DRUCKER AND THE SPIRIT OF MANAGEMENT[1]

Öğr. Gör. Dr. Bilal EZİLMEZ[2]

ABSTRACT

In this study, the sensitivity of Peter F. Drucker to spirituality and moral values in management and the contributions of this sensitivity to the science of management with moral and moral values are emphasized. As it is known, according to Drucker, management should be according to the goals and he has demonstrated this throughout his life. He did not hesitate to mention the necessity of spirituality and morality values in terms of organizational interaction and management success. It seems that he always emphasizes spirituality and morality in terms of management activities and the values that the manager should have in his books and writings where he deals with management and its characteristics. There is a consistency in this respect between his early works and his late works. As a finding of the study, it is seen that management science researchers on a global scale do not neglect to benefit from moral values and this contributes as a trend in terms of spiritual and moral values in management science.

Keywords: Drucker, Management, Spirit, Morality.

INTRODUCTION

The purpose of this work is to emphasize Peter Drucker's contribution to the management science from the perspective of his belief with moral values and the fact that he does not turn his back on the religious features he depends on throuhout his life. In this context, it is important to remind business people in the world that neither universal moral values nor their religious beliefs should be avoided in referring to the objective scientific necessity of business administration science (Tracey, 2012; Tracey, et al. 2014; Byrne, et al. 2011). Emphasizing the fact that the phenomenon of religion and spirituality continues to affect human emotions, thoughts and behaviors in the workplace, some scholars draws attention to the positive aspects of religion with examples from the holy books of heavenly religions, because employees often think that the values of their beliefs and occupational values are intertwined (Byrne et al. 2011).

In management science approaches the employee's religious and emotional orientation have been ignored while the scientific principles approach of management at the time of development took the forefront of production. It was also remembered that in later periods, employees were not just a means of production, but assets that had emotions and values. (Tracey, 2012; Tracey et al.; 2014).

Research has shown that motivation and satisfaction are not the only factors that trigger the phenomenon of money and material prizes. Even promotions and similar improvements did not work when employees' feelings, thoughts and values were neglected. Thus, employees were seen to be human. This is evident in the theory of business management theory began to gain weight. Emergence of concepts like emotional intelligence, emotional capital, intellectual capital and emotional labor are very important in this respect (Hochschild, 1979; Tracey, 2012; Tracey, et al. 2014; Byrne, et al. 2011).

In international literature, there are many scientific papers and studies investigating concepts such as religion, religiosity and workplace religion (Tracey, 2012; Tracey, et al. 2014; Byrne, et al. 2011). The influence of moral and religious values on human life is very clear (Sevinç, 2012). For this reason, knowledge of management, especially those mentioned in the field of organizational behavior, may be more frequently given to them as research variables, possibly leading to more realistic results.

Being religious increases the social ties of the people through religious groups, such as mosques, churches and synagogues. Social ties and the provision of meaningful human relationships increase the material and moral well-being of the members of these communities (Kurt 2009b; Göcen 2013). According to Kurt (2009a), religiosity is the degree of sincere acceptance, concentration and engagement with respect to the beliefs, worship and symbols of a person's religion.

Some thinks that (Eren, 2014), belief is naturally the most fundamental element of human psychology and this belief includes knowledge, opinion and faith. In order to understand the concepts of religion and religiosity, it is stated by the experts of the subject that these concepts should be handled in every aspect (Kayıklık, 2006). As the religiosity levels increase, it is seen that the average psychosocial indicators become better (Syed, 2008; Elçi et al., 2011; Ayten et al., 2012; Aydınay, 2014). Results of a study (McGuire, 2010) laid the foundation of the concept of the spiritual labor in his article "From Emotions to Spirituality: Spiritual Labor as the Commodification, Coding and Regulation of Spirituality of the Members of the Institution, and then the concept of spiritual labor began to find its place in the literature of business, management and business.

Today, it is foreseen that spirituality is considered important and that the satisfaction of employees with these dimensions can have positive results for business, employee and customer. However, a clearly agreed definition and conceptual framework has not yet been established by the researchers who are working on the spirituality and spirituality of the workplace (Güngör-Delen, 2017). In the last few decades, studies that have taken into account the phenomenon of religion have been shown to be a growing area of interest, and a citation study has been conducted on religious business (Gundolf and Filser, 2013).

According to some scholars (Çakır Berzah and Çakır, 2015), the concept of workplace spirituality is a management strategy that targets profit rather than solving the problems as well as producing more efficient, higher profit rates and lower cost. It is suggested that employers and managers can have a happier and more fulfilling life by accepting the situation in an approach that promises a more smooth and higher financial return.

Belief and cultural traditions, which constitute the most important part of mentality, can often provide benefit maximization in business life. In this context, religiosity can be defined as a phenomenon that covers all behaviors of a person in terms of belief, worship and goodness (Kurt, 2009a; Kurt, 2012). Religiosity, which is a subjective experience; It is influenced by various factual and social factors such as family socialization, view of sexuality, gender, marital status, age, education, geographical region, rural-urban life and socio-economic status (Kurt, 2009a; Kurt, 2012).

1. PETER FERDINAND DRUCKER

Peter Ferdinand Drucker (November 19, 1909 – November 11, 2005) was an Austrian-born American management consultant, educator, and author, whose writings contributed to the philosophical and practical foundations of the modern business Corporation (wikipedia.org). Peter F. Drucker was not only a great management thinker but he was one of the greatest thinkers of the 20th Century, given the sharpness ofhis mind and the scope of his intellectual inquisitiveness. Drucker's holistic and ecology-based systematic approach brought him into distinctive contrast with the academic circles (Drucker, 1981; Drucker, 1999a; www.drucker.institute).

After finishing his doctorate in law and working as a journalist in London for a while in his early career. So, he was also an immigrant and like all immigrants was open to innovations. As a result of this notion in his character, Drucker discovered management as one of the most important sciences and life-giving force of modern capitalism in the 20th century. Management put together human beings in an organized way for acceptable performance and should make their strength effective and their weaknesses out of question (www.drucker.institute; Meinhardt, 2010; wikipedia, org).

Drucker always put value and service in the first place rather than profit. He gave those concepts such big importance that his approach on this point sounded like a motto in his writings in order to change the focus of modern management from capitalistic way to common-sense on behalf of the man. What turns the company into a social and political system is its most valuable resource, so the focus of management is its people. According to his idea the real counting factors for a company are its goals and values. When an organization is not goal oriented, its employees are simply confused on the way to success (www.drucker.institute; wikipedia, org). In order to succeed all of this the only way for us as managers to reconnect with society is to face the moral allegations and discussions in public and ground our actions on a dependable and reliable moral basis (www.drucker.institute; wikipedia, org).

Lack of moral values in business education was also strongly criticized by Drucker. For many others giving importance to the business education case, one could say that traditional learning programmes of MBAs are often just useless and purely economistic learning. The main pillars of Drucker's method must stand at the center of improved and regenerated management education: infinite thinking, moral solution and answer, internal freedom and a authentic knowledge of history (www.drucker.institute; wikipedia, org).

It can obviously understood from the above evaluatons that Drucker's reputation as a scholar in management was driven by the importance given to values and human from his thoughts in his entire works. He never hesitated using concepts and words related to his values, especially his practical wisdom rooted in the Christian tradition had always been known by his friends and colleagues (Meinhardt, 2010). In the following sections of this article we intend to discuss the use of the words and concepts related to Drucker's moral, ethics, religion and spirit. Drucker always looked for reviving theological purpose in everyday lives and for this he struggled to avoid possible ideologies that are inhuman and illegal (Hoefle, 2013; www.drucker.institute; wikipedia, org).

2. A MAN OF FAITH

Christianity was always important in Drucker's life. Being a dedicated and loyal Christian in a sincere way and being consistent with his faith Drucker never hesitated mentioning the word of Christianity, Christian values, morality and spirit throughout his life. So, practical wisdom was always in the centre of Peter Drucker's tremendous success as a management thinker (www.drucker.institute; wikipedia.org). As a scholar with realization of emerging new social institutions and new power centers Drucker argued that Christian values are necessary for freedom and responsibility (Drucker, 1942) and he always underlined the importance of spirit and morality all his lifetime. He even wrote a complete article on religion and creed in America which shows his integrity and sincerity to his religious and moral values (Drucker, 1956).

Being a man of faith Drucker was not only a devout Christian but also a scholar with his applicable indications for today's mnagement largely influenced by his religious values. In spite of the fact that this is one of Drucker's most distinguishing side of his works has been largely neglected and disregarded (Malcolm & Hartley, 2009; Meynheardt, 2010). Although one major driving force of Drucker's entire work is seen as the secularization of his religious beliefs and his practical suggestions for modern corporations are deeply influenced by Christian faith, up to now this has been largely unknown or ignored (Meynheardt, 2010) A research on this issue demonstrated the continued viability of Drucker's work in the field of ethics, as being applicable to the twentiety-first century and beyond (Malcolm & Hartley, 2009).

2.1. Drucker and Christian Belief

Much has been composed on Drucker (Hoefle, 2013), and however there still remains a small known viewpoint to his ethical life. After his passing was more prominent thought given to his deepest feelings and thought processes. The Christian viewpoint to Drucker's considering can be seen by the taking after citation and a few other references underneath from his Works: Here it is seen as it were premise of opportunity is the Christian concept of man's nature: defective, frail, a heathen, however made in God's picture and capable for his actions (Drucker,1942:110).

Here we clearly see that the Christian concept of mankind's honour supposes that human beings act autonomously and responsibly. It also remains confident on the belief that we are social and spiritual beings, whose life-journey may involve evil and faults, be sinful and God-denying, and therefore we need moral values and spiritual rescue. It therefore logically follows that human development of those working in a business enterprise must be an essential goal of that enterprise (Drucker, 1942).

In one of his books, (Drucker, 1942) he pointed to the Christian anthropology of man as a promising building block for society. He credited Christianity with the idea that men are more alike in their moral character than in their race, nationality, and color. Though we are imperfect and sinful, we are simultaneously made in God's image and are responsible for our choices. We cannot claim to have fully comprehended the good, but neither can we deny our responsibility to seek it. Freedom, according to Drucker, is based upon faith (Drucker, 1942).

As a result of the reality that Drucker had taken after Christian ethical values all through his life within the final twenty a long time of his career, he kept himself absent from the extension of enormous enterprises, the childish conduct of supervisors, and eager consumerism which was totally steady with his individual logic. At whatever point he was inquired to portray himself the reply was that he was a Christian-conservative rebel.

Nevertheless, Drucker was clearly too a man of solidarity and genuineness. He frequently said he considered himself no distinctive to any other Christian; what truly mattered was an unfeeling exertion to ended up a genuine Christian; as he put it, "You can as it were trust to ended up a Christian" (Hoefle, 2013). Now and then Drucker alluded to Tocqueville's explanations in arrange to clarify that within the entire world in Christian religion holds a more prominent impact over the souls of men in America basic religion's foremost regulation part within the nation, and he upheld that was still to a great extent genuine for today's America within the title of Christianity (Drucker, 1956). In some cases he exemplified organizational victory of the Catholic church by comparing it to an musical drama, a cutting edge armed force and a healing center (Drucker, 1999a).

Sometimes Drucker gave example of the pastoral mega-churches that grew very fast in the United States after 1980, and were given as an important social phenomenon in American society in those years. As he explained it is almost unknown some thirty years ago—there were no more than a thousand churches then that had a congregation exceeding two thousand people—there are now some twenty thousand of them. And while all the traditional sects and groups have steadily decreased and fallen down, the mega-churches have exploded and dominated in the States, and it was quite natural to Drucker talking about churches or some Christian concepts for explainin managerial issiues (Drucker, 1999a).

He never disapproved giving illustrations from devout or non-religious areas when it was pressing for him to clarify the administrative occasions. The Roman Catholic church may be given as the most seasoned institution within the world either from positive or negative viewpoints. This appears us that Drucker was able to grasp mainstream and Christian ethical values together (Drucker, 1999a).

Another superb illustration he gave was the one approximately a few American schools had a place to the chuch. As he said: "As everybody knows, open schools within the American internal city have ended up fiasco ranges. But following to them—in the same area and serving the same kind of children—are private (for the most part Christian) schools in which the kids carry on well and learn well" (Drucker, 1999a).

3. DRUCKER AND ETHICS

Linkletter and Maciarello (2009) noted thad he developed "a moral (ethical) framework" that permeated his entire body of work and they added that Drucker escaped any relativism or *incidental subjectivity* because he believed in the Christian faith and ethic, where he found a firm base. Drucker's life and work represent a struggle to achieve his vision of a moral society of functioning organizations. His larger vision is imprinted on his ideas of the self - governing plant community, management by objectives, leadership integrity, and the morality of profit. However, Drucker's overall vision remains elusive in practice in large part because of its complex intellectual origins.

In 1981 Drucker agreed that the field of ethics had existed for centuries, and explained that there are some unclear and conflicting approaches to regulate ethics. However, he did not see a specific definition or place for business ethics as separate from any other ethics. In fact, Drucker was quick to explain that: all authorities of the Western tradition are, however, in complete agreement on one point: There is only one ethics, one set of rules of morality, one code, that of individual behavior in which the same rules apply to everyone alike (Drucker, 1981).

Generally speaking, Drucker's views on ethics can be attended to a greater extent fort he sake of management science apart from criticizing him not focusing on and analyzing the same issues in the Islamic world; because Drucker examined and recognized Confucian ethics in his life comparing it to Christian ethics (Drucker, 1981). Management is the job of organizing resources to achieve satisfactory performance; to produce an enterprise from material and human resources. The aim of any business must be to create and keep customers, and by doing so achieve sufficient profit to cover the risks that have been taken. All of these can not be achieved without having ethical concerns.

With his emphasis on the long-term effects of management decisions, Drucker has been very well aware of the inevitably changing nature of the environment in which organizations function and has warned that "the only thing we know about the future is that it will be different. Drucker has always insisted that there must be an ethical basis to management, in his own case based on Protestant Christianity (Drucker, 1954). For example, maximizing profit at all costs is not acceptable in the long run. Managers who earned and rermoved large bonuses by laying off workers are resulting problems for society. In addition to that idea he insisted that top management's pay should not be astronomically high and be more than 20 times that of workers (Drucker, 1971; Drucker, 1973).

4. THE SPIRIT OF MANAGEMENT

Peter F. Drucker considers "spirit" as essential to the exercising or even actualising of the function of management (Segal, 2011). Drucker claims that without the dimension of the spirit, all of the necessary conditions for a manager role are reduced to routines, techniques and procedures that deprive organizations of the vitality necesary for performance: According to him management by objectives tells a manager what he ought to do and the proper organization of his job enables him to do it. It is the spirit that motivates, that calls upon a man's reserves of dedication and effort, that decides whether he will give his best or do just enough to get by." (Drucker, 1993).

It is these kind of sound and profound statements made Drucker an extra-ordinary man on the heart-throes for many. Espcially in the jungle of capitalistic values in the 21st century. Throughout the history little attention has been paid to the spirit of being a manager (Segal, 2011). In "The Spirit of of the Organization" Drucker outlines the importance of of spirit for performance in an organisation, at no point in time does he define the notion of spirit (Segal, 2011).

The language of "spirit" goes beyond the traditional rationalist discourse in which management has been situated. "Spirit" is not a thing or object that can be quantified or measured. We need to go beyond the rationalist discourse in which management has been situated in order to open up the language of spirit and its importance for management (Segal, 2011).

Drucker strongly believes in that the spirit of an organization is created from the top. The sincerity and seriousness is a kind of proof for the management to emphasize the integrity of character. Here it is the character that sets the example and is imitated by the other business people. Of course, this is completely true of the people at the head of an enterprise because the spirit of an organization is created from the top. When people witness that an organization is great in spirit, it means that the spirit of the top people in the organization is also great. If something wrong happens on this point they will say that a bad leader causes an organization to deteriorate sooner or later. If top management is willing to have this character serve as a model for subordinates no one should ever be appointed to a senior position (Drucker, 1973: 462-63).

4.1. The Spirit and the Nature of Management

This paper will appear that Drucker's idea of spirit, which he does not characterize, can be characterized in terms of Heidegger's idea of true concern. This will recommend that whereas supervisors may require destinations, strategies and methods in which to oversee, these are not adequate conditions for successful administration. The significance of true concern for administration can be seen within the way in which Drucker characterises the otherworldly assignments of a supervisor (Segal, 2011). For Drucker the premise of viable execution is evaluation neccesity of judgment, values and guidelines and portion of the "spirit" of administration. This is often grounded in a manager's values (Segal, 2011).

Alike Drucker did, it is now very well known that in today's modern world it is believed that religion is a strong motivational power (Tracey, 2012) The task of building the spirit of managers and organisations is not a technical task but one that is existentially challenging and demanding. It requires being-in a set of concerns. When we do management by numbers, technique or just functions, we are living it out inauthentically. To live management out authentically is to embrace and own the way in which appraise the world. To understand management as a way of being concerned is to undestand managenemt as a way of being that each an evey individual manager is "within". Management as way of being within the world is a way of mentioning Drucker's notion of the spiritual dimension of a management (Segal, 2011).

Drucker too pushed that the man who continuously knows what individuals cannot do, but never sees anything they can, will weaken the spirit of the association, so usually an an utter detestation for the idea of the administrative spirit approximately bringing out the finest in others (Drucker, 1993). In one of his other books (Drucker, 1954) within the area of "the nature of management", "the part of management" Drucker writes that the conviction that the fabric can and ought to be utilized to progress the human spirit isn't fair the age-old human depravity 'materialism'.

The other is the trademark of the drive to discover jobs for the physically handicapped: 'It's the capacities, not the inabilities, that count.' Administration by destinations tells a supervisor what he got to do. The correct organization of his work empowers him to do it. But it is he soul of the organization that decides whether he will do it. It is the spirit that persuades and motivates.

Great spirit requires there ought to be fabulous people greatness; and it too requires that the center ought to be on the qualities of a man. The center of the administration must be on what workers can do instead of what they cannot do. When we put them through and through the test of great spirit isn't that 'people get along together'; it is execution, not conformity (Drucker, 1954). Nothing devastates the spirit of an organization faster than centering on people's shortcomings instead of on their qualities, building on inabilities instead of on capacities. The center must be on quality (Drucker, 1954). Great spirit in a administration organization implies that the vitality turned out is bigger than the whole of the endeavors put in. It implies the creation of vitality can not be fulfilled by mechanical implies (Drucker, 1954).

What is necessary to produce the proper spirit in management must therefore be morality. It can only be emphasis on strength, stress on integrity, and high standards of justice and conduct (Drucker, 1954). But morality does not only preachments. Morality, with all its meaning, must be rule of activity. It must not be admonishment, caution, sermon or great eagerly. To be viable, morality must, in fact, be free of the capacities and the demeanors of individuals. It must be substantial conduct, things everybody can see, do and degree (Drucker, 1954). For guaranteeing the great spirit of administration there are five fundamental principles for managing the organization: (Drucker, 1954)

1. High performance is a kind of must.

2. Rather just a step in the promotion ladder management job must be a rewarding job in itself.

3. There must be a rational and just promotion system.

4. A set of certain rules must be spelled out clearly for management

5. The number one quality that a manager has to bring with him and cannot acquire later on is integrity.

5. MANAGING ONESELF

To create perfect management can be put into practice through practice again, only by means of spirit, ethics and morality. So, here it must be stated that, for Drucker and alike humanist thinkers religions and religious matters are the strongest motivational sources for the man. In a way Drucker directed the spots to this reality. Practical wisdom, other name of Drucker's recipe for succes, and especially "*managing oneself*", the concept summing up all his contributions are vital for corporations. More and more people in the workforce - and mostly knowledge workers - will have to manage themselves- (Drucker, 1999a).

To be able to manage oneself, one finally has to know the values he has. In respect to ethics, the rules are the same for everybody, and the test is a simple one: by Drucker it is called the *"mirror test."* (Drucker, 1999b). The mirror test can be clarified and explained by asking oneself in ethical way: "What kind of person do I want to see when I shave myself in the morning, or put on my lipstick in the morning?" Ethics, in sort means a clear value system (Drucker, 1999a).

On the other hand what managers need to be accepted as legal authority is a principle of morality. They need to ground their authority in a moral commitment which, at the same time, expresses the purpose and character of organizations (Drucker, 1973). Sure, profit planning may be necessary. But it is planning for a needed minimum profitability rather than for that meaningless slogan and catchword "profit maximization." The minimum needed may well turn out to be a good deal higher than the profit goals of many companies, let alone their actual profit results (Drucker, 1973: 84).

Benefit isn't as it were a need, it is like an additional obstacle here. The goals of a commerce must not surpass the profitability with which it can anticipate to function. The least productivity must not be so tall that one cannot be practically wise to anticipate to accomplish it. The benefit require, subsequently, has got to be anticipated back on the targets. On the off chance that benefit isn't adequate to the goals, the destinations ought to be pruned. For Drucker the company's eyes should not be greater than its stomach in case it needs to oversee itself like aman with great soul and morals (Drucker, 1973). So that individuals can set the imperative adjust between matter and soul; cash and soul, morals and fiendish.

The manager works with a specific resource: man. And the human being is a unique resource requiring peculiar and unique qualities in whoever tries to work with it. "Working" the human being always means developing him. The direction which this development takes decides whether the human being—both as a man and as a resource— will become more productive or cease, ultimately, to be productive at all (Drucker, 1973).

"Moral" in an organization does not mean that "people get along together"; the test is performance, not conformance. Human relations that are not grounded in the satisfaction of good performance in work are actually poor human relations and result in a mean spirit. And there is no greater accusationof an organization than that the strength and ability of the outstanding man become a threat to the group and his performance a source of difficulty, frustration, and discouragement for the others (Drucker, 1973).

Spirit of performance in a human organization means that its energy output is larger than the sum of the efforts put in. It means the creation of energy. This cannot be accomplished by mechanical means. A mechanical mechanism can, at its theoretical best, conserve energy, but it cannot create it. To get out more than is being put in is possible only in the moral sphere. (Drucker, 1973). Morality does not cruel talking or lecturing. Without a doubt ethical quality must be a rule of activity. It must not be appeal, sermon, or great eagerly. It must be practices. (Drucker, 1973).

Within the framework of all these evaluations, it can be clearly emphasized that Drucker has been regarded as one of the most influential management thinkers of the twentieth century. It is suggested that, given the current level of morality shown in the behaviour of business people today – business leaders in particular, what is needed is a change in managerial perspective. A change from the effective and current concern with one's own wellbeing – how much one has, or can get for oneself – to include a concern for the wellbeing of others. It is proposed that Drucker's management philosophy formulated many years ago, provides a framework for improving managerial behaviour today (Kurzynski, 2009).

CONCLUSION

Peter Ferdinand Drucker was not only accepted as the father of modern management science, but also a strategist, leader, scholar, visionary, and an advocate for ethics in business. He modestly challenged the formation and development of business ethics as a discipline. In fact, Drucker supported moral values as the main standard of the life and considered it scope as starting with the person by stating that one moral system, one set of rules of ethical quality, one code; that is to say of one main personal behavior pattern in which the same rules are applied to everybody alike.

In this study an interesting aspect in Drucker's all works is introduced. Implying works of Drucker with spiritual roots, the paper demonstrates that he always stressed the importance of morality and spirituality through the lens which Drucker saw the world, and that this gave the entrenchment of Drucker's ideas in today's management practices and theories, so it is a kind of must to recognize the moral and theological tendencies of him.

From his early publications to the latest, Drucker always highlighted the value of morality and spirituality with mentioning and giving examples from religious institutions, various Christian churches, showing a meaningful confidence as a scholar while most other scholars of management field hesitated and ignored doing the the same. This, as we clearly think of, is one of the most valuable contribution he made to the field of management from the aspect of spirituality.

Building a good spirit in an organization and creating quality workers is challenging and demanding task for managers. When management is done by only numbers, techniques and functions the concerns for man and life is left out. To understand management as a way of being concerned is to undestand managenemt as a way of being that each an evey individual manager is "within". Then can occur the spirit of management.

While trying to construct an organization with moral values and good spirit a manager can possibly save secularization of his religious belief. As in the example of Drucker's life despite the fact that his practical suggestions for modern corporations are deeply influenced by Christian faith many of his followers and readers did not know this fact.

As we focused on Peter F. Drucker's works one thing is clear: He argued and discussed the necessity of moral values for management. For him the only source for management is man and a good manager must know how to motivate and manage his staff. He even defended the idea that management needs spiritual and moral values, because in today's modern world it is believed that religion is a strong motivational power.

To conclude, practical wisdom and spirit of management comprises both cognitive and emotional compenents, integrates thinking and feeling. All this surely requires moral values, ethics and good spirit. Without regarding Drucker's entire works and background, Drucker's influence on management in twentieth century cannot be understood if researchers do not engage with the morality supporting his practical wisdom. The consistent and continuous studies and works of this journey was glamorous and attractive of course. In the end, all this resulted in the development of moral and humanitarian values with management science.

Finally, it should be stated that Drucker, a member of the Christian faith, did not isolate himself from his spiritual values while approaching management science. In the same way, if other management researchers in the global sclae do not neglect to benefit from spiritual values, it can be predicted that this will contribute to management in terms of morale and moral values.

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