

# The Study of the Effect of Psychological Capital and Spiritual Intelligence on the Performance of Individuals: A Review Study

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## Abstract

Today, the staff performance is considered to be one of the real challenges of the present and future organizational world and this is because it is possible to orient the direction of the organization through staff deliberation and action. One of the pivotal competencies that helps the organization to succeed, is their spiritual intelligence and psychological capital. The staff is required to foster these two in all of the levels so they can perform their duties in a balanced and comprehensive manner. Therefore, today the success of the organizations could not be assessed solely in the accumulation of material wealth or physical capital and equipment because the financial and physical capital will not fulfill the needs without effectively employing the human capital. In the area of human capital which is the most significant source of progress and power of an organization, it is not enough to merely confine our attention to the staff expertise, skill, and competencies, but the psychological characteristics and mental elements should also be taken into account. In the meanwhile, successful organizations are those that adjust themselves to the created conditions and also adapt to the changes. Only those organizations whose staff enjoy a high level of spiritual power can act like this. One of the concepts that have been explored in the context of human resources development, is the consideration of the psychological dimension and spirituality in the work. Since today's organization world is competitive and challenging, this atmospheric turbulence has led the directors to adopt the staff performance improvement as their competitive strategy. Thus, the foundation of any move towards growth and development and improving the staff performance process in the organizations, is the accurate recognition of the status quo, determining the advantages and disadvantages and then developing programs for performance improvement. Thus, in this study, we have discussed the effect of psychological capital and spiritual intelligence on the performance of individuals.

**Keywords:** psychological capital, spiritual intelligence, staff performance, organization, human capital

## INTRODUCTION

The notion of the impact of spiritual intelligence and psychological capital on the staff performance illustrates a new aspect of the organization's activities which never views humans as instruments and always treats them with respect and affection and through that, the ethical, scientific and social capabilities of the staff is directed towards success and pride. A body of evidence emerged suggesting that the organization's domain and management are influenced by major ultra-structural and ultra-organizational factors both theoretically and practically. Therefore, the topics of God in an organization, ethics, spirituality, etc. have been the subject of much debate in the management and organization in the twenty-first century. Thus, today, it has been recognized by researchers as the essential and critical element of the organization and workplace. The concept of spirituality is adopted for understanding the organizational changes and also for describing value systems and developing management, leadership, and capabilities. Spirituality in the workplace and organization is regarded as the specific work-

related feeling to encourage individuals to perform their duties properly. On the other hand, psychological capital is a new concept that has been recently defined by Luthans from positive organizational behavior. Today, many scholars argue that the psychological capital of the organizations could provide them with a sustainable competitive benefit.

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## Statement of the Problem

In any organization, some final objectives and results have been defined according to which the duties of each one of the staff are specified. Therefore, the organization staff has some duties that they should perform in the context of the regulations and obligations governing the organization and the performance is discussed in relation to the performance of the staff duties. Performance has different definitions that scholars have referred to its particular aspects. Armstrong has defined the performance as follows: achieving the objectives that have definite quantity and quality <sup>[1]</sup>. Brumbuch also thinks of the performance as the behaviors and results, behaviors stem from the doer and transform the performance from the thought to the action <sup>[2]</sup>. Therefore, it is possible to briefly define the organizational performance as the way the duties and activities are performed and the results gained from that. Several factors have an impact on the organizational performance of the staff and these factors are divided into two types of behavioral and procedural factors in an overall classification in both of which the individual characteristics of the staff play an integral role. The majority of experts and researchers who studied in the area of organizational performance, have provided a prominent role for the staff factors and characteristics the most important of which include: capabilities in the occupational domain (knowledge and experience), recognition, motivation or inclination and compliance <sup>[3]</sup>. These individual characteristics, in turn, are influenced by other capabilities of the staff like innate intelligence and aptitude. On the other hand, intelligence has different dimensions and spiritual intelligence indicates a set of spiritual capabilities, capacities and resources and adopting them in daily life could increase the adaptability of the individual. In the existing definitions of the spiritual intelligence, its role in solving the existential problems and finding meaning and purpose in the actions and events of daily life, have especially been stressed <sup>[4]</sup>.

Various definitions of spiritual intelligence have so far been proposed. Levin defines the spiritual intelligence as follows: it is used to refer to a capacity for asking final and concurrent questions, it refers to a capacity for experiencing the seamless communications between us and the world we are living in <sup>[5]</sup>.

Spiritual intelligence has consequences like deep existential reflection, increased meaning, self-transcendent recognition and the dominance of spiritual characteristics. Thus, it exerts a positive influence on the personality characteristics of the individuals and ultimately on how they encounter the roles and duties and also on their performance in life and their occupational duties. This is because the individuals can only succeed in meeting their challenging tasks and organizational duties when they draw support from the support bases and also use spiritual intelligence and the potential capabilities related to that. Spiritual intelligence is related to the inner life of the mind and the soul and its relation to the world encompassing the capacity of the deep understanding of existential questions and the insight into multiple levels of

consciousness. Self-awareness as the context of being encompasses the creative evolutionary life. Spiritual intelligence emerges as consciousness and comes as the ever-growing awareness of the matter, body, mind, and soul. Hence, spiritual intelligence is something more than the mental capability of the individual and connects the individual to the supernatural and the soul. Additionally, spiritual intelligence goes beyond conventional psychological development and so self-awareness includes the awareness of the relationship with the transcendent being, other people, the earth and all of the creatures <sup>[6]</sup>. Spiritual intelligence tends to be used to refer to the ability to apply spiritual resources, values, and qualities, thus enhancing daily functioning and comfort (physical and mental health).

Elseways, today in contrast to the traditional view that only considered the effect of elements like economic capital and the physical characteristics of human resources on the staff performance and organizational success, the role of psychological capital also has received much scholarly interest in this sphere. This is because it is not possible to optimally adapt the other existing capital without considering and applying the potential capacities of the psychological capital. Psychological capital can be simply defined as the personal ability in encountering expectations and difficulties of daily life <sup>[7]</sup>. Psychological capital, in fact, is a structure consisting of different psychological resources such as self-efficacy, hope, optimism, and resiliency. This notion that received attention after treating positivistic psychology as the fourth dimension of organizational capital, is of deep significant from various dimensions in the organizational dimension. Firstly, one of the methods for promoting the competitive advantage of the staff is developing and improving their psychological capital, and secondly, the detailed recognition and evaluation of the dimensions of this capital could lead to creating a positive intra-organizational workplace. In an investigation conducted on this subject, Luthans found that the organization's performance could be fostered by at least 10 percent through the development and improvement of psychological capital in the organization <sup>[8]</sup>. Therefore, psychological capital is generally recognized as an effective factor in the organizational behavior and performance of the staff.

Since the staff behavior and treatment reflects the success and/or the effect of spiritual intelligence on the life quality, effective relationship with others and encountering individual and social tasks and roles have been well explained in different researches. The evaluation of the level of effectivity of elements like spiritual intelligence and psychological capital of the organization's staff is of great importance from several aspects because it helps managers to improve the competitive advantage of the organizations and also helps create a positive environment based on cooperation in the organizations. So, this study aims to assess the role of spiritual intelligence and psychological capital in the organizational performance of the individuals.

## Spiritual intelligence

Spiritual intelligence involves a set of interconnected mental abilities that serve a critical role in building a meaningful structure for life and an intrinsic understanding of attachment to the universe and a high level of self-recognition<sup>[9]</sup>. This type of intelligence evolves during a lifetime<sup>[10]</sup> and facilitates adaptability and problem-solving in environmental contexts. For the past decade, studies of intelligence and learning have found that in addition to two kinds of general intelligence and emotional intelligence, there is still another kind of intelligence that is completely unique to humans. In fact, today it is stated that EQ and IQ do not satisfy all needs and are not entirely effective, but the human being also needs the third factor which is called spiritual intelligence. In the late twentieth century, a series of evidence from psychology, neuroscience, anthropology, and cognitive science emerged, suggesting that there is a third intelligence called spiritual intelligence<sup>[11]</sup>. Unlike the general intelligence that computers also possess, and unlike the emotional intelligence that also exists in higher order mammals, spiritual intelligence is exclusively unique to human beings and it is believed that spiritual intelligence is the most fundamental and the major intelligence among these three kinds of intelligence. Both EQ and IQ fall within the range of biological knowledge and information, but SQ includes abstract and far-fetched thoughts. SQ is applied through the spiritual knowledge and rules that are found in our world. Spiritual intelligence is more manifested in those who transcend the limits of matter and body, experiences peak states of consciousness, utilize spiritual resources for problem-solving and exhibit qualities such as humility, forgiveness, gratitude, and compassion.

## Theoretical Underpinnings on Spiritual Intelligence

### Emonz Theory

As argued by Emonz (2000), spiritual intelligence comes to be used to refer to the adaptive use of spiritual information for problem-solving in daily life and the process of achieving a purpose. HE has creatively proposed five elements for spiritual intelligence:

- The capacity of transcendence, meaning the transcendence of the physical and material world and its transcendence.
- The ability to move from a conscious state to a spiritual state.
- The ability to decorate the activities, events and daily life relations with a sense of sanctity.
- The ability to use spiritual resources for solving life problems.
- The capacity to get involved in virtuous behavior such as forgiveness, gratitude, modesty, and compassion.

### Zohar and Marshal Theory

Zohar and Marshal<sup>[4]</sup> have described the signs of well-developed spiritual intelligence:

- The capacity to be flexible.
- High level of self-awareness.
- The capacity to face suffering and to use it.
- The capacity to face suffering and to transcend it.
- The characteristic of being inspired by dreams and values.
- Unwillingness with harassment.
- The tendency to see links between various things (being holistic).
- The obvious tendency towards asking questions like Why or What happens if and seeking basic answers.
- Being field independent that facilitates unconventional activities.

### Cisk Theory

According to Cisk (2002), spiritual intelligence could be defined as the deep physical, mental and spiritual self-awareness in which the individual is increasingly aware of the dimensions of self. In view of Cisk (2002), the dimensions of spiritual intelligence are as follows:

**Inner Knowledge:** spiritual intelligence provides the opportunity that we develop our inner knowledge. In the Hindi culture, inner knowledge refers to the self-awareness and the nature of consciousness and also understanding that the essence of all creatures is this inner essence. Spiritual intelligence leads us to a kind of incremental intelligence where there is a kind of awareness arising from good understanding and unity with the universe and all its creatures.

**Deep Intuition:** the result of deep intuition is the connection with a universal or great mind and finding solutions to the problems. If we wish to direct our choices to genuine consciousness or deep intuition, applying spiritual intelligence will enable us to reach this integrity and achieve this choice.

**Unity with Nature and World:** spiritual intelligence enables us to integrate with nature and adjust to life's processes. Also, it enables us to seek a sense of unity and oneness.

**Problem Solving:** In the light of spiritual intelligence, the individual sees a greater image of the universe in front of him/her and thus has the ability and motivation to adapt his/her actions to a larger set or context that leads to the meaning of life. With spiritual intelligence, we can give the problems a new meaning and solve them with the help of the broader vision given by spiritual intelligence.

### Wolman Theory

According to Wolman, spiritual intelligence is composed of 7 elements:

**Mindfulness:** this is used to refer to the physical processes like feeding, care, and exercises like yoga.

**Intellectuality:** this means creating mental involvement by means of studying spiritual subjects like Scripture and discussing them.

Childhood spirituality: this indicates the spiritual interests and activities during childhood.

Extra-sensory phenomenon: this tends to be used to refer to those experiences that are interpreted as extra-sensory or sixth sense.

Trauma: this is used to refer to the spiritual awareness brought about by miserable experiences for oneself or others.

Divinity: this suggests the sense of connection to a God or Divine Energy source.

Community: this refers to performing spiritual activities like donations or charitable activities.

### Emrem Theory

According to the definition by Emrem (2007), spiritual intelligence is a set of abilities to express the spiritual sources, values, and features directed at fostering the performance and improving daily life. In view of Emrem (2007), spiritual intelligence is made up of the following seven elements:

Consciousness: this refers to a kind of pure and extended awareness.

Attraction: this is used to refer to the sense of holiness and the love of life and trust in it.

Meaning: this refers to experiencing meaning in daily activities due to the sense of purpose.

Transcendence: this means going beyond the selfish self and joining the single whole.

Trust: this refers to life with open acceptance, curiosity, and creativity.

Reconciliation with the self.

Inner control: this is used to refer to the internal freedom coupled with rational and accountable action.

Looking at the above definitions, we can find common features in the presented definitions. These features include extra-sensory perception, transcendence, human experience and consciousness, and self-awareness.

### King Theory

According to King <sup>[9]</sup>, spiritual intelligence is used to refer to a set of adaptive mental capacities that are based on the immaterial and transcendent aspects of reality, especially those aspects that are related to the existential nature of the individual, personal meaning, transcendence and heightened states of consciousness. Practically, these processes are adaptive considering their ability to facilitate the unique methods of problem-solving, abstract argument and adaptability. King <sup>[9]</sup> assumes four kinds of main capability or capacity for spiritual intelligence:

Critical existential thinking: the capacity to critically reflect on the nature of the universe, reality, world, space, time and other existential and metaphysical topics; as well as the capacity to reflect on the non-existential subjects in relation to one's being.

Creating personal meaning: the ability to extract personal meaning and goal from all of the material and spiritual experiences such as the capacity to create and possess a life purpose.

Transcendent awareness: the capacity to recognize the transcendent dimensions or patterns of the other's self (like transpersonal or transcendent self) and the physical world during natural states of consciousness, along with the capacity to recognize their relationships with the individual's self and nature.

Extending consciousness state: the ability to enter the peak states of awareness (e.g., absolute and infinite awareness, unity and integrity) and other modes of arbitrary attraction (deep reflection, meditation, prayer, etc.).

### The elements of spiritual intelligence

Nobel and Vegan (2004, cited in Nacelle) hold the belief that the eight elements indicating the developed spiritual intelligence include truthfulness, openness, integrity, humility, kindness, generosity, resiliency, resilience and willingness to meet the needs of others. According to Reich <sup>[12]</sup>, the characteristics of the spiritual intelligence are as follows: a) awareness of difference; b) wonder, the sense of supernatural and the sacredness; c) the wisdom of the individual; d) consciousness and foresight; e) serenity during turbulence and conflict; f) commitment, sacrifice, and faith <sup>[6]</sup>.

Zohar <sup>[13]</sup> described the elements of spiritual intelligence as follows: a) self-awareness: awareness of the one's self and sense of connection to the whole world; b) the ability to face difficulties: confessing your mistakes and adopting pain and misery for further learning; c) being holistic: observing the interrelationship between objects, openness and interest in everything; d) diversity: holiness and nurturing the difference we see between ourselves and others; e) independence and courage; f) willingness to ask 'why' when encountering events; g) the tendency to reconfigure: interpreting phenomena in a broader sense.

Santos <sup>[14]</sup> maintains that spiritual intelligence is related to the creator of the universe. He has defined this kind of intelligence as the ability to recognize life principles (natural and spiritual rules) and establish life according to these principles. He has outlined the following principles for spiritual intelligence: a) recognizing and confirming the spiritual intelligence: this means believing that we are spiritual beings and the physical life in this world is finite; b) epistemology and belief in a superior spiritual being (i.e., God); c) the need to identify the life purpose (the existence of something that calls for human beings) and accept that some of the abilities are genetically coded; d) knowing one's position with God (the individual's personality reflects his/her understanding of God); e) understanding the life principles and accepting that in order to have a successful life, one must formulate their lifestyle and decisions in accordance with these principles <sup>[6]</sup>.

According to Wigglesworth <sup>[15]</sup>, spiritual intelligence is used to refer to "the ability to act with compassion and wisdom as long as there is internal and external peace and tranquility". Table 1 presents the skills that, according to him, reflect the spiritual intelligence:

**Table 1: the skills reflecting the spiritual intelligence according to Wigglesworth [15]**

1. Awareness of the transcendent self	2. Universal awareness
awareness of your worldview	awareness of the interrelationship among the creatures
awareness of the meaning of life (mission in life)	awareness of other's worldview
awareness of the hierarchy of the universe	awareness of the extent of time perception
awareness of the complexity of internal thoughts	awareness of the limitations and forces of human perceptions (strengths and weaknesses)
awareness of the self and trans-self	awareness of spiritual laws
3. Controlling transcendent self	4. Social dominance - the presence of spirituality
commitment to spiritual development	looking for an effective and wise spiritual mentor
obliging oneself to this commitment	searching for an effective and wise changing agent
maintaining your goals and values	making compassionate and wise decisions
strengthening faith	healing and calming presence
seeking the spiritual leader	stepping on the ups and downs of life with spirituality

### Spiritual intelligence and its elements in Islam

Spiritual intelligence has also implicitly received much attention in the original Islamic culture. Spiritual intelligence helps understand the content of Quranic verses and makes it easier for people to understand the words of the prophets more deeply. The spiritual intelligence whose owners are described as Ulul Albab in Quran makes it possible for people to understand the essence of truth and to pass through the barriers of illusion. Factors affecting spiritual intelligence that are considered in Islamic texts to include piety and piousness, along with daily exercises such as reflection on creation, reflection on the heaven and souls, fasting, worship, reading the Quran, and honest reflection on the Quranic verses, could play a crucial role in enhancing the spiritual intelligence [6]. Although in western countries, spirituality and spiritual intelligence have been defined in the context of their own culture and their components have been identified, it would appear that in Islamic-Iranian culture there are many texts in which the deepest spiritual descriptions, states, and qualities have been treated. Jami [6, 16] has outlined the following elements for spiritual intelligence:

- observing unity beyond the apparent plurality
- recognizing and receiving spiritual messages from the phenomena and events
- asking and receiving answers about the origin of the universe (origin and resurrection)
- recognizing the consistency of being and interpersonal relationships on the virtues of human justice.
- recognizing the virtues of transcending suffering and applying forgiveness in interpersonal relationships.
- recognizing spiritual patterns and regulating behavior based on spiritual pattern
- recognizing individual dignity and value and maintaining and developing this dignity

- recognizing the process of spiritual development and regulating the internal and external factors directed at optimal development of this spiritual process.
- recognizing the meaning of life, death, and events related to the life, Nushur (i.e., resurrection), death and Barzakh (i.e., purgatory), spiritual paradise and hell.
- understanding the presence of God in ordinary life
- understanding the artistic and natural beauties and creating a sense of appreciation and gratitude
- having a taste for life and mysticism in which love is the root of knowledge, not reasoning or analogy
- having a poetic intelligence to understand the meaning behind a piece of poetry
- spiritual intelligence leads to understanding the Quranic verses and makes it easier for people to understand the words of prophets more deeply
- spiritual intelligence contributes to understanding the scared text stories to inferring the symbolic meaning of these stories
- spiritual intelligence whose owners are described as Ulul Albab in the Quran leads people to find out the essence of reality and to pass through the barriers of illusion

Therefore, it would seem that there are numerous ideas and concepts on spirituality in the Islamic and literary texts that can be used to clarify the features and components of spiritual intelligence. However, investigating and paying attention to these Islamic and literary texts requires a new attitude and procedure that is in accord with modern scientific methods in psychology.

### The spiritual intelligence development

Conscious awareness and adaptability to the life events and experiences and nurturing self-awareness are among the key factors in developing spiritual intelligence. In addition to this, some of the procedures, guidelines, and practices are considered to be important for its development. For example, Vegan argues that spiritual intelligence is enhanced by increasing the breadth of mind and openness and having a variety of viewpoints, increased sensitivity to experiences and realities such as transcendence and spiritual subjects, and a deeper understanding of symbols and representations of myths and archetypes of undiscovered subterranean patterns. The spiritual intelligence could be promoted by practicing mindfulness, changing emotions, and reinforcing moral behavior. These exercises do not exclusively belong to a specific religion or spiritual education. Even though spiritual intelligence is associated with cognitive, emotional or ethical growth, it could not be equated with any of them. Since each type of intelligence develops differently, one of them may develop more in an individual but other kinds do not develop that much. When emotional subjects remain unsolved, they avoid spiritual development. Spiritual maturity as one of the manifestations of spiritual intelligence, including a degree of emotional maturity, ethical maturity (ethical spirit) and ethical behavior, encompasses wisdom and compassion for others regardless of gender, ethnicity, age, or race. It could be argued that spiritual maturity is a deep and broad vision

accompanied by awareness and includes the relationship between the inner life of the mind and the outer life. Self-awareness is essential for increasing spiritual maturity. When the attention is directly focused on the self, the individual may try to pay attention to his/her mental emotions and thoughts. At first, the individual could engage completely with personal matters and may not clear his/her mind even for a moment. The attraction of personal matters would be diverting if the individual strives to concentrate on them or develop awareness without choosing. Awareness of the possibility of the voluntary change of mind could signal the start of the process of abandoning past intellectual habits and behavioral patterns. It is obvious that when we care about others with a calm mind, the old wounds heal in the light of spiritual intelligence and the hearts pour out. Accompanying others with silent meditation could have therapeutic effects.

### Psychological capital

The positive psychological capital is a new concept that has entered into the school of organizational behavior from the psychological area and it is referred to as the competitive advantage of the organization. Psychological capital is part of the positivistic attitude towards organizational behavior. The root and basis of these two terms are derived from the positivism movement in psychology. This new attitude which is also known as positivist psychology has recently received much scholarly attention in the area of organization and management and thus a new movement emerged entitled organizational behavior. Positivist organizational behavior, like positivist psychology, does not claim that it has had new achievement in relation to positivism, but it refers to the necessity of focusing more on the theorizing, research and effective application of states, traits, and behaviors in the workplace. Baker et al. (2008) and Harrison<sup>[17]</sup> hold the view that the main purpose of the attitude of positivist psychology is the structures that offer humans the clarification in the concept of life meaningfulness for the human beings. This is because structures like happiness, hope, optimism and the like have come into the spotlight of this attitude.

### Theoretical underpinnings of the psychological capital

The human capital is often referred to as the intellectual capital and somehow includes the skills, capabilities, knowledge, and experiences that an individual brings with him/her to the organization<sup>[8]</sup>. Social capital is used to refer to the value of the real or potential assets that the individual gains in terms of who s/he knows, what social networks s/he is affiliated with, and what status s/he has achieved in the organization. However, Luthans et al. have proposed another form of capital as psychological capital. They maintain that this capital while encompassing the capabilities of social and human capital, could even surpass them and be exploited as a competitive advantage for today's organizations<sup>[8]</sup>. According to them, psychological capital is a psychological positive developmental situation with these characteristics: commitment and striving to succeed in challenging tasks and duties (self-efficacy); having positive citation regarding the

present and future success (optimism); stability on the way to the goals and changing direction, if necessary, to reach the goals for achieving success (hope) and stability in the face of difficulties and problems to achieve success (resiliency)<sup>[18]</sup>. The inclusive definition of psychological society is: developing an individual positive psychological state whose characteristics include having self-confidence, creating a positive attribution to the present and future success (optimism), persistence and dedication on the way towards reaching the goals and determining the paths towards the goal to succeed (hope), and resiliency and enduring and returning to the normal state suffering disasters and problems (resiliency)<sup>[19]</sup>. Psychological capital is considered to be a 'higher-order' construct meaning that these four variables combine to create a synergistic whole, and it is expected that the whole structure wields more influence on the performance than each of its constituent variables. Actually, the term 'psychological capital' refers to the concept of "who you are (true self)" and "who you want to be (possible self)" and is something beyond human capital of "what I know" and social capital of "who I know". Alternatively stated, psychological capital challenges people to ask the question of "who they are" and thus to gain better self-awareness essential to achieving goals and success<sup>[20]</sup>. Luthans et al. believe that positivist psychological capital leads to fostering the value of human and social capital in the organization. These components give meaning to the individual's life in an interactive and evaluative process, continue his/her efforts to change stressful situations, prods him/her into action and guarantees his/her resistance and tenacity in achieving goals<sup>[8]</sup>. Psychological capital based on the model of Luthans et al. has four dimensions of self-efficacy, hope, optimism, and resiliency that are briefly explained below:

### Self-efficacy

Self-efficacy is a criterion that shows the ability of human beings in performing their tasks and achieving goals. That is, self-efficacy is used to refer to the belief in one's ability to succeed in a given task by motivating oneself, providing cognitive resources for oneself, and taking necessary action<sup>[21]</sup>. Enjoying these qualities makes people less likely to get attribution errors, so it is expected that organizational outcomes be influenced through fostering positive emotions. Accordingly, the following research hypothesis is developed: self-efficacy in Iran state agencies affects the organizational outcomes. Self-efficacy in psychological capital is considered to be the belief in one's ability to prepare one's own motivational and cognitive resources and to perform a set of actions to overcome a task in a particular situation<sup>[22]</sup>. Self-efficacy which is also known as self-confidence was first defined by Bandura: "the belief in one's ability to succeed in a given task by motivating oneself, providing cognitive resources for oneself, and taking necessary action". Self-efficacy is a state variable and can be cultivated and expanded at certain times and is important and efficacy in one area cannot be transferred to other areas. Self-efficacy is also highly correlated with job performance dimensions in a way that self-efficacious individuals effectively lead, make ethical

decisions, are highly creative in their work, have a participatory spirit, and are passionate about learning and entrepreneurship. Individuals with high levels of self-efficacy have the following characteristics: a) interested in challenging goals, b) choosing difficult tasks, c) self-motivated, d) strong effort and equipment of forces to accomplish tasks and achieve goals, e) perseverance in the face of obstacles, f) self-guided people <sup>[19]</sup>.

### Hope

Hope as the second component of psychological capital comprises the positive psychological state composed of feeling the energy to move towards one's goals (sense of agency) along with active planning to achieve goals (the ability to build bridges to achieve goals) <sup>[22]</sup>. Hope refers to the ability of the individual to target, visualize the paths necessary to achieve those goals and to have the motivation to achieve those goals. Hope is a positive emotional state that fosters the belief in positive results in human life. In other words, hope means to believe in the positive outcome of the events or situations in life. Hope is an emotion that we can have what we want or that an event will work best for use <sup>[23]</sup>. Snyder et al. (2007) view hope as the "positive motivational state that results from the successful sense of agency (goal-directed energy) and from planning to achieve the goal". In 1991, Snyder described the hope as a positive motivational state derived from the feeling of success from two factors of agency (goal-directed energy), and passage (planning to achieve the goal). As discussed earlier, the sense of agency or inner control is one of the elements that creates hope and this element could create the determination and motivation to achieve the goal. The next elements are the processes and procedures by which alternative solutions and contingency plans are created and are used to achieve goals and remove barriers. As has been shown in recent studies, the relationship between the employee hope and his/her performance and the organizational profitability and also the relationship between the leaders' hope and productivity of their units and their ability to influence employees is strong. According to the results of the research made by Adams, out of the participating organizations in his research, those who had higher levels of employee hope, had more successful performance compared to other organizations under study <sup>[24]</sup>. Also, according to researches made by Peterson and Luthans, the level of managers' hopes in the organizations understudy, had a high positive correlation with the financial performance of the unit and employee job satisfaction <sup>[25]</sup>.

### Optimism

Optimism refers to the positioning where the positive outcomes are typically expected and these outcomes are considered to be stable, general and internal factors. Positive orientation towards life or optimism as the third component tends to be used to refer to the positive expectations in relation to oneself and the surrounding world and also refers to the optimistic and expressive style about the present and future events. In the definition of optimism, the optimistic expressive style refers to the fact that the individual attributes

his/her success to the personal, sustainable and inner elements and his/her failures to the outer, impersonal and unsustainable factors <sup>[26]</sup>. Martin Seligman generally known as the founder of positivistic psychology, believes that optimism could be considered as an attributional style in which the individual attributes positive events to the general and stable attributions and/or himself and the negative events to the outside, unsustainable factors and specific situations. However, pessimists attribute the positive events to the outside factors and the specific and momentary situations and the negative events to the sustainable and prevalent factors. As a result of these different expressive and attributional styles, the optimists create positive expectations in themselves that encourage them to achieve the goals and help them adopt flexible behaviors to deal with problems. Pessimists, however, face obstacles because of doubts they raise for themselves and their negative expectations. In the optimism, in contrast to the two previous factors, namely self-efficacy and hope that focused only on the inner dimension, outer factors are also addressed. For example, the factors that could create and form positivistic expectations in an optimistic person may be himself and his abilities or outer factors and other people. Optimism leads to creating a range of positive events like mental and physical health, well-being, happiness, and flexibility; however, pessimism is responsible for depression and physical illnesses. Also, optimism is closely linked with the performance of the individual in the workplace <sup>[27]</sup>. It should be noted, however, that in the psychological capital, realistic and flexible optimism is of great significance. In the realistic optimism, the individual evaluates what s/he cannot achieve and also what s/he can achieve, and in the flexible optimism, the individual takes on the responsibility but also considers its problems and challenges and shapes his/her expectations while encountering them considering the situation. Therefore, optimism in such a realistic and flexible way plays an influential role in self-efficacy and the hope of the individual <sup>[19]</sup>. Optimism is a mixture of optimistic attitudes and behaviors about oneself, people, objects, events, and the natural world in general based on which it yields beneficial and encouraging results depending on one's abilities in the world and its events. Thus, optimism is creating the conditions and the space in which the individuals look for pleasant events in their lives <sup>[28]</sup>. According to Luthans, realistic optimism plays a crucial role in enhancing the individual's self-efficacy which in turn has an impact on his/her performance. Moreover, optimistic people are less likely to be affected by negative feelings and thus they have a strong relationship with their colleagues <sup>[8]</sup>.

### Resiliency

Resiliency is used to refer to the ability to be flexible, responsible, and persistent in the face of difficulties and problems and even the positive events of life. Resiliency refers to the individual's capacity to respond and even flourish under positive or negative stressful conditions. Luthans <sup>[8]</sup> considers resilience as the ability to return to the normal situation in the face of adversity, conflict, failure, or

positive events, progress, and responsibility. Contrary to the widely held belief that considered resiliency as an uncommon ability that is observed and admired in special and extraordinary people, the positivist psychology believes that resiliency could be learnt and developed among the ordinary people and can be measured. Cathouse et al. (2015) argue that these people are those that accept the reality and perfectly preserve the stable and meaningful values and beliefs and have effective and adaptive mechanisms enabling them to respond to the unexpected situations in a flexible manner [19]. Resiliency refers to the positive adaptability in response to unfavorable conditions [29]. Resiliency is not only passive resistance to the damages or threatening conditions but the resilient individual has active and constructive participation in the surrounding environment. Resiliency refers to the human ability in which the individual has successfully overcome the terrible conditions, adapts to them, and achieves educational, emotional, and social capability despite encountering life problems. Therefore, resiliency is the capacity to recover from the lasting difficulty and the ability to heal oneself. This human capacity could make individuals successfully overcome unfavorable events and despite being under severe stresses, his/her social, educational and occupational competency will be promoted. The body of literature published on this subject suggests that some resilient people are less likely to be absent from work even when they face difficult work and life achievements and their performance always enhances. Accordingly, the following research hypothesis is presented: resiliency in the Iranian state agencies affects the organizational outcomes. According to Luthans, the psychological capital is the result of four elements of hope, optimism, self-efficacy, and resiliency. Scholars believe that high psychological capital among the employees empowers them to enhance their performance in the organization by enjoying characteristics like the belief in one's ability to achieve the success, persistence in following goals, creating positive attributions about oneself, and enduring problems [30]. Finally, reflecting on the organizational atmosphere, we find out how employees understand the complicated organizational environments by extending the general attitudes and concepts. Based on a definition, the organizational atmosphere could be referred to as the employee's perception of the events, measures, and organizational practices and behaviors. In fact, the organizational atmosphere refers to a set of states, characteristics or features governing an organization that makes it warm, cold, reliable, appalling or reassuring or deterrent and is caused by factors like characteristic, behavior, experiences, management type, corporate culture, spirit, motivation, technology and the like [31]. With this mind, it is not difficult to conclude that the decisions related to the organizational outcomes hardly can specify the maximum use of the resources by means of known existing instruments and objectives, but it is necessary that they employ unknown and unused opportunities through recognizing the surrounding environment and finally, the climate governing the organization. Thus, it is expected that the organizational atmosphere be the moderating factor in the relationship

between psychological capital and organizational atmosphere given that psychological capital and its elements deal with human the psyche as well as organizational outcomes such as organizational performance, job satisfaction, and organizational commitment are among the soft organizational factors.

### The models of psychological capital The model by Luthans et al.

Psychological Capital Intervention (PCI) is an intervention model that stresses the growth and development of positive components. This intervention model has been developed and tested by Luthans et al. to enhance the psychological capital of the individuals. Psychological capital is used to refer to a set of positive qualities and capabilities of individuals and organizations that could play a critical role in the development and promotion of the individual as a strong resource. Hope, optimism, self-efficacy and resiliency are the components of psychological capital in this model.

### Fredrickson model

In this model, psychological capital leads to reducing behavioral diversions and moderating the organizational citizenship behavior (Figure 1).

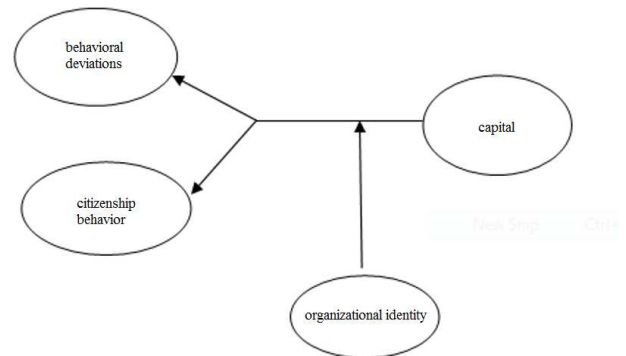
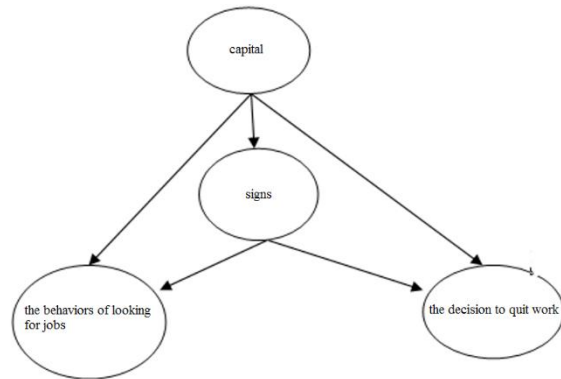


Figure 1. Fredrickson model

### The model of stress management using the psychological capital by Avey et al.

According to Avey et al. (2009), psychological capital has been considered as a factor that is used for better understanding of the difference in the symptoms and indicators of stress perception as well as the intention and decision of employees to quit work and the behaviors that they exhibit to look for jobs in other organizations. The results of this study revealed that employee loyalty could be increased by enhancing the psychological capital and by creating a sense of hope, self-efficacy, optimism, and resiliency in the organization (Figure 2) [32].





**Figure 2:** the model of stress management using psychological capital by Avey et al. (2010)

### Employee performance

The performance is used to refer to the degree of meeting duties that completes the employee job and also suggests that how an employee can carry out the obligations of a job. Performance is often equated with ‘effort’ that refers to expending energy, but performance is measured based on the results of activities. The performance of individuals in a certain situation could be considered as the results of the mutual relationship between effort, abilities, and the perceptions of the role. ‘Effort’ which originates from stimulation, is used to refer to the level of energy (physical or mental) that an individual uses in performing the tasks. ‘Capabilities’ are the used personal characteristics in performing the task, and ‘role perceptions’ refer to the ways that individuals believe they should direct their efforts to get their jobs done. Some researchers view performance as being derived from personal characteristics, skills and the like. With these interpretations, performance evaluation can be defined as the process of evaluating and communicating with employees on how to perform a job and to deploy an improvement plan. In this case, performance appraisal not only allows employees to know what their performance is but affects their level of effort and future direction. Others have defined performance evaluation as the constant process of evaluating and managing human behavior and output in the workplace. According to them, the employee evaluation refers to the formal process for measuring and providing feedback to the employees about their characteristics and about performing their tasks as well as identifying their potential talents in order to flourish in the future.

### LITERATURE REVIEW

One of the subjects that play an instrumental role in the vivacity of people, is the level of psychological capital of the individuals as part of positivistic psychology that has recently been extensively explored. Ryan and Fredrick state that people with high vitality are more capable of mobilizing their capabilities or participating in health-related activities and can adopt more sources of energy. Ryan and Fredrick (1997) studied the relationship between vitality and self-efficacy in

three groups of people. The results of their study reflected that the relationship between vitality and health and also self-efficacy is significant. Furthermore, the scholars maintain that the positive experiences that increase the vitality, lead to recovering the lost energy. In their seminal paper entitled Predicting Psychological Capital through the Elements of Spirituality in the Nurses, Golparvar et al. [33] found the elements of spirituality are the reinforcing factor for psychological capital. In their seminal text entitled The Role of Psychological Capital in Mental Well-being Considering the Interactive Effects of Social Capital, Hashemi Nosratabad et al. [34] found that the psychological capital and its components have a positive and significant relationship with the mental well-being. The research conducted by Yamasaki (2014) on 40 people with the age range of 18 to 24 years indicated that there is a relationship between the degree of vitality and mental health and fewer symptoms of physical illness. Vitality has a negative correlation with anxiety and depression and a positive correlation with life satisfaction. Yamasaki studied 44 subjects and these subjects had lower vitality than the control group due to having pain. Among the patient subjects, vitality was positively related to self-esteem and self-efficacy. The research carried out by Rinhat (2004) on people with 60 years of age and above showed that there is a relationship between social performance and mental health and vitality. Asharlous and Dadashikhas [35] found that spiritual intelligence has entered other areas of humanities, not only in the individual but also in the psychological domain. The growing body of literature on spirituality has observed its considerable effect on improving individual and organizational performance. Also, evidence shows that the spiritual practices contribute to increasing awareness and provide insight into the new multiple levels of consciousness and have a positive effect on the performance of individuals to make it a key part of their work and life plans in achieving good performance. Zare Ahmadabadi et al. [36] found there is a significant relationship between spiritual intelligence and organization citizenship behavior. Thus, by improving the spiritual intelligence, the organizational citizenship behavior of the employees could be promoted and also the effectivity of the organization could be boosted. Keshavarzi [37] conducted research entitled The Relationship between Emotional Intelligence, Spiritual Intelligence, and Resiliency on 354 master’s students of Shiraz University. The results of this study suggested that the general scores of spiritual intelligence positively and significantly predict resiliency and the dimensions of individual competency, family cohesion, and communication with friends were predictable through personal meaningfulness in spiritual intelligence. When comparing the genders, the average score of spiritual intelligence in females was significantly higher than the average score in males. In a study conducted on the relationship between psychological capital, Tagizadeh [38] carried out research entitled The Relationship between Psychological Capital and Job Satisfaction and the Organizational Commitment of the Yazd Education Personnel and found that the studied organization had quite a high level of psychological capital and so its employees have

high organizational commitment. Also, job satisfaction plays a mediating role in the relationship between psychological capital and organizational commitment. Moreover, the relationship between the psychological capital and organizational commitment was higher compared to the relationship of each of its elements. In another study, Sohrabi<sup>[11]</sup> conducted research entitled *The Analysis of the Effect of Organizational Citizenship Behavior and Psychological Capital on the Social Capital*. The results of this study suggest that the psychological capital affects both organizational citizenship behavior and social capital. In still another investigation conducted by Imani and Mohajeran<sup>[39]</sup>, it was found that there is positive and significant relationship at the statistical level of 1 percent between psychological capital as well as spiritual intelligence and students' vitality, between psychological capital and spiritual intelligence, between psychological capital and vitality, and between spiritual intelligence and vitality. Also, the results of this study indicated that there is a positive and significant relationship between psychological capital and age as well as educational level, but there is no positive and significant relationship between psychological capital and gender as well as marital status. There is no positive and significant relationship between spiritual intelligence and age, gender, educational level, and marital status and there is a positive and significant relationship between vitality and age, gender, and marital status. However, there is no significant relationship between vitality and the educational level.

Luthans has published a paper entitled *The Development of Psychological Capital in relation to the Practical Intervention*. He has developed a model for improving the subcomponents of hope, optimism, self-efficacy, and resiliency after evaluating the effective elements of the psychological capital. The researcher found that this intervention method not only improves the organizational performance of the individuals but also has a positive effect on the financial factors such as return on capital. Avey (2009) has carried out a research entitled *Psychological Capital: A Positive Resource for Coping with Job Stress*. In this study, the researcher has evaluated 674 employed staff in various industries and has found that psychological capital that is a positive resource for optimism and resiliency, is the key factor for better understanding of the symptoms of job stress and doing intervention methods for improving it leads to reducing the job stress of the employees. Therefore, the strategies that are developed for improving psychological capital, finally lead to reduced stress and increased productivity. Luthans has carried out research entitled *The Analysis of the Effects of the Psychological Capital of Job Characteristics on the Behavior and Performances of Employee*. This research was conducted on 12567 people. The findings of this study demonstrated that there are positive and significant relationships between psychological capital and some of the positive job characteristics such as job satisfaction, organizational commitment, and the psychological well-being of the employees. Moreover, there is a positive and significant relationship between the psychological capital and the acceptable behavior of the employees as well as their several

performance factors like self-evaluation and management evaluation. There is a negative and significant relationship between the psychological capital and the negative characteristics of the employees such as job stress and anxiety.

## CONCLUSION

Rinhat (2004) found that there is a relationship between social performance and mental health as well as vitality. Asharlou and Dadashikhas<sup>[35]</sup> found that spiritual intelligence has entered other areas of humanities, not only in the individual but also in the psychological area. The vast body of literature on spirituality has observed its considerable impact on boosting individual and organizational performance. Also, evidence shows that spiritual practices contribute to increased awareness providing insight into the new multiple levels of consciousness and bring about a positive effect on the performance of individuals to make it a key part of their work and life plans in achieving good performance. Zare Ahmadabadi et al.<sup>[36]</sup> found there is a significant relationship between spiritual intelligence and organization citizenship behavior. Thus, by improving the spiritual intelligence, the organizational citizenship behavior of the employees could be promoted and also the effectivity of the organization could be boosted.

Luthans has designed a model for improving the subcomponents of hope, optimism, self-efficacy, and resiliency having evaluated elements affecting the psychological capital. He found that this intervention method not only improves the organizational performance of the individuals but also has a positive effect on the financial factors such as return on capital. Avey (2009) also found that psychological capital that is a positive resource for optimism and resiliency is the key factor for a better understanding of the symptoms of job stress and doing intervention methods for improving it leads to reducing the job stresses of the employees. Luthans found that there are positive and significant relationships between psychological capital and some of the positive job characteristics such as job satisfaction, organizational commitment, and the psychological well-being of the employees. Moreover, there is a positive and significant relationship between the psychological capital and the good behavior of the employees as well as their several performance factors like self-evaluation and management evaluation. There is a negative and significant relationship between the psychological capital and the negative characteristics of the employees such as job stress and anxiety. Imani and Mohajeran found that there is a positive and significant relationship at the statistical level of 1 percent between psychological capital as well as spiritual intelligence and students' vitality, between psychological capital and spiritual intelligence, between psychological capital and vitality, and between spiritual intelligence and vitality. Other similar researches could be the study conducted by Golparvar et al.<sup>[33]</sup> in their paper entitled *Predicting Psychological Capital through the Elements of Spirituality in the Nurses*, found that the elements of

spirituality are the reinforcing factor for psychological capital.

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