Spirituality, Organisational Climate and Religious Tourism

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This contribution discusses spirituality in the context of organisations and issues that may arise with regard to those who, in the future will act in the field of religious tourism. In this way, it presents a proposal in terms of motivation, joy, inner peace and deeper understanding. Initially the work adopts the deductive method with descriptive research based on literature addressing the spirituality inherent in those who exercise or will carry out activities in this important tourism segment. A survey was carried out to explore the close connections between spirituality and religiousness, and link this to the behaviour and practices of those who will work in the sector. The focus of such research was the organisational climate prevailing in a Brazilian educational institution, the Federal Institute of Education, Science and Technology of Roraima, aiming to understand the importance of spirituality in the work environment, resulting in effective commitment and improvement of individual productivity in the exercising of their functions. At this institution, an undergraduate course in tourism management technology is taught. The results of examining participants in this programme, duly quantified and critically analysed, can serve as a reference for similar studies aimed at understanding the importance of personal Religion-Spirituality-Religiosity and connect this with the performance of religious tourism, particularly in developing countries analogous to that of the emerging nation as characterized by Brazil.

Key Words: spirituality, work environment, companies / firms, religious tourism.

Introduction

Organisational spirituality can be interpreted as the recognition by the company and its leaders that employees have an inner life that nourishes and is nurtured by meaningful work in a community setting (Ashmos & Duchon, 2000). This definition is, however, only one among several available in the literature.

According to the Aurelian Dictionary of the Portuguese Language (de Holanda Ferreira, 1999:1211), spirituality is conceptualised as a doctrine about methodical progress along a spiritual path or; the quality of what is spiritual. The meaning of the latter, in turn, is that which concerns the spirit - is intangible, immaterial, supernatural, that which concerns religion or is mystic.

Moggi & Burkhard (2009) describe that everything, absolutely everything, in an organisation happens through the interaction between people. This interaction is materialised by verbal communication, and it has the power to transform the company into a true spiritual organism. In the organisational environment the search for a greater sense of meaning in work seems to grow. In this context, the orientation often transcends the personal goal and assumes a transcendental character, increasing the association between religion, religiosity and business; however, in this environment the emphasis has been put on spirituality, which in principle is part of religiosity (Siqueira & Silva, 2009:559).

The search for unity, for integration, for the meaning of life, for the sacred, or for any form of designating religion is one of the main markers in the history of human culture. It is well affirmed that all current and past civilisations for which reliable documentation is available have presented or exhibited some form of religious manifestation (Siqueira & Silva, 2009).

According to the above authors, there is still a lot of confusion regarding the understanding of spirituality, religion and religiosity, as far as theological, sociological or psychological perspectives are concerned. This lack of authoritative definitions results in the interchangeable use of these terms, generating little clarity. Therefore, in order to have a good understanding of what spirituality is and its influence in the organisational environment, it is necessary to understand the main differences.

Dürkheim (Siqueira & Silva, 2009), in his studies on religion, emphasises the relationship between sacred and profane and the importance of the institutional dimension. For this author, religion refers to sacred issues exercised within an institution, linked to formal structures, hierarchical, relatively closed dogma, especially, related to postmortem issues. The term religion is fundamentally linked to a system of dogmas, beliefs and rituals, all within an institutional dimension.

In a succinct way, other literature (Hill and Pargament, 2003, Mitroff & Denton, 1999), cited by Siqueira & Silva (2009), states that religion refers to the institutional dimension, and religiosity, to the personal dimension, including the mystical, magical or esoteric Differences, however, between both religion and religiosity cannot be thought of in a polarised way, since all forms of religious expression in a given social context and all organised faith traditions are anchored in the ordering of personal questions.

The definition of spirituality, in a comprehensive way, is seen by Nevard (1991, in Silveira and Teixeira, 2005:118) as any religious or ethical value concretised in the form of an attitude from which actions take place. The authors Dehler & Welsh (1994:18) describe it as a 'subconscious feeling that drives individual effort toward a particular task', while Fairholm (1996:12) suggests that spirituality implies a relationship to something intangible, beyond the individual.

Buaiz (2009) affirms that moral and ethical values, solidarity, positive attitude and social responsibility are

universal concepts, which are not limited to a religion. However, they have to do with this spiritual understanding of how one can contribute to caring for the environment and improving life in society. After analysing the literature on this theme, Rego, Cunha & Souto (2007:3) define spirituality in organisations as the existence of opportunities to carry out meaningful work in the context of a community, with a sense of joy and of respect for the inner life.

For the purposes of the present article, spirituality in organisations is considered as being a sense of community, offering opportunities for the development of cultures and working in groups, noting that when working in a group, we come to the apex of problem solving in organisational life.

The above definitions enabled an orientation for the researchers in the cognitive process aiming at the operationalisation of research carried out in a Brazilian educational organisation, the Federal Institute of Education, Science and Technology of Roraima - Campus Boa Vista, with students of the undergraduate course of technology in tourism management. The objective was to verify, based on the above concepts, the perception of religiosity / spirituality in the work and study environment, seeking to know if there is room for discussion of this theme and whether it would influence daily life.

This work, when explaining the element of spirituality that can be found in organisations, considers the concept of religiosity, since it aims at a synergistic perception between them. The work is attentive to the fact that spirituality, a human and earthly attribute, is the result of a life that transcends material aspects. This transcendence is also accepted by diverse creeds, with a range of philosophical roots.

Dichotomy Between Spirituality and Religion

Although the focus is on distinct concepts, it is noted that it is common sense to make an association between spirituality and religion. Boff (2001:80), a mystic and international authority, when he talks about it, links the concept of spirituality to the qualities of the human spirit, such as: compassion, patience and tolerance, forgiveness, contentment, the notion of responsibility, and suggests that harmony brings happiness both to the person themself and to others.

'Spirituality' has to do with experience, not with doctrine, not with dogmas, not with rites, not with celebrations. Boff proposes that these are institutional

paths capable of helping individuals in spirituality, but are secondary to it ... spirituality is a dimension of each human being so that this spiritual dimension that each one has is revealed by the capacity for dialogue with oneself and with one's own heart, is translated by love, by sensitivity and care as a fundamental attitude. It is to nurture a deep sense of values 'for which it is worth sacrificing time, energies and [ultimately], life itself' (Boff, 2001:80).

Castro, a Portuguese author and business consultant, when questioned by the economist Marcus de Oliveira on economics and theology, and on the approximation of these two sciences in the search for the valorisation of human life, responds as follows:

> *Of course there is usually some confusion between religion and spirituality. In a very simplistic way there are many religions, while spirituality there is only one, which resides in individuals, and sometimes both go hand in hand. Theology and economics can only be found through men. In practice, before you can align your personal beliefs with the values of a team, you must reflect around the various levels of consciousness that are being played, only after this can you commit to something greater. For example, no one can strive to develop spirituality without first surpassing the responsibility of being whole, ethical, and responsible to others. Religion, spirituality are commitments to oneself, in no way dependent on the will of others.* (Castro, 2010, p. 01)

Kerber questions the relationship between spirituality and religion, considering that it is necessary to seek to know the meaning of the term religion and certain related terms such as religiosity, faith and mysticism. Furthermore, it is often assumed that popular faith, religion and religiosity have the same meaning, since in a certain sense they are very close in their meanings, which results in them being confused. However, they do not mean the same thing. Although there is a correlation between these, they have their own meaning (Kerber, 2009).

Christo (2018) emphasises that religion is the institutionalisation of spirituality. Just as a family is a place for love, there are loving relationships without constituting a family. There is spirituality without identification with religion. There is even institutionalised spirituality without being a religion, in the case of Buddhism, a philosophy of life. He goes on to say that in religion one must believe; in spirituality one lives. Religion nourishes the ego, one is considered better than another. Spirituality transcends the ego and

values all religions that promote life and goodness. Religion causes devotion; spirituality results in meditation. Religion promises eternal life, while spirituality anticipates it. In religion, God is often a concept; in spirituality the goal is ineffable experience.

This same author affirms that whoever practices the rites of their religion, obeys the commandments and pays tithes, but is intolerant of those who do not think or believe like them, they may be a great religious person, but lack spirituality. They are like a family devoid of love. Spirituality, therefore should be the gateway to religion.

Field Research Methodology

According to Marconi & Lakatos (2003:169), it is not always possible to predict all the difficulties and problems arising from research that involves data collection obtained in field research.

The sample in this study is based in a Brazilian educational institution - the Federal Institute of Education, Science and Technology of Roraima (Campus Boa Vista) - and is undertaken with participants in the undergraduate technology course in tourism management. It included interviews with students and teachers from modules I to, VI of this course, distributed as follows: 15 students from module I, 06 from module II, 08 from module III, 08 from module V and 11 from module VI, totalling 48 students, and 5 teachers. Initially, a Consent Form was presented to the interviewees to allow them to voluntarily participate in the research.

The field survey was conducted through a questionnaire containing 19 questions. This collection tool, according to Marconi & Lakatos (2003:190-192) is conceptualised and constituted by an ordered series of questions to be answered in writing and without the presence of the interviewer. Considering the age range, the majority of the 53 interviewees (52.8%) were between 25 and 40 years old, 26.4% between 15 and 24 years old, 20.8% between 40 and 55 years old. 90.6% were graduates of the Tourism Management course, corresponding to 48 students and 9.4% to the 5 teachers.

For Kauark, Manhães & Medeiros (2010:58) every questionnaire must pass a pre-test stage, in a controlled environment, to correct any errors of formulation. Taking this into account, a pre-test was carried out in order to allow the contents to be adjusted in advance and to facilitate the effective application.

Likewise, prior authorisation was requested for the application of the questionnaires to the Coordination of the course. Data collection took place in the evening, after classroom time, with the interviewer emphasising the importance of the research.

Results and Analysis of Field Research

From a religiosity perspective, based on the parameters of official statistical sources on religiosity in Brazil, only 11.3% of the 53 interviews declared themselves atheists. Of the remaining 88.7%, the majority, claimed to be Catholic (66%). However, even if they revealed that they belonged to other religious denominations (21.3% evangelicals, 6.4% spiritists and 3% reporting to be Christians or having their own spirituality), this did not mean that they were necessarily practitioners of the revealed creeds. The results as a whole show a significant difference from the statistics of the 2010 Census survey published by the Brazilian Institute of Geography and Statistics (IBGE), according to which the population of Roraima was mostly composed of Catholics (50.5%), Protestants (30.3%), without religion (13.0%), individuals with indigenous traditions (2.8%) and the remaining 3.4% affiliated with other religious denominations.

Questioning the interviewees about the meaning and importance of religion in their lives, 71.3% stressed that it is relevant. In other words, this position leads one to believe that, in principle, they accept the existence of a superior divine entity, preventing them from doing whatever one wishes, without worrying about the possible consequences. Certainly religion constitutes an influence, a curb to undesirable actions or contrary to customs, which comes from a permanent 'conscience' which directs human beings against atrocities.

It is commonly accepted that politics, football and religion should never be discussed. Nevertheless, a provocative question was posed, that is, if in the family atmosphere, there were exchanges of ideas or conversations about religion. The answers were diverse being that 45.3% stated 'yes', 41.5% answered 'sometimes' and 13.2% responded negatively. As is presumed, the ideal is for these conversations to take place as they function as a protective factor, allowing and favouring the strengthening of bonds within the family, in the provision of support and mutual respect, promoting the development of a positive self-esteem, self-control as well as affectionate and flexible temperament characteristics.

Following this provocative line, there was a question as to whether there was room in the work environment for the trinomial of religion-spirituality-religiosity. In a certain way, confirming the expectation, the prevailing answer, was 72.5%, saying 'no' and 27.5% affirming 'yes'. 76.9% of the positive respondents commented that this experience happens collectively. Although this issue is closely associated with the developmental stage of a region or locality, it can be said that in the work environment, religious and spiritual aspects can integrate individual subjectivity; it is possible to express this in a diversity of activities. Thus, these aspects would be manifest in different ways in organisations and, even in places where the discourse of exclusion of this type of subject still predominates; there are cases where it happens in a veiled or undeclared way. However, some organisations have been positioning themselves in the sense of allowing, or even stimulating the presence of this element of human identity.

When asked if it is a pleasure to go to work? There were 47 answers, 36 being positive and 11 negative. There is no doubt that working dignifies people, but not every working environment offers conditions that allow humanity to prevail. Perhaps this fact may have conditioned the answers, since not all people feel that spending eight hours every day on something that does not motivate them is a price they need to pay. In fact, when one considers the hours and the salary, one will always reflect on this situation, for who in the end does not compensate. The concept 'I sacrifice because it is work' is tremendously mistaken, because a job requires moments of effort, but defining it as a sacrifice in itself can be an element for new research, investigating how 'sacrifice' contributes to an organisational and motivational climate.

Returning to the trinomial Religion-Spirituality-Religiosity, it was questioned whether in the school environment there would be space for matters of this nature. The majority of the interviewees (80.8%) answered 'no' and 19.2% said 'yes'. Of the affirmative answers, 80% said that this is done collectively. Certainly there is no doubt that encouraging this practice in schools contributes greatly to the healthy development of adolescents, and there is evidence of the importance of the subject. Engagement with elements of the trinomial contributes positively, even in the prevention of drug use among adolescents, a matter really relevant at the present time.

Regarding the presence of personal spirituality / religiosity, 79.2% (or 42 answers) opted for 'yes'. Certainly, ethical precepts can be fundamental elements and guiding behaviour in both work and study environments. One could make an assumption related to the presence of religion and spirituality in the lives of individuals and the importance this would play in reconciling these practices at an institutional level with the values of the individual. Perhaps it is because of this presupposition that 83% also responded affirmatively to the positive consequences that would result if one is operating in an organisation with a positive spiritual atmosphere.

According to Rego, Cunha & Souto (2007:7), when organisations create spiritually rich spaces, their members satisfy their spiritual needs and experience a sense of psychological and emotional security, feel valued intellectually, emotionally and spiritually valid, experience senses of purpose, self-determination, joy and belonging. In return for receiving these spiritual and motivational 'resources', they develop a stronger attachment to the organisation and feel a duty to respond to each other, to be more loyal and more productive.

When questioned about the importance of Religious Tourism, it was recognised as very meaningful by 59.6% of the respondents, while 34.6% identified it as of little relevance and 5.8% discarded it entirely. Perhaps the percentage of positive responses would have been greater if the respondents had been aware or previously informed that official sources declare that this specific sector in Brazil annually generates around 4 billion dollars, showing the importance for the national economy, especially in times of crisis. In fact, more than 340 Brazilian municipalities promote activities and sites that involve faith, totalling 96 religious events, among them pilgrimage sites for worshipers and celebrations that attract large numbers of visitors.

The interviewees were asked if they believe that Religious Tourism could influence their future employability opportunities. Because the respondents are involved in a tourism course it was expected that almost all of them would provide an affirmative answer. However, only 64.2% said 'yes', 26.4%, 'maybe' and 9.4% said 'no'. Could there be a lack of knowledge about the possible employment opportunities or the businesses that could be created in the area? Certainly there should be a reflection on this, even though the course in which the research was carried out is facilitated by financial resources derived from the Brazilian Annual Budget Law, coming from government revenue, with some of the students being favoured with scholarships, especially in relation to research.[1]

Again, other questions related to the state of Roraima itself provided answers that should merit more detailed analysis. Only 47.2% said they knew in the territory of Roraima some events related directly to the theme of 'Religious Tourism'. Surprisingly, 52.8% of the responses were negative. As for the 47.2% that answered 'yes', the highlights were 'The Passion of Jesus Christ' staged in the Municipality of Mucajaí on the occasion the Catholic celebration of Holy Week and the 'Marching for Jesus' event which is carried out annually in the capital Boa Vista in September and conducted by the evangelicals

Finally, denoting a certain vocation for the area where the participants have chosen to study for a degree in Tourism, 86.8% of the interviewees made clear their willingness to encourage people to undertake travel related to Religious Tourism or to develop programs that are receptive to it in the state of Roraima.

Limitations and Future Research

Considering the results of the field survey and the pertinent considerations made, it can be affirmed that the theme of religiosity / spirituality reveals itself as an important contribution to life, since human beings yearn for the process of transformation. A trend may predominate, where people believe that in the process of modernity, where the individual is involved in a world of diverse technologies, relying more on the discoveries of science; this will leave aside the ideology established by a belief or religion. However, when the deepening of religious and spiritual reflection takes place, the existence of a superior entity that often directly influences day to day life is recognised.

The literature on the subject is emerging, with little research, this offers a vast opportunity for analysis and observation. It should be emphasised that the current research, focusing on the context of education and work, raises matters where there is a clear concern on

1) It is worth mentioning the projects and/or programs made available at the Federal Institute of Education, Science and Technology of Roraima such as PIBICT - Institutional Program for Scientific and Technological Initiation Scholarships, PBAEX - Institutional Scholarship Program for Extension and INOVA - Program Institutional Development of Innovative Academic Projects and Practices.

the part of those who are involved in its diffusion. The theme that this contribution examines suggests that in each organisation, a different approach is taken in dealing with the trinomial Religion-Spirituality-Religiosity, and in this paper, the teachings at the Federal Institute of Education, Science and Technology of Roraima - Campus Boa Vista were reflected upon.

For Kerber (2009:59) the longevity and extent of the Church's mediating action on the labour-capital relationship and the way society has been guided has benefited from the achievements of workers and companies. Considering such reflections and the results of this paper, there is certainly a convergence of the theoretical and empirical evidence that the theme encompasses, with an infinite number of values such as ethics, morality, respect for the human being, trust, integrity, honesty, communion of goods / ideas / values, together with social and environmental responsibility. There is still a lack of clarity on the connection between many of these concepts and the Spirituality-Religion-Religiosity trinomial, and also about the means to experience it in a way that is consistent with the intrinsic needs of the workers.

The limitations inherent in this study stem from the need for further research on the subject impacting on people's lives. There was no empirical evidence to test the relationship between religiosity and spirituality in the interviewees' responses, which could be explored further and thus make an important contribution. The sample selection does not represent a very objective group for investigation, also there may have been some issues where the respondents chose to refrain from responding to some of the questions.

Future developments in this field may increase knowledge and add new values in order to elucidate the reflections on religiosity and spirituality in relationship with the work environment.

Final Considerations

The approach taken in this paper on 'Spirituality, organisational climate and religious tourism' after considering conceptual aspects, carrying out field research and analysing the results of this study, highlighting the inherent limitations, demonstrates the influence of spirituality / religiosity on people's life and work environment.

The contribution had as a focus the aforementioned field research carried out via the application of a questionnaire in a population made up of students and teachers of the course Technology of Tourism Management taught at the Federal Institute of Education, Science and Technology of Roraima, located in the city of Boa Vista, capital of the state of Roraima, located in the northern region of Brazil.

The tabulation of the results of this field survey, if on the one hand indicated that there was little space for the practice of the trinomial spirituality-religion-religiosity in the academic and labour environment, on the other hand demonstrates that the possibility of experiencing it in this context would be beneficial and promising. The research provided a worrying insight into the relative lack of knowledge about tourist aspects of the area of Roraima, especially regarding the religious field. This fact was relativised by the willingness of the interviewees, upon completing educational training, to encourage initiatives that favour and increase it by leading groups and / or providing support and acting in the infrastructure that favours it, even beyond the territorial borders in which the respondents live.

On the other hand, it is relevant to note that belief in the divine, the need for transcendence, the living of moral and ethical values, respect for the environment are derived from belief, and spirituality is therefore very strongly linked with the religiosity of each individual, and the latter, with religions, to a lesser or greater degree. The preconditions make environments, including religious tourism, more humane and enjoyable, from what are the most basic values of all religions, such as love of neighbour, translated into respect for others, the environment, and a practice of good in community life.

Certainly, the subject of this contribution has not been exhausted. The way is open for further research and studies that will deepen understandings which underpin spirituality and the influence of this in the field of religious tourism and organisations.

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