SPIRITUAL CAPACITY AND SPIRITUAL LEADERSHIP IN THE IMPROVEMENT OF WORKING CONDITIONS OF ORGANIZATIONS

Hassan Danaiee-Fard PhD[1]

Sayed Mahdi Viseh[2]

Hamideh Shekary[3]

Constant environment changes and the increases in the impact of information technology and communications have brought the human beings to the point of feeling being disorganized and alienated. Having a supporting system relying on which man can preserve his mental and spiritual calmness is now suggested as a necessity. Spirituality and faith are of the phenomena which are always encouraging people to be humanitarian and try to satisfy the needs of other people. When different dimensions of spirituality are applied in the working environment, individual satisfaction and creativity, organizational order, and long-term commercial success are increased. This paper mainly aims at studying the spiritual capacities and spiritual leadership in applied management, and after giving some general definitions of spirituality, it studies the role of spirituality and spiritual leadership in the efficiency of working environment and improvement of working conditions in the organizations.

Keywords: Spirituality, Spiritual Leadership, Spirituality at Work, Improvement in Working Condition

1. Member of Scientific Board and Lecturer in Tehran Tarbiat-Modares University
2. PhD student in Management, Tehran Payam-E-Noor University
3. Member of Scientific Board in Taft Payam-E-Noor University, PhD student in Management, Tehran Payam-E-Noor University

1- Introduction

In the modern competitive economic world, a leader whose ideal is innovation, flexibility and answerability in the organization, should change emphasis from increase of material resource's efficiency to productivity of human resources and spiritual incomes. In modern organizations, values tend towards spirituals and applying knowledge in productions and services, spirituality is similar to be informed of world or is a power beyond material aspects of life and creates profound feelings of unity or connection with creatures (priedmont, 2004, 262-289). This review of over 150 studies shows that there is a clear consistency between the values (in the sense of established ideals) and practices emphasized in many different spiritual teachings, and the values and practices of leaders who are able to motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships, and achieve organizational goals. These spiritual values and practices also allow leaders to achieve organizational goals such as increased productivity, lowered rates of turnover, greater sustainability, and improved employee health. (Reave, 2005,658)

The phenomenon of mistrust in present environment has made organizations to use spirituality as a reach source of stability concept and solve the conflict between order and disorder in organization. Organizations require a balance between two states of change and stability. On the one hand, order and stability of organizations associate with rationalism and on the other, disorder and change of organizations is justifiable with spirituality. In fact, productivity is Possible by combination of two categories of rationalism and spirituality (Abedi, safair fari, Rastegar, 1386).

Richard and Bergin (1997) have concluded that human Personality deserves spiritual domain, and people are enjoyed with their lives when living based on general Principles that encourage spiritual growth and change. They express spiritual identity and define it as a sense of growth in association with God and position of individual in the world and believe that spiritual identity of person

helps his/her promotion (Miller, 2003, P.24). Today the language of organizations is not planning any more, but a political language with a cultural discourse and a series of coalitions and delegation of power. In new organizations, everybody will be considered member of a successful group. A group of individuals working together extraordinarily and trust each other, fortify the strong points of one another and compensate the limitations. They have common goals, belong individual ones and learn in interaction with each other and create benefit. The way of activity of these individuals is like beads which are connected by a thread. In fact spiritual leader is responsible for connection, coordination and stability of beads in an organization. Word "spirituality" in organization which was considered a taboo one day, today is beginning to penetrate in business and spirituality is the last common motto of day among employees (Farhangi, Rastgar, 1385). Jodith Nill (2000), an important pioneer in organization, says "Recent research challenges caused in line with individual, organizational and social transformations will have a noticeable growth within the domain of management and organization. It seems that the direction of this change and development is towards an spiritual perspective of theories, researches and management and organization Policies (Abedi, sa a fari, Rategar 1386). According to this, the main objective in this paper is evaluation of spirituality capacities' rate, spiritual leadership in applying management and after presenting general definition of spirituality

The role of spirituality and spiritual leadership in efficiency of workplace and improvement of work conditions in organization are examined.

2- History and concepts definition

In historical – comparative view, one can only speak of spirituality frequency. Different spiritualities and spiritual school can be found which show special cultural interpretations of religious ideals of different customs. Approximately from the mid -19 the century on in Europe and west, generally including west Europe and America, there was a discussion under the title of spirituality and it

was said that all social systems are common in a subject named spirituality and in spite of belonging to different religions, are common in spirituality (ziaee et. Al 1387)

1-2-Definition of spirituality

The word spirituality derived from root spirits' meaning "soul". Any metro, professor of southern California university defines spirituality like this: "Tend to find the final goal of life and live based on that goal". Another researcher believes that spirituality is "Feeling of deep and extremely intuitive dependence and intermixing between human and world in which s/he lives". Spirituality concerns self – consciousness and mixing with the other. Spirituality is a combination of our main philosophy of life, values and actions (Howard's, 2002). Spirituality is a set of values, attitudes and hopes that communicates with higher world and directs the life of person and specially is associated with experiences of life which leads the person to uncertainty (Cavendish, 2003). Andrehil in book of spiritual life, about the importance of spirituality definition says: Although we have to avoid ambiguity and abstraction on the one hand, on the other should avoid the complicated and different definitions. Because nearly we have numerous definitions for spirituality which are summarized according to farhangi and Rastegar to for category: religious, secular, mystical and ultra - religious. So in a more comprehensive and precise definition of ultra - religious spirituality writings with a psychological policy, spirituality is viewed as on effort to develop sensitivity to self, other non – human creatures and God are looking for what is needed for human and trying to reach a complete humanity.

It seems that this definition is either theoretically or practically of importance. on one hand, it refers to communicative quadruple dimensions of human which its presence in any moment, at least at one dimension is inevitable and on the other, effort and education subsists sensitivity to making four effective kinds of relationship for complete humanity. Homogenous considers all body dimensions of human namely biological, social, mental and spiritual ones (Farhous), Rastegar, 1385). Calling of conscience and values are almost derived from

religious teachings or "spiritual" feeling of communication with a superior power or Good.

It is true that ethical values may be performed without spiritual intention or faith; however, true spirituality can not be shown without ethical values (Reave, 2005, 664).

Researchers believe that encouraging spirituality in a work place has many advantages, advantages by which organization improves its productivity, performance increase and financial indexes. Researches show that the more spiritual companies are, 400 or 500 percent are better than other similar firms of net income, improvement of interest rate and increase of values of stockholders' share (Tompson, 2000). Other studies show that spirituality in organization has a positive relationship with creativity, job satisfaction, team performance and organizational commitment (seyyed Javedin, Naser zadeh, 1384). Collaboration and providing services means taking action and means partnership and sharing interests, ideals or experiences and service means taking action and giving help to others, In view of spirituality collaboration and sincere service leads to reinforcing faith and resisting against pressures, avoid getting busy with self and expand spiritual and social view, develop sense of humanism, feeling of social belonging and popularity and sense of purposefulness (Eatemadi, 1384). Spirituality is also a strong resource of motivation for the followers. "Leaders" who emphasize "spiritual" values, are often able to awaken a hidden motivation in others, because it has been proved that both increase satisfaction and productivity in the workplace, while dealing with values and superior purposes of independent followers, these "leaders" don'ts change individuals awakening the existing motivation very often. The present popularity of books referred to as spirituality in the workplace shows that most individuals seek a way to explain their spirituality through their works, on the contrary, statistical science shows that presence and membership of church has recently been decreased for example, intellectual churches have lost one – third of their membership in the last 30 years (shorto, 1997). Islamic spirituality is in connection with pattern of

Islamic customs resulting from religion principles. The essence of Islamic spirituality associates with monotheism. Spirituality is in the heart of Islam and the key of understanding its various aspects (king 1999)

2-2-Capacity of spirituality

According to Bidment, vermit believes that spirituality and religion are the overall strings of human experience understanding. Although culture and religion have different styles for defining and determining this ccmeaningful purpose", there is a remarkable coherence concerning their themes, since there is more expanded pattern for understanding the world beyond consciousness of person and connect all affairs with a consolidated coordination, all religions ask people to recognize their insight limit which is surrounded in an special time and place and have a comprehensive view towards the life that satisfies a more fundamental tendencies of human. He calls this concept spiritual transcendence and points out that spiritual transcendence refers to capacity of people which is out of their feeling towards time and place to look at life from more expanded and objective view.

In this expanded, holistic and consolidated, person identifies the symmetry of life and feel committed to others (sharef, 1384). Integrity of spirituality with work life makes people more satisfied with their work and when they are discharged from their work and join the family and instead of escaping from help each other. Due to this integrity and combination, organizations instead of escaping help each other. Due to this integrity and combination, organizations may achieve more benefit by more ethical and generator people. Furthermore, spirituality in the workplace can obtain humanity, hard work and responsibilities for organizations or communities (Gibbons, 2001).

3- The difference between religion and spirituality

Although there is a close relationship between religion and spirituality but some difference are also seen. Historically, spirituality rooted in religion. Religion rooted in Latin word "religion" literally and usually means compulsion or limitation. Spirituality is an experience accompanied by being aware of one non-

material dimension and determines its recognizable values. These values concern others, self, nature and life and anything considered as a final goal. In other words, Spirituality is to be aware of non - material dimension, having meaning and goal in life, having duty line life, holiness of life, sense of humanity and awareness of one's own and other's tragedy of life so, there are two major views regarding the relationship and ratio of religion and Spirituality which in the first view, we have three forms: some think of Spirituality and religion identical and consider their separation impossible, some see Spirituality as religion and think of its domain beyond religion and finally some believe that religion is the same thing and its domain is more expanded than Spirituality. In the second view, there is no noticeable relationship between religion and Spirituality and separation of these two categories has become possible. In this view, a person can be spiritual but not religions or vice versa, but in the first view, a person is spiritual who is also religious and spirituality of him/her is based on his religion (farhangi and Rastegar,1385). have found an incredible diversity of definitions among hundreds of study participants, but the main conclusion of one recent meta-analysis has been that "religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness with God and feelings of interconnectedness with the world and living things" (Zinnbauer et,al,1999)

4-Spirituality in the workplace:

Definition of spirituality in the workplace is like the definition of spirituality, because first, definitions are extremes, second, finding an acceptable definition is not easy. "spirituality in the workplace includes sense of integrity and connectedness in the workplace and understanding asleep values in the integrity (Ribbons, 2007). Spirituality in the workplace is the description of experience of employees whose work is satisfying gin, meaningful and purposeful. Also experience of spirituality in the workplace is connected with increase of creativity, honesty, trust and commitment in the workplace and improvement of sense of individual development in the work (kinserski & , skrypnek, 2001). In

fact an inspiring and stimulating power is to seek permanently for finding meaning and soul in the workplace. Understanding depth of work value, life, and wildness of world, natural creatures and systems of individual belief (Farhansi, Rastegar, 1385). Spirituality in the workplace contains trying to seek and find ultimate soil of individual understanding for the workplace in order to making straying connection among employee, colleges and other individuals somehow participating in his/her work and also is compatibility with integrity between basic beliefs of an individual and organization values (Bradley , 2003)

When work is treated as a sense of duty more than a job or as an opportunity to serve for the sake of God, efforts regarding work will receive new importance and meaning (Davidson & caddel, 1994).

Spirituality in the workplace like other issues is based on hypothesizes necessary to present. Although these hypothesizes are seemed obvious but form important areas for research in scientific surveys. In this respect and in the working area of people, we have three important hypothesizes as follows:

Spirituality is all-inclusive, intrinsic and internal part of human being	Human nature
Content of work causes human to obtain personal experiences	Content of work
It's repairing is faster than any other time, Also is harmful to the soul	Field of work

5- Levels of Spirituality in organization:

Both spirituality at work or in the workplace are usually different. Spirituality at work refers to individual aspects and spirituality in the workplace refers to its organizational aspects. In some writings, the word "soul in the work", i.e. individual level, is presented and the word "soul in the workplace" is used for spirituality in the workplace i.e. organizational level (kinjereski B skrypnek, 2004). Because people don't state their spirituality through, they are seeking for

other way. Mitrove and Danton (1999) noticed that most people are looking for ways to express spirituality in their works. Workers, who are able to express their spirituality through work, achieve more satisfaction (Paloutzian, et. 2003). In analyzing levels of spirituality in an organization, key Benz (2002) mentions two main levels under the title of "Individual spirituality in the work place or organizational spirituality in the work place". In his view, individual spirituality in the workplace is an individual way towards the integration of work with spiritual life and organizational spirituality in the workplace should be used to make individual spirituality in the workplace, but its organizational orientations is towards organizational goals and abilities to be achieved (Abedi, Ja'afari, Rastegar, 1386).

6- Spiritual leadership:

In spite of too much studies regarding leadership issue, this concept has still remained ambiguous. It seems the signs of wonderful leader are made within the followers at the first place, so that Max's Dipper in his book, has stated a subject of "leadership as an art". He also added that the first responsibility of leader is to describe and explain the reality and the last one if to appreciate the followers. In addition to these, leader should be a server and obligated one which Max Dipper mentions it as spiritual leadership (Bishop, 2006).

Fry (2003) defines spiritual leadership as "the values, attitudes, and behaviors necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (p. 694–695). In this article, spiritual leadership is treated more as an observable phenomenon occurring when a person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired. Spiritual leadership is also demonstrated through behavior, whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others. Spiritual individuals are perhaps more likely to demonstrate spiritual leadership, but a person does not have to be spiritual or religious to provide spiritual leadership.

Fry (2003) refers to the two essential dimensions of spiritual leadership as "calling" and "membership." Fry describes the sense of calling as "the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life . (Reave, 2005,P.660)

7- Capacity of Spiritual leadership:

In fact, spiritual leaders reveal faith, enthusiasm and result in their work. John Visli speaks of these three factors as a main characteristic and symbol of leadership. In fact, spiritual leader is someone who provides spiritual survival of organization members by using values, attitudes and behaviors required for inner stimulation of oneself and others. He did it in two stages: 1) while any leader or follower of organization feels that they are presented with important and meaningful job through other co-workers. Spiritual leadership creates a common view. 2) Spiritual leadership by establishing organizational culture on social culture based on human values makes employees take special interest to oneself and others and feel that others also are respectable and should be appreciated for the sake of their jobs (Ziaei. et. al, 1387) Instead, spiritual values such as integrity, honesty, and humility have been repeatedly found to be key elements of leadership success. Personal integrity, for example, has been shown to be the most important element for engendering follower respect and trust. Spiritual teachings also urge the practice of treating others with love and compassion: showing respect, demonstrating fairness, expressing caring, listening attentively, and appreciating others' gifts and contributions. All spiritual teachings also emphasize the need for individuals to engage in reflective practice such as prayer, contemplation, or meditation. The goal of these practices is for an individual to develop positive relationships with others, with the self, and with God or a Higher Power. In turn, the reflective practices of a leader have been shown to affect follower motivation and group productivity or performance, as

well as the leader's own motivation, relationships, and resilience. (Reave, 2005,P.659)

Leaders also model in critical situations by themselves shin (1985) declares that followers of the expected values test leader in such situations, because these situations flourish their expected values ad within a critical situation, feelings are stimulated and learning accelerated. Most of employees imitate the behavior of leaders, seek keys of good behavior inside of leader's behavior and examine in order to understand organizational values of leaders' behavior (Fernando, 2007) but serving leadership was first presented in works by Robert Green Live in 1977 and under the title of "Serving leadership: Journey through nature of legal power and glory", In this definition, emphasis is on opinion that leaders are required to serve others than their interests. Of course this idea rooted in holy books (Block, 1993). Characteristics of spiritual leadership, includes teaching correct principles and using techniques for strengthening government over self (self- organizing). Spiritual leaders are the very ethical leaders and prefer not to enter in areas that maybe risk their fundamental values.

8- Theory of Spiritual leadership:

Spiritual leadership includes values, opinions and behaviors inherently motivates person and others. The basis of this theory is spiritual intelligence and love is one of its main elements "Danaei Fard, mo'meni, 1387). Researchers believe that employees take behaviors of leaders an example, so if employer act based on ethical principles, employees are more likely to act similarly and if employer don't act based on ethical principles, maybe employees think that their employer considers unethical behavior acceptable (Calabrese & Roberts, 2001). Serving leaders are unique examples for their followers and other people. They encourage their followers to try to change their present situation. In the case of effective leadership, we shall find that spirituality expresses itself not so much in words or preaching, but in the embodiment of spiritual values such as integrity, and in the demonstration of spiritual behavior such as expressing caring and concern.(Reave, 2005, P. 657)

To conclude this subject, one should say that although spirituality and leadership have been considered completely separable. Findings of present study shows that in approving spiritual leadership, communication with oneself and others, hypocrisy, final reality, need to direct and motivate followers in line with cultural development which its stimuli is sense of and correlation play a key role and need more evaluations (Fernando, 2007).

Spirituality includes manner, motivation, behavior, providing a combined way of evaluation of "leader" policies and values.

9- Ethical and social situations:

Generally, in view of writers, overall attitude to spiritual leadership is from spiritual point of view than managerial one. Subjects like interest and income are less important in these works and items like character, friendship, trust, generosity, etc. are taken into account. It is still believed that followers are interested in manner of spiritual leadership and absorbed in him, not only are happier but also are more productive and efficient in their own, Organization (covey, 1991). Some believe that satisfying higher requirements of employees could be looked for in a model connected with spirituality (Kenndy, 2002). Spirituality means providing with higher values of human including faith in God, love to others, perseverance, movement, patience, piety, humility, trust in God, manhood, service, kindness respect to creatures, self- confidence, hope to future, acceptation, optimism, benevolence, satisfaction, thanksgiving, bravery, patience, economy, honesty, independence, devotion, limitation of desires, loyalty (Moghimi and Islami, 1387).

Leadership includes effects and changes and this means how leadership affects followers. Effect is an inevitable condition of a leader. There is not any leader without effect. Leadership occurs in a group. Leadership includes affecting and changing a group of individuals with common interests. This group may be small or a social or a large group including all members of organization (Gardner, et al, 1998).

Improvement of work conditions being influenced by spirituality and spiritual leadership Religious view of spirituality has been compared to a special belief, for example, researchers say that although for Christians, spirituality concentrates on doing duty, for Indians concentrates on doing extremely pious and sincere work and God handles it. Islam teaches its believers to be more committed towards organization. This commitment makes employees face the rest of organizational changes with more preparation. Krishna ko Marounk (2002).

Says that although this commitment predominantly deals with a power derived from inside of individuals, but also includes a sense of communication with one's work or others (Fernando, 2007). By enjoying spirituality, managers not only improve productivity in the workplace or organization but also can achieve mental relaxation and inner satisfaction along with a long happiness and provide an environment for their friend colleagues or friends of their colleagues to use this happiness. Therefore organizations which provide opportunities to promote the spirituality are more successful than those not creating these opportunities (Campuzan, et al, 2009). Spirituality can expand boundary of consciousness over ordinary boundaries and so creates a extreme intelligence and creativity (Krishnakumar & Neck, 2002). Spirituality also creates consciousness in the workplace which in turn produces more intelligence, Intelligence also produces creativity (Freshman, 1999). Many studies have posed reasons that spirituality depends on improvement of condition, success, more income and organizational performance. Other popular claims say that spirituality in the workplace leads to justice and even improvement of work conditions. There are many useful reasons for evaluation of relation between spirituality and management. One of them is effect of spirituality on functions and managerial behavior and another is perspective of work and meaning together. Spirituality changes the nature of work. People are looking for meaning in their works, they are looking for a way to connect their working life to their spiritual one and make a balance with an insight and goal which is beyond making money.

What is obvious is that spiritual leadership is not responsible for determining goals, procedures and behavioral samples. Leaders listen their employees' speech and share ideas with them and understand their messages and apply them and try to change the mental frameworks and views of employees in line with mutual interests of organization and organization. They are looking for creating more trust and commitment, happier spirit and clearer subjective spirit of employees.

10- Discussion and Conclusion:

World competitive power, have forced modern organizations to give up an old and fixed ways of working and use the new ones after many years, so that organizations don't have working stability and have a kind of relative stability. To maintain their competitive power, organizations concentrate their attention on organizational leaders trying in line of fundamental changes industriously and courageously, because leadership: generally is in connection with change. In fact, entering conceptions like ethics, reality, belief in God with a high power, seeking meaning in work and benevolence into researches, managerial actions and business, all are indicative of appearance of new paradigm. According to many researches, this new paradigm of the workplace which is derived from physics of quantum, sabebrnetic sciences, riot theory, cognitive sciences, eastern and western religions and infact are an interaction to modern solid and mechanistic paradigm, is spiritual leadership. Accordingly using spiritual leadership in modern organizations is a necessary matter, spirituality can help individual to expand their domain of knowledge. To exceed their findings over ordinary borders of knowledge and increase their insight and creativity. Spirituality raise human knowledge and raised knowledge improve his/her insight and improved insight in turn leads to creativity increase employees working anywhere, are looking for something greater then material rewards in work. They are looking for a meaningful, hopeful work and they are going to balance their life. Spirituality causes the increase of employees' commitment to organization. By enjoying spirituality, managers not only improve productivity in their workplace or organization but also can achieve a mental relaxation and inner satisfaction

alones with long happiness and provide an environment for their friend colleagues or friends of their colleagues to use this happiness. Spirituality in an organization increases the success of employees and leaders to self- flourishing and job satisfaction; therefore in addition to employees' satisfaction increase and spiritual organization raises honesty, trust, respect, accepting responsibility and individual stability in the workplace.

References:

1- Abedi Ja'fari, Hssan, Rastegar, Abas Ali, (2008), Appearance of spirituality in organizations, concepts, definitions, defaults, conceptual model, quarterly periodical of management sciences of Iran, second year, Number 5.

2-Bishop john ,R.Schol.(2006), Becoming a spiritual leader, Lewis Center for Church Leadership.

3-Block.P,(1993)."steward ship:chosing serrice self- interest"

sanfrancisco,Berrett-Kouhler, ,PP, 3241

4-. Bradley J. and Kauanui S. K. (2003) "Comparing Spirituality on three Southern California CollegeCampuses", Journal of Organizational Change Management, Vol. 16, No. 4, pp. 448-462

5-Calabrese, R. and B. Roberts (2001), 'The promise forsaken: neglecting the ethical implications of leadership', *International Journal of Educational Management*, **15**(6), 267–75.

6-Campuzano, Lydia Guadalupe; Seteroff , Sviatoslav Steve; (2009); A New Approach to a Spiritual Business Organization and Employee Satisfaction, Eastern Academy of Management.

7-Cavendish R, Konecny L, Mitzeliotis C, Russo D(.2003),Spiritual care activities of nurses using nursing ,interventions classification (NIC) labels. International Journal of Nursing Terminologies and classifications,; 14: 111-20

8-Covey.S.R.(1991) "Principle-Centered-Leader ship " New york,Summit Books.

9- Danaeifard, Hassan, Mo'meni, Nona, (2009), Theory of effective leadership in view of Emam Ali (peace be upon him) contextual data- based strategy, scientific

and research quarterly periodical of Islamic revolution studies, fourth year, Number 14, P 75-110.

10-Davidson&Caddell,1994 J.C. Davidson and D.P. Caddell, Religion and the meaning of work, *Journal for the Scientific Study of Religion* **33** (1994), pp. 135–147

11-E'atemadi, Ali, (2009), Faith and spirituality in psychology and psychotherapy, quarterly periodical of new subjects of psychotherapy, 35 and 36, page 131 to 146

12-Farhangi, Ali Akbar, Rastegar, Abas Ali, (2007), Presentation and establishing stimulation model based on spirituality of workers, students, two scientific- research monthly of shahed university, 1351, Number 20

13-Fernando,M(2007), Spiritual Leadership in the Entrepreneurial Business A Multifaith Study, *Senior Lecturer, School of Management and Marketing,University of Wollongong, Australia,p.97-99.*
14-Freshman, B. (1999), 'An exploratory analysis of definitions and applications of spirituality in the workplace', Journal of Organizational ChangeManagement, **12** (4), 318–27.

15-Gibbons, P. (2001) "Spirituality at Work: Definitions,Measures, Assumption, and Validity Claims", PaperPresented at the Academy of Management, Toronto.
16-Howard S (2002) A spiritual perspective on Learning in theworkplace. Journal of Managerial psychology 17(3):230-242.
17-Kennedy, M. H., (2002) Spirituality in the Workplace: An Empirical Study of this Phenomenon … DBA, NovaSoutheaster University
18-King, U., (1999) Spirituality in New Handbook of Living Religions, pp. 667-681, Blackwell.
19-Krishnakumar, S. and C. Neck (2002), 'The 'what', 'why' and 'how' of spirituality,in the workplace', *Journal of Managerial Psychology*, **17** (3),153–64.
20-Kinjerski, V. M. & Skrypnek Berna J. (2004). Defining Spirit at Work:
Miller, L. (1998), ``After their checkup for the body, some get one for the soul", The Wall Street Journal, 20 July, pp. A1, A6.
21-Miller,W.R.&thoreson,(2003).spirituality,religion,and health,and emerging research field.journal of American Psychologist,58(1),24-35.
22-Moghimi,S.M , Eslami,H(2009), organizational spirituality and its

effect on employees' creativity, contrastive analysis, quarterly periodical of ethics in science & technology, second year, numbers 3, 4 and 86

23-Paloutzian,et al,(2003), R.F. Paloutzian, R.A. Emmons and S.G. Keortge, Spiritual well-being, spiritual intelligence, and healthy workplace policy. In: R.A. Giacolone and C.L. Jurkiewicz, Editors, *Handbook of workplace spirituality and rganizational performance*, M.E. Sharpe, New York (2003), pp. 123–137.

24-Pidmont,R.L.(2004).the logoplex as a paradaigm for understanding spiritual transcendence,Research in the social scienctific studyof religion,15(14),262-284.

25-Reave,L,(2005), Spiritual values and practices related to leadership effectiveness University of Western,, Volume 16, Issue 5, Pages 655-687

26-Seyyed Javadin,S, R, Naserzadeh, S, M,(2006) Evaluation of effect of employees' spirituality on their job satisfaction, collection of papers for Tehran international conference, 1384.

27-Sharf, R. S., (2006) Psychotherapy theories and psychology, Translater: Firoz Bakht, Tehran, Rasa

28- Shorto,1997,R.Shorto *Belief by the numbers*, The New York Times Magazine, pp. 60–61.

29-Thompson W (2000) Can you train people to be spiritual?Training & development 54(12): 273-279.

30-Underhill, E., (1937) "The Spiritual Life", Hodder and Stoughton: London.

31-ziaei, M,S, Nargesian, A, Aybaghi Esfahani, S. (2009) Role of spiritual leadership in improving employees of Tehran university, publication of public management, course 1, number 1

32-Zinnbauer et,al,1999 B.J. Zinnbauer, K.I. Pargament and A.B. Scott, The emerging meanings of religiousness and spirituality: Problems and prospects, *Journal of Personality* **67** (1999) (6), pp. 889–919.