The Situation of Religious Spirituality in the Development

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Abstract- The experience of developed countries has been shown that development includes different aspects. Therefore, it should be considered to variety of parameters in order to its strength. Hence, the current paper intends to discuss evidence from scientific research and other studies concerning the vicissitude of concept of development theoretically through library method. Therefore, first of all, the paper reviews in a theoretical way the evolution of the concept of development from the material factors of development toward the human development concept. In second stage, it wants to explain possible influence of religious spirituality on the concept of human development, particularly human development resources. In addition, it is considered to Drucker's view on this issue as one of the pioneers.

Keywords: Religion; Spirituality; Development

1. INTRODUCTION

Although, throughout the history of science, the concept of development is used in many sciences, different interpretations and perceptions have been used. These difference perceptions are because of social and economic development events in each part of history. Moreover, the experience of developed countries shows that development includes many aspects and concepts. Initially, quantitative value was being inferred from the concept development, in such a way that development and underdevelopment of societies and individuals were being analyzed by capital accumulation. After over fifty, according to some human needs, the concept of development was defined more qualitative and human-oriented. In other words, the concept of development came out of meanings of quantitative mere. Although this change has been happened, religious spirituality location has not yet been seen well about the concept of development. Therefore, the present paper tries to pay attention consider to the Important role of spirituality in various aspects of development through
library Method and documentary evidence accompanied by analysis content. Hence, this paper attempts to provide evidence from other studies about evolution in the concept of development, and then it wants to move forward the concept of religious spirituality within the human development concept.

2. Evolution in The Concept of Development

Today, the concept of development is used in many sciences. And different interpretations and perceptions have been used. This difference is because of social and economic development events in each part of history. Development shall initially had little effect, meaning that development and underdevelopment of societies in theories and policies of societies in classical and neoclassical thinkers of Social Sciences - Economic are slightly different with each other based on capital accumulation analysis. Their main capital development were to consider the human factor as a production factor, were allowed to place second. For example; Adam Smith (1776) was relying on the key concepts as invisible hands, the division of labor, capital accumulation and market expansion [1]. Ricardo (1817) raised theory of “Law of Diminishing Returns” which believed led to capital accumulation and development [2]. Twentieth century scholars developed models with small differences, which had similar situations. Such models of Development; Harvd - Dovmar 1939 &1946, Tobin - Solo 1956 & 1965, and, etc., (See, [3]).

After nearly half a century of proposing development of subject matter, especially views of the past two decades, according to some human needs, quality and human development defined more human-oriented. In other words, the concept of human development came out of meanings of the technical and economic mere [4]. Schultz (1961) and Harbysen, (1978) are the first people who focused the concept of human capital as its agent for development. This view made to review the concept of capital and investment. Continuous efforts of Harbysen (1973) reduced unquestioned dominance of capital accumulation as a major cause and trend toward development of human resources emerged. In this view, the optimum use of manpower and human resources development should target the most important and fundamental concern of development. If these two goals are to be ensured, achievement of economic development and high living standards will be possible [5].

Followed in 1980 Rovmer raised endogenous growth models. In this theory, the general concept of capital includes human capital, respectively, and both technology and human capital as endogenous variables in the model development were considered. Then the role and importance of manpower for development gradually was emphasized until the concept of human development in 1990 was used by Martya Sen and Mahboob Haq for Development Report of United Nations Development Programme [6]. Thereafter, in annual reports of the United Nations Development to assess Human Development, some index of HPI, HDI and GDI includes variables literacy, health, education, longevity; gender and income were used. In these indicative, manpower found as factors to promote development. Of these evolutions, a central approach to human or human capability which was considered in 1980 by Amartya Sen (See,[7] ), in the 1990's was introduced as a new approach to develop [8]. According to this approach, the position of the human promoted from a factor of development to the doer of development.

3. Research Attention Towards Moral, Spiritual and Religious Orientation in Development of Individual and Organizational
In the new era, there is rapid growth of scientific knowledge and human information. Simultaneously, the development of the communities leads to rising various problems in the area of social and personal growth [9-10]. Those events drew the scientists’ attention toward ways of problem solving, by using religious, spiritual, and ethical orientation that help to improve the quality of human life in all aspects of social and personal [11-13]. From this time onwards, many empirical studies evidence indicated that spiritual and religious behaviors and values lead to improvement emotional well-being and physical [14-17]. For instance, we can point to some researches done in area of religious, spiritual, and ethical orientation and relationship with other phenomena. (e.g., in the domain of Physical [18-21], in the domain of mental illness [22-26], in the field of psycho-spiritual [27], in the area of moral [28-29], in the domain of behavioral [30] and, etc.

Gradually, many parts of the studies have moved from analysis of relationship between the religiousness or spirituality and mental health towards discovering the relationship between spirituality or religiosity and individual or organizational activities. For example, Bullis (1996) found a set of empirical work connecting religion and career-related variables. He described a number of potential research directions in this area of study, including analyzing both the direct (e.g., choice of a religiously oriented career path) and indirect ways an individual's religion may relate to their career development. One of these indirect paths concerns the role and function of religious support [31].

Duffy (2006) highlights the relationship between organizational, management, occupational, economic phenomena and individual spiritual and religiosity. According to him, the development of individual spiritual is an evidence for progressing towards many everyday activities of individuals, particularly in his career and professional development. In addition, He also expresses in another study: From a career-development perspective, religiously has been related to social justice work orientation, finding meaning in one's career, and viewing careers as vocations or callings, as well as confidence in making career decisions [32]. Furthermore, the studies are been done by Constantine et al. (2006), Schein (2010). For example, Constantine et al. (2006) found that religiousness to serve as a coping mechanism for academic and career difficulties (See, [33]. James and Williamson (2005) found a significant relationship between religious expression and religiosity and Job Satisfaction. Also, Analysis of the Valasek's research revealed a significant and positive correlation between productivity and both spirituality and religiosity (See, [34]). These are simple examples for the huge volume of scientific research on religious and spirituality processes that have investigated in the western societies. The above studies showed the importance of people's religiousness and spirituality in behavioral, social and health sciences and keenness scientists and scholars.

All we can say, Up to now, efforts of researchers in the humanities' science area has spent a lot of time about to study tendencies, attitudes, behavior and psychological status of human and their relationship with spirituality and religiosity. Moreover, they paid attention the role of religion, faith and spiritual with job satisfaction, workplace satisfaction, and, etc. Finally, the obtained scientific results; administrators will be able to use from the material interests and achievements for organizational development. While one of the factors that had been considered less than other factors, and also little empirical research has done about it, is paying attention to growth of religious spirituality human resources and its role and relationship with organizational development have been.

4. Relationship of Religion, Ethics and Spirituality
Before paying attention to the issue of religious spirituality and its role in development, it is better to be clarifying the relationship between spirituality, ethics and religion. Until the 1960s, spirituality and moral behavior were including religious topics. For example, subject matter of spirituality and ethics were relating to the instructions about lifestyle based on the Catholic religion. Nowadays, most thinkers suppose that three categories of the spiritual, ethics, and religious subjects are separate from each other. For example, Narayanasamy (2002) states that religion is a social institution, but spirituality is a part of the individual personality that is inseparable from it [35]. These groups use spirituality versus religion or use the word spirituality instead religion[36]. They mention to some researches results that show people are elusive than the word religion towards spirituality (See [37]).

On the other hand, others believe that religiosity and spirituality and ethics are to connect to each other or in fact, are one thing. They describe religiosity in within spiritual concepts (See, [38], [39], [40], [41], [42], [43]). Moberg (2002) describes the spirituality and ethics is the nature of the religious life, a transcendent quality that inspires all the interior dimensions of religiosity[44]. In many instances, spirituality produces and purifies within the types of religiosity by faith tradition and spirituality actions function the same as religiosity deeds (see, [45]).

Salahshor's (2011) study findings suggest that there is a close relationship between these three concepts. According to him, the ultimate goal moral education is spirituality upbringing and the end of spirituality upbringing is religious upbringing. According to him, religious spirituality is a phenomenon, which gently can grow in by way of training, and then it can penetrate into all aspects of daily life [46].

5. Entry of Religious Spirituality in the Concept of Development

In an era, the peak of spiritual development was summarizing in development of organizational coordination in the workplace [47], individual creativities [48-49], and commercial success[50]. Today but scholars attempt to add the concept of spirituality in the definition of development. They have understood through their experience even though with so much development in different dimensions of society, they failed to gain development in the internal state of human. Official statistics released about the social, economic, Interpersonal, and psychological damage in world show the lack of spiritual, ethics, and religious development of the human resources. So from a few decades ago, extensive studies have been undertaken in the field of religion and its relationship to human spiritual development.

In modern times, the spirit of pragmatism has been dominated to such an extent, so that, those who are accepting spiritual power, but they not agree any real impact and interference of spirituality matters in social affairs [51]. However, Peter Drucker (2010), who is known as the father of modern management science emphasizes to concepts of religion, spirituality and ethics in the definition of development in his works. It is from this point of view that can be placed him as one of the structure-breakers and pioneers regarding the concept of religious spirituality in the definition of development. According to him, According to him, when spirituality relies on ethics, it causes to develop the self-efficacy of the human resources. He expresses with a tendency to Confucian’s spirituality in his book under of topic "The changing world of the executive" that:
“Confucianism is the most apposite ethical approach pertinent for growth particular organizational development and their operations” (See, [52]).

In further description of this issue’ He says:

“...but there is another non-western ethics that is situational. It is the most successful and most durable ethics of them all: the Confucian ethics of interdependence.” (Ibid)

In perspective of Drucker, the Confucian ethics is a universal ethic in which the same rules and imperatives of behavior hold for every individual. This is no ‘social responsibility’ overriding individual conscience, no cost-benefit calculations, no greater good or higher measure than the individual and his behavior. In the Confucian ethics, the rules are the same for all [53].

Drucker (2010) views the development of large-scale formal organizations and the concomitant rise of the managerial class as the most significant developments of the 20th century, which makes the management of interdependent roles and relationships a central ethical challenge. Confucius, and the early Confucians, understood human relationships as based upon hierarchy, interdependence and personal ethics [52]. He writes with more emphasis in the book "Landmarks of Tomorrow": “the individual needs the return to spiritual values, for he can survive in the present human situation only by reaffirming that man is not just a biological and psychological being but also a spiritual being, that is creature, and existing for the purposes of his Creator and subject to Him" [54].

Drucker (1999) in addition, with accentuation about returning toward the spiritual values in his book “Management Challenges for the 21st Century,” He also gives consideration to the individual development. Concept of self-management of individual in organization is represented as individual development. He believes that in the human society in a future, all of people must learn to manage by themselves, and be a manager of them. He argues; we should not look at how people do things, but should consider at the results they achieve. Just as an effective strength, you should have people, those who think and do similar to us. And remember that development is an individual process. You don't develop people; you attempt to develop a person [55]

Considering what was said, obviously in Drucker’s views, those people who refer to ethical values are developed. In his idea, these people can play a role in development of productivity and efficiency. Drucker relies more on to ethics than the financial issues in the field of productivity and efficiency, as in the book “The New Society” says; “The major incentive to productivity and efficiency are social and moral rather than financial” [56]. He writes in his book, Practice Management (1954), with emphasis on the effectiveness of human resources that:

“The improvement of human effectiveness in work is the greatest opportunity for improvement of performance and results”[57].

From Drucker's speech, it can be understood that; effort effectiveness is achieved, when people’s performance gets improvement. In fact, it can be claimed human performance improvement in all aspects his life, especially in business affairs depends on his religious spirituality development. Furthermore, perspective of Drucker pays attention to this issue that religious spirituality should be strengthened as a constant resource in organizations. Because it can solve the turbulence and chaos times and antithesis between order and disorder in the organization, thus, in this case that can be hoped about sustainable development.
From this date onwards that the concept of ethics and religious spirituality have found importance among scientists, theorists, and human resource managers and generally effective agents of fundamental changes in the communities.

6. CONCLUSION

Overall, as a result we can say that nowadays, definite experience of humanity at the beginning of the third millennium showed any development pattern without spirituality is inefficient and imperfect. Therefore, the path of sustainable development is rational and comprehensive intervention of spirituality in the domain of various aspects of human life[58]. On the other hand, If the goal of all human behaviors and decisions are for economic, political, social development, his happiness, and his perfection, actually, human are axis of development [59]. Hence, if we accept that any type of development begins from the human, thus the best legacy for future generations is to creat a high capacity religious spirituality, because training of religious spirituality can direct properly all aspects of development themes at any time.

7. REFERENCES


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