



THE IMPACT OF A MODEL OF SPIRITUALITY ON EMPLOYEES' MOTIVATION

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ABSTRACT

In current organizations, in parallel with the organizational progresses, human being resources are progressing gradually and leading to a position toward the upper levels of the Maslow Pyramid. Hence, executing management models based on encouragement and punishment through monetary and fiscal policies will gradually lose its effect on motivation.

In this study, conducted on the employees of the Central Bank of the Islamic Republic of Iran—using a survey method and a questionnaire—has been made an attempt to investigate the effect of spiritual factors on employees' motivation. In this respect, while explaining the components of spiritual assessment, a model has been designed and presented for employees' motivation based on spirituality. In this, in addition to the needs, the meta-needs are also considered in the process of employees' meta-motivation.

The results of this study showed that employees of the Central Bank mainly have a deficient motivation level, a lower priority of meta-needs, and the motivational process has more external dimensions for them. Furthermore, the existence of spirituality, even in its external dimensions and its low level, has a positive effect on the arousal of the employees of this organization.

Keywords: Spirituality, Workplace Spirituality, Motivation, Meta-motivation, Needs, Meta-needs

Introduction

Unlike the past, when human resources were considered one of the factors of production like other factors, behavioral science experts nowadays recognize the critical role of human resources and employees in ensuring the success and efficiency of institutions and organizations. An efficient human resource is like a slippery fish: If his real needs and talents are not discovered and addressed in their proper time, it is possible he may resign from the organization or perform his duties poorly. Today's organizations are faced with more productive employees who demand meaningful work, purposeful work, and the creation of environments for improving their creativity and talents (Kinjerski & Skrypnek, 2004). It is a reality that changing and improving programs

through interventions like re-engineering, minimization and so on, with mechanical paradigms, do not meet the desires of organizations (Dean & Diane, 2002). Hence, organizations should try and find other ways to achieve competitive advantages.

On the other hand, focusing on human beings in organizations has been increasingly enhanced, and the perspective on the human being has differed for his various dimensions. In the new perspective on human beings, both the real human has been focused on and also the ideal and exalted human has been emphasized. The needs of such a person will be more transcendent and his investigation would be focused on meeting the needs of higher levels. Hence, the motivation topics of such a person

will be more transcendent and different, and in order to arouse such a person, one should look for more comprehensive and more transcendent motivational models in the workplace.

Some researchers in the field of organization and management believe that spirituality in the organization has a direct relationship with the motivation of the employees in supplying personal and organizational transcendental goals. The researchers think that meeting the transcendental needs of employees can be sought in the model related to spirituality (Kennedy, 2002). In other words, employees not only have needs and are always trying to fulfill them, but also meta-needs should be searched for in meta-motivation models. A number of studies have concluded that it is essential to provide a new paradigm for work and the workplace, with an emphasis on integrated approaches (Rifkin, 1995), (Hall, 1996), (Neal & Lechtenstein & Banner, 1999), (Pinder, 2001).

Organizational behavior is more concerned with these changes than the other fields of management, until the new paradigm gradually becomes evident with respect to human values, that is, the paradigmatic rotation of the "lactating cow" (satisfied humans, as argued by neoclassicists) into exalted and perfectly desired human beings. In the case of such exalted persons, just the needs in his motivation process will not be raised. Also, meta-needs will be raised in the process of meta-motivation. This model of motivation based on spirituality addresses both the needs and the meta-needs. **Heading I (Times New Roman 12 Bold)**

The headings and subheadings, starting with

"Introduction", appear in upper and lower case letters and should be set in bold and aligned flush left. All headings from the Introduction to Acknowledgements are numbered sequentially using 1, 2, 3, etc. Subheadings are numbered 1.1, 1.2, etc. If a subsection must be further divided, use numbers in format 1.1.1, 1.1.2, etc. The font size for heading is 12 points bold face and subsections with 12 points and not bold. Do not underline any of the headings, or add dashes, colons, etc.

Research Questions

This research seeks to answer this fundamental question:

Does the motivation model based on spirituality affect employees' motivations?

According to the factors considered as factors affecting workplace spirituality in this study, the following questions will be considered to answer the main question of the research:

- Do super-personal relationships affect employees' motivation?
- Do intra-personal relationships affect employees' motivation?
- Do inter-personal relationships affect employees' motivation?
- Do exter-personal relationships affect employees' motivation?

Definitions and Terms

Motivation

Motivation is the reason for a behavior. In other words, all behaviors have a motivation or a need stimulating it. A human being's motivation, whether conscious or unconscious, is caused by his needs. Therefore, in the definition of motivation, it can be said that motivation or need is an internal state and a deficiency or

deprivation that forces a person to carry out a series of activities. In other words, motivation is a pusher and puller force that leads to a stable targeted behavior (Steve & Conrad, 2003).

Though psychologists do not agree on a unique definition, they agree on motivation in the following cases (Schultz, 1977):

- The orientation of behavior: The goal that the living being is pursuing.
- The intensity of the behavior: The amount of effort or endeavor that the living being undertakes to achieve that goal.
- The stability of behavior: The time interval that the living being moves to reach the goal.

Goal and Motivation

Sometimes the goal is mistaken to be the same as motivation. Goals are desirable outcomes that behavior is directed toward. The realization of goals requires a guided behavior. But as mentioned, motivation refers to an internal state that activates and directs behavior toward goals. A unique goal can meet a variety of motivations. Also, a unique motivation can lead and control behavior to various goals. Goals and motivations are different concepts but are mutually interactive.

If the motive in one man is to be strong, he chooses worthy goals, and if the value of the goal is to attain a high rank, the individual's motivation to achieve it is strengthened. Furthermore, the goals are outside of the individual, and sometimes are defined as the rewards expected to bring the motives to them.

Motivation and Meta-Motivation

In a general classification, though not a very accurate one, motivation can be divided into two main parts (Schultz, 1977): Meta-motivation and deficiency motivation. Although this categorization is accepted by many psychologists, it can be directly traced back to the writings and works of Abraham Maslow. Deficiency motivation is a motivation that compensates for the deficiencies of the organism.

For example, if a man has had nothing to eat for a while, a shortage arises in his body that is both physical and psychological, causing suffering and complaint. A person's organism is subject to tension and pressure, and it is stimulated to reduce it. This type of motivation is for achieving something that he does not have. Deficiency motivation is not only concerned with physiological needs, but also includes secondary needs like belonging, affection, and respect. A person is

attracted to a particular purpose to meet the needs of belonging, affection and respect, and also to reduce the tension caused by their failure to fulfill (Maslow, 1970).

Meta-motivation is a motivation that people have not been stimulated in their common sense, but must go beyond the normal level. Individuals in meta-motivated states are aroused toward being perfect persons and for achieving all things for which they have potential talent. Meta-motivation forces everything, seeking the realization of "self" to move forward. This motivation is self-perfection, self-expression, maturity and ripeness, growth and evolution, and, in one word, the realization of "self"

(Maslow, 1970). In his studies, Maslow observed people who are seeking the realization of themselves and their stimulation with others, both qualitatively and quantitatively, is different. He called this motivation the “motivation of perfection” or “meta-motivation.”

Examples of meta-motivation are beyond the traditional definition of motivation. It seems that such arousal refers to the state in which motivation has no role in it, and as Maslow states, “the best motivation is being motiveless and non-striving” (Maslow, 1970). Those who want to realize themselves do not strive, but evolve. In the case of meta-motivation, a man does not seem to struggle to reduce his tension, but, in order to achieve his perfection and ultimate growth, his internal tension is intensified

Need and Meta-Need

In a well-known classification, needs are divided into two categories: Primary and secondary needs. Primary needs have a biological basis and life almost depends on meeting them. Secondary or social needs are those that are mostly psychological and can be learned; these are not generalizable.

Both the categories of these needs, according to Maslow, are at the low level of human needs. In his view, human needs are the essence of life, and it is not possible to recognize this essence of life in the animal laboratory or in the laboratory tube. As regards human needs, he states: Human-centric should be replaced with animal-centric. He also says this about superior needs: Superior needs are at a higher level than other needs. It seems that these needs should be

called meta-needs. Meta-needs are supposedly modes of perfection or being, or perhaps the goals that those who want to realize themselves are considering them. Maslow calls these meta-needs the values of being that are purposeful, not the tools to achieve other goals; that is, the states of “being”, not “becoming”, or trying to achieve a particular goal. In Maslow’s view, meta-needs, like needs, are similar in function: In other words, human failure in meeting meta-needs will create meta-injuries (Maslow, 1970). In Table 1, the differences in deficiency motivation and meta-motivation have been presented in brief.

Spirituality

The word “spirituality” has different meanings in different human societies, and even in the minds of individuals in a society, and it is difficult to define it in a comprehensive way. In the book *The Spiritual Life*, Underhill states, “While it is necessary to avoid ambiguity and abstraction on the one hand, on the other hand, we must prevent hasty and hard definitions, because there are almost no right and proper words in the language of humans about spiritual realities” (Underhill, 1937). In this view, inexpressibility of spirituality is a deterrent for its definition. Bavman cites Underhill in another statement: “Definitions of terms such as spirituality are as concealing as enlightening” (Bavman, 1998). In other words, the definition of these terms, while pretending to be detailed, complicates most of the subject. Nevertheless, to conduct any kind of study and research, it is necessary to achieve an acceptable definition.

In a relatively more comprehensive and accurate definition, spirituality is an attempt to train sensitivity toward oneself, others, non-human

beings, and God, or an investigation toward what is required for becoming a human and a probe to complete humanity (Hinnells, 1995). It seems that this definition is notable both theoretically and practically. On the one hand, it refers to the four dimensions of human relationships, such that the existence of which at any one moment in time is inevitable, at least in one dimension. On the other hand, it has offered struggles and

training sensitivity to the establishment of four types of effective relationships for complete humanity. It also considers all human existential aspects viz. biological, social, psychological, and supernatural aspects. In addition, in a comparative and analogical analysis of spirituality, the factors of the recent definition have been confirmed (Rojas, 2003). Therefore, owing to the comprehensiveness and inclusiveness, the abovementioned definition of spirituality was considered a basis in this study.

Religion and Spirituality

Spirituality is the core of all religions (Walach, 2017). Although there is a close and deep relationship between the two words—religion and spirituality—there are some differences between them. Historically, spirituality is rooted in religion, but its common functions may not be associated with a particular religious tradition (Hinnells, 1995). The root of this distinction dates back to the late 19th and early 20th centuries (Hames, 1961).

The Latin root of religion is translated into being forced or being in trammel of something, meaning the confession of human beings to the superhuman power of the observer, and in particular the affirmation of God, or the

deserving gods of submission and worship, and also expresses the devotional or ritualistic ceremonies of inclination to God or a superhuman power (Fontana, 2003). In contrast, the root of spirituality means the role of life or the method of existing and experiencing. Spirituality is an experience that complies with immaterial understanding. These values are related to nature and life. In other words, spirituality is the awareness of the immaterial dimension, having meaning and goals in life, having a mission in life, sanctification of life, sense of altruism, and an awareness of oneself, one's own goals and others' goals (West, 1999). Underhill, in the book *The Spiritual Life*, defines spirituality as the heart of religion and, in her view, the spiritual life is a complete and noble life that has been constructed for humanity.

In the case of the relationship between religion and spirituality, two main views can be considered:

- In the first view, which believes in the relationship between religion and spirituality, three modes are conceived, as follows :
 - Some consider spirituality and religion as a unity and believe in the impossibility of separating them.
 - Some others consider spirituality as including religion, and believe that its realm is more than religion.
 - Finally, some consider religion as including spirituality, and believe its realm and scope are wider than those of spirituality.

- In the second view, there is no relationship between spirituality and religion, and the separation of these two categories has become possible. In this view, one can be spiritual but not religious, or religious but not spiritual. But in the first view, a spiritual person should be religious, and his spirituality is based on his religion.

Spirituality at Work

The growing number of studies related to the field of spirituality in the workplace has led to the development of a new paradigm in organization science (Jurkiewicz & Glicalone, 2004). The definition of spirituality at work is like the depiction of an angel, which, although beautiful and haloed with light, is also complex and confusing. Though there are many definitions, it is not easy to reach an acceptable one. More than 70 definitions of spirituality are presented in connection with work, but there is still no definition that is widely accepted (Karakas, 2010).

After studying and examining the various definitions of spirituality at work and considering the definition of spirituality for this research, the definition of spirituality at work was thus extracted as follows: "Spirituality at work is the training of sensitivity and the effective care of one person in relation to establishment of the supreme authority (God), towards oneself, towards the colleagues and towards the workplace, in order to give meaning, purpose and complete self expression and feeling of Interconnectedness with environment in the direction of career eloquence."

A Literature Review

The effect of workplace spirituality on employees' motivation has been tested worldwide and in multiple organizations. Oswick (2009) reviewed books and articles about spirituality at work during the two decades leading up to 1998 and 2008, and found that research in this scope shows a growing trend. The published books had been increased from 17 volumes to 55 volumes and journal articles from 40 papers to 192.

Scientometrics of studies also confirm the increasing trend of research in this field. Scientometrics of this study was conducted with the use of the two keywords "spirituality" and "workplace spirituality," using the version of 12.03.17 of Hist Site based on WOS (Web of Science) during the years 1993 to 2017.

Researchers have investigated various conditions from a demographic perspective that increases spirituality in the workplace. Hina et al. (2013) found that age, education, and experience affect the spiritual behaviors of the manager. The study was conducted in 55 private and governmental banks in Pakistan by using a survey method and a questionnaire that was designed based on a seven-point Likert scale, using a sample of 456 people analyzed by the SPSS software.

Also, a study was conducted by Sharique et al. (2012) with participation of 200 young male and female athletes (with 100 of each of them) at Aligarh Muslim University of India. It was argued that female athletes are more spiritual than males.

The perception of "God" among people also affects the spread of spirituality. This affects the leadership style, job satisfaction, performance,

and employee's success. The study, conducted by involving the participation of 136 male and 113 female students at a university in the United States, was carried out by Hardesty et al. (2010). Participants in this research were not aware about the subject; the research questionnaire focused on three issues of religious beliefs, ethics, and conscience.

Other studies have been conducted in this field, and the effects of nationality (Beekun & Westerman, 2012), classes and occupational groups (Ecklund & Long, 2011), as well as differences between generations (Smith & Snell, 2009) have been reported on the concept of spirituality and its effects on the workplace.

A large portion of the research in spirituality focuses on its effect on organizational values and employee attitudes. Researches have shown that spiritual factors in the workplace lead to an increase in commitment, in the level of satisfaction, and in the excellence of employees' attitudes.

Altaf and Awan (2011) were asked to complete a questionnaire focusing on three categories—of spirituality, satisfaction, and exercise—with the participation of 76 people in Islamabad. The analysis of the results was accomplished using SPSS software. The outcomes of this study

showed that workplace spirituality is caused the satisfaction of employees do not affected by work beyond the amount required. Other researchers have done some work in this regard and have achieved similar results (Milliman et al., 2003), (Robert et al., 2006), (Clark et al., 2007), (Chawla & Guda, 2010), (Usman, 2010), (Bodia & Ali, 2012).

In another study in Iran—in which 288 employees of Mellat Bank participated—by Rastgar et al. (2012), accomplished with a questionnaire and an analysis of its results with the LISREL software, the explanation of a factor called “spiritual intelligence” was made and it was found that there is not necessarily a relationship between spiritual intelligence and job satisfaction. Of course, spiritual intelligence and spirituality of the workplace are two distinct categories.

Various studies show that workplace spirituality enhances the efficiency and effectiveness of employees. Duchon and Plowman (2005), in a research carried out in a vast network of southwestern hospitals in the United States, found that there is a relationship between the spirituality of each sector and the overall performance of that section. This study was conducted in emergency, emergency care, surgery, and other parts of the hospital. In this field, a research has been accomplished in Iran by Javanmard (2012). This was carried out in Arak Machining Factory. The statistical population of the study consisted of 52 managers, 178 supervisors, and 1,619 other employees. A total of 400 questionnaires was distributed. Finally, 298 questionnaires were analyzed by LISREL software. In this research, it was also found that some of the factors of spirituality affect employees' performance.

Studies conducted on financial managers show that workplace spirituality can reduce their motivation to manipulate financial statements in line with false reports. An important point has been made during a study by Umphress and Bingham (2011). By investigating the behavior

of individuals who are in the form of being symbols of their respective organizations—in other words, they are identified by the organization's name (e.g. organization leaders)—they found that the probability of non-ethical behavior is greater in the organizational decisions of these individuals. Umphress and Bingham identified this fact as an unethical organizational behavior.

Ming-Chia (2012) has conducted a research on employees of the students living in dormitories in the three regions of north, center, and south of Taiwan. The employees were selected from both financial and supervisory departments. A total of 338 questionnaires were completed by employees in the financial sector and 650 questionnaires were completed by supervisors. The questionnaire was based on the five-point Likert scale. The result of this study showed that workplace spirituality can lead to a reduction in the financial managers' unethical motivation.

Investigating Research Variables

The conceptual model outlined consists of three categories of variables. The questionnaires are designed based on these variables and the outlined relationships between them. Hence, in order to explain the subject further, the variables will be investigated.

Independent Variables (External)

External variables include four main variables of super-personal relationship, intra-personal relationship, inter-personal relationship, and exter-personal relationship.

- Super-personal relationship: The type of

relationship between a person and God (superior power) is embodied in four types of pantheistic, panentheistic, God's agency, and transactional with God. These four types of relationships are indicators of super-personal

relationships, each of which is a kind of personal relationship with a superior power (God).

- The type of pantheistic relationship means the uniqueness of all living beings with God, and it is based on the belief that, first, behind the plurality, there is a universal unity, and secondly, this universal unity is of a kind of sanctity or virtue (Stace, 1972).

- The type of panentheistic relationship means that the whole being lies in the heart

- The type of God's agency means that all beings of the universe, including man, are the creatures of God; God is apart from human beings and human beings are also apart from God. God is the creator of human beings and human beings are identified as creatures. In this case, human beings are God's representatives and God changes everything in human beings, but human beings cannot change in God.

- The form of transactional relationship with God means that although human beings are different from God and God is different from human beings, both of them affect the changes in one another. God changes in human beings and human beings change in God too. This is known as the Process Theology and is influenced by Whitehead's process philosophy (Owen, 1971).

- The four types of relationships mentioned above have existed in human history with severity and intensity, and will always exist.

- Intra-personal relationship: The type of human relationship with oneself. The indicators of this type of relationship are being oneself, concerning oneself, self-analysis, self-esteem, self-transformation, and self-knowledge.
 - Being oneself is a human being, none of the dimensions of whose existence denies other ones.
 - Concerning oneself means a person in his family and work life, in all circumstances, has an interest in his own interests and never forgets his own interests.
 - Self-analysis is a kind of self-reference, self-reflection, and introspection with the aim of discovering the strengths, weaknesses, capabilities, and limitations, their deeper needs and their inner desires.
 - Self-esteem or self-respectability means enshrining oneself, and consequently not doing ignoble and menial works. In other words, self-esteem is making oneself worthy, which is different from conceit and stoicism.
 - Self-transformation means that human beings have been put in a process that would result in the destruction of all things that they consider to be undesirable, and would stabilize and fix all those things that they desire.
 - Self-knowledge means to distinguish the true self from the imaginary ones. In other words, it means to close the imaginary self to the true self.
- Inter-personal relationship: It means the understanding, mutual understanding, and sharing of the meaning of one person with other

ones. This type of relationship in each organization may exist in four types: The relationship between the individual with his colleagues, with the working groups, with the organization, and with informal organizations. The effectiveness of this kind of relationship depends on the purposefulness and pleasure of the relationship process.

- Exter-personal relationship: This refers to the relationship between the individual and the natural and organizational environment in order to meet the physiological needs. This can be imagined in three ways: The relationship of the individual with the environment under the model of nature domination over human, the relationship of the individual to the environment under the model of human domination over nature, and the relationship of the individual to the environment under the model of coping with nature.

If spirituality is the search of human beings for a direction, meaning, being, and excellence, then the bonding and connection of a person with a workplace and natural environment seem necessary, because spirituality is the main motive for a holistic and dynamic power in life at work (King, 1999). Therefore, the coexistence and co-integration of the individual with the environment is the spiritual factor of the relationship of humans with the environment.

Intermediary Variables

Indicators of organizational spirituality are the interface between the above four relationships and motivation in the work of employees. It causes spirituality in the organization to be examined on the basis of the following variables:

- Purposeful work means having the ultimate goal in choosing and doing what has to be done in the target chain, and the tool will finally lead to the ultimate purpose of the work.
- Meaningful work means the depth and value in the work, which will create a feeling of arousal for a person in his work (Langle, 2004).
- Complete self-expression at work means leading oneself to perfection in one's work—in the words of Maslow, self-fulfillment—and the emergence of all the abilities and capabilities of a person in his work (Maslow, 1967).
- The feeling of interconnectedness means the connection and feeling of oneself as a component—with everything, superior power, others, and the beings of the natural world in the workplace and natural environment as a whole (Csikszentminaly, 1990). Dependent Variable (Internal)

The dependent variable of the model is motivation in the employees' work. Regarding motivation at work, there are four completely stabilized models: Logical-economic model, social model, self-fulfillment model, and complex human model (Rowley, 1996). Logical-economic model with physiological needs, social model with social needs, and self-fulfillment model are concerned with knowing a person's needs in the organization. But a complex model deals with the different needs and dimensions of human beings.

Research Methodology

Since this research has been accomplished as a survey study (Case Study of the Central Bank), with a glance at the number of people in the statistical population (about 3,500 people), also considering the number of factors that should be considered in their minimum possible amount (more than 45 factors), the best tool for collecting required information was a questionnaire. In this respect, the studies that have been explained earlier have confirmed that the number of factors affecting this issue has often left the researchers with no choice but to use the questionnaire. Moreover, library and internet studies were used to evaluate and formulate theoretical foundations of the research.

Designing a Questionnaire and Conducting a Pre-test

Library and internet studies were conducted in order to design an appropriate questionnaire, Allport's Religious Orientation Scale (ROS), Hough's Indicators of Inner Motivation, Bardis' Religion Scale, Ellison's Spirituality Well-Being Scale (SWBS), Hall & Edwards' Spiritual Assessment Inventory (SAL), Piermont's Spiritual Transcendence Scale (STS), Edwards' Religious Experience Questionnaire, and Pargament's Religious Problem Solving Scales were studied. Finally, on examining the factors that were considered in investigating previous studies, the consideration of the dominant culture on the society and the organization studied, and the use of the abovementioned questionnaires from its structural aspect, a new questionnaire was designed.

The statements of the questionnaire are constructed and built on the conceptual research

model. In this case, the statements were divided into main parts: A part of assessing triple variables (independent, intermediary, and dependent) and the other part evaluating their relationship. This questionnaire, based on the five-point Likert scale, had attempted minimal ambiguity by designing it in a domain ranging from full agreement to full disagreement. Also, in terms of respondents' patience, only one question was designed for each variable and relationship in the conceptual model. Respondents were also asked to refrain from deepening their inquiries, signaling the first response they came to their minds. So, as far as possible, answers come from what they really are and not what they want to be.

After designing the primary questionnaire, in order to evaluate its reliability, validity, and comprehensibility of the statements and to identify its defections, a pre-test was carried out in a sample of 10% of the actual sample. Feedback was received and the results were evaluated. Since the participants in the pre-test were interviewed face to face and the content of the questionnaire and how it was completed was discussed with them, it was possible for them to be able to directly reflect their perceptions of the statements. Hence, according to the feedback received, some of the questions were removed, and some of the others changed in terms of their expression.

The Statistical Population of Society and Sample

The statistical population studied consisted of official employees working in different parts of the Central Bank of the Islamic Republic of Iran, which—according to information received from the Human Resources Office, to the end of

accomplishing the research—had around 3,500 participants. (Uncertainty in respect of the consideration of the number of participants is caused by the retirement of a number of employees, and new human resources were not hired).

Owing to the fact that in this research we are faced with variables that cannot directly be observed and measured (latent variables), in order to evaluate the model, a confirmatory factor analysis method will be used in the structural equations model. In this type of analysis, the size of a statistical sample depends on the number of latent variables. In this respect, different numbers are obtained and presented experimentally. At least 20 samples for each latent variable and a total number of 200 samples are recommended (McCallum et al., 1999).

On the other hand, using the Morgan table for this statistical society, the maximum number of samples was estimated as 346 participants. Also, the Cochran relationship at 95% confidence level gives the sample size between 340 and 346 participants. This number is sufficient because of the number of latent variables in this research (five variables) and the use of factor analysis method in the structural equation model. Therefore, since the statistical society of this research is limited, the Cochran relation was used to calculate the sample number.

Sampling and Distribution of Questionnaires

Sampling in this research was carried out randomly and purposefully. Thus, it was calculated that the number of employees employed in each administration constituted a

certain percentage of the total population, and the same number would include several statistical samples, according to which the number of questionnaires allocated to each department was determined. But at the departmental level, the questionnaires were distributed randomly among employees, though implicit controls were imposed in this respect, such that the members of the various occupational classes were present in the samples.

400 sheet of questionnaire was printed and distributed. Although the organization had an intranet network and it was possible to distribute and collect an electronic questionnaire, however, considering that some questionnaire's questions penetrated into the personality and beliefs of individuals, the electronic method was not used in order to instil confidence in the participants as regards concealment of their identities.

By entering the data obtained from questionnaires as data of SPSS software, the reliability of the questionnaire was calculated as Cronbach's alpha index of 0.906. In order to study the validity of the questionnaire, interviews were conducted with a number of human resource experts in the organization studied and university professors.

By considering the fact that incomplete and inappropriate data and outliers have adverse effects on the results of a study, and it is possible to completely distort and alter the results of the research, it is essential that these data be considered before entering these in software and performing the analysis.

Since the distribution of questionnaires was presented and explained face to face for

participants in the test and they were asked to leave no question unanswered; hence, no questionnaire was incomplete. (Option 3 in all the statements was "I have no idea" and, so, it was possible to answer all the questions.) Also, to determine the outlier values, the data were analyzed in terms of standard deviation.

After the screening, 350 questionnaires remained for analysis. All the statistical analyses in this section have been done with SPSS Version 20 and computations of the model with Version 8.80 of LISREL software.

After collecting and categorizing acceptable data, in order to examine the reliability of the questionnaire as a whole and its internal sub-collections, Cronbach's alpha was used; its calculated values are separately presented in Table 2.

Data Distribution Status

Owing to the size of statistically studied sample and the central limit theorem, the distribution of data can be considered to be normal, but the Kolmogorov-Smirnov test was also used to confirm the normal distribution of data.

Data Analysis

One of the most common ways of assessing latent variables is structural equations. The model of structural equations is a model with a causal structure among a set of invisible structures. This model consists of two units. The first unit investigates the relationship between latent and observed variables, and the other defines the relationship between latent variables.

The model analysis in this study has been conducted by a confirmatory factor analysis

method using LISREL software. In the output chart of this software, the factor load represents the correlation power between two variables with values between zero and one. To test the significance of the relationship between variables, the t-test statistic is used. If the value of t was less than 1.96, by considering the significance of the error level of 0.05, the relationship would not be meaningful

Evaluating the research questions

In accordance with all that has been obtained from various analyses, many discussions can be held. However, the main purpose of what has been studied so far was to answer the research questions. According to the extracted indexes of the model, these answers can be achieved, which are discussed below.

(1)Do super-personal relationships affect employees' motivation?

According to Charts 3 and 4, it is considered that the factor load in this type of relationship is equal to 0.49 and the value of t is 9.17. Therefore, in response to the first question of the research, it should be said with confidence that 99% of the super-personal relationships have a positive effect on the motivation of the organization's employees ($P < 0.01$).

(2)Do intra-personal relationships affect employees' motivation?

Considering factor load and t-value in Charts 3 and 4, which, in this type of relationship, are 0.50 and 9.28 respectively, it can be stated with a confidence level of 99% that the intra-personal relationships have a positive effect on the motivation of the organization's employees

($P < 0.01$).

(3)Do inter-personal relationships affect employees' motivation?

In Charts 3 and 4, the positive effect of this relationship is clearly measurable. As can be seen, in this type of relationship, the load factor is equal to 0.45, and the value of t is equal to 8.32. Therefore, with a 1% error, the positive effect of interpersonal relationship on the motivation of the organization's employees can be acknowledged ($P < 0.01$).

(4)Do exter-personal relationships affect employees' motivation?

In this case, Charts 3 and 4 completely indicate the positive impact of individual relationships on employees' motivation. The factor load is 0.55 and the t value is 10.43 in this type of relationship. Therefore, in exter-personal relationships, it can be said with a confidence of 99% that these relationships have a positive effect on the motivation of the organization's employees ($P < 0.01$).

Does the motivation model based on spirituality affect employees' motivation?

As previously mentioned, spirituality consists of four types of relationships that are referred to as super-personal, intra-personal, inter-personal, and exter-personal relationships. According to the studies conducted and the results presented, the effects of these four factors on the motivation of the employees have been proved. Therefore, from the individual spirituality point of view, the motivation of the organization's employees can be positively influenced by the spirituality.

But, in addition to individual spirituality, another concept called organizational spirituality, or in other words, workplace spirituality, was previously discussed. In the same way as in the case of individual spirituality, workplace spirituality was also influenced by the same four types of relationships, in order to give meaning, purpose, complete self-expression at work, and feeling of interconnectedness with the environment, which are in line with the career development in the workplace.

Hence, if we investigate the motivation model—which is based on spirituality factors—with this viewpoint, we will find that each defining factor of spirituality has had a positive effect on the spiritual environment of an organization. And the explanatory factors of the spirituality of the organization have also had a positive effect on employees' motivation. In Table 3, the value of the factor loads and the value of t are proof of this ($P < 0.01$).

Conclusion

From the viewpoint of an organization's employees, inter-personal relationships are almost the most effective way toward creating workplace spirituality. They believe that their relationships with other colleagues and levels of the organization have a profound effect on the purposefulness of the work, the value and meaningfulness of the work, as well as their complete self-expression at work. Also, inter-personal relationships influence the feeling of interconnectedness with the

workplace among employees, though the influence of this indicator from inter-personal relationships is less than the other three types of relationships. Hence, it can be concluded that if the organization adopts policies aimed at a better relationship between colleagues in working groups and among employees at different organizational levels, the conditions will be further developed to create a more spiritual environment in order to increase motivation.

Exter-personal relationships and the interactions of an organization's employees with the workplace, although exerting the greatest influence on the feeling of interconnectedness and integrity with work and workplace, but about the influence factor on other organizational spirituality indexes, ranked second after Inter-personal. It takes place. So, it can be said that the Central Bank's employees are sensitive to their workplace, including buildings, equipment, space and indicators such as these, and the arrangement and modification of the environment, the provision of high-quality equipment and even the appearance of buildings, can also improve the space of spirituality in the organization and thereby increase motivation.

The intrinsic statutes and characters of the employees, referred to in this research as intra-personal relationship, is in the third place of affection among the indicators of the creation of spirituality in the workplace. The employees of this organization believe that their intra-personal relationship has

less effect on the purposefulness and meaning of their work than the other two earlier ones. Also, their complete self-expression at work and their feeling of interconnectedness with the environment also take less effect. Hence, it is worthwhile for human resource planners to focus their endeavors on enhancing employees' motivation to the two previous indicators.

According to the employees' views of this organization, the weakest indicator affecting the components of organizational spirituality is the superior power (God). This factor, which was surveyed and investigated through super-personal relationships, has the lowest coefficients in relation to purposeful work, meaningful work, complete self-expression at work, and feeling of interconnectedness.

As regards the effect of the workplace spirituality on employees' motivation, the analysis of the model clearly shows that the value of work and the possibility that employees can use their full potential and talents will have the greatest effect on employees' arousal. Also, the purposefulness of work and the sense of integration with the environment in the next rank affect their motivation.

The employees of this organization are at the level of shortage in meeting their needs rather than meta-needs. The employees are at the level of meeting their physiological needs and social needs due to the interactive relationship between the inter-personal and exter-personal , and they always seek to

meet primary and secondary needs, and the motivational process in them is more external than internal.

Hence, it can be concluded that the employees of this organization are more interested in external spirituality than inner spirituality. However, it should be acknowledged that the intermediary variables of purposeful work, meaningful work, complete self-expression at work, and feeling of interconnectedness, which are the results of four types of spiritual relationship, have a significant effect on employees' motivation.

As the findings of the research proved, the existence of spirituality—even in its external dimensions and at its low level—has a positive effect on the arousal of the employees of the organization. Of course, it should be noted that spirituality, like culture, is a descriptive phenomenon which, however, is undeniable in a person or organization, and what is said about it is, in fact, its degree of intensity and its effect on motivation at work.

The result is that the arrival and existence of spirituality in an organization is inevitable, but this has been neglected and sometimes there are doubts about it. It is a fact that the question which humankind faces in this critical situation is not whether organizations should become spiritual. Rather, if organizations want to continue their activities, they should honestly accept that they have no alternative but to become spiritual (Mitroff & Denton, 1999).

Recommendations for Researchers

Undoubtedly, no research is completely about all that it should be. Rather, each research is a kind of illumination that sheds light on a few steps ahead. Given that what was done in this study, some suggestions are made to illuminate the process of following this path by other researchers.

The greatest constraint of this research was the trust of the respondents. Therefore, as the first suggestion for other researchers, it can be suggested that similar research should be carried out with a greater degree of trust among participants, or by using a method other than the questionnaire.

Also, the design of a questionnaire that can respond to the needs of the researcher while meeting the audience's mood is important and difficult, considering the infinite scope of human being. So this, too, can be an effective research field.

Though the participants' demographic information did not influence the research model and the responses to its questions, it can provide an opportunity for new research. So, the provision of analyses and comparisons of spirituality and its effect on motivation from the demographic perspective, can be interesting and important for any organization.

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Table 1: Comparison of shortages of motivation and meta-motivation

	Motivation	
	Deficiency Motivation	Meta-Motivation
Perspective of the human being	Pessimistic or impartial	Optimistic
Needs	Needs of shortage	Meta-needs
Tension	Trying to reduce	Trying to increase
Time	Looking to the past	Looking to present and future
Needs not met	Psychological and mental disorders	Meta-injuries
Kind of human communication	Inter-personal and exter-personal	Super-personal and intra-personal

Table 2: Cronbach’s alpha value to examine the reliability of the questionnaire by considering sub-categories

	Number of Questions	Alpha Value
Individual Spirituality	15	0.685
Organizational Spirituality	20	0.874

Motivation	14	0.766
Total	49	0.906

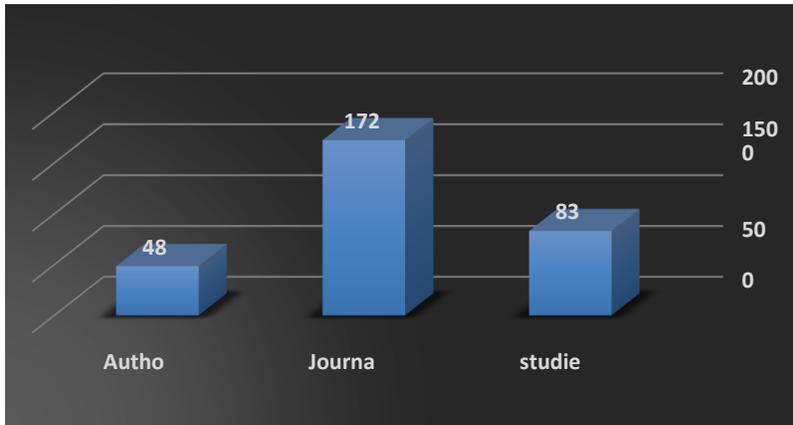


Chart 1: Total number of authors, journals and studies



Chart 2: The growth of studies in the past few years not be meaningful.

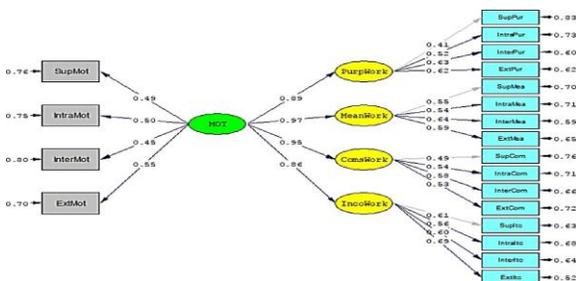


Chart 3: The amount of factor loads and errors for the final structure

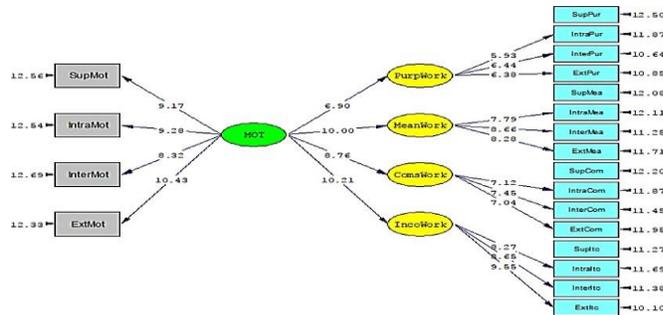


Chart 4: The value of the t-statistic for the final structure

The Conceptual Model

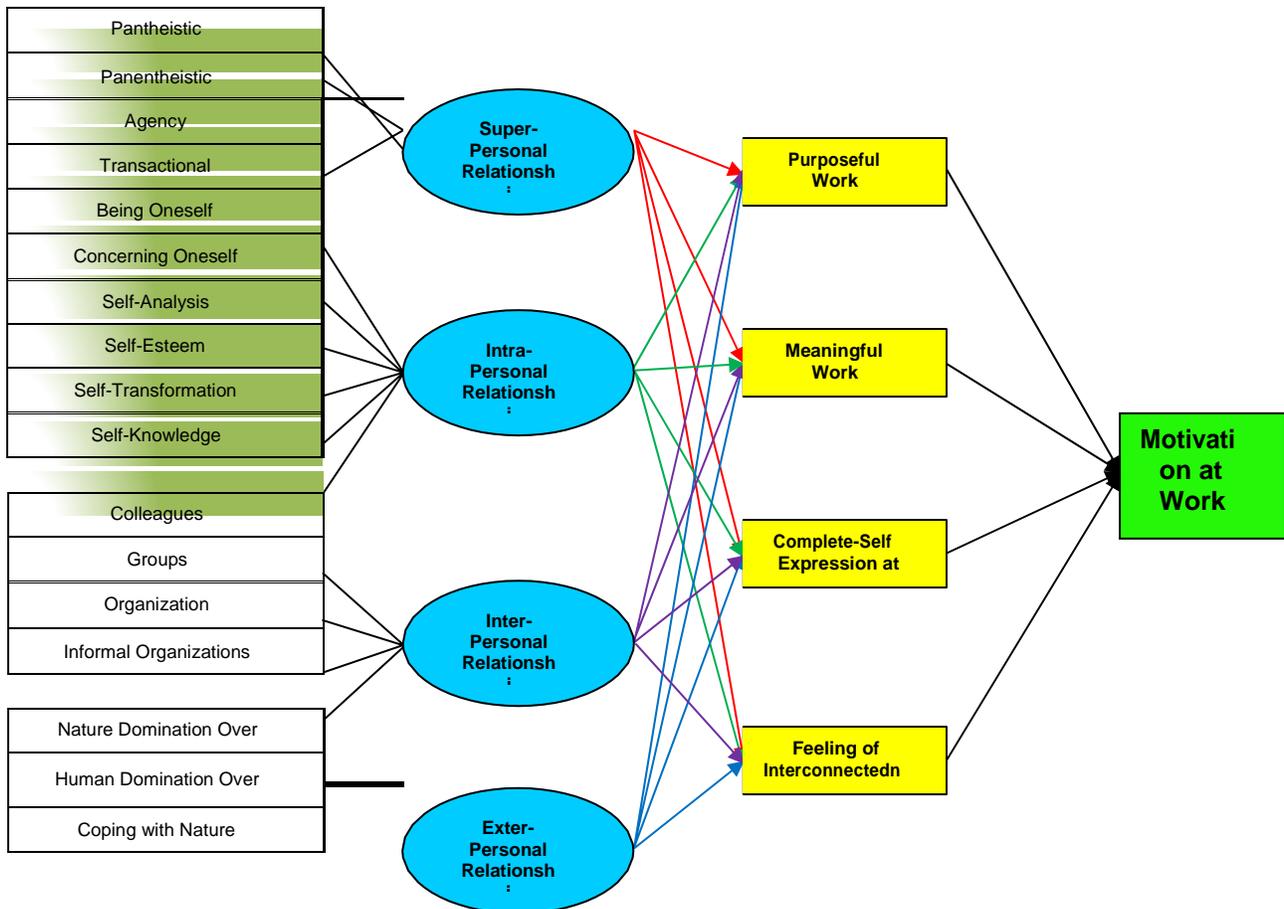


Table 3: Factor load and t-values in relation with individual spirituality, organizational spirituality, and motivation

Individual	Factor	t-value	Organizational	Factor	t-value	Motivation at Work
Super-personal	0.41	-	Purposeful Work	0.49	9.17	
Intra-personal	0.52	5.93				
Inter-personal	0.63	6.44				
Exter-personal	0.62	6.38				
Super-personal	0.55	-	Meaningful Work	0.50	9.28	
Intra-personal	0.54	7.79				
Inter-personal	0.64	8.66				
Exter-personal	0.59	8.28				
Super-personal	0.49	-	Complete self-expression	0.45	8.32	
Intra-personal	0.54	7.12				
Inter-personal	0.58	7.45				
Exter-personal	0.53	7.04				
Super-personal	0.61	-	Feeling of Interconnectedness	0.55	10.43	
Intra-personal	0.56	8.27				
Inter-personal	0.60	8.65				
Exter-personal	0.69	9.55				