

The Role of Spiritual Leadership on Organizational Virtuousness A Study on Menoufia University Hospitals in Egypt

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Abstract

The objective of the research is to examine the impact of Spiritual Leadership (SL) on Organizational Virtuousness (OV). The research population consists of all employees at Menoufia University hospitals in Egypt. Due to time and cost constraints, the researcher adopted a sampling method to collect data for the study. The appropriate statistical methods such as Alpha Correlation Coefficient (ACC), Confirmatory Factor Analysis (CFA), Multiple Regression Analysis (MRA), were used to analyze the data and test the hypotheses.

The research has reached a number of results, the most important of which are: (1) lack of studies concerned with studying the relationship between SL and OV in the organization, (2) SL plays an important role in influencing the moral aspect of employees, and developing their personality in achieving the success of the organization, (3) there is a great relationship between SL and the self-efficacy of individuals working in the organization on the one hand and organizational commitment on the other hand, (4) there is a strong relationship between SL and some other changes such as honesty, humility, and service to others, (5) organizational spirituality provides satisfaction in the organization, which leads to increased productivity, (6) SL is a mixture of relationships, values, and attitudes that open the doors of freedom through organizational membership, (7) SL creates a positive work environment, and encourages positive relationships among employees in the organization, which leads to achieving organizational goals efficiently and effectively, (8) SL tends to apply a set of values such as love, mercy, peace and honesty, which reflects its impact on the individual and organizational level, (9) the term OV is one of the most important topics that has received attention in the recent period, and (10) the commitment to OV dimensions which are optimism, trust, compassion, integrity, and forgiveness. These dimension are considered the noble virtues that guide the behavior of individuals and organizations in the society

The study referred to a number of recommendations, the most important of which are: (1) developing business models that are based on SL in a way that increases the welfare of workers without sacrificing performance in the organization, (2) the necessity of applying SL in the organization, as it helps to achieve increased productivity, in addition to improving the employee's health condition, (3) the necessity to choose the leaders who are interested in achieving care, caring for the subordinates, and self-esteem of all the employees in the organization. This leads to a feeling of membership and belonging to it, (4) working to spread the term spirituality in the organization. This concept includes positive psychological concepts such as love, mercy, patience, contentment and forgiveness, which reflects positively on workers on the one hand, and the organization on the other, (5) the necessity of adopting the organization and the perspectives of spirituality represented in improving the lives of workers, and providing a sense of coherence and belonging to the organization, (6) conducting a number of research and studies on the subject of OV, with the aim of stimulating the processes of optimism, forgiveness, trust, sympathy and integrity in the organization, and (7) spreading the positive sentiments of the employees in the organization, which leads to high organizational performance.

Keywords: Role of Spiritual Leadership, Organizational Virtuousness

1. Introduction

Spiritual Leadership (SL) plays an important role in the organization. Adopting this style of leadership leads to the promotion of positive work behaviors such as raising employee morale, increasing job satisfaction, organizational commitment, organizational citizenship behavior, and improving performance at the individual or organizational level (Chen & Yang, 2012).

The spiritual leader who cultivates virtues, whether at the individual or organizational level, reflects its impact on individual performance and organizational efficiency. Therefore, it is necessary to focus on positive aspects such as energy, flexibility, and perseverance instead of focusing on negative aspects such as imbalance and weakness in the workplace (Ugwu, 2012).

The term Organizational Virtuousness (OV) was coined in 2003 by Kim Cameron. OV is one of the important concepts in positive psychology that must be in the activities of individuals, teamwork, and organizational processes. It is also linked to three characteristics. They are human influence, moral good, and improving social conditions (Cameron, 2003).

Studies have emerged about OV with the aim of reviving traditions of managerial ethics on the one hand, and behaviors based on virtue on the other. OV is concerned with social relations within the organization, that is, social capital, as it is an important asset that benefits the organization and its workers (Abedi et al., 2014).

The increasing moral and financial virtues that organizations have been exposed to in recent years has been the main reason for the move towards reconsidering the role of OV. It plays a significant role in this transformation (Zabihi et al., 2014).

Straightness is used for the purpose of demonstrating ability or supremacy, which is a manifestation of the customs, desires and social affairs that produce a good social personality, and integrity is the best feature of human being and good behavior (Abedi et al., 2014).

Virtuousness is used for the purpose of demonstrating ability or supremacy. It is a manifestation of the customs, desires and social affairs that produce a good social personality. Virtuousness is also the best characteristic of man and healthy behavior (Abedi et al., 2014).

Virtuous organizations emphasize consolidating an ethical perspective in their culture in the form in which self-promotion, emotional intelligence, team effectiveness, and the development of supportive leaderships that achieve organizational success are achieved (Fernando, 2010).

Virtuous organizations refer to organizations that are formed on the basis of virtue and moral competence. The relations between managers and employees are based on a clear basis according to organizational connections, and on the basis of interactions based on moral virtues, which leads to improved social conditions (Hamrahi et al., 2015).

Virtuous organizations has eight characteristics. They are responsibility, goal, frankness, reliability, fairness, justice, integrity, and respect for individuals (Abedi et al., 2014).

There is a close correlation between OV and some other variables such as organizational optimism, organizational trust, organizational compassion, organizational integrity, organizational forgiveness (Abedi et al., 2014).

2. Literature Review

2.1. Spiritual Leadership

2.1.1. Spiritual Leadership Concept

SL is a phenomenon that can be observed and the leader is in a position that enables him to embody spiritual values such as integrity, honesty, and humility, as well as showing spiritual behavior including care and attention. Therefore, SL leads to building great positive relationships with various organizational variables at the administrative levels of the organization. (Bambale et al, 2011).

SL is a set of values, attitudes, and behaviors that aim to motivate oneself and others in order to generate a sense of spiritual survival (Fry, 2003).

SL is the ability to create positive organizational results, while increasing employee morale and effective leadership behaviors (Quinnin, 2007).

SL is a holistic approach that takes into account the full capabilities, needs, interests of both the leader and his subordinates, and the goals of the organization (Nelson, 2008).

SL is a set of traits such as mercy, care, courage, generosity, service, and thanksgiving. These traits make the spiritual leader focus on social interests, not just business (Crossman, 2011).

SL is one of the patterns of leadership that includes the four main areas that define the essence of the human element in the workplace. They are the body (the material), the mind (logical or rational thought), the heart (feelings), and the spirit (the spiritual side) (Jeon, 2011).

2.1.2. Spiritual Leadership Dimensions

The dimensions of SL are vision, hope/faith, altruistic love, calling, membership (Jeon 2011, Fry et al, 2011).

2.1.2.1. Vision

The vision has become one of the important issues since it is related to the future direction of the organization due to the intense competition and rapid technological developments. The vision indicates the image of the future, and that the vision as one of the dimensions of SL clarifies the general direction of change and simplification of decisions. This helps in coordinating many of the actions of workers quickly and efficiently. It gives meaning to work and encourages hope and faith (Fry et al, 2011)

The vision defines the core values of the organization, and it also forms the basis for meeting the needs of customers and workers (Jeon, 2011)

2.1.2.2. Hope/Faith

Faith is contemplation and expectation to achieve something desirable. Faith is the conviction that something that is not proven by physical evidence is correct. Faith is the desire to realize the hope that holds the expectation of achieving faith. Hope must be based on faith, values, attitudes, and behaviors that express confidence that what is needed will be achieved. Individuals who have hope/belief in vision will be willing to face obstacles and problems to achieve their goals (Fry et al, 2011).

Hope/faith is a source of confidence that the organization will achieve its vision and mission (Fry et al, 2011).

Hope/faith adds belief, conviction, confidence and action to achieve the vision, and spiritual leadership seeks to have hope / faith in the organization with a view to maintaining the vision of subordinates looking to the future (Jeon, 2011).

2.1.2.3. Altruistic Love

Altruistic love is the feeling of perfection, harmony, and the resulting luxury through care, attention and appreciation for both self and others. In addition to that there are great emotional and psychological benefits thanks to love, care and concern for others. Altruistic love is a set of basic values, assumptions, understanding and ways of thinking that are the common denominator of the members of the organization (Fry et al, 2011). Leaders must demonstrate true care and concern for subordinates by loving altruism (Jeon, 2011).

2.1.2.4. Calling

Calling refers to one of the main characteristics that focus on knowledge and ethics, which calls for dedication to customer service, organizational commitment, and quality of service. Leaders in organizations must be able to face different business challenges, and develop a sense of advocacy through employee engagement and goal setting (Fry et al, 2011). Calling represents feelings that show that a person's life is meaningful, valuable, and capable of achieving achievements (Chen & Yang, 2011).

2.1.2.5. Membership

Membership focuses on the basic needs of the individual such as his feeling that it is understood and appreciated. This is because a feeling emanates from the interrelationships between individuals working in the organization (Fry et al, 2011).

Membership indicates that leaders in an organization must take care of the individual, appreciate his efforts, and achieve full care for subordinates in a manner that leads to the realization of the organization's vision and mission (Chen & Yang, 2011).

2.2. Organizational Virtuousness

2.2.1. Organizational Virtuousness Concept

The origin of the word *virtuousness* is from the Latin word *virtus*, which means strength or distinction. Virtuous can be defined as customs, desires, and procedures that produce good personal virtues (Rego et al., 2010).

Virtue refers to a state of distinction in the personality of a person or organization. It helps the organization to avoid mistakes and build trust in employees, and enhances the possibility of reaching high levels of individual and community benefit (Ugwu, 2012).

Virtue is the best case the individual reaches, the most objective positions, and achieving the highest

results. In other words, virtue is the pursuit of the highest aspirations in individual circumstances. Virtue is the understanding of the ethical rules that result in achieving social harmony among all employees in the organization (Zamahani et al., 2012).

Virtuous is one of the main ways of business ethics. Its dimensions is honesty, trust, and seeking to guide individuals to become ideal citizens. In other words, virtue is the pursuit of the highest levels of ambition for the individual. It refers to good habits, desires and procedures such as integrity, forgiveness, and trust (Rego et al., 2011).

Virtue includes six major categories. They are wisdom, courage, humanity, justice, moderation, and transcendence (Peterson & Seligman, 2004).

Virtue refers to the pursuit of the highest aspirations in the human condition, as well as an organizational advantage or characteristic in the business community or academia (Bright et al., 2006).

Virtue is one that creates positive emotions, and contributes to building social capital (Tsachouridi et al., 2016).

Virtuous means excellence. It serves the ethical goals of the organization through a mixture of virtues practiced by the managers of the organization (Cameron & Winn, 2012; Nikandrou & Tsachouridi, 2015).

There are three main characteristics of virtue, which are (1) individual influence, where virtue is related to human beings in terms of its individual moral and prosperous qualities, as well as the individual purpose with high principles, (2) virtuous morality, where virtue is related to virtuous morality, and virtue in general is related to love, wisdom and loyalty, (3) the improvement of social conditions, where virtuous women are associated with the improvement of social conditions as they go beyond the stage of improving self-interest (Cameron & Caza, 2003).

Virtuous leadership can be the key to maintaining a loyal and supportive workforce even during periods of financial crisis. It helps organizations recover from shocks. In addition to that they create positive feelings and build good relationships in the organization (Nikandron & Tsachouridi, 2015).

OV refers to the use and development of good organizational habits such as altruism, honesty, tolerance, and trust at the individual and organizational level in a manner that leads to an increase in the well-being and health of workers in the organization (Hamrahi et al., 2015).

OV positively influences the strengthening of organizational commitment, as well as organizational citizenship behavior as well as the attitudes of employees in the organization (Kooshki & Zeinabadi, 2015; Ziapour et al., 2015).

OV is the set of habits, desires and opinions that lead to personal and social benefit. It is based on organization and certain values. OV is a source of identity and pride for members of the organization (Abedi et al., 2014).

OV includes the dimensions of organizational structures including good habits, and some processes such as compassion, integrity, tolerance and trust at the individual and social level (Abedi et al., 2014).

OV is associated with positive results, not just the absence of negative results. It also produces positive energy in the systems in the organization. This leads to improving performance and increased productivity (Yajna & Joey, 2014).

There are five basic characteristics of OV (1) enhancing good feeling and human respect (2) enhancing experience in terms of emotional, cognitive, and behavioral dimensions (3) creating cooperation and balance in communication (4) enhancing positive aspects (5) providing mediation services and enhancing flexibility (Cameron & Caza, 2003; Abedi et al., 2014).

OV is distinction in the personality of the individual. It helps organizations to avoid disputes, build trust for employees, and enhance the likelihood of higher levels of individuals and social benefit (Ugwa, 2012).

OV influences organizational performance by influencing variables of creativity, quality, customer retention, and employee turnover (Rego et al., 2010; Barclay et al., 2012).

OV is the pursuit of the highest status of individuals in an organization. It focuses on the strength of moral virtue in procedures, both personal and social (Zamahani et al., 2012).

OV is a form of individual distinction, which can be traced to organizations, not just individuals (Fernando & Almeida, 2012).

OV refers to the traits that achieve the best distinction of human resources in terms of psychological

strength, moral aspects, and willpower in facing challenges (Shekari et al., 2011).

OV is the achievement of good habits, desires, and procedures such as integrity, forgiveness, and organizational confidence (Rego et al., 2011).

OV is the improvement of the employees behavior in the organization. OV is related to the individual's behavior in the internal work environment (Ribiro & Rego, 2009).

OV is a set of individual actions, group activities, cultural attributes, or processes that contribute to the spread of virtuous behavior in an organization. OV is measured through six levels. They are wisdom, courage, humanity, justice, temperance, and Transcendence. (Cameron et al., 2004).

The researcher considered OV is a value of the organization that must be demonstrated by the leader in the contemporary world in terms of justice, virtue, and love for all employees in the organization. Without OV, it is not possible to achieve sustainable success.

2.2.2. Organizational Virtuousness Dimensions

OV dimensions are organizational optimism, organizational trust, organizational compassion, organizational integrity, and organizational forgiveness (Abedi et al., 2014; Cameron et al., 2004):

2.1.2.1. Organizational Optimism

Optimists describe mistakes as external, unstable, and temporary, while pessimists describe mistakes as internal, stable, and lasting. The optimist makes the cause of errors external, while the pessimist makes the cause internal (Chadha et al., 2013).

The success of the leaders is due to their optimism in handling their affairs inside or outside the organization. The optimistic leader is able to attract the individuals working for him. Optimists do their jobs better, on the contrary, pessimists tend to suffer depression easily (Abedi et al., 2014).

Many studies have been carried out to link optimism and the health status of the employees. These studies have proven that optimism reflects positively on the physical, mental and psychological health of the employee, which may serve as a shield to face future problems related to physical health. There are also other studies that have linked optimism and some functional behaviors such as job satisfaction, organizational commitment, and job performance (Ugwu, 2012).

Organizational optimism is a deep sense of success and good performance in facing challenges. Optimism means that leaders work to develop the belief that they will succeed in doing good even when faced with major challenges. This leads to increased productivity (Gabris et al., 1998).

Optimism works to alleviate stress fears and increase an individual's ability to perform. Optimists have a good health and psychological state unlike pessimistic individuals (Tuten & Neidermeyer, 2014).

2.1.2.2. Organizational Trust

Trust is a complex concept, as it contains diverse rules. It is not a new problem (Al-Abrowa et al., 2013).

Trust is a psychological state that includes the intention to accept the actions of another trusted person, on the basis that he will do the work as expected (Semercioz et al., 2011).

Organizational trust is the feeling and support on the part of the employer. It indicates an individual's belief in the goals and policies of the organization, leaders and employees in the organization. This will has an impact on job satisfaction and organizational commitment (Paliszkiewicz & Koohang, 2013).

There are three factors that seek to generate trust in the organization. They are ability, benevolence, and integrity. Ability is the set of skills, competencies, and characteristics that allow a party to be reliable. Benevolence is how confident a believer thinks he wants to do good for the organization away from the goal of self-profit. Integrity is a trusted perception that it is bound by a set of principles that it finds acceptable (Semercioz et al., 2011).

Trust is an attribute that increases the charisma of the leader. It attracts the individuals who work to him, as most employees suffer from the problem of self-confidence, but the leader's confidence will address the shortage. Trust generates more confidence, whether in the employees themselves or the relationship between them and the leaders in the organization (Abedi et al., 2014).

Organizational trust means the respect and concern of managers with employees in the organization.

Trust indicates courtesy and respect for the rules of the organization and that individuals trust in each other as well as in their leaders. Leadership confidence is a critical factor in fostering the success of the organization. Trust represents an individual's desire to build good relationships with others (Mey et al., 2014).

Trust consists of a set of different dimensions and behavioral factors such as competence, predictability, information flow, effective communication, integrity, sincerity, honesty, and transparency (Hakkinen et al., 2010).

2.1.2.3. Organizational Compassion

Compassion helps create positive attitudes towards individuals in the workplace. Compassion is associated with a set of positive attitudes, behaviors and feelings in organizations (Kanov et al., 2004).

Compassionate leadership is the ability of a leader to understand what is important to his subordinates. A compassionate leader is interested in knowing what is going on in the life of the worker in terms of family diseases and problems. The treatment in this way leads to achieving organizational success (Abedi et al., 2014).

A compassionate leader begins the cycle of positive change through decision-making, creating meaning, and cultivating hope in the workplace. A compassionate leader uses all the qualities of love to foster a process of integration among workers in the organization (Gabruch, 2014).

There are three main elements of the compassion process in the organization. They are (1) observation, which means observing the other individual and feeling him (2) feeling, which means compassion for the other individual and trying to put himself in his place (3) responding, which means acting and working to eliminate the suffering of the other party (Kanov et al., 2004).

Compassion is emotional sharing and helping others with a spirit of love, respect, and a compassionate individual who has a strong sense of commitment to others and is responsible for helping them (Abedi et al., 2014).

Compassion is the caring about each other. Compassion means that individuals assistance must be common in the organization. Applying mercy in the field of human resources management helps discover the extent to which employees interact with the authority through simple practices (Simpson et al., 2014).

Mercy in the organization must be the basic principle of all communication strategies. Mercy must not be a state or psychological trait, but it must be a practice among employees in the organization. The mercy of leaders contributes to meeting the needs and desires of employees. This leads to achieving a positive feature of the organization (Simpson et al., 2014).

The leader's mercy not only contributes to the rapid recovery from suffering, but is also concerned with positive feelings and enhances the level of commitment to all employees in the organization (Lilius et al., 2011).

2.1.2.4. Organizational Integrity

Integrity is consistency with principles, values, procedures, and methods. Integrity represents the work of the governing body, bound by established rules, goals, values, and principles set by the head of the official organization or administrative body. Integrity is part of the internal control system, and it expresses the rules and values of an organization that aims to enhance its efficiency (Pulay, 2014).

Integrity indicates the quality of the work and its conformity with the prevailing values, rules and laws (Somera & Holt, 2015).

The leader's integrity represents the ethical integrity in dealing within the organization, the extent to which standards, procedures and different decisions are taken (Palazzo, 2007).

Organizational integrity is the set of positive votes from values that are in line with social expectations. They operate according to these values. Enhancing organizational integrity is an important way to prevent and mitigate corruption risks. (Plulay, 2014).

Organizational integrity is needed to provide clear expectations for the workers responsible for integrity issues (Tsahuridu & Perryer, 2002).

Organizational integrity includes a broad meaning of behaviors of honesty and integrity in an organization. The leader's integrity points to the phenomena of honesty, and honor in his interactions with employees in the organization (Rego et al., 2010).

Organizational integrity goes beyond administrative integrity. It is more than dealing with individuals within the organization, but extends to dealing with managers with each other, and their dealings with employees in the organization (Iltis, 2005).

2.1.2.5. Organizational Forgiveness

Forgiveness is the substitution of negative emotions to positive feelings and motives. It is a conscious choice to replace positivity with negativity (Cameron & Caza, 2003).

Forgiveness is positively associated with physical health, happiness in life, hope, and job satisfaction. Forgiveness helps protect against mental illness, facilitates the process of biological healing, preserves the heart, enhances emotional stability and solves problems (Kerns, 2009).

Numerous research has shown that the tendency not to forgive significantly reduces work performance, quality, organizational commitment, increased feelings of anger, and heart problems (Kerns, 2009).

The use of the forgiveness strategy helps encourage employees to be creative, increase productivity, and increase profitability, in addition to creating a high-performance work environment (Kerns, 2009).

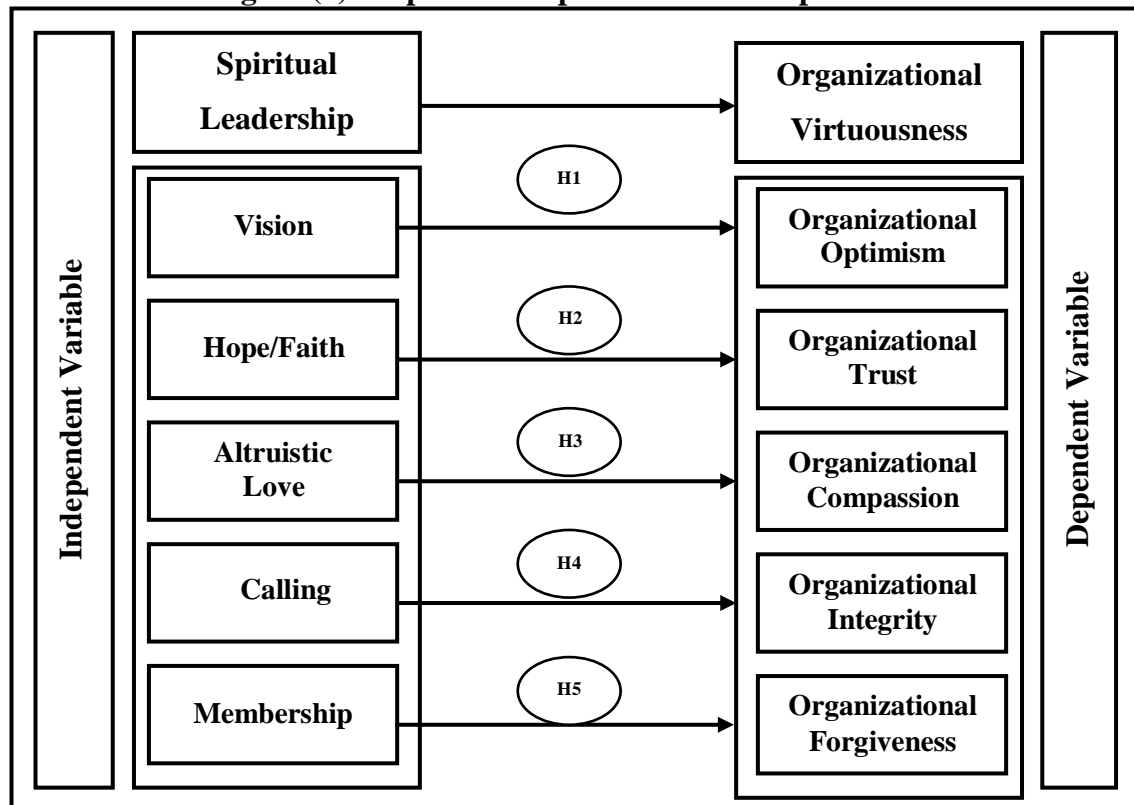
The effects of forgiveness are reflected on some elements. They are the physical and mental health of employees, job performance and productivity, and organizational issues such as minor differences among employees (Madsen et al., 2009).

Organizational forgiveness means that managers forgive employees' mistakes, accept their excuses and view them as an opportunity to improve their opinions. Forgiveness means that leaders tolerate and forgive workers for mistakes and that learning opportunities from them are used (Cameron & Caza, 2002).

Forgiveness is one of the innate virtues of man. Most researchers agree that forgiveness is the substitution of negative emotions and attitudes to positive feelings towards the offending party. Forgiveness is a conscious choice that makes positive attitudes replace negative attitudes in a way that improves the relationship between all employees in the organization (Cameron & Caza, 2002).

3. Research Model

Figure (1) Proposed Comprehensive Conceptual Model



The research framework suggests that SL has an impact on WA. SL as measured consisted of vision, hope/faith, altruistic love, meaning/significance of work, and membership (Fry & Matherly, 2006).

OV is measured in terms of organizational optimism, organizational trust, organizational

compassion, organizational integrity, and organizational forgiveness (Abedi et al., 2014; Cameron et al., 2004).

4. Research Questions

The research problem has two sources. The first source is to be found in previous studies. There is a lack in the number of literature review that dealt with the analysis of the relationship between SL and OV. This called for the researcher to test this relationship in the Egyptian environment.

In light of the review of previous studies towards SL, literature has shown that there is a significant relationship between SL and organizational commitment, productivity, and satisfaction (Fry et al., 2017).

There is another study indicated that SL positively influences the spirituality of the work environment (Afsar et al., 2016).

Another study indicated that there is a statistically significant relationship between SL and OCB (Kaya, 2015).

There is another study indicated that there is a significant relationship between SL and organizational learning (Shafighi et al., 2013).

Another study indicated that there is a relationship between SL and job satisfaction (Masouleh et al., 2013).

There is another study indicated that SL leads to increased behavior of OCB (Chen & Yang, 2012). As for the OV, the literature indicated that there is a significant correlation between organizational optimism and the health status of the employees. Organizational optimism reflects positively on psychological health of the employee, which may serve as a shield to face future problems related to physical health (Ugwu, 2012).

Another study indicated that organizational trust has an impact on job satisfaction and organizational commitment (Paliszkievicz & Koohang, 2013).

There is another study indicated that compassion is associated with a set of positive attitudes, behaviors and feelings in organizations (Kanov et al., 2004). Another study indicated that organizational forgiveness is the substitution of negative emotions to positive feelings and motives. Also, forgiveness is a conscious choice to replace positivity with negativity (Cameron & Caza, 2003).

Another study indicated that organizational integrity is the quality of the work and its conformity with the prevailing values, rules and laws (Somera & Holt, 2015).

The second source is the pilot study, which was conducted an interview with (30) employees at Menoufia University Hospitals in Egypt to identify the dimensions of SL and OV. The researcher found through the pilot study several indicators notably the blurred important and vital role that could be played by SL in affecting OV at Menoufia University Hospitals in Egypt. The research questions of this study are as follows:

Q1: What is the relationship between SL (Vision) and OV at Menoufia University Hospitals in Egypt?

Q2: What is the nature of the relationship between SL (Hope/Faith) and OV at Menoufia University Hospitals in Egypt?

Q3: What is the extent of the relationship between SL (Altruistic Love) and OV at Menoufia University Hospitals in Egypt?

Q4: What is the nature and extent of the relationship between SL (Meaning/Calling) and OV at Menoufia University Hospitals in Egypt?

Q5: What is the extent of the relationship between SL (Membership) and OV at Menoufia University Hospitals in Egypt?

5. Research Hypotheses

In the light of a review of previous studies towards SL, literature has shown that SL plays an important role in influencing the spirituality of the work environment (Sani et al., 2016).

Another study indicated that there is a relationship between SL and organizational performance. SL has a positive impact on organizational performance (Salehzadeh et al., 2015).

Another study indicated that there is a significant correlation between SL and quality of career (Bardmili et al., 2013).

Also, there are other studies that there is a positive correlation between SL and the happiness of working individuals (Zavareh et al., 2013).

Another study indicated that there is a relationship between SL and employee empowerment (Esfahani et al., 2013).

Also, there are other studies that there is a positive relationship between SL and organizational outcomes such as organizational commitment and productivity (Fry et al., 2017).

There is a relationship between SL and organizational culture. Attendance as one of the dimensions of SL plays an important role in influencing performance, which has an impact on organizational culture (Karadag, 2009).

As for the OV, the literature indicated that there is a deep sense of success and good performance in facing challenges. This leads to increased productivity (Gabris et al., 1998).

Also, there are other studies that have linked organizational optimism and some functional behaviors such as job satisfaction, organizational commitment, and job performance (Ugwu, 2012).

Another study indicated that organizational trust is an attribute that increases the charisma of the leader. Trust generates more confidence, whether in the employees themselves or the relationship between them and the leaders in the organization (Abedi et al., 2014).

There is another study indicated that organizational compassionate leader begins the cycle of positive change through decision-making, creating meaning, and cultivating hope in the organization (Gabruch, 2014).

Another study indicated that organizational integrity is an important way to prevent and mitigate corruption risks. (Plulay, 2014).

There is another study concluded that the tendency not to forgive significantly reduces work performance, quality, organizational commitment, increased feelings of anger, and heart problems (Kerns, 2009).

The following hypotheses were developed to decide if there is a significant correlation between SL and OV.

H1: There is no statistically significant relationship between SL (Vision) and OV at Menoufia University Hospitals in Egypt.

H2: SL (Hope/Faith) has no significant effect on OV at Menoufia University Hospitals in Egypt.

H3: There is no relationship between SL (Altruistic Love) and OV at Menoufia University Hospitals in Egypt.

H4: SL (Meaning/Calling) has no significant impact on OV at Menoufia University Hospitals in Egypt.

H5: There is no relationship between SL (Membership) and OV at Menoufia University Hospitals in Egypt.

6. Population and Sample

The population of the study included all employees at Menoufia University Hospitals in Egypt. The total population is 3307 employees. The random sampling was used for collecting the primary data as it was difficult to get all of the items of the research population, because of time limitations. The stratified random sample was used while selecting items from the different categories of employees. The following equation determines the sampling size (Daniel, 1999):

$$n = \frac{N \times (Z)^2 \times P(1-P)}{d^2(N-1) + (Z)^2 \times P(1-P)}$$

The number of samples obtained by 344 employees at Menoufia University Hospitals in Egypt is presented in Table (1).

Table (1) Distribution of the Sample Size on the Population

Job Category	Number	Percentage	Size of Sample
Physicians	488	15%	344 X 15% = 52
Nurses	2141	65%	344 X 65% = 224
Administrative Staff	678	20%	344 X 20% = 68
Total	3307	100%	344 X 100% = 344

Source: Personnel Department at Menoufia University, 2017

Table (2) Characteristics of Items of the Sample

Demographic Variables		Number	Percentage
1- Job Title	Physicians	110	37%
	Nurses	140	46%
	Administrative	50	17%
	Total	300	100%
2- Gender	Male	200	67%
	Female	100	33%
	Total	300	100%
3- Marital Status	Single	120	40%
	Married	180	60%
	Total	300	100%
4- Age	From 30 to 45	115	38%
	Above 45	185	62%
	Total	300	100%
5- Educational Level	University	190	63%
	Post Graduate	110	37%
	Total	300	100%
6- Period of Experience	From 5 to 10	175	58%
	More than 10	125	42%
	Total	300	100%

7. Procedure

The goal of this study was to identify the significant role of SL in affecting OV. A survey research method was used to collect data. The questionnaire included three questions, relating to SL, OV, and biographical information of employees at Menoufia University Hospitals in Egypt. About 344 survey questionnaires were distributed. Multiple follow-ups yielded 300 statistically usable questionnaires. Survey responses were 87%.

8. Research Variables and Methods of Measuring

The 26-item scale SL section is based on Fry & Matherly, 2006. There were five items measuring vision, five items measuring hope/faith, seven items measuring altruistic love, four items measuring meaning/significance of work, and five items measuring membership.

The 15-item scale OV section is based on Abedi et al., 2014; Cameron et al., 2004. There were three items measuring organizational optimism, three items measuring organizational trust, three items measuring organizational compassion, three items measuring organizational integrity, and three items measuring organizational forgiveness.

Responses to all items scales were anchored on a five (5) point Likert scale for each statement which ranges from (5) “full agreement,” (4) for “agree,” (3) for “neutral,” (2) for “disagree,” and (1) for “full disagreement”.

9. Data Analysis and Hypotheses Testing

9.1. Coding of Variables

According to Table (3) the research consists of two main variables. The first is OC (independent variable). The second is OP (dependent variable). Each variable consists of sub-variables.

Table (3) Description and Measuring of the Research Variables

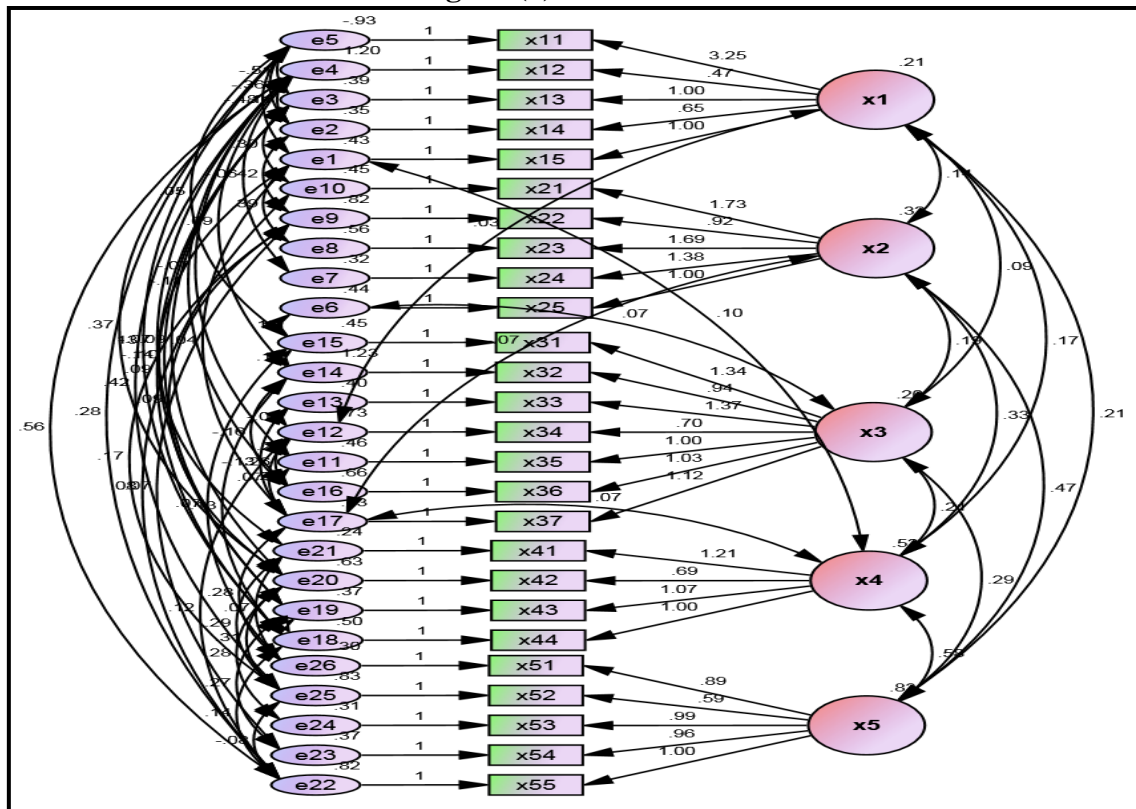
Main Variables		Sub-Variables	Number of Statement	Methods of Measuring Variables
Independent Variable	Spiritual Leadership	Vision	5	Fry et al, 2011; Jeon 2011,
		Hope/Faith	5	
		Altruistic Love	7	
		Calling	4	
		Membership	5	
Total SL			26	
Independent Variable	Organizational Virtuousness	Organizational Optimism	3	Abedi et al., 2014; Cameron et al., 2004
		Organizational Trust	3	
		Organizational Compassion	3	
		Organizational Integrity	3	
		Organizational Forgiveness	3	
Total OV			15	

9.2. Construct Validity

9.2.1. Spiritual Leadership

The researcher used Confirmatory Factor Analysis (CFA) for SL. This variable consists of five dimensions. The total number of SL is 26 statement. This can be illustrated by the following figure:

Figure (2) CFA For SL



Source: AMOS, V.23

From the previous figure, it is clear that all the statement of SL are greater than 0.50, which corresponds to GFI. This is a good indicator of all other statistical analysis. The quality indicators for SL can be illustrated in the following table:

Table (4) Quality Indicators for SL Using AMOS Analysis

Test the Quality of the Model Acceptance Condition (Daire et al., 2008)	Test Value
$X^2 / \text{Degree of freedom} > 5$	657.165
P. value > 0.5	0.000
Goodness of fit Index (GFI) > 0.90	0.868
Tuker-Lewis Index (TLI) > 0.95	0.902
Comparative Fit Index (CFI) > 0.90	0.929
Normed Fit Index (NFI) > 0.90	0.895
Incremental Fit Index (IFI) > 0.95	0.930
Relative Fit Index (RFI) > 0.90	0.855
Root Mean Square Residual (RMR) < 0.5	0.078
Root Mean Square Error of Approximation (RMSEA) < 0.5	0.077

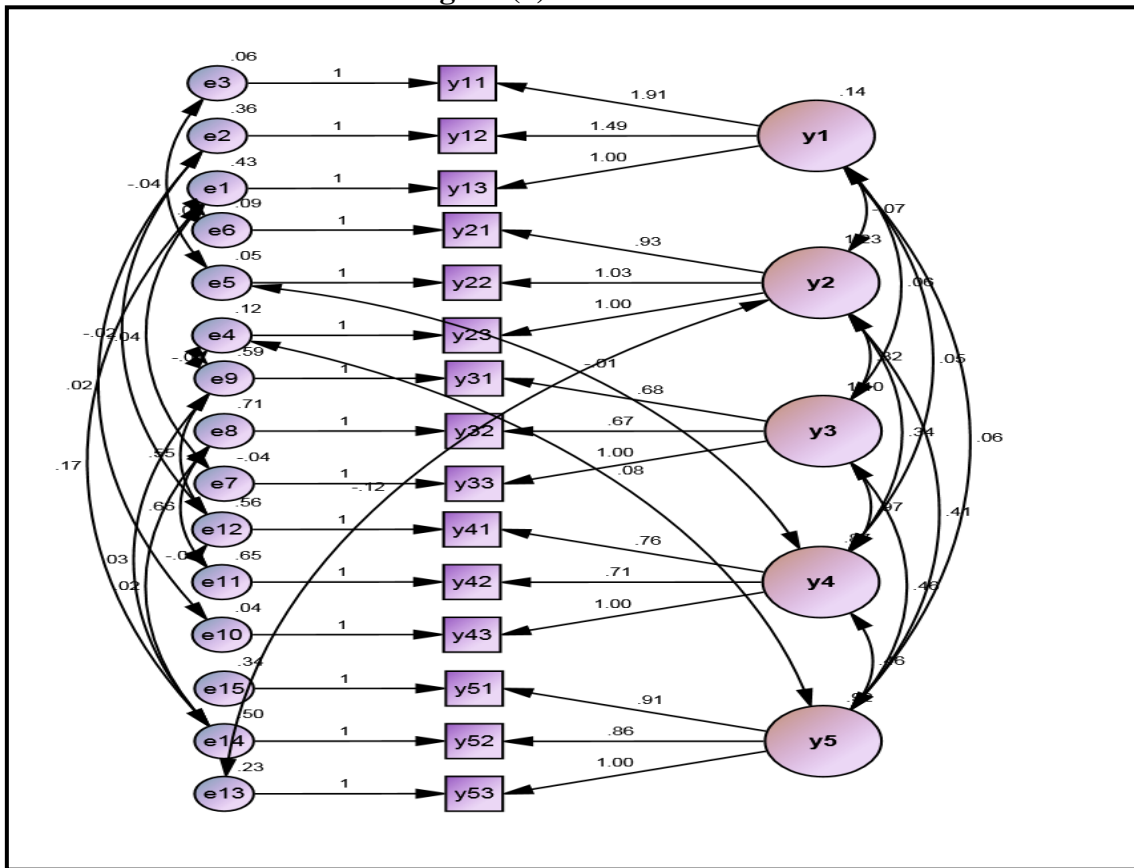
Source: AMOS, V.23, 2015

In light of the above-mentioned indicators, it is clear that the previous indicators are good for making all other statistical analysis.

9.2.2. Organizational Virtuosity

The researcher used CFA for OV which consists of five dimensions. The total number of OV is 15 statement. This can be illustrated in Figure (2).

Figure (3) CFA For OV



Source: AMOS, V.23, 2015

According to Figure (2), it is clear that all the statement of OV are greater than 0.50. This is a good indicator of all other statistical analysis. The quality indicators for OV can be illustrated in the following table:

Table (5) Quality Indicators for OV Using AMOS Analysis

Test the Quality of the Model Acceptance Condition (Daire et al., 2008)	Test Value
$X^2 / \text{Degree of freedom} < 5$	294.090
P. value > 0.5	0.000
Goodness of fit Index (GFI) > 0.90	0.887
Tuker-Lewis Index (TLI) > 0.95	0.937
Comparative Fit Index (CFI) > 0.95	0.961
Normed Fit Index (NFI) > 0.90	0.951
Incremental Fit Index (IFI) > 0.95	0.961
Relative Fit Index (RFI) > 0.90	0.921
Root Mean Square Residual (RMR) < 0.5	0.127
Root Mean Square Error of Approximation (RMSEA) < 0.5	0.109

Source: AMOS, V.23, 2015

In light of the above-mentioned indicators, it is clear that the previous indicators are good for making all other statistical analysis.

9.3. Descriptive Analysis

Table (6) shows the mean and standard deviations of SL and OV

Variables	The Dimension	Mean	Standard Deviation
Spiritual Leadership	Vision	4.16	0.539
	Hope/Faith	3.02	0.834
	Altruistic Love	3.12	0.587
	Calling	3.12	0.788
	Membership	3.12	0.850
	Total Measurement	3.30	0.593
Organizational Virtuousness	Organizational Optimism	4.25	0.635
	Organizational Trust	2.97	1.117
	Organizational Compassion	3.41	0.923
	Organizational Integrity	3.46	0.877
	Organizational Forgiveness	3.45	0.972
	Total Measurement	3.51	0.663

Source: The researcher based on the outputs of SPSS, V.23, 2015

According to Table (6), most of the respondents identified the presence of vision (M=4.16, SD=0.539), hope/faith (M=3.02, SD=0.834), altruism love (M=3.12, SD=0.587), meaning/significance of work (M=3.12, SD=0.788), membership (M=3.12, SD=0.850), and Total SL (M=3.30, SD=0.593).

Regarding to OV, most of the respondents identified the organizational optimism (M=4.25, SD=0.635), organizational trust (M=2.97, SD=1.117), organizational compassion (M=3.41, SD=0.923), organizational integrity (M=3.46, SD=0.877), organizational forgiveness (M=3.45, SD=0.972), total OV (M=3.51, SD=0.663).

9.4. Evaluating Reliability

Table (7) Reliability of SL and OV

Variables	Dimension	Number of Statement	ACC
Spiritual Leadership	Vision	5	0.523
	Hope/Faith	5	0.843
	Altruistic Love	7	0.738
	Calling	4	0.803
	Membership	5	0.847
	Total Measurement of SL	26	0.927
Organizational Virtuousness	Organizational Optimism	3	0.742
	Organizational Trust	3	0.976
	Organizational Compassion	3	0.849
	Organizational Integrity	3	0.832
	Organizational Forgiveness	3	0.874
	Total Measurement	15	0.901

Source: The researcher based on the outputs of SPSS, V.23, 2015

Table (7) presents the reliability of SL. The 35 items of SL are reliable because the ACC is 0.927. The vision, which consists of 5 items, is reliable because the ACC is 0.523. The 5 items related to hope/faith, are reliable because the ACC is 0.843 while the 7 items of altruistic love are reliable because the ACC is 0.738. The meaning/significance of work, which consists of 4 items, is reliable because the ACC is 0.803. The 5 items related to membership are reliable because the ACC is 0.847. Thus, the internal consistency of SL can be acceptable.

The 15 items of OV are reliable because the ACC is 0.901. The organizational optimism, which consists of 3 items, is reliable because the ACC is 0.742. The 3 items related to organizational trust are reliable because the ACC is 0.976. The 3 items related to organizational compassion are reliable because the ACC is 0.849. The 3 items related to organizational integrity are reliable because the ACC is 0.832. The 3 items related organizational forgiveness are reliable because the ACC is 0.874. Thus, the internal consistency of OV can be acceptable.

9.5. The Means, St. Deviations and Correlation among Variables

Table (8) Means, Standard Deviations and Intercorrelations among Variables

Variables	Mean	Std. Deviation	SL	OV
Spiritual Leadership	3.30	0.593	1	
Organizational Virtuousness	3.51	0.663	0.090**	1

Source: The researcher based on the outputs of SPSS, V.23, 2015

Table (8) shows correlation coefficients between SL and OV. SL is (Mean=3.30; SD=0.593), while OV is (Mean=3.51; SD= 0.663). Also, the correlation between SL and OV is (R=0.090; P <0.01).

9.6. The Correlation between OC and OP

Table (9) Correlation Matrix between SL and OV

Research Variables	1	2	3	4	5	6
Vision	1					
Hope/Faith	0.593**	1				
Altruistic Love	0.479**	0.601**	1			
Calling	0.529**	0.631**	0.549**	1		
Membership	0.547**	0.787**	0.624**	0.806**	1	
Organizational Virtuousness	0.066**	0.048**	0.051**	0.008**	0.002**	1

Note: ** Correlation is significant at 0.01 level.

Source: The researcher based on the outputs of SPSS, V.23, 2015

Based on the Table (9), correlation between SL (vision) and OV is 0.066. For SL (hope/faith) and OV, the value is 0.048 whereas SL (altruistic love) and OV shows correlation value of 0.051. Also, the correlation between SL (meaning/calling) and OV is 0.008. For SL (membership) and OV, the value is 0.002. The overall correlation between SL and OV is 0.090.

9.6.1. Spiritual Leadership (Vision) and OV

Table (10) MRA Results for Spiritual Leadership (Vision) and OV

Spiritual Leadership (Vision)	Beta	R	R ²
1. I understand and am committed to my organization’s vision.	0.031	0.054	0.002
2. My workgroup has a vision statement that brings out the best in me.	0.025	0.019	0.003
3. My organization’s vision inspires my best performance.	0.091	0.006	0.003
4. I have faith in my organization’s vision for its employees.	0.161*	0.083	0.006
5. My organization’s vision is clear and compelling to me.	0.281**	0.191	0.036
<ul style="list-style-type: none"> ▪ MCC ▪ DC ▪ Calculated F ▪ Degree of Freedom ▪ Indexed F ▪ Level of Significance 		0.264	
		0.070	
		4.395	
		5, 294	
		3.01	
		0.000	

** P < .01

Source: The researcher based on the outputs of SPSS, V.23, 2015

As Table (10) proves, the MRA resulted in the R of 0.264 demonstrating that the 5 independent variables of SL (Vision) construe OP significantly. Furthermore, the value of R², 5 independent variables of SL (Vision) can explain 0.7% of the total factors in OV level. Hence, 93% are explained by the other factors. Therefore, there is enough empirical evidence to reject the null hypothesis that it said there is no relationship between SL (Vision) and OV.

9.6.2. Spiritual Leadership (Hope/Faith) and OV

Table (11) MRA Results for Spiritual Leadership (Hope/Faith) and OV

Spiritual Leadership (Hope/Faith)	Beta	R	R ²
1. I have faith in my organization and I am willing to “do whatever it takes” to accomplishes its mission.	0.066	0.034	0.001
2. I persevere and exert extra effort to help my organization succeed.	0.130*	0.064	0.004
3. I always do my best in my work because I have faith in my organization and its leaders.	0.260**	0.145	0.021
4. I set challenging goals for my work because I have faith in my organization and want us to succeed.	0.002	0.062	0.003
5. I demonstrate my faith in my organization and its mission by doing everything.	0.031	0.007	0.004

▪ MCC	0.210
▪ DC	0.044
▪ Calculated F	2.703
▪ Degree of Freedom	5, 294
▪ Indexed F	3.01
▪ Level of Significance	0.000
** P < .01	

Source: The researcher based on the outputs of SPSS, V.23, 2015

As Table (11) proves, the MRA resulted in the R of 0. 0.210. This means that OV has been explained by the 5 independent variables of SL (Hope/Faith). As a result of the value of R², the four independent variables of SL (Hope/Faith) justified only 4% of the total factors in OV. Hence, there is enough empirical evidence to accept the null hypothesis that it said there is no relationship between SL (Hope/Faith) and OV.

9.6.3. Spiritual Leadership (Altruistic Love) and OV

Table (12) MRA Results for Spiritual Leadership (Altruistic Love) and OV

Spiritual Leadership (Altruistic Love)	Beta	R	R ²
1. My organization really cares about its people.	0.012	0.047	0.002
2. My organization is kind and considerate toward its employees.	0.013	0.039	0.001
3. The leaders in my organization “walk the walk” as well as “talk the talk”.	0.040	0.066	0.004
4. My organization is trustworthy and loyal to its employees.	0.084	0.032	0.001
5. My organization does not punish honest mistakes.	0.057	0.053	0.002
6. The leaders in my organization are honest and without false pride.	0.009	0.028	0.007
7. The leaders in my organization have the courage to stand up for their people.	0.023	0.025	0.006
▪ MCC	0.101		
▪ DC	0.010		
▪ Calculated F	0.434		
▪ Degree of Freedom	7, 292		
▪ Indexed F	2.63		
▪ Level of Significance	0.000		
** P < .01			

As Table (12) proves, the MRA resulted in the R of 0.101 demonstrating that the 7 independent variables of SL (Altruistic Love) construe OV significantly. Furthermore, the value of R², 7 independent variables of SL (Altruistic Love) can explain 0.10% of the total factors in OV. Hence, 90% are explained by the other factors. Therefore, there is enough empirical evidence to accept the null hypothesis that it said there is no relationship between SL (Altruistic Love) and OV.

9.6.4. Spiritual Leadership (Meaning/Calling) and OV

Table (13) MRA Results for Spiritual Leadership (Meaning/Calling) and OV

Spiritual Leadership (Meaning/Calling)	Beta	R	R ²
1. The work I do is very important to me.	0.062	0.012	0.001
2. My job activities are personally meaningful to me.	0.112**	0.081	0.006
3. The work I do is meaningful to me.	0.150*	0.053	0.002
4. The work I do makes a difference in people’s lives.	0.020	0.009	0.008
▪ MCC	0.133		
▪ DC	0.018		
▪ Calculated F	1.320		
▪ Degree of Freedom	4, 295		
▪ Indexed F	3.31		
▪ Level of Significance	0.000		
** P < .01			

Source: The researcher based on the outputs of SPSS, V.23, 2015

As Table (13) proves, the MRA resulted in the R of 0. 0.133. This means that OV has been explained by the 4 independent variables of SL (Meaning/Calling). As a result of the value of R², the four independent variables of SL (Meaning/Calling) justified 18% of the total factors in OV. Hence, there is enough empirical evidence to accept the null hypothesis that it said there is no relationship between SL (Meaning/Calling) and OV.

9.6.5. Spiritual Leadership (Membership) and OV

Table (14) MRA Results for Spiritual Leadership (Membership) and OV

Spiritual Leadership (Membership)	Beta	R	R ²
1. I feel my organization understands my concerns.	0.102	0.036	0.001
2. I feel my organization appreciates me, and my work.	0.002	0.042	0.176
3. I feel highly regarded by my leadership.	0.175*	0.067	0.005
4. I feel I am valued as a person in my job.	0.117	0.029	0.008
5. I feel my organization demonstrates respect for me, and my work.	0.182	0.089	0.007
<ul style="list-style-type: none"> ▪ MCC ▪ DC ▪ Calculated F ▪ Degree of Freedom ▪ Indexed F ▪ Level of Significance 		0.187	
		0.035	
		2.130	
		5, 294	
		3.01	
		0.000	
** P < .01			

Source: The researcher based on the outputs of SPSS, V.23, 2015

As Table (14) proves, the MRA resulted in the R of 0.187 demonstrating that the 5 independent variables of OV (Membership) construe OV significantly. Furthermore, the value of R², 5 independent variables of OV (Membership) can explain 0.35% of the total factors in OV level. Hence, 65% are explained by the other factors. Therefore, there is enough empirical evidence to accept the null hypothesis that it said there is no relationship between SL (Membership) and OV.

10. Research Results

10.1. Research Results Related to Spiritual Leadership

1. Lack of studies concerned with studying the relationship between SL and OV in the organization.
2. SL plays an important role in influencing the moral aspect of employees, and developing their personality in achieving the success of the organization.
3. There is a great relationship between SL and the self-efficacy of individuals working in the organization on the one hand and organizational commitment on the other hand.
4. There is a strong relationship between SL and some other changes such as honesty, humility, and service to others.
5. Organizational spirituality provides satisfaction in the organization, which leads to increased productivity.
6. SL is a mixture of relationships, values, and attitudes that open the doors of freedom through organizational membership.
7. SL creates a positive work environment, and encourages positive relationships among employees in the organization, which leads to achieving organizational goals efficiently and effectively.
8. SL tends to apply a set of values such as love, mercy, peace and honesty, which reflects its impact on the individual and organizational level.

10.2. Research Results Related to Organizational Virtuosity

By reviewing the results of testing the research hypothesis, the study reached a set of results which will be reviewed and discussed as follows:

1. Lack of studies on OV, even though this variable plays an important role in influencing job performance and organizational citizenship behavior.
2. The term OV is one of the most important topics that has received attention in the recent period according to the conditions in which organizations live in a changing environment.
3. The commitment to OV dimensions; optimism, organizational trust, organizational compassion, organizational integrity, and organizational forgiveness. These dimension are considered the noble virtues that guide the behavior of individuals and organizations in the society.
4. There is an interest in the organization in applying the principles of OV. This is due to the conviction of top management of the importance of the dimensions of OV and work to spread them at the levels of different departments in the organization.

5. The management of the organization is concerned with applying the practices and functional procedures that lead to the straightforward organization that promotes the organizational citizenship behavior in a way that is better than the current situation.
6. Investing in OV is one of the important and effective means to achieve success, development and progress in the organization.
7. OV plays an important role in the prosperity of individual relationships, the promotion of the learning process, and the development and development of workers in the organization.
8. OV is a term synonymous with the nature of ethical regulations and is one of the main methods of business ethics.
9. OV consists of several dimensions. They are optimism, forgiveness, trust, empathy, and integrity.
10. OV plays an important role in influencing career trends which are job satisfaction and organizational commitment.
11. The virtuous organizations take into account a group of programs related to the environment. They are also interested in making use of renewable resources.

11. Recommendations

10.1. Recommendations Related to Spiritual Leadership

1. Developing business models that are based on SL in a way that increases the welfare of workers without sacrificing performance in the organization.
2. The necessity of applying SL in the organization, as it helps to achieve increased productivity, in addition to improving the employee's health condition.
3. The necessity to choose the leaders who are interested in achieving care, caring for the subordinates, and self-esteem of all the employees in the organization. This leads to a feeling of membership and belonging to it.
4. Working to spread the term spirituality in the organization. This concept includes positive psychological concepts such as love, mercy, patience, contentment and forgiveness, which reflects positively on workers on the one hand, and the organization on the other.
5. The necessity of adopting the organization and the perspectives of spirituality represented in improving the lives of workers, and providing a sense of coherence and belonging to the organization.

10.2. Recommendation Related to Organizational Virtuosity

In the light of the previous results, the researcher concluded with a set of recommendations summarized as follows:

1. Conducting a number of research and studies on the subject of OV, with the aim of stimulating the processes of optimism, forgiveness, trust, sympathy and integrity in the organization.
2. The need for managers in the organization to adopt the concept of positive organizational behavior in order to achieve and employ the human forces that seek to achieve success and progress for the organization.
3. Attention must be paid to creating OV, as it is one of the forms of distinction, whether for individuals or the organization itself.
4. Spreading the positive sentiments of the employees in the organization, which leads to high organizational performance.
5. Spreading virtuous organizational features that are represented in human influence, virtuous ethics, and improving social conditions.
6. Inviting the higher management in the organization to pay attention to the OV variable and its sub-dimensions, as it is one of the main priorities of the work requirements.
7. Spreading optimism among the employees inside the organization, and seeking to raise their morale.
8. Enhancing trust among employees, and encouraging good interaction among them or with managers in the organization.
9. Encouraging the motives for sympathy among employees, and focusing on emotional feelings due to their impact on the level of individual and organizational performance.
10. Developing the OV culture among employees in all the various departments of the organization, and the need to follow-up and update them on an ongoing basis.

11. Dealing with high flexibility with all the employees in the organization, and in case of errors, they must be accepted and they must learn from them.
12. Deepening the belief of the organization's senior management that employees are the primary base on which to achieve their goals. Therefore more efforts must be made that contribute to fulfilling their desires.
13. The use of experts specialized in the field of management, psychology, and organizational behavior in order to prepare research and studies related to OV and how to use them to achieve the goals of the organization efficiently and effectively.
14. Applying the OV dimensions in the field, which leads to improving and enhancing the performance of employees at the individual and organizational levels.
15. Strengthening organizational practices that guarantee virtues directed towards the virtuous exercised by leaders at the organizational level, with a view to building what are called virtuous organizations that contribute to building social capital and enhancing the behavior of employees in the organization.
16. The necessity for the organization to adopt the principle of tolerance in leadership. Tolerance of mistakes is one of the real features that absorb negative responses of employees, provided that it does not violate the rules and laws stipulated in the organization.
17. The management of the organization must have a moral obligation in the organization in order to encourage the process of creativity, respect for laws, and increase personal initiatives that seek to achieve the goals and mission of the organization.
18. In light of intense competition, this requires the creation of new knowledge and innovations that contribute to building an educated organization in leadership, organizational intelligence, and keeping pace with innovations and technological developments in line with society.

12. Future research

Although the present study attempts to reveal the dimensions of SL and its impact on OV, scope, methods and its findings indicate that there are areas for other future studies: (1) the relationship between OV and organizational commitment, (2) the effect of OV on job satisfaction, (3) analyzing the relationship between OV and organizational citizenship behavior and (4) the impact of psychological contract process on OV.

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