and Larcker (1981), there was discriminant validity in all constructs, and the results of theoretical model 2 can be seen in figure 8, followed by table 6, which presents the results of its structural model.

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Table 5
Theoretical Model 2 (Cronbach's Alpha, Composite Reliability and MEV)

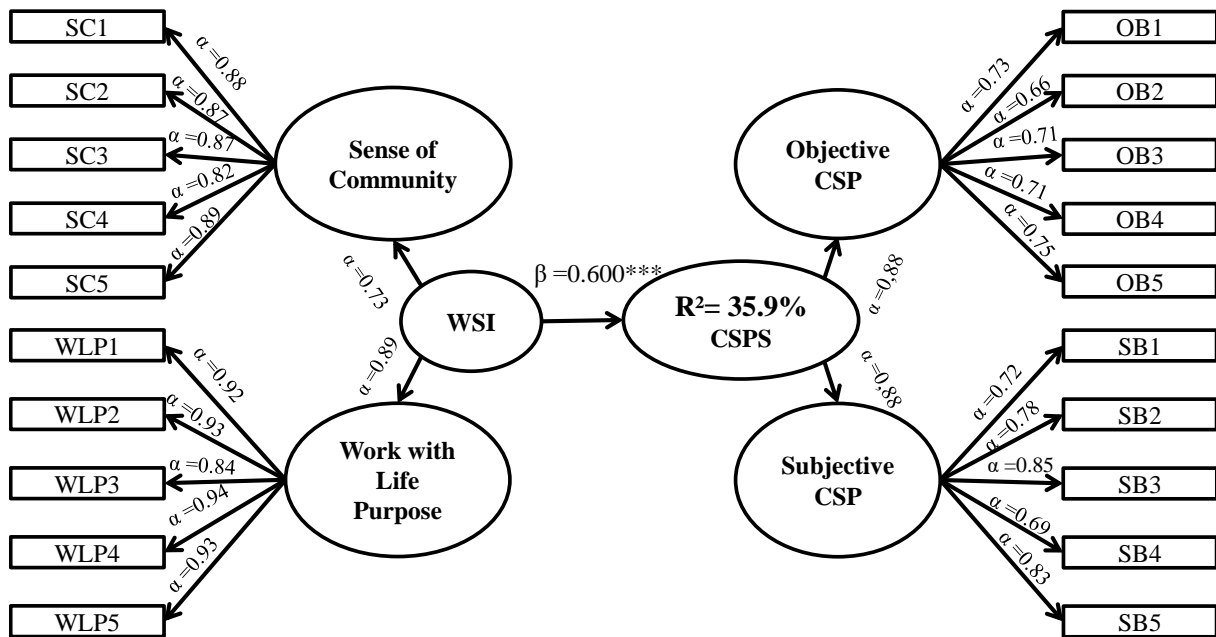| Construct	Items	Cronbach alpha	Compound Reliability	Mean Extracted Variance MEV
Spirituality at work	2	0.51	0.80	0.67
Career Success Perception	2	0.71	0.87	0.77

Figure 8. Theoretical Model Results 2
Key: *p-value ≤ 0,05; **p-value ≤ 0,01 e ***p-value ≤ 0,001

Table 6
Structural Model for Theoretical Model 2

Exogenous	Endogenous	β	Value-p	R²
Spirituality at Work	Career Success Perception	0.600	0.000	35.9%

6 DISCUSSION

Thus, in terms of Career Success Perception, there was a significant influence (*p-value* = 0.000) and positive (β=0.600) of theWork Spirituality Inventory, that is, the greater theWork Spirituality Inventory, the greater the Career Success Perception of the individual. The Work Spirituality Inventory was able to explain 35.90% of the variability of the Career Success Perception , and therefore, there is a substantial explanatory capacity of the theoretical model 2, being that, due to the results obtained, it can be affirmed that spiritualized environments , that is to say the ones permeated by well-being, sense of identity, internal and external happiness of its workers (Damião, Vieira, Spers, & Castro, 2017), tend to have a perception of success in the professional career of their staff.

If, on the one hand, certain authors classify spirituality as anti-materialist, (Gibbons, 2000; Lips-Wiersma, 2003), this research rescues some studies by authors that demonstrate the importance of spirituality in organizations to improve organizational performance (Duchon & Plowman, 2005; Tecchio, Cunha, & Brand, 2018), in improving financial results (Marques, 2008) and the promotion of commitment and productivity (Rego, Souto, & Cunha, 2007).

Hipotheses	Results
H1: The spirituality in the work environment has a significant relation on the perception of success in the career of the individual	**Confirmed**
H2: The spirituality in the workplace has a significant relation on the perception of (objective) success in the career of the individual;	**Confirmed**
H3: Spirituality in the work environment has a significant relation on the perception of (subjective) success in the individual's career.	**Confirmed**

Figure 9. Hypotheses of Theoretical Structural Model (1 and 2)

7 FINAL CONSIDERATIONS

As can be seen, spirituality in the workplace is not related to something mystical or isolated. It is the opportunity to express many humane aspects, not just the ability to perform physical or intellectual tasks in the workplace. The understanding of spirituality begins with the recognition that people have internal and external lives and that nurturing the inner life can lead to an external life with more sense and meaning in the work, and consequently greater commitment and productivity.

The Career Success Perception is the understanding of the individual in relation to their achievements in the most varied career dimensions, being able to differ from person to person. For some individuals, this perception is related to flexibility at work, considering a better life-work balance; for others, the more important are the opportunities for development (Venelli-Costa, 2010) and such perception varies from individual to individual, according to their wishes and achievements.

Regarding Career Success Perception (Objective), it was concluded that there is a significant and positive influence of the Community Sense on Career Success Perception (Objective), therefore the higher the Sense of Community, the greater the Career Success Perception (Objective). It is also concluded that there is a significant and positive influence of Work with Life Purpose on the Career Success Perception (Objective), so the higher the Work with Life Purpose, the greater the Career Success Perception. Community Sense and Work with Life Purpose were able to explain 30.10% of the Variability of Career Success Perception (Objective), evidencing a substantial explanatory capacity.

Concerning the Career Success Perception in the subjective scope, it was verified that there is a significant and positive influence of the Community Sense; therefore, the greater the Sense of Community, the greater the Career Success Perception (Subjective). It was also concluded that there is a significant and positive influence of Work with Life Purpose on Career Success Perception (Subjective), that is, the higher the Work with life purpose, the greater the Career Success Perception (Subjective). Community Sense and Work with Life Purpose were able to explain 29.10% of the variability of Career Success Perception (Subjective), also demonstrating a substantial explanatory capacity.

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In terms of practical contribution, this research is useful for business owners, managers and decision-makers when proving that work spirituality positively impacts the perception of success in the worker's professional career, both objectively and subjectively, giving support for human resources policies that encourage the implementation of certain actions, aiming, among several aspects, to bring "humanization to work", to the detriment of the mechanical and Fordist model. The work of Venelli-Costa and Chiuzi (2011) is worthy of mention, showing that people over the age of 40 consider identification with the company and alignment with their personal values as the most important criteria in a good company to work with. Veloso, Dutra and Nakata (2008) found that the Brazilian Y generation, nowadays in the upper 30s, seeks a better balance between work and personal life and has greater affective commitment in the company in which they operate. For them, work represents more a source of satisfaction and learning than just a source of income. That is, it is possible to assume that there is a tendency to value the intangibles that spirituality and the Career Success Perception provoke in the choices of the people about the company in which they choose to work. People managers cannot be oblivious to these factors.

Regarding the contributions of academic content, it is understood that this work provokes reflection on certain dimensions intrinsic to the human being in the work environment, taking into account the social relations, from the point of view of spirituality. It is believed that the results of this research can be added to other works that deal with humanistic environments in organizations, although the limitations are recognized, for example, the limitation of being the only methodological aspect with measures and scales elaborated in the Brazilian context. Another limitation lies in the fact that the study did not take into account the position occupied by the person, but only his career time. Thus, for a future research agenda, work is proposed that relates work spirituality as a motivational tool for leadership, and studies that evidence spirituality as a predictor of financial results for organizations. It is also suggested to investigate the Career Success Perception as a predictor of turnover and absenteeism.

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Espiritualidade no Ambiente de Trabalho e sua Relação com a Percepção de Sucesso na Carreira do Indivíduo

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RESUMO

Objetivo*: analisar a relação entre espiritualidade no trabalho e percepção de sucesso na carreira, assumindo sucesso em âmbito subjetivo e objetivo.*

Método*: abordagem quantitativa, com ancoragem descritiva, utilizando pesquisa do tipo survey (questionários digitais). Foram adotadas duas escalas: Escala de Percepção de Sucesso na Carreira (EPSCR) e Inventário de Espiritualidade no Trabalho (IETR).*

Originalidade/relevância*: a espiritualidade tem influência sobre o desempenho no ambiente de trabalho, englobando conceitos próprios de diversas culturas e aspectos universais como moral, ética, honestidade, justiça, confiança e incentivo. Ao se admitir que a vida profissional afeta as atividades pessoais, assume-se que a espiritualidade no ambiente das organizações indica que indivíduos são mais que corpos e mentes enquanto trabalham e buscam sucesso.*

Resultados*: a percepção de espiritualidade possibilita vínculo de bem-estar individual e social no ambiente de trabalho. O trabalho, desde que assumido como propósito de vida, impacta de forma positiva na Percepção de Sucesso na Carreira, que apresenta relação significativa com o construto senso de comunidade. Portanto, um trabalho que dê sentido ao indivíduo, tende a tornar positiva sua percepção de sucesso na carreira, ou seja, fazendo sua vida ter mais sentido.*

Contribuições teóricas/metodológicas*: reflexão sobre determinadas dimensões intrínsecas ao ser humano no ambiente de trabalho, levando em conta as relações sociais, sob a ótica da espiritualidade, incentivando ampliação do debate sobre a questão humanista nas organizações.*

Palavras-chave*: Espiritualidade; Carreira; Ambiente de trabalho; Percepção de sucesso na carreira.*

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