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Ontos and *Episteme* of Organizational

Spirituality

Knowledge is in the end

based on acknowledgement.

(Wittgenstein, 1969)

Summary

In the following paper, which draws on the analysis of theoretical sources and uses material from empirical study [1], organizational spirituality is approached as a discourse with its own rules which condition the possibility and ground the existence of knowledge (episteme). The main aim of the article is an attempt to elucidate discursive formations, show mechanisms, uncover assumptions and thus develop a better understanding of OS. Our journey starts with a brief effort to build a guiding definition of spirituality based on the inductive analysis of different discursive approaches in order to

speculate on what OS is - or rather to approximate what its ontos is taken to be - within the discourse. Thereafter, suggestions regarding conditions of emergence of OS are put forward with a view to abate the consideration of assumptions grounded in this discourse. Finally, a stance towards allegedly paradigmatic role of OS is taken.

Ontos (what it is?)

What is spirituality?

When we try to capture something in words that by its very definition defies verbal description, it 'forces us to rely on constructs that point to spirituality without pretending to be able to define it' (Ingersoll, 2003). Spirituality can mean very different things to different people (Biberman, 2003) and it is obvious that 'there is no universally accepted definition of spirituality' (King, 2007). However, lack of clear and unchallenged definition does not mean that the term is meaningless and that its usage should be abandoned. 'Society' for example is defined by the English Oxford Dictionary in 13 different ways and it has been even claimed that it does not refer to anything at all (Thatcher, 1987) [2]. Still, it is difficult to imagine how social theorists would cope without it. It is in no way different with 'spirituality'. How are we supposed to give an