

The relationship between spiritual intelligence and professional ethics

Dr. Sedigheh Tootian Esfahani^{1,*}, Ali Najafi²

¹Assistant professor of Department of Accounting, College of Humanities, Tehran East Branch, Islamic Azad University, Tehran, Iran

²Educated MA in Department of Governmental Management, Ghaemshahr Branch, Islamic Azad University, Ghaemshahr, Iran

Abstract: The present study is to investigate the relationship between spiritual intelligence (SI) and professional ethics. The components of spiritual intelligence, as King believes, includes critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE). The research method is descriptive. The instrument for data collection included King's Spiritual Intelligence Questionnaire and the researcher-made professional ethics, as well as the demographic characteristics questionnaire. Data analysis was conducted by SPSS software program and SEM. The results of the present study indicated that there is a positive and significant relationship between spiritual intelligence and professional ethics. Among the eight research hypotheses, all of them were confirmed and enjoyed the ability of measuring the standards of research variables.

Key words: *Intelligence; Spirituality; Spiritual intelligence; Ethics; Professional ethics*

1. Introduction

Nowadays, organizations are faced with a more developed employees who want purposive jobs and creating workplaces for training their own creativity and talents. On the other hand, paying attention to "human" in organizations, more and more has been increased and the viewpoints to human with different dimensions of his existence have been changed. In the new view to human being, in addition to paying attention to real humans, the emphasis on ideal and transcendental human being is also observed (Farhangi and Rastegar, 2006).

The ideal and transcendental human, by nature, pays attention to spirituality because people needs to ask ultimate questions related to the meaning and purpose of life and actively are in search of value and credit of their own experiences and communications. The concept of spiritual intelligence has been recently appeared in the literature of psychology (Nazel, 2004).

King (2008) states that spiritual intelligence is a set of rational capacities which contributes to complete and integrated knowledge and adaptive application of spiritual aspects and metaphysical world of the person, and results in outputs such as profound existential thinking, increasing senses, identifying metaphysical world and the domination of spiritual states (King, 2008).

To promote spiritual intelligence, it is required that he investigate his own relationship in three fields: 1. His relationship with his Creator, 2.

Relationship with his own, 3. His relationship with people.

Further, professional ethics is one of the most fundamental issues of all human societies. In underdeveloped countries, professional ethics has received less attention in work places, but in developed ones, a branch called professional ethics has been appeared in management and organizations. Nowadays, one of managers' concerns is how to create appropriate grounds for human factors of professions in such a way that humans can concentrates on responsibilities to the issues of their societies and professions. In addition, as organizations get more complicated, the degree of unethical, illegal, and non-responsible activities in workplaces have increases and resulted in a lot of problems for organizations. Accordingly, managers, for making decisions based on ethical standards, are under a lot of pressure because they work in a transparent environment now (compared to the past) and their behaviors and actions are observable by the public as clearly as possible. Therefore, a set of ethical and value teachings which helps managers in organizational behaviors and actions and provides the grounds for a kind of coordination and integrity in the movement towards the desired collective and general method, has been presented and considered as a basic necessity by managers (Ghasemi, 2011).

In addition, a lot of developed countries has attained this maturity that indifference and inattention towards ethical issues and fleeing from social responsibilities and commitments causes the loss and destruction of companies and firms. Therefore, a lot of successful companies have required the development of ethical strategies and

* Corresponding Author.

believed that in organizations, an ethic-based culture should be dominant (Amiri et al. 2010).

Therefore, doing investigations and research in this fields is challenging; accordingly, researchers of the present study has selected the topic with the aim of investigating the relationship between spiritual intelligence and professional ethics of the staff working in organizations.

In this field, the most significant conducted researches are as follows:

King (2008) has conducted a qualitative research on spiritual intelligence. In this research, the researcher has revisited and revisited spiritual intelligence and has provided a new model of spiritual intelligence. The components of this model are as follows:

1. Critical existential thinking (CET) is the first component of spiritual intelligence and is defined as "the capacity of critical thinking of the nature of existence and other existential or metaphysical issues".
2. Personal meaning production (PMP) is the ability of producing personal meaning and the concept of mental and physical experiences including the capacity of producing and dominating the purpose of life.
3. Transcendental awareness (TA) refers to the capacity of identifying one's own transcendental dimensions, those of others and marital world via consciousness, and with identifying their relationship with that person.
4. Conscious state expansion (CSE) refers to the ability of entering higher spiritual situations including deep thinking, prayer, and exiting those situations (King, 2008: 61-72).

Animasahun (2010) conducted a research titled as "Intelligent Quotient, Emotional Intelligence and Spiritual Intelligence as Correlates of Prison Adjustment among Inmates in Nigeria Prisons". Accordingly, 500 participants were selected randomly from 5 prisons in Nigeria and among them, 458 participants were men and 42 of them were women. The results indicated a positive correlation between independent variables and prisoners' compatibility, first for emotional intelligence ($r=0.95$) and then, for spiritual intelligence ($r=0.83$) and at last, for IQ ($r=0.79$). The three independent variables participated in 2.93 of the total criterion variable (Animasahun, 2010: 123).

Amram (2009) conducted a research titled as "the Contribution of Emotional and Spiritual Intelligences to Effectiveness Business Leadership". The population of this research includes 42 CEOs of different organizations and 210 participants selected from line personnel. The results of the research indicated the existence of a significant correlation between spiritual intelligence and effective leadership and the lack of a significant correlation between spiritual intelligence and effective leadership (Amram, 2009: 87).

Gupta (2010) conducted a research titled as "the multi-dimensional criteria ethics for ethical decision-making of Indian managers". The objective of the

study was to analyze the role of traditional moral theories in ethical decision-making of managers using a multi-dimensional ethical criteria. The results of the research indicated that these criteria is designed for different types of ethical groups and one dimension of ethical criteria enjoys characteristics of justice, relativism, contractualism, and utilitarianism (Gupta, 2010: 56).

2. Definitions of ethics

The word "ethics" refers to those positive attributes consistent with the norms of a society. Ethics simply includes identification of appropriate and inappropriate things and then, doing appropriate things and avoiding inappropriate ones. In other words, ethics is an understanding constructed from voluntary human actions based on a rational evolution (Ghasemi, 2011: 87).

By professional ethics, it means a series of principles which should be observed voluntarily by individuals and based on the call of their conscience and nature in doing professional works without having an external necessity or in case of violation, they will be condemned and punished (Amiri, Hemmati, and Mobini, 2010: 139).

2.1. Different perspectives towards ethics

Scholars have presented different perspectives in relation with ethics which are presented as follows:

Idealism: idealist thoughts about ethics illustrate a kind of divine ethics, i.e. ethical and organizational dimensions based on faith, piety, justice, honesty, decency and human virtues. In this perspective, there is logical ethical principles which staff are required to observe them and values are sacred and violating them is considered an unforgivable sin.

Humanism: in this perspective, observing individuals' rights and respecting human dignity are among basic principles. In this perspective, human beings should be respected and valued and the human beings' rights cannot be violated for the sake of the results benefiting a community or organization. It should be noted that individuals' rights should be observed in such a way that the rights other individuals should not be violated or damaged.

Relativism: this perspective considered ethics dependent on conditions and situations of the time and space. Relativists believe that organizations and societies are changing and conditions and situations are constantly changing; therefore, parallel to these changes, ethical considerations should be changed to be suited with the new conditions.

Utilitarianism: this perspective knows an action to be ethical which engender useful results and consequences. From this perspective, for confirming the ethicality of an action, its results and consequences should be considered and its suitability is should be considered as a criterion for its ethicality. Personal and collective Utilitarianism are two forms of this perspective.

As observed, each of the ethical perspectives justify an aspect of ethics in the organization and in case that the Code of Ethics of an organization be developed with considering personal and collective benefits and with regard to temporal and spatial virtues, then, the best ethical basics will be created for the organization. The code is a multidimensional concept each whose each dimension indicate an ethical policy for each of beneficiary propositions in its own context. Ethical policy of the organization extracted from the ethical code is responsive and sensitive to customers, competitors, shareholders, suppliers, citizens, environment, and etc. (Ghasemi, 2011).

2.2. Definitions of professional ethics

By professional ethics, it means individuals' ethical responsibility from the viewpoint of jobs. A medicine, as a real personality has ethical responsibility. This ethical responsibility originates from a tasks which an individuals is burdened with in such a way that if he takes the responsibility of another task, his professional responsibility changes. Each job or task creates particular ethical responsibility depends on professional considerations: medicine's ethics, teachers' ethics, engineers' ethics, supervisors' ethics, lawyers' ethics, and etc.

Professional ethics can be defined as a set of Dos and Don'ts which the staff of an organization (or society) should observe for realizing the qualitative and quantitative conditions which they have pledged to do (Ghasemi, 2011: 89).

A set of ethical actions and reactions accepted by professional organization and societies are determined to provide the most favorable social relations for its own member in doing their professional tasks.

Professional tasks is a specialized field in the domain of knowledge dealing with stating ethical responsibilities in firms and jobs and also analyzing ethical issues in business. It has an operational function in solving ethical problems in business (Salamati, 2009: 18).

3. Research methodology

3.1. Research model

The research model is based on King's model of spiritual intelligence. King has introduced four main components for spiritual intelligence: critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) (King, 2008).

3.2. Method

The method employed in the present study is descriptive and in terms of objective, it is an applied one and its objective is to describe the relationship

between spiritual intelligence and professional ethics.

3.3. Population

The population of the present study includes all employees working in state service organizations of Sari City who were 400 individuals.

3.4. Sampling method

The sampling method in the present study is the simple random sampling method. Using Cochran's formula, 200 participants were selected constructing the sample size. Accordingly, 250 questionnaires were distributed in the population and 210 questionnaires were returned. Among these questionnaire, 13 of them were not analyzable and deleted from the research. At last, 197 questionnaire were analyzed.

3.5. Data collection instrument

Methods of collecting data are generally divided into two categories: library research method, and field study method. In the present study, both methods of collecting data were employed.

In the present study, two questionnaire were sued: the first one employs for investigating the degree of staff's spiritual intelligence, and the second was used for investigating the degree staff's professional ethics. The items of the Spiritual Intelligence Questionnaire were designed in a five-point Likert scale.

3.6. Validity and reliability of data collection instruments

3.6.1. Reliability

To determine the reliability of the questionnaire of Cronbach's alpha coefficient was employed. The results are presented as follows:

Table 1: Cronbach's alpha coefficient of research variables

Row	Variables	Cronbach's alpha coefficient
1	Spiritual intelligence	0.815
2	Professional ethics	0.786

3.6.2. Validity of questionnaires

King's Spiritual Intelligence Questionnaire (2008), were confirmed through its distribution among the elites and experts and its validity was confirmed. The experts, to investigate the questionnaire, enjoyed scientific background in the field of spiritual intelligence and spirituality, in fact that had published some works on this issue. At last, after applying the required changes to the questionnaire, its content validity was confirmed.

3.7. Statistical data analysis

3.7.1. Structural equation modeling (SEM) of selecting a new technology

As observed in the following table, four components of critical existential thinking (CET),

personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) measure spiritual intelligence, this variable is the external latent model, and components of respect for their rights and human dignity, spirit of competition, accountability and integrity measure professional ethics. This variable is the internal latent of the model.

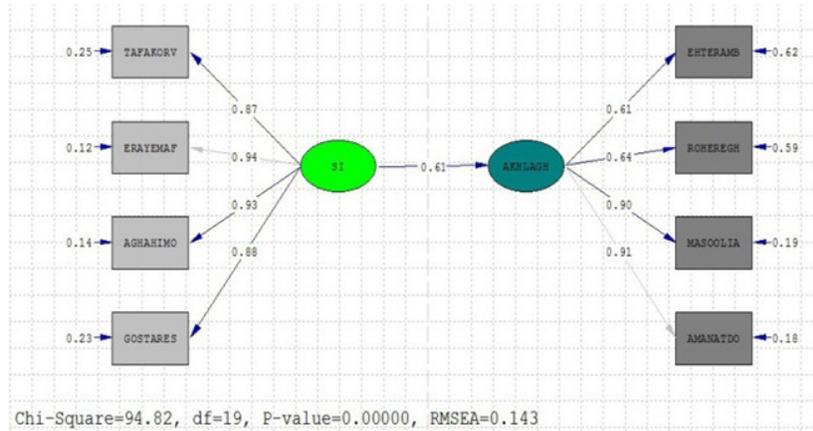


Fig. 1: standard values of the primary model

As observed in fig.1, four components of critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) can measure spiritual intelligence, and components of respect for

human rights and dignity, spirit of competition, accountability and integrity measure professional ethics. Other values of the primary model are presented in the following table:

Table 2: values of the model of measuring the primary model

Relationship of concepts with indicators of the model	The estimated value	Standardized value	Standard error	t-value	Amount of the explained variance (R)	Sig.	Results
1. There is a significant correlation between spiritual intelligence and professional ethics.	0.58	0.61	0.08	9.45	0.55	P<0.01	Confirming the index
2. There is a significant correlation between spiritual intelligence and CET.	0.93	0.87	0.058	19.36	0.75	P<0.01	Confirming the index
3. There is a significant correlation between spiritual intelligence and PMP.	1.13	0.94	1		0.88	P<0.01	Confirming the index
4. There is a significant correlation between spiritual intelligence and TA.	1.29	0.93	0.055	23.64	0.86	P<0.01	Confirming the index
5. There is a significant correlation between spiritual intelligence and CSE.	0.88	0.88	0.044	20.12	0.77	P<0.01	Confirming the index
6. There is a significant correlation between professional ethics and respect for human rights and dignity.	2.62	0.61	0.28	9.48	0.38	P<0.01	Confirming the index
7. There is a significant correlation between professional ethics and spirit of competition.	2.84	0.64	0.28	9.98	0.41	P<0.01	Confirming the index
8. There is a significant correlation between professional ethics and accountability.	0.99	0.9	0.063	15.79	0.81	P<0.01	Confirming the index
9. There is a significant correlation between professional ethics and integrity.	1.00	0.91			0.82	P<0.01	Confirming the index

The estimated values of factor loadings calculated by Maximum Likelihood Method, are presented in the above table. These values are called λ and are used for estimating the scores of latent variables in SEM analyses.

The standardized values of factor loadings indicate the standard relationship between indices of

the measurement model. These values are comparable, for example, the index of PMP due to the existence of the most factor loading is the best indicator of spiritual intelligence for the external latent variable and the component of integrity is the best indicator of professional ethics was considered as the internal latent variable in the present model.

In addition, the values of standardized errors indicate the degree of estimated values of raw factor loadings. Smaller values (close to zero) indicate more accurate estimates and smaller confidence intervals.

T-values obtained from dividing estimates of factor loading by values of standard errors indicate the significance of factor loading (significant difference of factor loading with zero). T-values less than 2 indicate the absence of any significant correlation between indices and the related latent variable. T-values between 2 and 3 indicate a significant correlation with more than 95% of confidence between indices and the related latent variable.

T-values bigger than 3 indicate a significant correlation with more than 99% of confidence between indicator and the related latent variable.

Therefore, as it is observed in the columns of t-table of table 2, the four components of critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) for the variable spiritual intelligence, and also components of respect for human rights and dignity, spirit of competition, accountability and integrity for professional ethics, all of them are confirmed with more than 99% of confidence. In addition, the columns of significance level and the complementary results of explanation are mentioned.

It should be mentioned that the unmentioned t-value in the component of personal meaning production for the variable of spiritual intelligence and the component of integrity for the variable of professional ethics is due that these indices are related to the latent variable of SEM model which are considered as the resource variable in the analysis and indicates an obvious significant correlation.

At last, the explained variance column indicates the value of explained variance of each index by the latent variable. More variables to 1 indicate more relevance of the index for measuring the latent variable. It should be mentioned that this value is directly correlated with other values. As observe d in table 4, the component of personal meaning production with coefficient of determination 0.88 for the variable spiritual intelligence and the component of integrity for the variable professional ethics with coefficient of determination 0.82 can explain the mentioned variables as better. It should be noted that regarding the t-value stated for the correlation between the two variables of spiritual intelligence and professional ethics ranging from 2 to -2, it can be stated that there is no significant correlation between the two mentioned variables.

4. Goodness of fit of the model

The goodness of fit of the model means that the variance-covariance matrix observed or the variance-covariance should have values close to each other by the model or have goodness of fit. The more the values of these two matrix is close to each other,

the more the model enjoys goodness of fit. In the SEM, one can trust the estimations of the model when it enjoys sufficient goodness of fit.

Table 3: indices of goodness of fit of the primary model

Results	Value	Accepted range	Index
Rejecting the model	5.1	$\leq 3 \chi^2/df$	χ^2/df^\dagger
Confirming the model	0.00	RMSEA<0.09	RMSEA‡
Rejecting the model	0.89	GFI>0.9	GFI§
Rejecting the model	0.8	AGFI>0.85	AGFI
Confirming the model	0.94	CFI>0.90	CFI**
Confirming the model	0.94	IFI>0.90	IFI††
Confirming the model	0.91	NNFI >0.90	NNFI‡‡
Rejecting the model	0.89	RFI >0.90	RFI§§

3. Final research model

As indicated in fig. 2, the four components of critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) can measure the variable spiritual intelligence, and also the components of respect for human rights and dignity, spirit of competition, accountability and integrity can measure professional ethics.

4.1. Correlation between spiritual intelligence and professional ethics

Regarding the estimate of $R^2= 0.58$, $T= 8.96$ and 0.64 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, there is a significant correlation between spiritual intelligence and professional ethics.

4.2. Correlation between spiritual intelligence and CET

Regarding the estimate of $R^2= 0.75$, $T= 19.36$ and 0.87 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, CET can measure spiritual intelligence and the hypothesis can be confirmed.

4.3. Correlation between spiritual intelligence and PMP

Regarding the estimate of $R^2= 0.88$, and 0.94 , it can be concluded that at the level $\alpha=0.01$, H_0 is

† Chi square divided to degree of freedom
 ‡ Root mean square error of approximation
 § Goodness of fit index
 ** Comperation fit index
 †† Incremental fit index
 ‡‡ Non-Normed Fit Index
 §§ Relative Fit Index

rejected. Therefore, the research hypothesis is accepted. As a result, PMP can measure spiritual intelligence and the hypothesis can be confirmed. In SEM, that index which can measure the research

variable better than other indices, the latent variable obviously is assumed to be significant and t-values and SD are not calculated for it.

Table 4: the analytical results of each of the ESM indices

Relationship of concepts with indicators of the model	The estimated value	Standardized value	Standard error	t-value	Amount of the explained variance (R)	Sig.	Results
1. There is a significant correlation between spiritual intelligence and professional ethics.	0.58	0.61	0.08	9.45	0.55	P<0.01	Confirming the index
2. There is a significant correlation between spiritual intelligence and CET.	0.93	0.87	0.058	19.36	0.75	P<0.01	Confirming the index
3. There is a significant correlation between spiritual intelligence and PMP.	1.13	0.94	1		0.88	P<0.01	Confirming the index
4. There is a significant correlation between spiritual intelligence and TA.	1.29	0.93	0.055	23.64	0.86	P<0.01	Confirming the index
5. There is a significant correlation between spiritual intelligence and CSE.	0.88	0.88	0.044	20.12	0.77	P<0.01	Confirming the index
6. There is a significant correlation between professional ethics and respect for human rights and dignity.	2.62	0.61	0.28	9.48	0.38	P<0.01	Confirming the index
7. There is a significant correlation between professional ethics and spirit of competition.	2.84	0.64	0.28	9.98	0.41	P<0.01	Confirming the index
8. There is a significant correlation between professional ethics and accountability.	0.99	0.9	0.063	15.79	0.81	P<0.01	Confirming the index
9. There is a significant correlation between professional ethics and integrity.	1.00	0.91			0.82	P<0.01	Confirming the index

Regarding the results of the above table, the analytical results of each ESM indices are as follows:

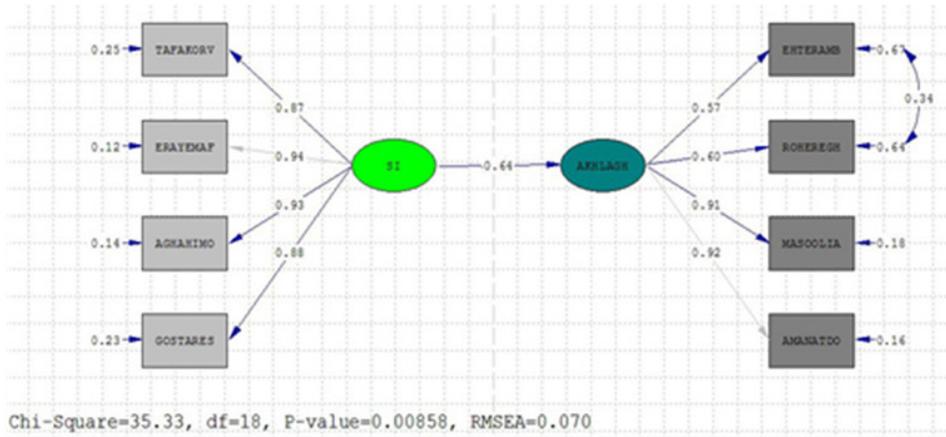


Fig. 2: standard values of the final model

4.4. Correlation between spiritual intelligence and TA

Regarding the estimate of $R^2= 0.86$, $T= 23.64$ and 0.93 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, TA can measure spiritual intelligence and the hypothesis can be confirmed.

4.5. Correlation between spiritual intelligence and CSE

Regarding the estimate of $R^2= 0.77$, $T= 20.11$ and 0.88 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, CSE can measure spiritual intelligence and the hypothesis can be confirmed.

4.6. Correlation between professional ethics and respect for human rights and dignity

Regarding the estimate of $R^2= 0.33$, $T= 8.62$ and 0.57 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, integrity can measure spiritual intelligence and the hypothesis can be confirmed.

4.7. Correlation between professional ethics and spirit of competition

Regarding the estimate of $R^2= 0.36$, $T= 9.14$ and 0.66 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, spirit of competition can measure spiritual intelligence and the hypothesis can be confirmed.

4.8. Correlation between professional ethics and accountability

Regarding the estimate of $R^2= 0.36$, $T= 9.14$ and 0.66 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, accountability can measure spiritual intelligence and the hypothesis can be confirmed.

4.9. Correlation between professional ethics and integrity

Regarding the estimate of $R^2= 0.84$, and 0.92 , it can be concluded that at the level $\alpha=0.01$, H_0 is rejected. Therefore, the research hypothesis is accepted. As a result, integrity can measure spiritual intelligence and the hypothesis can be confirmed. In SEM, that index which can measure the research variable better than other indices, the latent variable obviously is assumed to be significant and t-values and SD are not calculated for it.

5. Conclusion

The present study was to investigate the relationship between spiritual intelligence and professional ethics in service organizations of Sari City. Spiritual intelligence has four components of spiritual intelligence (SI) and professional ethics. The components of spiritual intelligence, as King believes, includes critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE), and the variable professional ethics had four components of respect for their rights and human dignity, spirit of competition, accountability and integrity.

To determine the sample size, simple random sampling method was used and 250 questionnaires were distributed in the population and 210 questionnaires were returned. Among these questionnaire, 13 of them were not analyzable and

deleted from the research. At last, 197 questionnaire were analyzed.

In this research, to measure and collect data, a 24 item King's Spiritual Intelligence Questionnaire (2008), and a researcher made Questionnaire of Professional Ethics having 28 items were used.

Regarding the results of analyzing data in the previous section, the main research hypothesis was confirmed. Therefore, by increasing the components of spiritual intelligence (SI) and professional ethics. Therefore, by increasing components of spiritual intelligence, as King believes, includes critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE), the degree of spiritual intelligence increases and consequently, the variable of professional ethics enhances.

Regarding the results of analyzing data in the previous section, the first secondary hypothesis was confirmed. Therefore, by increasing the indices of "thinking about the nature and truth of life", thinking about the objective or reasons of the existence", thinking about the life after death", "complete awareness about issues such as: life, death, truth, and existence", "thinking about events occurring in life", "thinking about the relations among humans and global peace", and "believing the existence of a superior power or force in the world", the degree of the component of critical existential thinking (CET) increases and consequently, the variable of spiritual intelligence enhances.

Regarding the results of analyzing data in the previous section, the second secondary hypothesis was confirmed. Therefore, by increasing the indices of "the ability of fining senses and objectives of life for adaptability with stressful situations", "defining objectives for life", "finding reasons and objectives of failure in life", "the ability in decision-making based on life objectives", and "the ability in finding the senses of daily experiences and events" the degree of the component of personal meaning production (PMP) increases and consequently, the variable of spiritual intelligence enhances.

Regarding the results of analyzing data in the previous section, the third secondary hypothesis was confirmed. Therefore, by increasing the indices of "the ability of identifying deeper dimensions of bodily dimension", the ability of understanding non-material issues", "awareness to the existence of relations between an individual and others", "the ability of defining oneself with non-material characteristics", "complete awareness of spiritual aspects of life", "the lack of complete dependency to material issues and attention to spiritual traits in others", and increasing concentration with the diagnosing the existence of spiritual dimensions in life", the degree of the component of transcendental awareness (TA) increases and consequently, the variable of spiritual intelligence enhances.

Regarding the results of analyzing data in the previous section, the fourth secondary hypothesis was confirmed. Therefore, by increasing the indices of "increasing the level of awareness", "controlling

oneself when entering higher levels”, “the ability of increasing or decreasing the level of awareness (when entering and exiting different levels)”, “the ability in increasing voluntarily the level of awareness”, and “developing skills of increasing awareness” the degree of the component of conscious state expansion (CSE) increases and consequently, the variable of spiritual intelligence enhances.

Regarding the results of analyzing data in the previous section, the fifth secondary hypothesis was confirmed. Therefore, by increasing the indices of “respecting cultural values and patients’ personal ethics”, “the lack of influencing patients’ racial features in the way of treating”, “avoiding cooperation in tasks neglecting law, citizen rights, and ethical principles”, “inquiring and collecting data merely related to diseases”, “ethical commitment to patients’ personal issues”, “submitting patients’ secret information in case of being legal”, “paying attention to the consequences of decisions on patients”, and “considering patients’ right to cancel” the degree of the component of respect for human rights and dignity increases and consequently, the variable of spiritual professional ethics.

Regarding the results of analyzing data in the previous section, the sixth secondary hypothesis was confirmed. Therefore, by increasing the indices of “awareness of the content of professional ethics (medicine workbooks) and commitment to them”, “avoiding deficit issues and project whose content are deficit”, “paying complete attention to personal characteristics and usefully applying them”, “doing activities requiring specialty”, “awareness of responsibilities and limitations of decisions which have been made”, “commitment to professional ethics in doing activities”, “commitment to continuing and developing competitive abilities”, and “exerting efforts for enhancing ones’ won scientific level” the degree of the component of spirit of competition increases and consequently, the variable of spiritual professional ethics.

Regarding the results of analyzing data in the previous section, the seventh secondary hypothesis was confirmed. Therefore, by increasing the indices of “supervising and evaluating the degree of effects of professional activities”, “contributing to development, promotion and participation in processes and procedures of responding about jobs”, “reflecting professional activities in the public for creating more trust”, “paying attention to patients emotions and feelings”, “providing the best assistance to individuals requiring medical services”, “the lack of misusing patients’ medical information” the degree of the component of accountability increases and consequently, the variable of spiritual professional ethics.

Regarding the results of analyzing data in the previous section, the eighth secondary hypothesis was confirmed. Therefore, by increasing the indices of “accounting on emotional supports of colleagues and superordinate officials in case of problems”, “the lack of entering works which result in the lack of

patients’ honesty”, “explaining the reasons of using each drug for patients”, “compliance with emotional supports requested by colleagues or their superiors”, “providing the best and most qualified services for patients”, and “the lack of difference in the type of treating familiar or strange patients” the degree of the component of integrity increases and consequently, the variable of spiritual professional ethics.

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