

The roots a modern stats in the middle age

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Abstract :One of the important but less recognized periods from mankind history is the Middle Ages. Thinkers who have studied this period often deal with to this by critical and reproachful view. One of the treatise purpose is elimination of this kind view to the Middle Ages. Another point of view that this written treat is view that encounter to history by epistemological dissociation. One the other hand, this view indicates that thoughts and theories and as a general thinking framework at every period belong to same period and by expiration of every period of history this formework is changed too and certainly possibility of knowledge dialogue and interaction between different periods is cut as a whole. This essay by criticism of this point of view, defends thought linear route and believe that every thinking and thought has root and extraction. In which could obtain by exact search and inrestigation. One of these concepts is modern State, that often is considered product of modern periods as a shole. This literature suppose that could search modern State roots in the Middle Age and obtain to that. At this essay medieval prominent political thoughts is studied in details and then by comparative view to modern State components.

Is shown closeness of these thoughts with modern State components.

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Introduction

One of the important but less recognized periods of Europe history is called the Middle Ages. This period is called to different names and titles by thinkers, historians and philosophers. Petrification age, obscurantism age, Degmatism period and opinions inspection and the other title that have negative timbre. Though great philosophers such as Etin Jilson have tried that by multiple and bright works deferd of thought credit and think route at this period, but still negative view and rejoicing analysis is prevailing in which according to Hogli, the Middle Ages is as a negative thesis against very positive modernity anti thesis, though, on their synthesis identity and whatness there is many difference and discuss. This is right that the Middle Age was opinion inspection age, but it was Holy Akoinas age too.

He was great philosopher who became Founder of Tomism school. The Fact is that at this period great thinkers and philosophers have lived whose remained works indicat their think extent and thought power. This essay doesn't aim to study route of philosophical thought and think because this is not possible nor desire. This written concentrates on one of the thinking aspects at Middle Ages, indeed is political thought. Namely, on the one hand, at this period is studied and examined the whole flow of political thought and on the another hand is introduced wellknown thinkers at this area and searched their votes. One of the major function of this essay is challenge and contrast with view that encounter to history by epistemological dissociation.

On the other hand, this view indicates that thoughts and theories and as a whole thinking framework at every period belong to same period and by expiration of every period of history this Framework is changed too and certainly possibility of knowledge dialogue and interaction between different periods is cut totally. From this point of view, the concepts like democracy human rights, modern policy, citizen rights and . . . all belong to modern periods. And every kind of try and struggle to find trace from these concept on premodern history is abortive struggle and fruitless try.

While, from point of view of this literature, every thought and concept has lineage in which can be obtained profoundly another time.

In other words, thought and concepts is not created in vacuum and all of them are product of history that was always and after this exist too. At this point of view thinking string doesn't cut by multiple dissociation.

One of concepts that is applied and treated by political sciences thinkers and philosophers and scientists is concept of modern State, as its name indicates, often political thinkers believe this concept absolutely belong to modern period and try to define modern State by mention of components and qualities of this concept, as thought completely is product of new period and premodern mankind cannot understand this concept. Another function of this research, is criticism of this opinion and try to prove this point, that though modern State is product of thinking, social and economic conditions of modern

period, but should find root of this concept in medieval soil.

Major body :

Idiomatically, Middle Ages in Persian is translation of its European Terms. This historical period is called the Middle Ages in English. Certainly, before European new languages this term was used in Latin language, as seen in A. D 1469 to Media Tempesta and in 1518 to medi aetas.

Period that lasts more than a thousand years and is placed between Greek – Roman Period that is called preliminary period and new period, historians called it the Middle Ages.

Usually, at common history books, beginning of the Middle Ages is considered A. D Fifth century coincident with falling of western Roman empire by Germans, also ending of that is considered renaissance appearance in A. D 16 centuries. Ilkhani, Mohammad, philosophy history on Middle Ages and renaissance, Tehran, Way, 1382 , First edition, Page 5).

For entering into major discussion is not irrelevant that glance to Europe political situation at the Middle Ages:

Europe political situation at the Middle Ages:

By falling of Rome empire political discipline, gradually the church was replaced, that and changed to pop empire at next centuries. At that time, conditions of governor on society structure was so that prepared apt basis for church appearance on different areas.

At this situation, invader tribe culture that had conquered Rome empire was replaced Roman culture. At period that flourished Feudalism, Feodals to justify injury and harm on peasants, enjoyed Christian religion to keep self situation.

One of common beliefs at that time was pain and difficulty is as a result of human initial sin and to be cleaned by suffer and taking pain and finally to be saved. (Keivani, Rasoul).

Among this, Church also like Feodals had property and Flock and the other tools. The church propagated that paradise is result of pain and suffer in the world. In 393 Christian religion was accepted as formal religion.

And in 1054 , Church was divided to Two parts of western and eastern that western Catholic church propagated Feudalistic culture and aggravated it in which had benefit for church (Same reference).

Among this , The kings also were present but had weak place, however, church to exhibit national unity supported them against feodals, unaware of the fact that these kings will become antagonist for church at future.

Role of kings at that time was that act as a judge among feudal involvements and had ceremonial place under title of national unity symbol. At the time, real power was in the hands of feodals and king and church had not so power. Really, king was a Feodal who just can govern at area of self kingdom. Among this, relation between church and Feodals was such that church created thoughts in which was useful for this discipline and propagated them, Instead feodals were paying church contribution. What history shows is that both feodals and church dominated over people. Then at major part of Middle ages, power had three basis. The first basis, Feodals, second basis, church and pop and third basis king, that this power was weakened from first basis to third basis. (Vaezi, Asghar, Base of West Thought, day, Keihan 1383/4/25). This was Schema of Europe political situation at the Middle Ages. Now, its time to deal with general flow of philosophical think and thought at the Middle Ages in Summary, until from heart of that enter into political thought of the Middle Ages.

General Flow of Philosophical think and Thought

After being current Christianity in Europe and converging of Church power with empire power, science center was influenced by govern system. One of the important Features of this period is church domination on science centre and university and school course. Also, philosophical thought at this period have religious complexion and is influenced by catholic Christianity. Can be said that philosophical thought at this period is composed of Christianity and Plato and Aristotle philosophical opinions. Major thinkers at the Middle Ages tried to making clear Christianity belief with philosophical bases especially platonic and new Plato opinions. One of the major character of this age is holy Augustine, He was opposed of Aristotle dialectical philosophy. Gradually, churchmen didn't tolerate against tendency wave to pure philosophy and finally, Tomas Aquinas accept many of Aristotle philosophy opinions and reflected them on his books.

Gradually, opposed to Aristotle philosophy was decreased, and at some of science centre became dominant tendency.

On the Middle Ages philosophy that is wellknown as scholastic, beside on rationale, theology, morality and policy, part of natural sciences and orbit sciences that was acceptable by church included. And by this way, philosophy at the time was found more wide area and concept.

Major function of philosophy at this time was catholic Christianity believes reasonable express and rational justify of these believes that culminated on Aquinas and Augustin Opinions. At this period, Faith was prior to wisdom and understanding was figured

reward of faith. "Tough, At these periods, thinking had religious complexion and viewed tools for faith, but was performed so thinking tries that communicated political thought field that will be treated in details on next pages."

Political thought at the Middle Ages

Though on the major part of the Middle Ages Feodal States were at work and Feodalic relations governed on State and political communications of that time, but thinkers appeared at this period and presented new opinions that by deeply examination of their opinions can measure political thought at the Middle Ages and extract modern State roots from heart of opinions and their works.

There is three major thinker who treated political thought clearly and presented political opinions at this period and here their opinions are considered in summary included: Holy Agustin, Tomas Akoinas and Marsilius Padoaei.

A) Holy Agustin and negative view to State:

As we know, Agustin have two major work, the first is confessions and the next God city. This book, God city, is the largest Agustin work after confessions.

"At God City book, there is many subjects. Body resurrection, future life, duties of Christian slave on his / her relations with civil officials" (Foster, Michle, Lord of Political thought, translated by Javad Sheikholslami, Amir Kabir Publications, Forth edition, 1371, P. 239).

Chief part of political thought has come in God city Agustin book.

"As we know and to extent that related to Agustin political philosophy, He says, political compositions is not For virtue inculcation but their duty is peace apparent Figure protection in polluted world. To sin. According to Agustin, State is not by nomeans tools for human perfection and deliverance rather is encumbrance composition that at the best condition can justify as a cure for sin" (George klsko, political philosophy history of Middle Ages, Second volume, Translated by Khashayar dayhimi, Ney Publication, first edition, 1390, p 75).

Agustin says: People to reach special worths don't form State, rather State merely is their same unity. Human beings have needs and demands and join together. To meet these needs and demands and cause of this joint is their common wealths. Then State is merely agent that people adapt to reach what they like (Previous, P 78).

As seen, Agustin views to State toolistic, that could call Tomas Habbes and John Locke . This Agustin opinion about origin of State is the same bridge that join his political thought to modern State opinions (social contract).

The other basic feature that Agustin believers for States is State ability for self defense. Here, Agustin's subject "Political life" is by form that realy exist.

Here, Agustin point of view be of importance for this reason that avoid of many questions about worths, namely, according to him, States are free of goals that follow. He by separating State from moral apprehension, smooths the way for realitic deduction from realist policy or State.

"On realistic deduction, policy is a tool to keep order and avoid roit, anarchy and lawlessness. Order as a policy goal can exist without justice, freedom, welfare and morality. The most famous realistic deduction of policy is found on Nicolomakiavely's thought, that in whose book Shahriar theorized about that (political knowledge training, Hossein Basharieh, contemporary view publication, 8 edition, 1386, p 84 – 85).

Nicolomakiavely is one of the first modern policy and view theorists to State and this section of Agustin's thought is as another bridge to modern State thought.

According to Agustin, State is encumbrance existence and necessary evil that exists for human sinful nature. Free of Agustin belief to human sinful nature, his emphasis on to be encumbrance and necessary evil of political thought State, approach him to liberal political theory.

Pessimism in relation to State as a inevitable evil is one of the major elements of liberalism Ideology (John Lock, English philosopher said: politicians potantially are fierce animals that can control them by applying continues opinions (previous, p 136).

The other thoughts that Agustin for the first time has treated, is thought of world peace.

Agustin speaks positive peace, that world discipline free of nation instructions, all are subject to that. It means, its scope became wide and spread that encompass throughout the world. Agustin's world peace theory, after appeared on Imanoel Kant's, German famous philosopher, opinions and became foundation of united nation coming into existence.

So, Agustin's word peace thought can be considered another bridge to modern world and A policy.

Generally:

1) Agustin who don't view duty of political composition, virtue inculcation, but he knows just peace keeping approach to realistic deduction of policy.

2) This Agustin's theory that State merely has agency function and one of its function is ability to defend self, approach to Tomas Hobbes and John Locke deduction and Theory of social agreement.

3) Agustin distinguishes his account from classic theory by separating State from moral apprehension.

4) on Agustin theory, State is a necessary evil that its existence is essential for human sinful nature. His emphasis on to be encumbrance and necessary evil approach him to liberalism modern ideology (negative view to State).

So, Agustin's political thoughts on four key case almost approach to modern understand and deduction of State and policy.

B) Tomas Aquinas and affirmative look to State:

Tomas Aquinas organizes his political philosophy influenced by Aristotle, He declares by return to Aristotelian roots that human naturally is social and political animal in which nature wanted to live in group, then if human naturally is social so need to governance. He declares "when governance Is accurate and just that be for the sake of people benefit and when is bad and unjust that merely be for the sake of self governer" (Klosko, George, Previous volume 2 , P 155).

By this expression, Aquinas reaches to affirmative comprehension and deduction and declares that duty of governance is to creat public benefit fields not just security and peace.

Justification that Tomas Aquinas presents about State origin is completely natural and by this justification, he ignores theological view about State origin and consideres it merely terrestrial.

Tomas Aquinas Says: "Since State Originate from human needs and nature, be examined at human level completely, be searched independent of theological values.

Thus, even non – Christians State have positive function, because meet their subjects public benefit" (Klosko, Previous, volume 2, P 157).

This Tomas Aquinas's Theory about State origin, approach his political philosophy to modern opinions, because at modern political philosophy, also State separate of heaven and become phenomenon by terrestrial functions merely.

Tomas Aquinas, addition to prefer Monarchy to other form of governance, also defends mix governance. Though is aware of individual governors possible corruption risk and knows thranny the worst form of governance.

But what Tomas's political philosophy approach more and more to modern comprehension of governance is trying to put limitation for governance power that he try to do it in a different ways.

Tomas Aquinas counts four basic laws consist of:

- 1) Eternal law
- 2) Natural law
- 3) Divine law
- 4) Human or enactment law

He says on definition of eternity law: "There is law by name of eternity law that consist of present

wisdom in God mind" (B.Faster, Micle, God of Political Thought, Translated by Javad Sheikholeslami, Amir Kabir publication, Raha 1376, P. 429).

Tomas Aquinas Says: "For intelligent being, eternity law and orders appear on their wisdom plate. So themselves by freedom adapt self with these orders. Eternity law in a way that place in intelligent beings wisdom plate is the same that Aquinas view it natural Law" (Taheri, Abolghasem, Previous, 162).

Tomas definition of natural law constitutes skeleton of his political philosophy. Tomas Aquinas like the other major persons on natural law tradition says, natural law directly is identified from wisdom, so its orders are true, from Tomas Aquinas Point of view, every law That be not compatible with natural law, is not necessary.

This his opinion has radical and modern political consequences.

One of the consequences is that laws governors enact, if be incompatible with natural laws, else has not legitimacy.

He by this word creates limitation on unjust governance, and conditions power to observe natural low.

"From Tomas point of view, governors became tyrant by two way:

1) when their governance claim has defect.
2) when don't govern justly. Thus we have two kind tyrant. Usurper tyrant and unjust tyrant. Tomas proceeds to the extent that defends to kill usurpers. So, Tomas opposes with power that be obtained incorrectly" (Alem, Abdolrahman, history of west political philosophy, publication of ministry of State, Tehran 1381, P 267).

On one hand, description and creation of natural law and put limitation for governors power on the other hand approach Tomas opinion to modern political philosophy, in another way:

- 1) According to Tomas, since State existence is not related to sin, He can find natural justification for political governance.
- 2) Importance of Tomas political philosophy is putting limitation on governance power that be done by different methods.
- 3) According to Tomas, there is four law, eternity, natural, divine and enactment law and political laws originate from natural laws.
- 4) Tomas for the first time set forth resistance discussion against illegal governance and defends of resistance possibility and roit against that.

But, at Tomas Aquinas political philosophy what more than others is near to modern ideologies,

is resistance discussion against power. This is one of the basic elements on liberalism modern ideology.

"Liberalism initially was resistance ideology against arbitrary and absolute power. From lock point of view, the greatest liberalism defender, when governors exert power without having right, set self in a quarrel position with people.

Thus, when people encounter with self right violation, have resistance and roit right against powerfults" (Basharieh, Hosein, previous, P 127 – 128) Then, Tomas political philosophy at many cases overlap to modern political philosophy and four said cases from his thoughts is our claims proving at this case.

c) Marsilius padoaei and constitutional Government Marsilius Padoaei is the most modern political theorist at the Middle Ages. Marsilius Fame is for his political philosophy especially his important work, Defensorpakis (Peace defender).

Marsilius Padoaei's great innovation and genuineness at three important field has basic importance to understand policy modern:

- 1) Constitution
- 2) Governance
- 3) Democracy or Public governance" (Kolsko, Gorge, previous, P 191).

Marsilius for fostering his look to State, uses naturalistic reasoning and deprives whole church hierarchy from every kind of especial priviledge and authority at this world.

To clear his constitutionism that has a great relation to modern State, we should first present a definition of constitutionism in which be compatible with Marsilius look.

"Constitutional governance that its excellent example is constitutional law of USA and the other same, has decisive reciprocity with tyrantical or willfully governance. Constitutional governance is limited and bound one. Governer can not be absolute, and should govern in favour of public benefit not self personal benefit. But limitation that in constitutional governance is exerted on governer differs the other limitations that be exerted in different way. Not only constitutional governance should be limit but also must limit in a especial method. Namely this limitation should perform by permanent and legal composition and as policy" (Klosko, Gorge, previous, p 193 – 194).

Another element at constitutional governance is that power belong to people and just be deposited.

"Interestingly, know western tradition of constitutional and modern governance originated church, what on sight world and what on act world" (Previous, p 196).

The Middle Ages church, before hand was informed formation of modern government and was divulged modern State Features of self. Into church breaked out constitutional combat between pop who wanted concentrated control and bishops who wanted to keep degree of independence.

For their self. Bishops on combat with Rome church often used terrestrial power efforts to limit pop power and so shaped constitutionalism combats.

"Marsilius like Tomas believers to four kind of law, divine, eternity. , natural and human law, but at basis of law deduction exist incompatibility among them.

Tomas believe, when human law is necessary that be compatible to natural law, but marsilius, don't condition necessity of human law to compatibility with natural law" (Lidman, Asven Eric, political believes history from plato till habermas, translated by Saeid Moghaddam, Daneshe Iran publication, Tehran, 1379).

On the contrary San Tomas, Marsilius is serious theorists on separation State from church.

(According to marsilius, basis of west government is public governance. Final political authority must belong to people that marsilius calls, them lawgiver. If laws are not along with people approval, roit and dispersion become comprehensive all over. (Alem, Abdolrahman, History of west political philosophy from beginning to end of middle centeries, Ministry of State publication, Fifth edition, Tehran, 1381).

Marsilius was one of the anti POP theorists as we know on quarrel between State and church what had many value for kings was this fact that they could enjoy others support and help for the first time. Among this there were who were suppporing kings against disagree with pop position. One of them was Marsilius. His support from kings against pop and his theorization at this case, smoothed the way to appear next modern absolute States.

History evidence, introduce Marsilius as a one of the consultisms:

"This belief that Church authority is on its members not pop, has become to consultism. Consultists believed that power belong to church consultation not pop" (klosko, George, previous, P 205).

Marsilius presents a structured report from State nature and church structure and function to invalidate pop look, that is deriven Aristotle. He by following of Aristotle, believes that State created to keep life but exist to be life in comfort. He cortrary to other mediral theorists who their concentrations was on goals that government should guide people toward that respect to qualities and features that government

must have to do rightly its functions. (How to govern rather who govern).

Marsilius believes that "For government do its function rightly, law giving power should be on public's hand.

According to he, law giver or preliminary cause are doer cause of public law or part of them that have more weight and be expressed through election (Democracy) (Klosko George, previous, P 215).

"Governer at Marsilius State is just exectutor law and isnot enactor law. Because authority of law enactment is at people hand. His governer is maximum a constitutional king. Final power is at law maker people hand that choose governer, meanwhile governer is responsible against law giver and should confirm the law that law giver enact if not can be dismissed. (Previous, p 219).

Marsilius at his belief that forcer power should be unique and under view of lawgiver, approach to one of the basic features of modern States. According to max vaber description, State is human community that is claimant of lawfull usage exclusiveness from forcible power at a given territory. Marsilius humanity lawgiver, also is claimant of such power exclusiveness at his territory. In sum up can be said that Marsilius is defender of constitutional government. On his belief, power is in the heart of society and give it to governor to proceed community benefits. The otherwise can be dismissed that but at the other aspect, law giver has governmentalistic authority.

Though lawgiver act with governor mediation, but has authority without limitation. At this sense, Marsilius, beforehand informs next development of western European constitutional States.

This was overview of three person opinions from most famous mediral political theorists and description of mediral political theorists relation and description of their opinions relation to modern State. At this brief essay was tried to express opinions that theses thinkers divulged on political philosophy, its relation and link to modern State be measured that hope could perform this duty.

Conclusion:

As was mentioned at the introduction, the Middle Ages was less recognized relation to classic age and modern periods and very less was recognized and studied relation to the other periods. And this is because of the Middle Ages infamy at one hand and analytical attractions of other periods at other hand. This written tried to show, its right that at the Middle Ages there was opinion inspection law court and critical and free thinking followed heavy price for

thinker, but this was not all story. At the same period, philosopher and scientists appeared and presented new and strange opinions, kept bright philosophical think and reasoning torch. This essay is as invitation from clear – sighted persons till by solid purpose and free of presumption that have about the Middle Ages, deal with to study and review of this period and fill the research vaccum about this period. On the other hand this written tried to challeng with view that encounter to History by epistemological dissection and believe that thoughts and theories and thinking framework at every period belong to same period and by expiration of every period at history this framework is changed. From this point of view, concept like modern State, modern policy, human rights, Democracy and . . . belong to modern period and there is not no trail from this concept at other periods. This study by following and highlighting modern State roots on mediral thinker thoughts and works and showing these roots goes to battle with this point of view and shows that every thought and concept have lineage and by exact genealogy and deep research can be obtained that and smoothed possibility of dialogue and knowledge that and smoothed possibility of dialogue and knowledge speak between different periods of mankind history. At this essay addition to overview on mediral economical and political condition, was examined thinkings of the most three famous people at this period and was studied in detail their political opinions and was searched link and relation of these political thoughts with modern State concept deeply.

Holy Agustine and negative look to State, Aquinas and affirmative look to State and Marsilius padoaei of constitutional State was from. Parts that examined, and at every case their opinions and their relation to modern State was measured. From essay point of view, modern State has roots that must be sought in the Middle Ages soil and this essay tried to access these roots by ploughing this soil and shows history has linear route thought and every stage is foundation of another stage without there is dissaciation. This essay is the first to begin at this case and hope can be more and more exact research at this field.

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