

Investigating the Role of Spirituality, Resurrection and Transformational Leadership on the Spiritual Organization

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Abstract

Reviewing literature, it becomes clear that the organizations are trying to promote the welfare of their employees in addition to make money. In reality, new paradigms emphasize on the traditional methods instead of use of concepts such as spiritual organization, value – based organization, transformational leadership and cooperative work groups. All religions emphasize on faith in God and many tribes believe in futurity. On the other hand, the environment of government organizations is not suitable for the employees' improvement because of their bad management performance. The aim of the current experiment is to investigate the role of spirituality, Resurrection and transformational leadership in order to achieve an extensive model. This is a qualitative-based survey in which the population includes some management experts and high managers of the country. Data was gathered using interview-based research and laboratory studies. From the results, this is to say that Resurrection is one of the key aspects of the spiritual framework. Having faith in Resurrection causes the people to abstain from statesmanship, increase their calmness, self-control, serve as an example for others, be firm during the adversities.

Keywords: spiritual-based organization, spirituality, Resurrection, transformational leadership

1. Introduction

In the modern world, organizations face the global competitive environment. Therefore, it is necessary to change some organizational creativity. In such conditions, organizations are obliged to follow modern working methods. Furthermore, those organizations not having work stability should enjoy from intra – organizational management skills in order to improve their performance (Geijsel et al., 2003).

Authors have investigated the relation between spirituality and workplace leadership. Such study is based on various definitions and basic characteristics (Eric et al., 2005). Therefore, many organizational changes should be improved by adaptable managers and employees using social interactions as the base of organizational management (Siadat & Mokhtary pour, 2006). The managers should seek the current path for presenting natural trade activities replete with honour, truth, love, justice and attractiveness. People are usually guided by some eternal qualities (Abedi Ja'fari & Rastegar, 2008) including spirituality, theology, futurity and Resurrection. Therefore, social and personal behavior of the people is under the influence of faith in Resurrection and futurity, each person is duly punished (Ziaee, 2009).

The current survey is aimed to investigate the aspects of Resurrection, spirituality and transformational leadership of spiritual organization in order to reach a comprehensive model. By presenting a suitable model, the effects of faith in Resurrection are divided into three categories by which Resurrection, spirituality and transformational leadership are explained, respectively.

2. Methodology

This is a qualitative-based survey in which the focus group method is used for reaching the effects of faith in Resurrection in a spiritual organization under the influence of spirituality and transformational leadership. From methodology perspective, it has theorized that a deep insight is achieved through a qualitative research method. Moreover, there are some differences between data gathering and data analysis methods. The “focus group” method is used because of its special characteristics. Through explorative study, we can achieve information relative to unknown subjects and the way of problem – solving. Such studies make the interpretation of issues

possible (Danaee Fard et al., 2007).

3. Data Gathering and Analysis

The subjects were interviewed in order to gather needed data based on their experiences (Bazargan, 2008). In reality, the interviewees can present their knowledge when they have a suitable moral condition. Therefore, the effect of faith in Resurrection on the employees' life is divided into six categories. Data was gathered at two stages during which 11 elements were introduced as the effects of faith in Resurrection on the spiritual organization. At the first stage, the subjects had opportunity to study the elements within a period of 7 days. At the second stage, they had opportunity to declare their viewpoints by selecting one of the choices based on Likert criterion due to which the numbers 1, 2, 3, 4, 5 represented strongly low, low, moderate, high and strongly high, respectively. Table 1 includes the results of 6 categories relative to the effect of faith in Resurrection.

Table 1. The effects of faith in Resurrection on the employees' life

Row	Factors	Number of answers	Average	(SD)	Kendall's W Test
1	Moral virtues cherishment	10	4.83	.383	4/53
2	Trust	10	1/28	.461	1.42
3	Self control	10	4/38	.502	4.49
4	Relaxation	10	3/94	.514	3.50
5	The sake of God	10	4/61	.432	4/82
6	Vision	10	1.87	.611	1.56
7	Trustiness	10	1/69	.669	1.50
8	Consistency	10	3/67	.758	4.11
9	Responsibility –taking	10	2/78	.979	2.39
10	Honesty	10	4/89	.618	3.83
11	Adapting to environment	10	1/69	.669	1.50

Table 2. The main elements affected by faith in Resurrection

	Factors	Number of answers	Average	SD	K N
1	Moral virtues cherishment	10	4.83	.383	4/53
3	Self control	10	4/38	.502	4.49
4	Relaxation	10	3/94	.514	3.50
5	The sake of God	10	4/61	.432	4/82
8	Consistency	10	3/67	.758	4.11
10	Honesty	10	4/89	.618	3.83

As depicted in table above, 11 elements were presented by the group members as the effects of faith in Resurrection from which 6 are of great importance.

4. Resurrection

Regarding faith in God as the main purpose of your life for determining your identity on the basis of physical body, you can consider death as a new outset (Chatvdpdyay, 2003).

All of religions lie at the root of faith in Resurrection. Without being guaranteed, it is impossible to have an effective program. Therefore, the performance of divine duties is guaranteed by faith in Resurrection. In this regard, the old Testament states “the dead shall rise. Though who are living on the earth, arise and till, because your dew is as the plants. The earth will send out the death”. The Quran includes 2000 verses explaining Resurrection implicitly. Therefore, it becomes clear that this issue is very important (Sobhani, 1996, Separi, 2003).

Faith in Resurrection has some short / long term influences on the employees' life planning, life performance and organizational behavior as the follows (Ghasemi, 2006)

4.1 Moral Virtues Cherishment

Until recent decades, virtue was out of proportion to the scientific society, but was mainly proportion to religion, philosophy and social services. There was no suitable evidence relative to the organizational virtues. In such conditions, the executives were faced with economic pressures of the beneficiaries. Investigating the root of the term “*virtue*”, Walsh et al. (2003) concluded that virtues have been forgotten. They found that in “*wall street journal*”, the words profit, winning and losing has been used four times the words virtue, compassion and caring

from 1994 – 2000 (Manz et al., 2008). The organizational studies lack such characteristics by which the employees have a tendency toward responsibility – taking, humanism, civilization, equilibrium, tolerance power working morality (Seligman & Csiks, 2000, E'atemadi, 2009).

Virtue improves the persons' spirit because of taking root from their nature (IP, 2002, p: 22). K. virtue is a praiseworthy personality – based characteristic (Flynn, 2008). Being virtuous means using spiritual and moral rules on which social equilibrium is based (Manz et al., 2008). Virtues make a better workplace for the employees and improve their relations to each other and to the clients (Nepean, 2007). Being a believer in rewards improves some moral virtues including humanism, boldness and honor. The honorable Quran states that negation of Resurrection obliterates the human feelings so that the human heart becomes merciless (Aune, 3-1). Therefore, the organizational virtues,

- save the persons' life;
- motivate the persons;
- have behavioral and emotional affects;
- equilibrate the relations of the persons;
- Improve the organizational development.

Virtues are distinguished from values on the basis of such characteristics. In other words, there is a difference between virtues and values (Sanjoghy, 2001).

4.2 Peace & Confidence

Essentially, the human beings seek their own welfare. Supposing the achievement of welfare, they are absorbed in happiness and vice versa. The humans' welfare is based on their effort and confidence to the environmental condition. Human has no doubt about his / her effort. He / She are absorbed in worries under the influence of the “world events” and ask:

- What is the use of good deed?
- What is the use of truth? (Motahari, 1991).

Faith in Resurrection burns the root of hopelessness and raises the humans hope that he / she receive the reward of his /her good deeds. On the other hand, at **Judgment day**, the just and the rebels are not the same. The believers reach an incomparable calmness and the sinners are duly punished.

4.3 Self– Control

“Self – control” is one of the central categories of organizational control. It acts as a simple filter by which all of external forces are filtered. Under the pressure of external forces, people try to control themselves. One of the main aspects of religious precepts is its whole hearted identity. From the religious prospective, most of social problems are arise from tending on the rights of the people and following carnal desires (Danaee fard & Kalantar, 1999). By self – control, one can improve his / her internal identity. In fact, self – control means an internal condition which encourages one to perform his / her duties without the influence of external factors. Self – control causes persons to reach intellectual factors. Self – control causes persons to reach intellectual maturity and solve their problems. Evidences show that the lack of self – control misleads the employees and diminishes the personal, social and organizational objectives.

4.4 Lessons

Lessons is one of the good fruits of faith in Resurrection tree. Under the influence of faith in Resurrection, person forces up to realities. He / She ignore the external circumstances, abandon dignity and seek the intelligence. Changes of the world, births and deaths are all the mystery mirrors showing the multicolored display of the life and prevent the human to be attached to the world. In such conditions, the human is not only the viewer of the events, but prepares him / his self for the **judgment day**.

4.5 Perseverance

Faith in Resurrection changes the human's thought and spirit so that he / she receives the problems and resists the events. The human doesn't submit him / her to circumstances and is assured that there is another world in which everybody is punished / rewarded for his / her evil / good deed.

“The human believes that there is another world full of spirituality. His / her belief causes him / her to resist the events”, William James. In reality, such belief causes the human to stand firm and acts as an anchor saving his/her spirit against many misfortunes (Ghasemi, 2004).

4.6 The Sake of God

It seems that the work identity of the organizations has basically changed. Therefore, the persons seek another way for their working life to their spiritual life. In so doing, they should follow the same purposes (Miller, 1998). It is difficult to characterize the God (Emmons, 2000).

Spiritual maturity causes persons to perform divine precepts. By evolution, we mean when the seekers accepts the God and the God helps him to progress. This evolutionary circle causes one to convert to God (Barks, 1997)

4.7 Honesty

Organizations need always moral principles among which “honesty” is of importance. Some people ignore honesty because they consider it as a moral issue. It is worth noting that honesty and mendacity are the two main factors discussed by many socialists. Honesty plays a central role in economy and business. Observing moral principles, organization and employees play role in organizational success from several perspectives. First, moral principles are mentioned as the organizational values. Second, there is a positive and friendly relationship between organization and the employees. Third, organization witnesses total growth and positive performance. Dehkhoda argues that honesty means truth, right speech and action. He also believes that mendacity means false speech, breach of promise and unreality. Faith in Resurrection encourages persons to do good deeds.

5. Spirituality

From the viewpoints of Erick et al. (2005), spirituality means transformation, morality and conscience. They believe that spirituality refers to honesty, goodness, knowledge, integrity, group work and friendly relations (Erick et al., 2005). Reviewing the literature, Dent et al. (2005) presented some temporary meanings for personal spirituality, including self – realism, life intention, health, work place spirituality and leadership spirituality (Dent et al., 2005). Therefore, spirituality means the ones’ regretful return toward the God because of his / her sinful past (Nasr, 2009).

Mitroff, master of university of California, defines spirituality as having tendency to seek the ultimate aim of life and follow it. Others argue that spirituality means feeling of deep affiliation to the world in which one is living .Spirituality refers to self – awareness and being in communication with others. Organizations consist of educated employees seeking the meaning of life. Workplace spirituality means to describe the experience the educated employees. Moreover, workplace spirituality relates to the employees’ creativity, honesty, trust and obligation (Kinjerski & Skrypnek, 2004). Spirituality refers to the faith in a superior power (Mitroff & Denton, 1999). Birli et al. (2000) defined spirituality as the recognition of one’s position at the world, his / her spirit and the role of God. Dalai Lama (1999) stated that spirituality is the source of pleasure, peace and security. Another study shows that there is a positive relationship between organizational spirituality and criterions such as creativity, honesty, trust, personal dehiscence and commitment (Zhou, 2006). It is believed that spirituality improves organizational learning and on – the – job relations (Bierly et al., 2000).

5.1 Types of Spirituality

Most of people speak about spirituality, but it is not clear what they mean by spirituality. Because spirituality is a generative identity, people give themselves permission to consider all methods spiritual. Moreover, this is not to say that everyone can follow spirituality correctly. In his book, Fransis woven warns about “spiritual addiction”. In his opinion, spiritual addiction is caused by personal imagination.

In general, spirituality is divided into three types including (a) religious spirituality, (b) secular spirituality and (c) mystical spirituality. Religious spirituality is based on a special religious tradition and faithful system. Secular spirituality includes humanistic, naturalistic and earth spiritualities. Mystical spirituality means personal experience of people regarded as Christianity, Judaism and Islam (Heato et al., 2004).

As many authors (Anderhill, 1973) call spirituality the “heart” of each religion, we should ignore non – spiritual actions. Among the categories of spirituality, practical teachings are of importance (Abedi, Jafari & Rastgar, 2008).

Smith (2005) concluded that spiritual intelligence is incidental to the better adaptation with environment and the more intelligent; the more pressure could be endured. He described the characteristics of spiritual intelligence as the follows:

- 1- Spiritual experience: having special spiritual experiences and activities.
- 2- Stress suppression: enjoying faith and religious belief in order to solve problems.
- 3- Objectivity: regarding religious issues in order to have special objective.

- 4- Worship place: having tendency toward religious places and leaders.
- 5- Living out: keeping distance from Sterotyped beliefs.
- 6- Beliefs centrality: influence of religious on the behavior and performance (e.g. eating, drinking, wearing).
- 7- Religious practices: observing religious precepts.
- 8- Prayer: saying prayers and doing religious actions.
- 9- Endurance: accepting the beliefs of other religions.
- 10- Religious concepts: believing in religious precepts (Faramarz et al., 2009:10).

6. Workplace Spirituality Aspects and Spiritual Organization

Reviewing several articles, Robbins (2003) believes that spiritual organizations have the following characteristics:

- Having deep perception of objectives
- Concentrating on personal development
- Being honest
- Enabling the employees

Authorities have argued that there are some advantages for workplace spirituality which cause the organizations to improve their productivity and performance (Thompson, 2000). Evidences show that there is a positive relationship between organizational spirituality and creativity, job satisfaction, group performance and organizational obligation (Seyyed Javadin & Naserzadeh, 2006). From spiritual perspective, sincere services head (a) to improve faith and endure pressures, (b) to develop social and economic viewpoint, (c) to increase the feeling of humanism and (d) to accept objective – based life (E'atemadi, 2005).

6.1 Spirituality Is Creativity

Creativity means to use color, happiness and freedom in order to reach productivity. Creativity means to observe things disparately. It means to reach ideas for finding a method of improving the mind. Creativity is the natural and common aspect of being healthy.

6.2 Spirituality Is Communication

Spirituality makes working together possible. In our society, learning method is based on being in communication with the trainers and the teachers.

6.3 Spirituality Is Respect

It refers to do honor to others, environment, physics, others' beliefs, philosophy, gender, and way of living, race and personality.

6.4 Spirituality Is Vision

Vision is different from identity. It means to see unclear things .Using vision; we can describe the characteristics of employees and leaders. Some believe that vision is a kind of natural training. They know how to develop their attitudes toward the special issues (i.e. reaching another place and following dreams).

6.5 Spirituality Is Partnership

Partnership refers to the personal responsibility and confidence of group members to each other based on their obligations. Partnership means having various ideas and viewpoints. Such differences are used as the positive aspects of group work experience.

6.6 Spirituality Is Energy

Positive energy causes people to experience a feeling of safety. They are free to state their ideas and have good feeling. Negative energy causes hostile work opportunities including roughness, abuse, crimes, dishonor and lack of productivity. Using positive energy, we can be in communication with each other.

6.7 Spirituality Is Flexibility

Flexibility means having ability to adjust with changes of personal ideas at needed times. It is necessary to know how we can adjust ourselves with the environmental changes. In so doing, we should know our strong and weak points.

6.8 Spirituality Is Fun

People who enjoy their work have more self – confidence, have more friends and are healthier in comparison to those who are anxious and have the feeling of fear. Such persons encounter many difficulties and have low self – confidence.

6.9 Spirituality Is Finding Us

The one's real "self" refers the power by which he/she is connected to others. Knowing who we are, how we can change the world through our attitudes and how we can respect others, we may improve our life. It is not so important to have an easy life (Kaur Rooprai, 2010).

7. Transformational Leadership

For the first time, Danton used the term transformational leadership in 1973. After that, some authors (Burns, 1978; Bass, 1985; Bass & Avolio, 1990) tried to establish the relation between the leader and the follower with the help of transformational and executive leadership. Through transformational leadership, the leaders encourage their followers to use internal factors instead of external ones. By transformational leadership, we mean to be inspired and motivated in order to get a better result (Hinds 2005). The basic theory of transformational leadership was presented by Bass for the first time in 1985. He theorized that transformational leadership influences positively on the organizational outputs. Managers and leaders play a key role in the basic transformations of the organization. Leaders make culture and influence the others. Transformational leaders are endowed with a miraculous power and encourage people to make challenge. In so doing, the leader tries to change circumstances due to the new goals of the organization. Transformational leadership is a spiritual and moral process on which the pattern of relations between the leaders and the followers is established in order to reach the real changes of organization or social system. In modern organizations, it is necessary to change the relations between power and social systems gradually (Magliocca & Christakis, 2001). The leader establishes the future perspective of the organization and presents an adaptable model. He improves the group objectives and supports the employees (Spreitzer, 2000). A transformational leader's duties are as the follows:

- Considering long – term objectives;
- Encouraging personal insights and putting them in practice by use of organizational transformation;
- Helping the followers in order to make them responsible;
- Developing a leadership program timely.

Transformational leader encourages subordinates to make effort in order to follow organizational goals and self – actualization (Bass, 1985; Gibson & Tesone, 2001). Transformational leaders create modern growth path through presenting new ideas and criterions. They encourage the employees to make essential changes in the organization and achieve needed abilities for more improvement (Sanjoghy, 2001). Transformational leader should equalize the organization's and the employee's profits.

7.1 Characteristics of Transformational Leadership

Table 3 shows the characteristics of transformational leadership from the viewpoints of the authors (Bass, 1989; Kanger, 1989).

Table 3. Characteristics of transformational leadership (Hersi & Blanchard, 1996)

Conger (1989)	Kouzes & Posner (1987)	Tichy & Devanna (1986)	Nadler & Tushman (1989)	Bass (1998)	Benes & Nanas (1985)
-to make appearance unused opportunities and the lack of suitable perspective	-to investigate a common inspiring perspective	-to recognize necessities of resurrection	-to determine perspectives	-inspiring motivation	To attend through perspectives
-to create trust	-to enable others	-to create a joint perspective	-to make energetic	-intellectual stimulation	-to mean through relations
-to use instruments for reaching perspective	-to create a model for clearing hearts	-to make basic changes	-to control	-personal considerateness	-to trust through social position
			-To reward		-personal development

Bass has presented grounded theory relative to transformational leadership. According to Bass, transformational leadership is appeared on the basis of some elements including desired influence, intellectual stimulation, and inspirational motivation and paying attention to persons.

Table 4. The factors related to the investigation of transformational leadership (Mvghly, 2002)

Desired influence
- Inducting honor and transferring the feeling of organizational mission
- Making clear the organizational objectives and missions
- Preparing self-evaluation of subordinated through sharing public insights and mutual commitment
- Playing a positive role in order to improve the employees' attitudes
Intellectual stimulation
- Promoting culture for rewarding risk – taking
- Improving organizational growth through innovation process and values presented by high manager
- Simplifying innovative role on the basis of an organizational learning method
Inspirational motivation
- Motivating the subordinates with the help of their feelings
Paying attention to persons
- Mutual request through informing those taking part in transformation process
- Having in mind the employees' self – evident and self – induction
- Attending to the needs of the employees and supporting them. It relates to the quality of the relationship between the leader and the subordinates

Spirituality has an influence on the behavior of the manager at working space (McCormik, 1994). Leadership is based on the spirituality because it means to fulfill the persons' beliefs and ideas (Cavanaugh, 1999). Islamic leadership emphasizes on both organizational and social attractiveness. Therefore, the leaders are succeeding when they have the feeling of obligation to Islamic values. Moreover, the trustworthy leader ignores hypocrisy and plays the role of a real believer (Danaee fard & Kalantaree, 1999).

8. The Effect of Spirituality, Resurrection and Transformational Leadership on the Spiritual Organizations

Using analytical instrument, the relationship between the research variables has been made clear. Most of scientific researchers are usually based on the meaningful model. The meaningful model is mainly used in order to evaluate the available variables. Such model is depicted as the following (Abedi, Jafari & Rastgar, 2007)

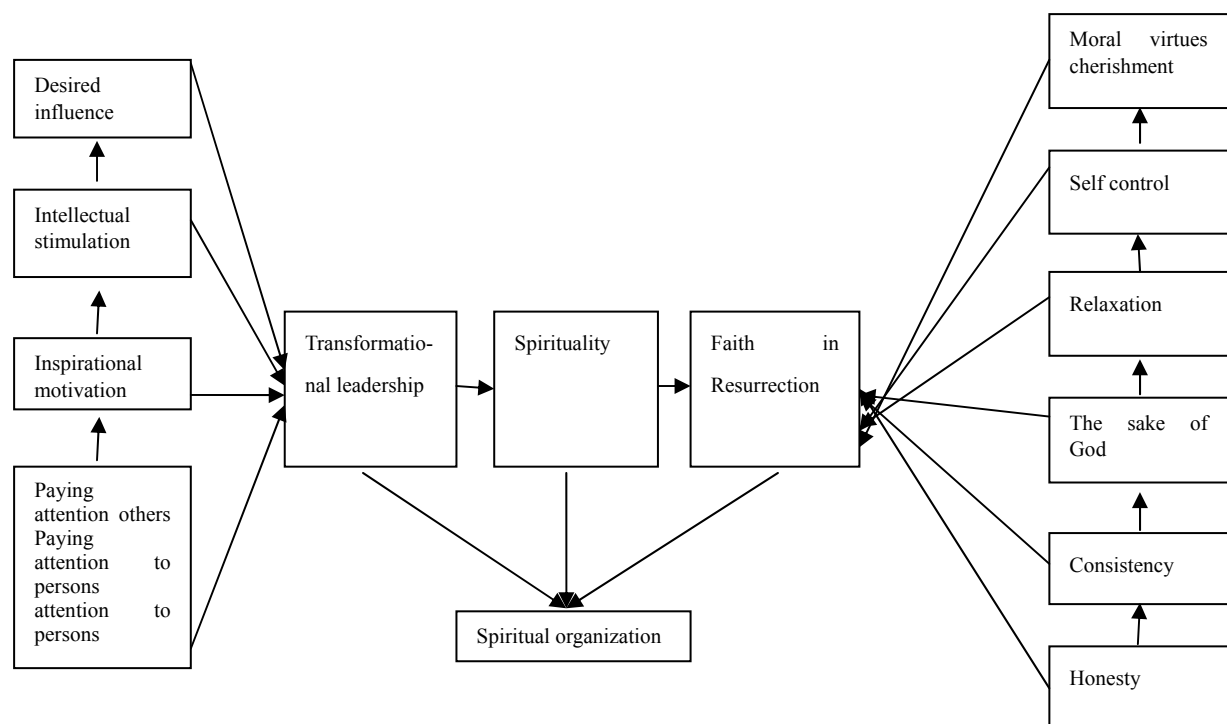


Figure 1. Research meaningful models

Due to the above model, spiritual space is created on the light of faith in Resurrection. On the other hand, the transformational leadership style helps also the creation of spiritual space. Moreover, transformational leaders should be able to (a) fulfill long – term objectives, (b) develop successful programs, (c) make basic structural changes and (d) change organizational elements. Therefore, transformational leaders should encourage their subordinates and increase their freedom of speech. As mentioned, faith in Resurrection changes the people's self-importance spirit to self – control spirit. Therefore, they can manage their carnal desires. As a fact, the aspects of transformational leadership create a spiritual space by which the spiritual organization is established.

9. Conclusion

Modern organizations face some challenges including reconstruction of philosophical basics of management. This study was aimed to describe the role of religion in the organizational development. It consisted of three parts including description of the aspects of faith in Resurrection, definition of spirituality and spiritual organization and classification of the aspects of transformational leadership and their influences on the creation of a spiritual space. Describing how spirituality is arrived to the working environment and using spiritual intelligence skills, the role of faith in Resurrection and its behavioral effects were known. From the religious prospective, most of social problems are arise from tending on the rights of the people and following carnal desires (Dannie far & Kelantan, 1999: 49). Transformational leadership has some elements including desired influence, intellectual stimulation, and inspirational motivation and paying attention to persons.

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