

**Modeling the Structural Relationship between Perfectionism and Life Expectance through Mediating Role of Moral Intelligence and Spiritual Intelligence in Young Directors of Islamic Azad University (Mazandaran Province)**

Saeed Ahmad Khosravi<sup>1</sup>  
Babak Hosseinzadeh<sup>\*2</sup>  
Jamal Sadeghi<sup>2</sup>  
Ali Asghar Shojaei<sup>2</sup>

Received 12 April 2019; Accepted 25 December 2019

**Abstract**

The research has been performed to the aim of modeling the structural relationship between perfectionism and life expectancy through the mediating role of moral and spiritual intelligences in young Islamic Azad University directors (Mazandaran Province). This applied method of research in terms of objective is considered as a structural study as far as method of research is concerned. Statistical population of the research included all 524 directors in Islamic Azad University from among which 225 individuals have been selected based on stratified random sampling as the statistical sample. Perfectionism questionnaire developed by Asadpour, life expectancy questionnaire developed by Schneider et al., moral intelligence questionnaire developed by Lenik and Kiel and spiritual intelligence questionnaire by King have been used for data collection. In present research, structural validity of tools has been verified and their reliability has been computed through Cronbach's alpha coefficient test and combined reliability which is statistically confirmed. According to the results, perfectionism, spiritual intelligence, and moral intelligence have direct and significant effect on life expectancy; and, considering the indirect path and effect of perfectionism on life expectancy through mediating role of spiritual intelligence and moral intelligence has been confirmed. In general, research model has been confirmed and research variables have been 70% capable of forecasting life expectancy variable. Considering the role played by moral intelligence and spiritual intelligence on life expectancy, planning has to be made in organizations for promotion of spiritual intelligence and moral intelligence; and destructive and negative effects of perfectionism have to be identified and trained.

**Keywords:** Perfectionism, Life expectancy, Moral intelligence, Spiritual intelligence, Young directors.

---

1. Ph.D., Department of Psychology, Babol Branch, Islamic Azad University, Babol, Iran

2\*. Assistant Professor, Department of Psychology, Babol Branch, Islamic Azad University, Babol, Iran ,  
babakhosseinzadeh@baboliau.ac.ir (Corresponding author)

## 1. Introduction

One of the most important psychological needs of human is life expectancy. Life continuity is subjected to life expectancy (Nafari, 2014). Life expectancy gives motivation, vitality, and joy to human (Omidi et al., 2017). Life expectancy is related to philosophy of life (Mathew et al., 2014). Hopelessness is induced in people by those who place their philosophy of life on nihilism (Mishra & Vashist, 2014). Philosophies made by human mind makes them narrow-minded which induces hope or hopelessness with no information about future; and, Devine religions are capable of giving life expectancy in the shadow of faith, piety, and righteous deeds (Yalçın, & Malkoç, 2015). This is only the creator who knows the future and this is only him that can give good news of life expectancy to the believers and warn unbelievers (Pahlavan and Ebrahiminejad, 2016). From Snyder's point of view (2006), hope is a positive motivational mode based on feeling of perseverance and path finding and is resulted from person's interaction with the environment. In other words, hope is the capacity to imagine ability for creation of some paths towards desirable goals and to imagine having motivation for moving through these paths (Sanie et al., 2013). Life expectancy causes the person to maintain his/her motivation despite obstacles ahead and to design some paths towards desirable goals (Meibodi and Doosthosseini, 2018). Hope means having personal valuable goals or meanings, as well as understanding the ability for creation of strategies in following these meanings (Alavi et al., 2017). According to studies, high levels of life expectancy have direct relationship with physical and psychological health, high level of self-worth, positive thoughts, and extraordinary social relationships (Griffin, Loh & Hesketh, 2013). Perfectionism is one of the personality traits referring to too much emphasis put on order, organizing and being systematic (Karner-Huțuleac, 2014). Motivation for perfection and its effect on behavior has been discussed a lot by psychologists, especially psychoanalyst theorists including Horney (1950). Based on existing evidences, there are many individual differences in perfectionism; however, the most important specification of perfectionism is having ambitious non-achievable goals and making extreme efforts to reach these goals (Mehrabizadeh Honarmand and Najjarian, 2008).

---

Perfectionism has been defined as sustainable tendency of a person towards setting complete and non-achievable criteria and making effort for their realization which is accompanied by critical self-evaluations of personal performance (Chang et al., 2016). Also, some of the findings have introduced dual categorization of normal and abnormal (positive and negative) perfectionism (Flett & Hewitt, 2015). Some people have distinguished between normal and neurotic perfectionism and believe that normal perfectionist enjoys making effort and competing for gaining superiority and perfection (Gong, Fletcher & Paulson, 2017). Meanwhile, they recognize personal limitations; however, neurotic perfectionist will never be happy with his performance due to unrealistic expectations (Arsalan, Oral, and Karababa, 2018). Also, he never does anything good so that he could enjoy it, in his own point of view (Poor Rezaeian, 2014). These are impatient and extremely self-critical people (Caldwell, 2010). In normal perfectionism, people show tendency towards hard works and are motivated to the aim of gaining success. Putting emphasis on high level of performance criteria, they can understand outside realities and accept limitations (Kanten & Yesiltas, 2015). However, abnormal perfectionism is motivated by fear of failure; so, they are always anxious as for achievement of high level and unrealistic goals (Atadokht, 2016). They consider perfectionism to be of positive and negative aspects and put it equal to normal and psychotic perfectionism (Fung, 2011). Positive perfectionism activates positivism and optimism as well as realizable ideals instead of anxiety about lack of realization of unachievable goals and criteria. Positive perfectionists show the positive relationship with sense of satisfaction and gratification after achieving goals; and, they have positive relationship with lack of satisfaction after failure (Chang et al., 2016). Contrarily, negative perfectionists have positive relationship with lack of satisfaction after both conditions of success and failure (Kanten & Yesiltas, 2015).

In general, negative perfectionism is related to pathological outcomes such as low self-esteem, anxiety and procrastination, illogical beliefs, self-criticism, feeling guilty, and symptoms of depression (Seifi, 2017); whereas, positive perfectionism is related to healthier experiments such as making effort for progress, positive emotions, high level of self-esteem, self-efficiency, self-

actualization, and job performance. These people are much in need of progress and personal success (Stoeber & Corr, 2017). The reason for success of people with positive and compatible perfectionism is their recognition of their capabilities and knowing their limitations; and, they accept well both social and individual limitations (Soltanifard et al., 2008). It was shown by Chang, Chou, Liou & Tu (2016) in their studies that positive and negative perfectionism have significant effects on innovative behavior of employees and job burnout, respectively. Also, according to research, perfectionism has significant effect on life expectancy (Seifi, 2017).

As shown by studies, intelligence characteristics in organizational environment are of considerable effect (Anhang et al., 2017). Directors having high level of moral intelligence can make today's performance of organizations healthy and optimized so that their position would be guaranteed in competitive market of tomorrow (Rostami, 2018). To be informed of internal and external environment of organizations, directors have to communicate with internal and external factors so that problems would be solved and effort would be made in respect of promoting and development of organization, more than ever (Tahmasbipour et al., 2018). Strengthening moral intelligence, directors can effectively communicate with employees and customers (Eskandari et al., 2012). The term moral intelligence has been first entered psychology by Borba (2001). He defined moral intelligence as capacity and capability in correct understanding of violation, having strong moral beliefs, and acting according to them, as well as correct behavior (Mahmoudi et al., 2012). Moral intelligence means paying attention to the life of human and nature, economic and social well-being, free and honest communications, as well as citizenship rights (Mokhtaripoor and Siadat, 2009), having important share in sustainable success of the organization (Andam and Roohparvar, 2015).

Moral intelligence is capacity and capability of making distinction between correct and incorrect; having strong moral beliefs and acting accordingly; and, having correct behavior (Bouria, 2001). Moral intelligence acts like a guide for people and helps them in intelligence and optimal actions (Lee & Hwang, 2016). According to Martin et al. (2009), moral intelligence is deep beliefs and

---

values capable of directing all of the person's thoughts and behaviors. According to Lennick & Kiel (2007), moral intelligence includes four principles of rectitude; accountability; forgiveness; and, sympathy. Principle of rectitude means creating coordination between peoples' beliefs and actions (Afkari, and Sadat Sadjaddizadeh, 2014). In fact, it means taking correct action and saying the right things all of the times. Accountability means accepting actions and their consequences as well as mistakes and failures. A principle of forgiveness includes awareness of defects and mistakes as well as forgiving self and the others. Principle of sympathy means paying attention to the others (Refahi et al., 2013). On the other hand, spirituality or spiritual intelligence is an important part of individual and organizational life of people and indicates a set of spiritual capabilities and capacities (Mousavi Mogaddam et al., 2016).

Excellence and progress of each organization including universities requires healthy and vital directors and employees; and, healthy relationship with others can result in personality growth and evolution. Directors' healthy personality and psychological health would be resulted in promotion of qualitative and quantitative level of education; and, it plays a very vital role in society's development (Hatamnejad and Khodadadi, 2015). Some of personality traits such as perfectionism have considerable effect on directors' performance (Soleimani et al., 2016). Perfectionism is satisfying one's own expectations and those of others with better quality than what is required by situation (Arsalan, Oral, and Karababa, 2018). Perfectionism is known as tendency towards flawless performance, specifying high level goals, and strict evaluation of one's own self (Ramezanzadeh et al., 2013); and, as a personality trait it plays an important role in peoples' adjustment (Michaeli, Rahmani Javanmard, and Narimani, 2014). Universities including Islamic Azad University are from among those organizations with especial sensitivity in every society. This sensitivity is more due to their internal operation observed by all and judged by them. Also, universities are more in contact with manpower than other organizations; and, they are responsible for educating and supply of expert manpower. So, university directors are first people in the organization promoting moral and spiritual principles through their behavior, speech and action; and, they have considerable effect on actions taken by

members of an organization and those who refer to it. Therefore, present research is looking for answering the following main question: “What is the structural model of the relationship between perfectionism and life expectancy through mediating role played by moral and spiritual intelligence in young directors of Islamic Azad University in Mazandaran Province?”

## **2. Research Method**

In terms of objective, the research is a fundamental research in which data have been collected in cross-sectional method and analyzed in descriptive way. It was SEM-based correlation (especially regression equations) study which is an approach based on CBSEM covariance, according to Amos 23. Minimizing the difference between covariance matrix based on the sample, and covariance matrix based on the model, the approach estimates path coefficients and factor loadings.

Statistical research population included all directors, deputies, and young directors (524 individuals) of groups in faculty units of Islamic Azad University in Mazandaran Province. With consideration of 14 observed variables and allocation of coefficient of 15 to each variable, as well as considering probability of incomplete questionnaires existing, the sample size has been determined to be 225 individuals. After specifying sample size, samples have been selected through stratified random sampling based on numbers of young directors in universities and allocation of relative percentage.

## **3. Data collection tools**

### **3. Perfectionism Questionnaire**

The questionnaire developed by Asadpour, Saidabadi, and Fallah (2018) includes 60 questions in the main questionnaire and 32 and 28 questions respectively presented in inhibitory and promotional forms designed based on five-point Likert Scale. Reliability values obtained through Cronbach’s alpha have been 0.71, 0.68, 0.65, 0.70, and 0.78 respectively for subscales of objectivity, purposefulness, effort made to be excellent, tendency towards order and discipline, positive individual criteria, and the overall reliability.

---

### **3.1. Life Expectancy Questionnaire Developed by Schneider et al. (1991)**

The questionnaire includes 12 questions in two aspects of “factorial thinking and strategic thinking” designed upon five-point Likert Scale. Its Cronbach’s alpha has been between 0.74 and 0.84; while its retest reliability during a period of 10 weeks has been 0.80. The scale has been confirmed by exploratory factor analysis and confirmation of the two-factor pattern (factorial and strategic thinking). Content and structural validity of the scale in Iran has been confirmed in research performed by Alaeddini, Kajbaf, and Molavi (2008); and, reliability obtained through Cronbach’s alpha has been reported equally to 0.73 and 0.78 respectively for the two factorial thinking and strategic thinking, and 0.81 as for the overall reliability.

### **3.2. Moral Intelligence Questionnaire by Linek and Kiel (2005)**

Developed by Linek and Kiel, the questionnaire has 40 questions in four dimensions of “rectitude, accountability, sympathy, and forgiveness” based on five-point Likert Scale. Structural and criterion validities have been confirmed by developers; and, reliability values obtained through Cronbach’s alpha have been reported as 0.83, 0.79, 0.80, 0.84, and 0.87 respectively for subscales of rectitude, accountability, sympathy, and forgiveness as well as the overall reliability. Also, In Iran and by Mohammadi, Ghazanfari, and Azizi (2014), content and structural validities have been confirmed and reliability values based on Cronbach’s alpha have been reported equal to 0.81, 0.64, 0.83, 0.82, and 0.82 respectively for subscales of rectitude, accountability, sympathy, and forgiveness as well as the overall reliability.

### **3.3. Spiritual intelligence questionnaire by King (2008)**

Having 24 questions in four dimensions of “existential critical thinking, creating personal meaning, transcendental consciousness, and development of consciousness level”, the questionnaire has been designed based on five-point Likert Scale. Structural and content validities of the questionnaire have been confirmed by developers; and, reliability values have been reported 0.82, 0.84, 0.79, 0.81 and 0.87 respectively for these dimensions and also overall reliability. In research performed by Raghieb et al. (2010), reliability values

obtained through Cronbach's alpha have been reported to be respectively equal to 0.83, 0.80, 0.81, 0.74, and 0.84 for the overall reliability. Face and content validities of the scale have been confirmed by experts in psychology. To estimate convergent validity, spiritual experience questionnaire developed by Ghobari Bonab has been simultaneously used; and, correlation coefficients of the two questionnaires have been 0.66.

## 4. Review of Structural Model

### 4.1. Initial Model

To study conceptual model presented in the research, initial model has been analyzed with consideration of forecasting life expectancy in direct paths through following variables: perfectionism, spiritual intelligence, and moral intelligence.

**Table 1. Indices of fit resulted from data and variable analyses**

Index	Goodness of fit indices	Desirable values	Values obtained before modification	Conclusion
Absolute	Chi square goodness of fit $\chi^2$	Nil	331.094	-
	Goodness of fit index (GFI)	$\geq 90$	0.891	Fit not acceptable
	Adjusted goodness of fit indeed (AGFI)	$\geq 90$	0.892	Fit not acceptable
Comparative	Normed fit index (NFI)	$\geq 90$	0.898	Fit not acceptable
	Comparative fit index (CFI)	$\geq 90$	0.888	Fit not acceptable
	Tucker-Lewis index (TLI)	$\geq 90$	0.894	Fit not acceptable
	Relative fit index (RFI)	$\geq 90$	0.893	Fit not acceptable
Parsimony	Parsimony normed fit index (PNFI)	$0.5 \leq$	0.913	Acceptable fit
	Root mean square error of approximation (RMSEA)	$0.08 \geq$	0.061	Acceptable fit
	Ratio of chi square to degrees of freedom (( $\chi^2$ /df) /df)	$3 \geq$	4.05	Fit not acceptable
	Degree of freedom (df)	$0 \leq$	57	-
	Value (p)	$0.05 \geq$	0.000	Acceptable fit

Considering table 1, statistics obtained from three comparative, absolute and parsimony indices show that the initial model achieved has unacceptable



fits and it should be modified in the path of errors and variances obtained. This modification takes place through two methods of fixing parameters and freeing parameters, in terms of improving fits obtained from the model.

#### 4.2. Evaluation of Final Model after Modifications and with Consideration of Indices, Direction and Values of Structural Estimates

After reviewing initial model it became clear that the model has to be modified in terms of some of indices so that the fit obtained would be appropriate for standard limits. After evaluating final model and modification made through fixing free parameters from three absolute, comparative and parsimony indices, it is at proper level.

**Table 2. Indices of fit resulted from data and variable analyses after three modification steps**

Index	Goodness of fit indices	Desirable values	Values obtained before modification	Conclusion
Absolute	Chi square goodness of fit $\chi^2$	Nil	142.967	-
	Goodness of fit index (GFI)	$\geq 90$	0.963	Acceptable fit
	Adjusted goodness of fit indeed (AGFI)	$\geq 90$	0.947	Acceptable fit
Comparative	Normed fit index (NFI)	$\geq 90$	0.957	Acceptable fit
	Comparative fit index (CFI)	$\geq 90$	0.954	Acceptable fit
	Tucker-Lewis index (TLI)	$\geq 90$	0.942	Acceptable fit
	Relative fit index (RFI)	$\geq 90$	0.962	Acceptable fit
Parsimony	Parsimony normed fit index (PNFI)	$0.5 \leq$	0.502	Acceptable fit
	Root mean square error of approximation (RMSEA)	$0.08 \geq$	0.057	Acceptable fit
	Ratio of chi square to degrees of freedom ( $\chi^2 / df$ )	$3 \geq$	2.74	Acceptable fit
	Degree of freedom (df)	$0 \leq$	52	-
	Value (p)	$0.05 \geq$	0.000	Acceptable fit

Considering table 2, statistics obtained from three comparative, absolute and parsimony indices show that the model obtained after modification has acceptable fits and it is correct in the path of errors and variances obtained.

In table 3, values obtained from regression weight statistics to determine values of effect of (B), considering significance level obtained from critical ratio are observed which show values of significant effect of subscales on the overall variable and exogenous variable (perfectionism, spiritual intelligence, and moral intelligence) and final endogenous variable (life expectancy).

**Table 3. Regression weight statistics and critical ratios of research variables**

Exogenous variable	Direction	Endogenous variable	b	$\beta$	t statistics	P
Perfectionism	➡	Life expectancy	0.472	0.217	5.004	0.001
Spiritual intelligence	➡	Life expectancy	0.421	0.167	3.637	0.002
Moral intelligence	➡	Life expectancy	0.366	0.096	2.142	0.009

In table 3, standardized and non-standardized values of forecasting paths of exogenous and endogenous research variables are shown with consideration of t value obtained in the model. In general, all values obtained are significant and show significant forecasting.

Reviewing direct paths:

- 1) Perfectionism has direct effect on life expectancy;
- 2) Spiritual intelligence has direct effect on life expectancy;
- 3) Spiritual intelligence has direct effect on life expectancy.

Considering table 4, direct paths have direct effect on spiritual intelligence through variables of perfectionism, life expectancy, and moral intelligence. According to the results, values obtained from standardized beta of perfectionism, spiritual intelligence, and moral intelligence on life expectancy are respectively equal to 0.742, 0.421, and 0.366 and values of common variance ( $R^2$ ) of perfectionism, spiritual intelligence, and moral intelligence on life expectancy are also respectively equal to 0.217, 0.167, and 0.096.

**Table 4. Model direct estimation through maximum likelihood method (ML)**

Variable	b	$\beta$	$R^2$
Perfectionism on life expectancy	0.472	0.217	0.092
Spiritual intelligence on life expectancy	0.421	0.167	0.070
Moral intelligence on life expectancy	0.366	0.096	0.035

Considering the above items in terms of the results from measurement model, final research model can be drawn between obvious and hidden variables; and, conceptual model has been confirmed in general.

Considering statistics obtained from three basic absolute, comparative, and parsimony indices, the research model has been confirmed. In general, three variables are capable of forecasting ( $R^2=0.70$ ) life expectancy variable; and, 30% of life expectancy can be explained through perfectionism, spiritual intelligence, and moral intelligence in direct paths.

## **5. Discussion and Conclusion**

### **5.1. Perfectionism has direct effect on life expectancy of directors.**

Considering the analysis result, first research hypothesis i.e. perfectionism has direct effect on life expectancy of directors has been confirmed; and, these results in relation to relationship of these variables with each other have been in line with findings of Seifi (2017), Arsalan, Oral, and Karababa (2018), Gong, Fletcher & Paulson (2017), and Mathew, Dunning, Coats & Whelan (2014).

Considering the concept of perfectionism, it is found that the structure in its negative aspect is a personality variable leading to various types of psychological problems including making effort to reach perfection and believing in failure not being acceptable in the way of achieving perfection. It has two aspects of maladaptive perfectionism which is a set of very high-level criteria for performance accompanied with negative evaluations, criticizing, and self-blame (Martin et al., 2015); and in employees, this increases organizational burnout and reduces sense of satisfaction. Adaptive perfectionism concerns people showing tendency toward hard works and are motivated to the aim of success; and they put emphasis in high-level performance criteria and can perceive outside realities (Chang et al., 2016).

On the other hand, the more employees show tendency and motivation towards hard works and become motivated to the aim of gaining success, putting emphasis on high level performance criteria (adaptive perfectionism), capable of understanding outside realities and accepting limitations; the stronger would be their beliefs about their capabilities to gain success and

desirable achievements in organizational environments (Arsalan et al., 2018). So, employees are more committed to their tasks and are more motivated by their works; meanwhile, due to organizational requirements and demands, they feel less tired, they have not pessimistic and passive attitudes towards working, and feel competent as a person. Also, it could be suggested that negative perfectionist behavior has negative effect on self-efficacy and organizational performance as well as growth of negative motivations, through creation of anxiety which leads to reduction of self-esteem. This causes a perfectionist to lose his self-confidence after experiencing failure.

Considering the results obtained from present research, adaptive perfectionists enjoy making hard efforts, fight for success in flexible way, accept personal and positional limitations, set challenging but rational goals for themselves, and do not lose their self-esteem in case of not achieving their criteria. This will lead to increase of ability to be involved, more committed and having more hope for achieving better results (Gong et al., 2017). On the other hand, it could be suggested that maladaptive perfectionists are usually anxious due to selection of unrealistic criteria and standards not being compatible with their capabilities (Seifi, 2017). In general, positive and adaptive perfectionism regarding each trait causes the person to move towards excellence and becoming better. That is, such trait as perfectionism is from among basic factors in progress of individuals and organizations. In general, it is a fundamental attitude leading to improvement of individual and organizational characteristics.

## 5.2. Moral intelligence has direct effect on life expectancy of directors

Considering the results from analysis, second hypothesis i.e. moral intelligence has direct effect on life expectancy of directors; and, the results related to the relationship of variables with each other is in line with the findings from Kwaghgbah, Iortsughun, Aondona (2017), Pahlavan and Ebrahiminejad (2016), Ebrahim and Al-Mohsain (2016) and Zare' Khalili (2013).

Accountability and being moral are from among components of moral intelligence. Those people having high level of moral intelligent avoid maladaptive behaviors that reduce motivation and hope of achieving success.

---

Among young people, university directors are different from other directors in terms of position, and current intellectual and social dignity. Due to the nature of their occupational life, they are subjected to stressful factors and have to cope with demands presented in the environment in which they have to decide on such problems as type and quality of education and to satisfy other peoples' expectations. These pressures can pave the ground for creation of many abnormalities in them (Gong et al., 2017). Contrary to these pressures and problems, moral intelligence helps these peoples especially directors to make distinction between right and wrong, to be more patient in confronting with life and occupational problems, and to remain hopeful (Tahmasbipoor et al., 2018). Adherence to religious and moral values and principles as well as awareness before taking action would be resulted in increase of their self-control when confronting with fleeting temptations and pleasures and psychological, environmental, and social pressure. Directors would be induced with this feeling that they are capable of taking responsibility of their selections and actions, in moral terms (Martin et al., 2015). So, directors with high level of moral intelligence will be less subjected to hopelessness.

In explaining other findings also, according to the Kohlberg theory of moral development (1981, 1986), those people with high level of moral intelligence will more control their behaviors and feelings. According to Asher and Taylor, development of moral values and social skills guarantees healthy relationship between people, based on situation (Asher and Taylor, 1981). Moral intelligence is effective and determining factor in outcomes of real life such as gaining occupational, educational, and university success, as well as interpersonal relationships. In other words, moral intelligence is capability of understanding other people and communicating with them; and, it helps directors to have better relationship with other people at workplace and be capable of effective understanding and management in their life. Those directors learning moral skills in proper way and having high level of social awareness know how to communicate, how to find friends, and how to keep them, they are more comfortable with people having different age, culture, and social-emotional performance. More importantly, they are capable of making situation comfortable and pleasant for those being with them. These social

relationships resulted from moral intelligence cause reduction of psychological pressure in them and have effect on their psychological health, controlling occurrence of maladaptive behaviors, and their satisfaction and hope, as a result.

### 5.3. Spiritual intelligence has direct effect on directors' life expectancy.

Considering the analysis results, second hypothesis i.e. spiritual intelligence has direct effect on directors' life expectancy and has been confirmed in terms of the relationship between variables. So, the results are in line with the findings from Raeisi et al., (2018); Rostami (2018); Mousavi et al., (2016), Zolfaghari and Rahnama Some'e (2016), Zare' Khalili (2013).

According to the results from research performed by Hyde (2004), moral intelligence has been considered as a mechanism for solving problems and improving self-esteem. So, it could be concluded that spiritual intelligence as infrastructure for individual's beliefs plays a basic role in various aspects especially promotion of psychological health and achieving it, for which happiness is considered as one of the signs. Spirituality along with religious ceremonies including praying plays important role in accepting critical situations (Mishra & Vashist, 2014). From holistic cognitive point of view, human is a multidimensional creature with spiritual dimension located at the center that has considerable effect on achieving effective performance. Spiritual aspect of life of a person is related to searching for meaning and creating bond with superior power. This helps the person to have effective individual performance in following his goals, so, it could be concluded that when a person has higher level of piety and spiritual intelligence; his understanding and relationship with the source of existence and the meaning he gives to himself and the world surrounding him (spiritual life) would be purposeful and valuable (Refahi et al., 2013). Therefore, there is less likely that people would become hopeless or dissatisfied. In other words, spiritual intelligent can prevent hopelessness and negative perspective regarding life, due to coping role against psychological pressures; because cognitive beliefs of religious people with high level of spiritual intelligence will affect reactions of religious people in coping with psychology in those cases like believing in God

and helping people in hardships; God has created human as a free creature so that he would be responsible for his own behavior; or achieving sense of assurance and tranquility through prayer. Consequently, individuals' tendency towards having a negative point of view about themselves would be decreased.

Nowadays, spiritual behaviors are considered as a combination of social-personal processes; and, different religious perspectives and stages have been identified. This has led to emersion of this concept during past years (Toosi et al., 2017).

Spirituality and communicating with the creator of the existence is a way the man has returned back to it after many centuries of separation from it; as he has found its deep and constructive capabilities in fighting with new life problems and anxiety. Religion is a useful tool for supply of psychological health and reaching perfection and prosperity (Amini et al., 2015); and, it can consider these factors as a shield against stress and psychological pressures such as anxiety, aggression, and other problems (Andam and Roohparvar, 2015). At the end, it could be suggested that religion can provide a framework for psychological system of an individual so that through strengthening self-control power, he would be improved towards a stable mode in his emotions. Also, if beliefs and religious ceremonies are placed inside psychological structure of people, they can at least guarantee his unity and provide him with psychological health.

## References

- Afkari, Z., Sajadizadeh, R. (2014). *The Relationship between spiritual intelligence and life expectancy among female and male students of Islamic Azad University Science and Research Branch*. Tehran.
- Alavi, S., Ahmadi, M., Zar, A. S. (2017). The effect of exercise on burnout, general health and life expectancy of staff in Jahrom. *Journal of Social Health*, 4(3), 169-160.
- Amini, M., Rahimi, H., Godali, H., Montazer, M. (2015). Investigating the ethical intelligence of nurses in Kashan Hospitals in 2015. *Quarterly Journal of Nursing Education & Ethics*, 4( 1), 66-59.
- Andam, R., Rohparvar, S. (2015). Investigating the ethical intelligence of managers and the effectiveness of volunteer organizations in sport. *Journal of Sport Management and Development*, 2(3), 165-152.

- Anhange, S. T., Iorwuese, P. A., Kwaghgbah, A. T., Iortsughun, S. T., & Aondona, A. T. (2017). *Emotional intelligence, happiness, hope and marital satisfaction among married people in Makurdi Metropolis*. Nigeria.
- Caldwell, C. (2010). Identity, self-awareness and self-deception: Ethical implications for leaders and organizations. *Journal of Business Ethics*, 90, 393\_406.
- Lee, C. S., & Hwang, Y. K. (2016). The structural relationships between social support, emotional intelligence, self-esteem, and hope in rural elementary school students. *Indian Journal of Science and Technology*, 9(26), 1-6.
- Lennick, D., & Kiel, F. (2007). *Moral intelligence: Enhancing business performance and leadership success*. Pearson: Prentice Hall.
- Martin, D. E., Rao, A., & Sloan, L. R. (2009). Plagiarism, integrity, and workplace deviance: A criterion study. *Ethics & Behavior*, 19(1), 36-50.
- Mehrabizadeh, & M., Najarian, B. (2008). The relationship between perfectionism and social anxiety in students. *Journal of Psychology*, 3(3), 248-231.
- Narimani, M., Ghafari, M. (2015). The role of ethical and social intelligence in predicting resilience and quality of life for parents of children with learning disabilities. *Journal of Learning Disabilities*, 5(2), 128-126.
- Ramazanzadeh, H., Arab Narmi, B., Eghbali Hashjin, Eghbali, B. (2013). Investigating the relationship between perfectionism and self-efficacy among female students attending in aerobic classes. *Journal of Sport Psychology Studies*, 4, 69-78.
- Siadat, A., Mokhtaripour, M., Kazemi, I. (2009). The relationship between ethical intelligence and team leadership in educational and non-educational managers from the viewpoints of faculty Members of Isfahan University of Medical Sciences, *Journal of Health Management*, 12(36), 69-62.
- Snyder, C. R. (2006). Hope therapy in a community sample: A pilot investigation. *Social Indicators Research*, 77(1), 61-78.
- Toosi, S. A. D., Emadian, S. O., Soleymani, M., Mohammadi, L., & Doustdar, M. S. (2017). Relationship between different types of educational, emotional and spiritual intelligence and second grade high school female students' religious orientation, in Sari, Iran. *International Journal of Education & Literacy Studies*, 5(4), 116.
- Yalçın, I., & Malkoç, A. (2015). The relationship between meaning in life and subjective well-being: Forgiveness and hope as mediators. *Journal of Happiness Studies*, 16(4), 915-929.