

Spirituality and Theism in Organization: Characteristics of a Theistic Management

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(Received: 30 October 2012; Revised: 10 February 2013; Accepted: 25 February 2013)

Abstract

The decline of attention to the facade of modernity and the inclination toward spirituality and theism in the third millennium is the evidence of human natural tendency toward spirituality, theism, and faith. This is, also, to some extent connected to discussions of identity and semantics in organizations. This paper tries to review the works of researchers on spirituality and theism along with specific focus on the conception of theism and spirituality in Quran and Nahjol-Balagha; providing suggestions and implications applicable to organizational issues. The review reveals that spirituality and theism are significant for one's sense of integrity, consciousness, and organizational identity.

Keywords:

God, Spirituality, Theism, Spirituality at work, Theism at organization.

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Introduction

We are living in a new and unprecedented era of which the world is experiencing a rapid change. In the past four hundred years, westerners have created a distinct separation between the outer world of worldly activities and the inner world of spirituality and religion (Neal & Biberman, 2003, p.363) which is leading to separation of human being from the fundamental aspects of his existence. In fact, in the new management paradigm, the innate human attribute in spirituality has been widely overlooked (Neal & Biberman, 2003; Dehler & Welsh, 1994). At the end of twentieth century, specifically 1990s, we see a kind of integration between the outer and the inner world and workplace spirituality is the important area of discussion in this model (Neal & Biberman, 2003; Yanger, Marsh, and Koneli, 1999; Neck & Milliman, 1994). Respectively, in the past twelve years of the third millennium, there has been a tremendous inclination toward issues of spirituality and ethics in different societies and as a result, we can see the terms “modern religiousness”, “return to spirituality” and, “religious societies” being discussed in the world and organizational literature.

Statement of Problem

Spirituality at workplace and God in organization are the major trends in 21st century that have their roots in 1990s. In fact, the alignment of spiritual and organizational life of the employees has enjoyed the attention of researchers in this decade. Despite the increasing number of studies, papers in this realm, some are still suffering from major drawbacks. Although the numerous works have created a vision, due to the lack of precise critical thinking, they were subject to criticism (Gibbons, 2000). But spirituality at workplace can be considered as a cure to the illness of modern management (Rego & Ecungh, 2008, p.57) and spirituality in workplace can be at the top of agenda for organizational leaders (Marques & Dhiman, 2008, 100). On the other hand, the decline of post-modern human dependency on the strings of modernity and his effort to re-explore his unworldly innate belongings gives him a new sense of discovery to the issues of spirituality, theology and, semantics. Therefore, we are witnessing that new non-religious cults and sects

are gaining popularity although pure religious concepts and ideas are still dominant. Islamic system of belief also puts the emphasis on the importance of belief in God. As an example, according to a narrative from the prophet of Islam, “there is no action more beloved to God Almighty or more successful as a means of salvation for a servant of God from all the evil of this world and the next than the remembrance of God”. Someone then asked, ‘Not even fighting in the way of God?’ The Prophet replied, “If it was not for the remembrance of God, there would be no command of fight in the way of God” (Motaqi & Hendi, 1989, p. 243). This narrative reveals how important the remembrance of God was in the eye of Prophet of Islam. According to a verse of Quran, “You are the ones who stand in need of Allah {God}, and Allah, He is all-sufficient, the All-laudable”(Surat Fatir, verse15, p. 606).¹

Role of God in the daily life of nonbelievers is also observed. As an example, “Once there was a swimming athlete who also was an Olympic champion. He had no belief in God and even would ridicule the believers. One night, he went to swim. All the lights were off. There was only a faint light of moon in the sky. He thought it would be enough for swimming in the night. He went on a high diving board to dive into the pool. As he was about to jump, he saw that his shadow on the ground is becoming like a cross. He got terrified, went down and turned the lights on. There was no water in the pool” (Moienmehr, 2006, pp. 172-173).

Spirituality and Theism

In modern secular society, spirituality is being ‘rediscovered’ as a lost or at least hidden dimension in a largely materialistic world (Hinnells, 1995). In fact, almost the second half of the nineteenth century in Europe and the West in general, including western Europe and the United States and Canada, spirituality was under discussion and it was stated that all the societal systems despite of different ideologies and religions share the spirituality as a common ground. Mitroff believes spirituality is

1. All of the verses of Quran are taken from a translation by Ali Quli Qara’i (2004), ICAS Press, London.

the ultimate source and provider of meaning and purpose in our lives (Mitroff & Denton, 1999). Some researchers state that spirituality is a semantic and an insight in life while others contribute it to religious thoughts and Eastern faiths such as Taoism, Buddhism, and Islam. These researchers rightly saw non-Western perspectives as superior in integrating personal life, work, leisure, religion, prayer, and other aspects of life (Cavanagh, 1999, p. 186; Bruce, 2000, p. 481). Table 1 explores other definitions of spirituality.

Table 1. Definitions of Spirituality

McKnight, 1987, p. 142	The animating force that inspires one toward purposes that are beyond one's self and that gives one's life meaning and direction.
Myers, 1990	Awareness of transcended force beyond the material world that instills sense of wholeness and connectedness to larger universe.
Hinnells, 1995	Awareness of one's sense of self, others, spirituals and the ultimate force (God) needed in search for being humane and becoming perfect human.
Cavanagh, 1999 & McKnight, 1984	Spirituality is energy, inspiring and giving one's life direction and meaning.
Cavanagh, 1999	Spirituality is loosely as energy, meaning, knowing in life.
Wiersma, 2002, p. 385	Finding meaning and purpose in one's work and living out deeply held believes.
McCormic, 2006	Individual inner self-experiences as a source for one's behavior.
Mahoney & Pargament, 2007	Considered as sacred process of which one finds meaning, aims, and energy as means to impact on others and environment.
Karakas, 2008	A holistic, humanistic, and multimodal phenomenon; defining one's physical, cognitive, social, and affective aspects.

Spirituality at Work and Organization

Hicks believes that interest in spirituality at work dates back to the late 1980s and the geographical area of the United States (Gotsis & Kortezi, 2008, 57). Researchers predict that spirituality at work will be one of the main trends of the twenty-first century (Shellenbarger, 2000, 1). Boje has another view of spirituality at work such as: humanistic, ecologist, affirmative postmodern, managerialist, skeptical postmodern, fundamentalist (Boje, 2000). According to Bradley and Kauanui's definitions of spirituality at work are divided into five paradigms: traditionalist, cultist, humanist, affirmative postmodern, skeptical postmodern (Bradley & Kauanui, 2003).

- *Spirituality at work* includes sense of integrity, connectedness, and deeply held values at workplace. (Gibbons, 2001). It includes a search to find one's ultimate goal of working in order to establish a strong relation between an employee and other employees who are somehow involved in his work and alignment with organizational values (Mitroff & Denton, 1999; Bradley & Kauanui, 2003).
- *Spirituality at work* is the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000, 137).
- *Spirituality at work* is as a search for direction, meaning, and connectedness at workplace (Gibbons, 2001).
- *Spirituality at work* is one's sense of physical, affective, cognitive, interpersonal, spiritual, and mystical believes. (Kinjerski & Skrypnek, 2004).
- *Spirituality at work* is an effort to nourish both inter- and intra-personal relationships at work and life to attain integrity and prosperity. Such a definition will include all the aspects of human life such as biological, social, cognitive, and spiritual (Rastegar, 2007).
- *Spirituality at work* is an experience of intrapersonal and interpersonal connectedness among those who are engaged in a work initiated with goodwill and mutual respect and maintained by a deep sense of value, leading to higher level of motivation and higher performance in organization (Marques, 2005).

Spirituality, God, and Organization

Researchers believe that encouraging spirituality in the workplace can be beneficial; the benefits that organization can use to improve productivity and enhance performance and financial indices. Researches reveal that spiritual companies have greater (four or five times) increase in their net income, return of investments and raise of shares rather than other companies (Moqimietall, 2008). These are behind organization's need for spirituality:

- 1- Organizations are the greatest human achievements and are central to most people's life. People are in search of meaning in all aspects of their life as well as their work.
- 2- In most of contemporary organizations, people bring only their minds and bodies to their work and not their souls. Therefore, such organizations fail to help employees to develop more purposeful vision which will increase innovation. Employees cannot be self-sufficient in providing opportunities to experience greater personal growth and development. Therefore, spirituality is an essential factor for employees to be more engaged and be able to apply their full potential to work.
- 3- If spirituality at work is used properly (providing chances for meaningful activity in community along with sense of self satisfaction and pleasure) we can expect a reduction in what happens in most of organizations nowadays; damaging mental status of employees, interrogation and humiliation, and threatening employees spirit (Rego & E Cunha, 2008, p.54).

Views of God

People's understanding of God when they hear the word across languages is "the one who has created the universe". In other words, they know God as "The Creator" or the Lord (who is worthy of being worshiped). However, philosophers tried to use a concept that is best representative of the Divine essence of God regardless of God's acts and creations. Thus the term "Necessary Being" was selected; the One that is necessarily self-existent and eternal (Avon, 2002). The term "God" has a wide variety of equivalents and meanings in different languages. On one hand, God is considered to be a supreme and eternal being who is the Lord and The Creator, on the other hand, it is referred to a holy and scared Being. In Islamic Tradition, derived from Quran and narratives of Infallible Imams, God is not to be seen by the eye or touched but, it is to be felt by heart, as God does not have an earthly body (Mohammad Rezaei, 2006, 91). Durkheim (1858-1917), providing a functionalist view, believed that the idea of God was based on social institution's strive to fill social and individual needs. E. B. Taylor (1832-1917) also believed that God was originated for those common

experienced phenomena in society that were hard to explain. Freud believed that an individual’s view of God is most likely projection of experience of his or her own father (Bucker, 2005).

Conceptions of God throughout History

Conceptualizing the idea of God is of paramount importance and is not an easy task, as some may think. God as omniscient and omnipotent has been a source for man to invoke for his fears and trembling, throughout the history. Those who trust in God will always benefit from peace and confidence provided by their reliance. Table 2 provides a short description of different conceptions of God:

Table 2. Definitions of Deity

Aristotle	God is the transcendent purpose; is an unmoved, universe moves toward His supreme act.
Spinoza	God as Naturanaturata (creative view of nature).
Plato	God includes the nature of divine attributes.
Descartes	God determines the principles of movement.
Leibniz	God is a perfect architect, who, in building a new structure, combines efficient construction with a beautiful and complete final product in the best possible way.
Malberanche	God regulates the generality of the laws(universals).
Pascal and Kierkegaard	God is mystery that is a reality beyond human understanding; Belief in endless mercy of God and metaphysics.
Rudolf Otto	God is the transcendent being; tendency to invoke fear (mysterium tremendum) and trembling and tendency to fascinate and compel (mysterium fascinans).
Jaspers	God is the transcendent and necessary of existence.
Motahari	God is incorporeal and omniscient, and necessary of existence; is impassible and omnipotent.
Khomaini	Universe is conceived with God's presence; do not commit sins before God’s eye. Ignoring God’s presence brings about darkness and despair.

Based on Table 2, Aristotle holds that God is the transcendent purpose. Rudolf Otto also has a similar view of God and even Jaspers states the same as Aristotle. Motahari focuses on God as being incorporeal and omniscient. Khomaini believes that Universe is conceived with God’s presence. Interestingly, Leibniz and Spinoza both put the emphasis on God as an architect and provide a constructive and creative view of

God. Malberanche insists on role of God as for regulation of Universe general laws. Islamic narrations also emphasize on God as the One who regulates the generality of laws, it is best elaborated in writings of Motahari. According to Motahari, “The Holy Quran is full of laws that are needed in course of one’s life. Though, one can say that Quran is our constitutional law and constitutes our laws”.

Based on an analytical review of philosopher’s conceptions of God, we can emphasize:

- 1- To believe in God throughout one’s life.
- 2- To believe in God in the life of all people.
- 3- To believe in presence of God in all aspects of one’s personal and professional life and in organization.

With regard to the knowledgeable statements of Khomani, employees can benefit from organizational health and improvement and enjoy an effective spiritual and mental status.

Conception of God in Quran

God is referred to differently in different religions, but it is mostly referred to as All Merciful and All Beneficent. However, in Islamic point of view, a true conception of God is the only possible way to the righteousness that is “the path of truth”. Table 3 provides a short description of different conceptions of God according to Quran:

Table 3. Concept of God in Quran

Surat Al-Hadid (3;763)	“He is the First and the Last, the Manifest and the Hidden”
Surat Al-Shura(11;681)	“Nothing is like Him”
Surat Al-Nisa(26;113)	“Allah {God} is all-knowing and all-wise”
Surat Al-Furqan(58;509)	“He is the Living One who does not die”
Surat Al-Baqarah(255;59)	“Neither drowsiness befalls Him nor sleep”
Surat Al-Ibrahim(39;358)	“Lord hears all the supplications”
Surat Al- Baqarah(20;5)	“Allah has power over all things”
Surat Al-Hud(66;312)	“Lord is indeed the All-Strong the All-Mighty”
Surat Al-Ankabut (6;554)	“”Indeed Allah has no need of the creatures”
Surat Al-Fussilat (54;679)	“He indeed comprehend all things”
Surat Al-Ya Sin (81;623)	“He is All-Creator All-Knowing”
Surat Al-Shu’ara (140;520)	“Lord is the All-Mighty, the All-Merciful”

These verses of Quran are samples of conception of God as is mentioned in the script. In this verses God is viewed as; all-knowing and all-wise, all-creator, all-knowing. He is also viewed as; the all-mighty, the forgiver of all that has no need of the creatures, He is the all-mighty and the all-merciful.

T. L. S. Sprigge suggests eight views of God:

- 1- God is best seen as a process of relating to the Universe.
- 2- God (or Divinity) and Universe (Nature) are identical.
- 3- God is everything gives us an exalted idea of His pure wisdom.
- 4- God is pure knowledge that attributes in souls.
- 5- God is absolute and complete being and being of other creatures is an attribution or a presentation of His being.
- 6- God is the absolute being that our souls and minds are limited in representation of His being.
- 7- God is the one unlimited being that is present in all limited diverse beings.
- 8- God is the one unlimited being that is present in all souls.

Conception of God in Nahjol-Balagha

Theism and human dignity

Belief in God is the most important factor for human dignity, prosperity, and success. Ali Bin Abi-Talib¹ said, “I praise Allah {God} seeking completion to His blessing, submitting to His glory and expecting safety from committing His sins. I stand witness that there is no God but Allah the One. He has no like. My testimony has been tested in His frankness and its essence is our belief²” (Nahjol-Balagha, Sermon 2).

Theism and view of the world

Ali Bin Abi-Talib’s conception of the world is derived from his conception of God, as he holds, “Prosperous are those who looked

1. Transcribed as Ali Bin Abi-Talib, also known as Amir Al-Mu’menin.

beyond this world, while others looked into its facade. Are those who thought of afterworld while others thought of this world” (Nahjol-Balagha, Sayings 432). Ali Bin Abi-Talib believes a true conception of God is a departure to a clear conception of universe and is the only way to dignity and prosperity of humanity.

Theism and human behavior

Although people show different behaviors in times, their behavior is representative of their identity and personality. Belief in God has a major impact on acquisition of norms and prevention of violation of these norms by individuals. In other words, if one believes in a superior force that is witnessing his or her deeds with all knowledge and care, it is less likely for him or her to violate the norms or even commit a crime. In a way, belief in God, can be seen as a built-in surveillance system controlling all the energy and emotions of people. This idea is best represented in the views of Ali Bin Abi-Talib as he said, “Beware of disobeying Allah in solitude, for the witness of situation {who is God} is also the Judge” (Nahjol-Balagha, Sayings 334).

Characteristics of a Theist in Organization

A strong faith in God, which is felt deeply by heart and is presented through actions, is the most basic element for a person to be considered a theist. Such a person believes that God like a wise and caring friend is capable of protecting us in all situations. A true theist never falls in desperation as he or she always can rely on a potent companion namely, God. According to Imam Sadiq, features of a theist are:

- 1- In hardships and challenges is patient, calm and hopeful.
- 2- In comfort and sustenance is thankful and grateful to God.
- 3- Never puts the burden on people’s shoulders while acts responsibly.
- 4- Never commits a crime or bad deed for the sake of friendship.
- 5- Is considerate and protective of friends and neighbors.

To fully provide the major characteristics of a theist in organization that is relevant, interpretable, and applicable for the matter of data collection;

a) Most of the data presented were taken from the conceptions of traditional and post-modern philosophers (Aristotle, Plato, Descartes, and Spinoza to name a few).

b) A majority of opinions on Islamic tradition came from the ideas of authoritative scholars like, Late Khomeini and Motahari.

c) Most of examples provided were taken from high-stake Islamic scripts like, the Holy Quran and Nahjol-Balagha.

Regarding the reliability of the procedures; the data collected were presented to two Islamic scholars to extract the characteristics of theist in organization by a predefined theme based instruction. Having the result of the two scholars, the results were adapted based on similarities to ensure the reliability of the results.

Taken from the theme based analysis; here are the major characteristics of a theist:

Accountability

Accountability is a fundamental aspect of human dignity. People are responsible in different ways; they are responsible toward God and are responsible for their society. They are also responsible toward justice and overall fairness of their deeds. Muslims are also responsible toward other Muslims both in community and in organization and no Muslim should feel resentment caused by another Muslim.

Ali Bin Abi-Talib also believes that accountability is a major characteristic of a theist, he said, “Surely, nothing is hidden from Him of whatever people do during their nights and days. He knows all the details, and His knowledge covers them. Your limbs are a witness, the organs of your body confess {against you} and your inner self serves Him as eyes {to watch your sins}” (Nahjol-Balagha, Sermon198, 438).

Serving the Community

Based on Islamic tradition, after establishing a true relationship with God, a theist should establish a fair and sound relationship with other believers. It is promised that serving other believers will have spiritual awards as well as worldly gifts. Accordingly, Ali Bin Abi-Talib said,

“Surly in every blessing there is a right of Allah. If one discharges that right, Allah increases the blessing, and if one falls short of doing so, one stands in danger of losing the blessing” (Nahjol-Balagha, Sayings 245).

Liability and Commitment at Work

A true theist acts according to his faith and his deeds are the pursuit of God consent. Such a person holds himself accountable for the dignity of other people. Therefore, all his deeds are ethical and just as Quran mentions the theist characteristic as, “Say, ‘indeed my prayer and my worship, my life and my death are for the sake of Allah, the Lord of all the worlds’” (Surat Al-An’am, verse162, p.203). Piety and righteousness are the characteristics of true believers, as on the one hand they believe that piety is the key to heaven and on the other hand, they believe that all their deeds are being witnessed by God’s agents. Liability and commitment at work is truly manifested in theists “economy of consumerism” as we see in Quran, “Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these {extremes}” (Surat Al-Furqan, v.67, p.510).

Consistency and Perseverance in Achieving Goals

Theists are the example of perseverance and stability in achieving their personal goals and goals of the organization they work in. True believers are so consistent in achieving their goals that they may risk their lives to reach a certain goal, as they have faith in what they are doing is right and in accordance with God’s will. When opponents of Muhammad, Prophet of Islam, asked Him to compromise his faith He said, “If you {Leaders of Quraish} put the sun in my hand, and the moon on my other hand, I will never compromise on my faith and I will never stop”.

Trustworthiness

Theists must also be trustworthy. Trustworthiness is a fundamental requirement of a successful employee who feels that people trust in his accountability and liability and tries his best in fulfilling his responsibilities. Quran also counts the trustworthiness as the major requirement for a theist as in, “An untrustworthy man is a man without faith” (M. Rayshahri, 2009, 346) and also in “And {faithful are those} who keep their trust

and covenants” (Surat Al-Mu’minun, verse 8, p.476). Ali Bin Abi-Talib also suggests to his governors to keep their responsibility as a trust of God and people to them and be trustworthy. Theists are also trustworthy in using facilities and properties of organization they work in and refrain from taking personal advantage and use of their organization facilities. In regard to organizational trustworthiness, Ali Bin Abi-Talib wrote, “Beware, your assignment is not a morsel for you, but it is a trust round your neck, and you are charged with the protection on behalf of your superiors” (Nahjol-Balagha, Letter 5, 494). In another occasion, Ali Bin Abi-Talib wrote to his governor, “Now, I made you a partner in my trust, and made you my chief man. And for me, no other person from your kinsman was more trustworthy than you in mater of sympathizing with me, assisting and respecting my trust” (Nahjol-Balagha, Letter 41, 542). Theist must learn from Mohammad, the Prophet of Islam, as He was named “the trustworthy” in his tribe as he was famous by the name way before his revelations.

Cheerfulness, Patience, and Compassion

Patience is a positive cognitive state (Tabe’e & Mahmodiyan, 2008, 52). The Prophet of Islam is believed to be the symbol of a companionate and patient human-being. The following example will best illustrate this claim:

“Once, a Bedouin came to the Prophet presence. As He stood in front of Prophet he pulled the prophet’s cloak in a way that injured prophet’s neck and said, ‘You, Muhammad! Give me something from the goods of God that you have with you!’. Prophet turned to him with smile and told the followers to give the man what he wanted”.

This narrative will show us how companionate the prophet of God was to his people. It is also the norm of interaction with people that was revealed to Prophet, “and perhaps you possess a great character” (Surat Al-Qalam, v.4, p.804). Prophet also in an occasion said, “Verily, I was deputed to perfect the noble moral traits”(M. Rayshahri, 2009, 347). Therefore, it is obvious that employees in an organization should behave with a noble mannerism and avoid impatience with customers.

Ali Bin Abi-Talib advised the Muhammad Bin Abu-Bakr to treat people with good manners, “As the governor of Egypt, be calm and tender toward ordinary people who come to you and always respond to their requests with a positive face” (Nahjol-Balagha, Letter 5, p.494). Quran also gives advice about the importance of showing good manner, “And when they {the prosperous} come to vain talk, {they} pass by nobly” (Surat Al-Furqan, verse 72, p.510).

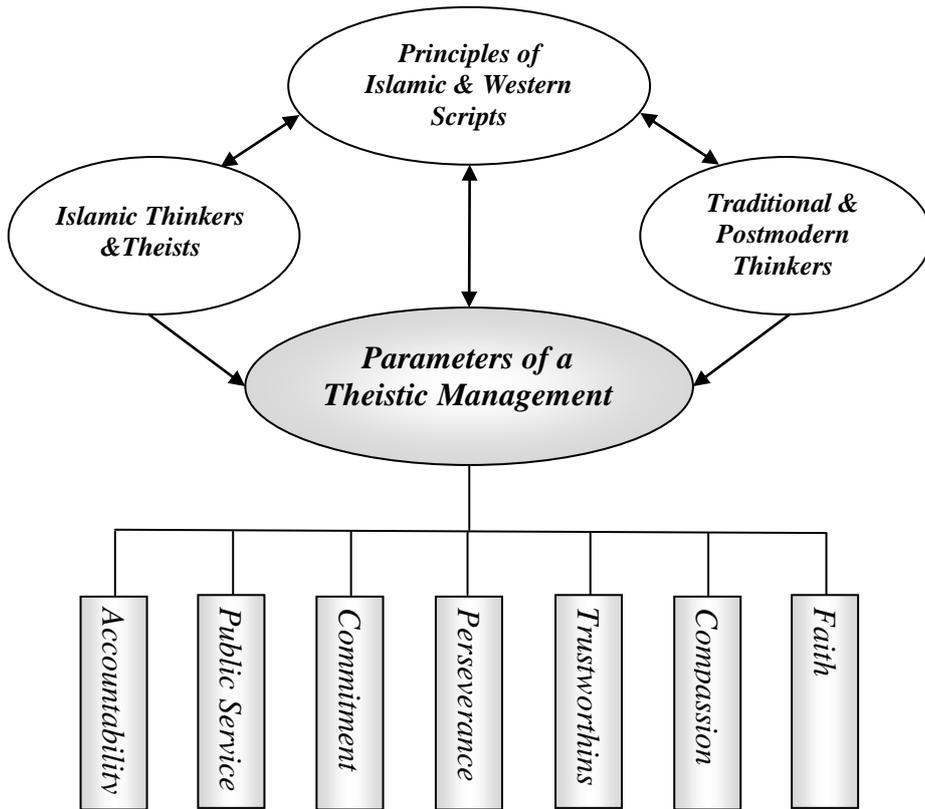
Belief in Afterworld and Judgment Day

The most important characteristic of a theist is belief in the afterworld. It is to believe that this world is a bridge to pass by and join the eternity of the afterworld. It is not to ignore this world and worldly values, but it rather is upholding the values of a theistic lifestyle that will lead us toward everlasting happiness and prosperity. Belief in the afterworld is also an essential factor for human resources development. In Islamic tradition, we can find examples of this notion. Ali Bin Abi-Talib said, “Provide yourself for the journey because the call for departure has been announced. Regard your stay in the world as very short, and return {to God} with the best provision that is with you”(Nahjol-Balagha, Sermon 203, 443). He also said, “Let it be known to you that sometimes a man gets pleased at securing a thing that he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what your miss in respect of your eternal life. Do not be much pleased with what you secure from this world, nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death” (Nahjol-Balagha, Letter 22, 511).

Discussions and Conclusions

In the third millennium and due to decline of human sense of belonging to worldly activities and an increase in inclination toward aspects of spirituality both in personal and organizational life, we are witnessing a return to the innate sense of spirituality, especially in more theistic and religious societies. It can be observed in the literature of

spirituality at work and organization, in the late 1890s by works of Shellenbarger and Boje and at the verge of third millennium by works of Gibbons and Kinjerski. Surprisingly, we observed that discussions of spirituality at work and organization are nothing in advance of religious and theistic views found in the words of great mystics and theists and also in religious scripts. We also found that Western conceptions of spirituality are adaptable to Islamic value system, especially that of Quran and Nahjol-Balagha. Integration of both systems will result in a global understanding of a theistic management model at large. Parameters of theistic management model are presented in Graph A.



Implementation of these theistic views as an approach toward personal and professional life can be served as a measure to create a peaceful and spiritual atmosphere in organizations. It is only possible

when we integrate spirituality and theism with professional development and encourage employees and workers to experience and practice spirituality. In effect, spiritual atmosphere of organization results in a significant decrease in errors and deviations from norms as well as increase in professional commitment. In other words, integration of spirituality and theism is significantly related with professional and organizational welfare.

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معنویت و خداباوری در سازمان؛ ویژگی مدیریت خداباور

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چکیده

کاهش تعلقات معنوی و مذهبی بشر عصر جدید در زندگی ظاهراً مدرن و رجعت مجدد او به معنویت و خداگرایی حاکی از پیام ادیان و نظام‌های ارزشی و دینی، خصوصاً مکتب پر افتخار اسلام، است. این موضوع امروزه در سازمان‌های دولتی و خدماتی با مقوله احساس معنا و احساس هویت تلفیق معناداری پیدا کرده است، چرا که فاصله گرفتن انسان از معنویت، خدا و خداگرایی، سبب عصیان او و حتی به هم ریختگی برنامه‌های زندگی‌اش می‌شود. مقاله پیش رو ضمن واژه‌کاوی خداجویی و خداگرایی و ویژگی‌های فطرت انسان الهی و با تقوا به بررسی این موضوع در گذر زمان و تاریخ پرداخته و آن را از منظر بزرگان دین و فلسفه مورد نقد و بررسی قرار می‌دهد و سپس به طور ویژه و ممحض همین مقولات را در قرآن کریم و نهج‌البلاغه مورد بررسی و کاوش قرار می‌دهیم و برای هر کدام از آنها نمونه و رخداد سازمانی ذکر می‌نماییم. مطالعه نظریات بومی و غیر بومی و تعاریف موجود از معنویت و خداگرایی در مکتب اسلام نشان می‌دهد که مولفه‌هایی مانند روح‌بخشی، تعالی فرد، آگاهی و احساس هویت مهم‌ترین ارکان انسان معنویت‌گرا در سازمان‌های عصر حاضر هستند.

واژگان کلیدی

معنویت، معنویت در کار، خدا، خداباوری در سازمان.