Relationship between moral intelligence and organizational health from the perspective of managers of Islamic Azad Universities in Tehran

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Abstract

The aim of the present research was to study the relationship between moral intelligence and organizational health from the perspective of the managers of Islamic Azad universities in Tehran in 2014-2015. The method used in this study was practical in terms of objectives and descriptive-co relational in terms of data collection method. In this research, the statistical population consisted of 600 individuals from managers of Islamic Azad University in Tehran among whom 234 individuals were chosen as a sample size using the stratified random sampling method and Morgan table. In order to collect the data, the two standard questionnaires of moral intelligence of Lennick and Kiel (2005) and organizational health of Hoy and Feldman (1996) were used. In order to assess the reliability of the questionnaires, the Cronbach's alpha was used and the value were 0.88 and 0.83 for the questionnaires, respectively. To assess the validity, the content validity was used and the questionnaires were confirmed by the relevant experts. The analysis of the data obtained from the questionnaires were performed through SPSS software in the two sections of inferential and descriptive (Kolmogorov-Smirnov test, Pearson correlation, multiple regression analysis). The findings of the research indicated that there is a positive, significant, and direct relationship between moral intelligence and its dimensions (rectitude, accountability, compassion, and forgiveness) and organizational health from the perspective of the managers of Islamic Azad universities in Tehran.

Keywords: Moral intelligence, organizational health, rectitude, accountability, compassion.

Introduction

Today, ethics and diversity management are from the main factors of successful performance in a competitive environment. Lack of attention to ethics in management of organizations can cause great issues for organizations. Individuals' judgment on morality or immorality of works has a significant impact on quantity and quality of their work and organizational success. University is from the organizations with particular sensitivity in every society. This greater sensitivity is because its internal operation is exposed to the public and judged by them. Universities are also more associated with manpower and they are responsible for provision and training of the skilled manpower. Therefore, universities need spaces in which the staff, faculty, managers, and students become responsible, compassionate, upright, and generally ethical individuals, and relying on their inner energy, they shouldn't be afraid of failure and consider it as a bridge to achieve victory. Managing resources and facilities and being responsible for managing universities, it should be believed that managers are the first individuals promoting ethics by their behavior and words and deeds, and they have a significant impact on deeds of their organization members. Therefore, managers must make a healthy environment for their staff so they can work with all of their ability and productivity, which needs a leader with great moral intelligence (Siadat et al., 2009).

Borba (2001) defines the moral intelligence as the capacity to have a correct understanding of misdeed, having strong ethical beliefs and performing them, and correct behavior. He states that there are four principles of moral intelligence necessary for continuous individuals and organizational success: 1. Rectitude: that means coordinating corporation between what we believe in and what we practice. Doing what we know is correct and saying the truth in all times. 2. Accountability: someone with a great moral intelligence accepts the responsibility of his deeds and their consequences. They also accept their mistakes and failures. 3. Compassion: paying attention to others that have a mutual affect. If we are kind and compassionate to others, they also sympathize with us when we need them. 4. Forgiveness: awareness of our and others' imperfections and mistakes and forgiving ourselves and them. Therefore, the leaders with great moral intelligence do the right thing, their deeds are associated with values and their beliefs, they have a great performance, and they always regard the ethics in their works (Turner and Barling, 2002). In this regard, in a research titled "moral intelligence of students of Tehran University of medical sciences", Raf'ati et al. (2014) found out that the characteristics of moral intelligence, performance stability, honesty, stamina for truth, adherence to covenant, responsibility for personal choices, admission of mistakes and failures, taking responsibility to serve people, being actively interested in others, ability to forgive their mistakes, and the ability to forgive others' mistakes weren't desirable among students. The results also indicated that there is a significant relationship between indices of moral intelligence. The results of the correlation test also implied the positive and significant relationship between age, educational level, and moral intelligence.

On the other hand, organizational health is one of the factors that help organizations achieve their objectives. A healthy organization is the one that not only endures in its environment, but also it compromises in a long period of time and also expands the ability to survive and adapt continuously (Hoy & Miskel, 1991).

Organizational health refers to a set of relatively durable organizational characteristics. A healthy environment not only remains stable in its environment, but it's also able to adapt itself to the environment in a long term and it's continuously able to create and expand the required abilities to survive (Alagheband, 1999, p. 16). The seven dimensions of organizational heath are: 1. Institutional unity: refers to the ability of schools to adapt to the environment so that the unity, consistency, and integrity of the educational programs are maintained. 2. Director's influence: managers' ability to have influence on directors and decisions of superiors. Influential managers are persuasive and work effectively with the heads of regions; however they are independent in thoughts and actions. 3. Consideration: refers to behavior of managers which is open, friendly, and supportive and it's a reflection of behaviors like respect, mutual trust, cooperation and support. 4. Overall construction: managers' behavior in specification of working relationships with teachers that clearly defines the job expectations, standards of performance, and methods of working. 5. Support of resources: providing the basic material and supplies of the educational work of schools and teachers in order to effectively implement the teaching affair. 6. Spirit: refers to the collective sense of friendship, openness, and mutual trust between teachers. 7. Emphasis on academic progress: refers to the extent that a school desires in cultural and academic excellence and strives to achieve it (Alagheband, 1999, p.p. 26-27). In this regard in a research titled "promotion of a fair and supportive atmosphere in schools: the role organizational health of school and occupational burnout of the staff", Bottiani et al. (2014) found out that there is a positive and significant relationship between personnel's report of organizational health and school atmosphere from the perspective of students. In this regard in a research titled "impact of organizational health and job burnout on self-perceived health status in elementary schools teachers", Lee et al. (2014) found out that organizational health and job burnout have impact on   self-perceived health status in elementary school teachers.

On the other hand, management of educational organizations has specific importance, because both purposes and elements of these organizations are human, and their mission is to turn the ordinary individuals to professional, expert, and progressed ones for provision of needs of manpower in society in cultural, social, political, and economical sections (Shoghi et al. 2013). According to Starat (1991), as a human being, an educational leader, a manager, and a citizen, educational managers are responsible and accountable to students, professors, managers, and senior officials of organizations. Educational managers are responsible for making healthy organizational relationships for education and training. They must think and work according to organizational ethics, because educational organizations are consisted of the individuals responsible for serving others, and ethics are key factors in creation of human relationships.

Lack of attention to ethics in management can also create issues for organizations and can effect on success and organizational health as a result. We believe that psychological orientations and excitement may stop ethical principles and practices (Stenberg, 2011). Therefore, moral intelligence can be from the main factors of successful performance of an organization. Moral intelligence has a significant impact on organizational status and honesty must be placed on the agenda of organizations. When managers are always honest and act

based on the ethical values, they can create trust and commitment and they can improve the spirit and performance of organization members (Shafighi & Shoghi, 2012). In this regard in a research titled "the relationship between the components of moral intelligence and team leadership of managers of educational groups in Zahedan universities", Mahmoudi et al. (2012) found out that 1) there is a positive and significant relationship between the rectitude component of moral intelligence and team leadership 2) there is a positive and significant relationship between the responsibility component of rectitude of moral intelligence and team leadership 3) there is a positive and significant relationship between the compassion component of rectitude of moral intelligence and team leadership 4) there is a positive and significant relationship between the forgiveness component of rectitude of moral intelligence and team leadership.

Therefore, creation of trust, commitment, accountability, compassion, and forgiveness through facilitating social interactions are long term strategies that must be considered by managers. More expansion of moral intelligence causes individuals, universities, and other social systems to be more positive and healthier. If managers of educational organizations be unaware of importance of their work and the result of this negligence causes an interruption in the process of teaching and learning, its damage will harm the society and will impact on loss and degradation of country's progress (Shoghi et al. 2013).

Efforts to improve the level of knowledge, skills, and competence of higher education managers not only reduce the problems of managing higher education system, but also help them implement the educational and training programs effectively. Therefore, it should always be noted that the future of the children of this society depends on the competency of the educational system leaders. Therefore, today's universities need professors and managers who recognize the human behavior, change the organizational culture, and make the university environment full of trust and commitment. Leadership is the most important factor in survival and success continuity of organizations and plays a critical role in growth, development, and progress of organizations. According to the mentioned points and in line with the factors affecting organizational health and also the modeling role and decisions-makings of managers in organizations, like higher education organizations, this research is seeking to answer the following question: is there any relationship between managers' moral intelligence and organizational health of Islamic Azad Universities in Tehran?

According to the question and using the past researches, the research hypotheses were formulated:

1. There is a significant relationship between moral intelligence and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

2. There is a significant relationship between rectitude and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

3. There is a significant relationship between accountability and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

4. There is a significant relationship between compassion and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

5. There is a significant relationship between forgiveness and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

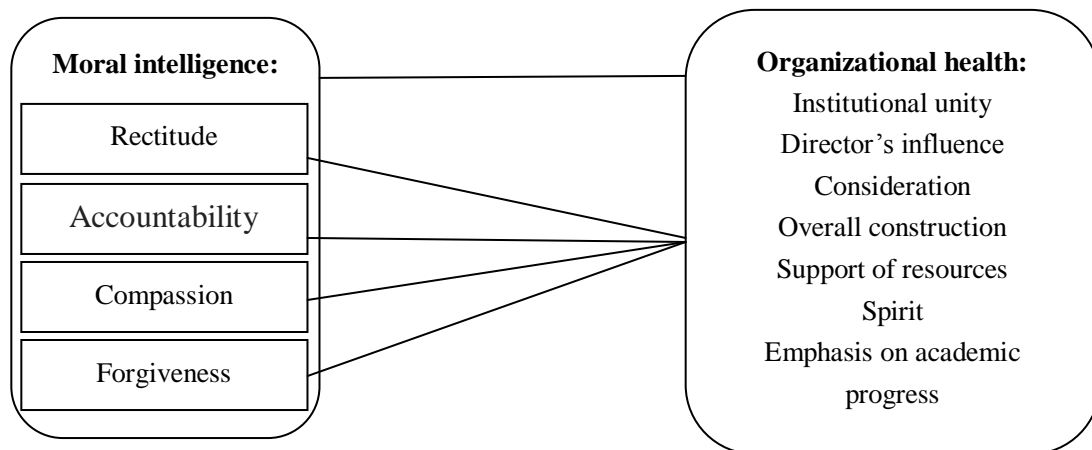Finally, the conceptual model of the research is presented in the figure 1.

Fig. 1: conceptual model of the research (Lennick & Kiel (2005), Hoy & Feldman (1996))

Methodology

The method used in this study was practical in terms of objectives and descriptive-correlational in terms of data collection method. In this research, the statistical population consisted of 600 individuals from the managers of Islamic Azad Universities in Tehran (Science and Research, Central Branch, Tehran East, Tehran West, Tehran South) among whom 234 individuals were chosen as a sample size using the stratified random sampling method and Morgan table, which 93 individuals were managers of Science and Research university of Tehran, 43 individuals were managers of Central Branch, 34 individuals were managers of Tehran East, 31 individuals were managers of Tehran West, and 33 individuals were managers of Tehran South. In order to collect the data, the two standard questionnaires of moral intelligence of Lennick and Kiel (2005) and organizational health of Hoy and Feldman (1996) were used and the related indices are indicate in the table (1). In order to assess the validity, the content validity was used and the questionnaires were confirmed by the relevant experts. In order to assess the reliability of the questionnaires, the Cronbach's alpha was used and the value were 0.88 and 0.83 for the questionnaires, respectively. Moreover, these values were greater than 0.7 and this indicates the reliability of the research measurement tool. The mentioned questionnaires were distributed among a group of managers of Islamic Azad Universities in Tehran and. After receiving the questionnaires, the results were analyzed according to inferential and descriptive statistics (Kolmogorov-Smirnov test, Pearson correlation, multiple regression).

Table 1: distribution of questions for each of the research variables

Number of items	Items related to each component	Sources	Data collection source	Variables	Dimensions	Main constructs
4	1,11,21,31	Lennick & Kiel (2005)	Islamic Azad Universities in Tehran	Performance stability		Moral intelligence
4	2,12,22,32			Honesty		
4	3,13,23,33			Perseverance and persistence to the right		
4	4,14,24,34			Loyalty to covenant		
4	5,15,25,35			Responsibility for personal decisions	Accountability	
4	6,16,26,36			Admission to mistakes and failures		
4	7,17,27,37			Taking responsibility to serve others		
4	8,18,28,38			Compassion		
4	9,19,29,39			Forgiving oneself		
4	10,20,30,40			Forgiving others' mistakes		
4	1,2,3,4,5,6,7	Hoy & Feldman (1996)	Islamic Azad Universit	Institutional unity		Organizational health
5	8,9,10,11,12			Director's influence		

5	13,14,15,16,17		ies in Tehran	Consideration	
5	18,19,20,21,22			Overall construction	
5	23,24,25,26,27			Support of resources	
9	31,32,33,34,35, 36,28,29,30			Spirit	
8	39,40,41,42,43, 44,37,38			Emphasis on academic progress	

Findings

In order to study the normality of distribution of the data, the Kolmogorov-Smirnov test was used. According to the test, it's concluded that the collected data for the questionnaires follow a normal distribution.

Test of the research hypotheses

In this section, the research hypotheses are calculated using the Pearson correlation test.

Expression of correlation tests: there is a significant relationship between moral intelligence (rectitude, accountability, compassion, and forgiveness) and organizational health from the perspective of managers of Islamic Azad Universities in Tehran.

In this regard, the results of the significance test of Pearson correlation test is presented in the table (2).

Table 2: results of the correlation test

Hypotheses	Correlation relationship	Significance level	Pearson correlation coefficient	Test results
First	Moral intelligence and organizational health	0.000	0.884	Rejection of H_0 and acceptance of H_1
Second	Rectitude and organizational health	0.000	0.662	Rejection of H_0 and acceptance of H_1

Third	Accountability and organizational health	0.000	0.889	Rejection of H_0 and acceptance of H_1
Forth	compassion and organizational health	0.000	0.781	Rejection of H_0 and acceptance of H_1
Fifth	forgiveness and organizational health	0.000	0.530	Rejection of H_0 and acceptance of H_1

According to the table above, since the significance level in all of the relationships is less than the error value (0.05), therefore at a confidence level of 95%, the null hypothesis is rejected and the first hypothesis is confirmed, which means the relationship between moral intelligence and its dimensions with organizational health of managers in the studied universities is significant. The positive sign of the correlation coefficients in the table above indicates the direct relationship between the variables, which means, improving moral intelligence, the organizational health of managers improves too.

In addition to correlation in this section, the impact of the variables on each other is tested and studied through the regression test. In this regard, the results of the regression test for the research hypotheses are presented in the table (3).

Table 3: results of the regression test

Impact of variables on each other	t-value	Significance level	Beta unstandardized coefficient	Beta standardized coefficient	Test results
Moral intelligence → organizational health of managers	27.67	0.000	0.960	0.884	Rejection of H_0 and acceptance of H_1
Rectitude → organizational health of managers	12.94	0.000	0.701	0.662	Rejection of H_0 and acceptance of H_1

Accountability→ organizational health of managers	28.39	0.000	0.840	0.889	Rejection of H_0 and acceptance of H_1
compassion→ organizational health of managers	18.32	0.000	0.739	0.791	Rejection of H_0 and acceptance of H_1
forgiveness→ organizational health of managers	9.15	0.000	0.325	0.530	Rejection of H_0 and acceptance of H_1

According to the results above, the equation of the regression line is:

$$Y = 0.844X + 0.662 + 0.889 + 0.781 + 0.530X_4$$

According to the table above, since the significance level in all of the relationships is less than the error value (0.05), therefore at a confidence level of 95%, the null hypothesis is rejected and the hypotheses are confirmed, , which means the relationship between moral intelligence and its dimensions with organizational health of managers in studied universities is significant. The positive sign of regression coefficients in the table above indicates the direct relationship between the variables, which means, improving moral intelligence and its dimensions, the organizational health of managers improves too.

Conclusion

All the efforts in the process of conducting a research are made to receive desirable results and suggestions, because the purpose of a research is to find solutions for the existing problems and researcher's concerns that cause the conduction of researches. Though seemingly small and insignificant, sometimes these problems cost a lot of expense and energy in societies, decrease the efficiency, and prevent from achieving valuable results. Through researches, the solutions of these researches can be predicted and prepared, and appropriate measures can be taken to increase the efficiency and positive results.

Therefore considering the importance of the subject, this research studied the relationship between moral intelligence and organizational health from the perspective of managers of Islamic Azad universities in Tehran, and we are going to discuss the conclusions according to the hypotheses:

The first finding indicated that there is a significant relationship between moral intelligence and organizational health form the perspective of managers of Islamic Azad Universities in

Tehran. Since moral intelligence refers to mental capacities and abilities for making decisions about how the Universalist human principles should be used in their values, purposes, and activities, it causes the managers to distinguish the right from wrong, and this directly relates to the organizational health, because if managers have the ability to distinguish the right for wrong, they would avoid doing actions that cause decrease of organizational health. Doing actions and making decisions that are consistent with the universal principles cause the improvement of institutional unity, consideration, overall construction, and support of the resources from basic fields and dimensions of organizational health. In other words, moral intelligence creates fidelity to ethics and capacity of understanding the right from wrong, and creates a system of principles that guide the managers in decisions about the right and wrong, and finally the ideal condition of improvement and desirable organizational health is achieved. The results of Goudarzi et al. (2014) and Maleki Avarasin and Ghasabi (2013) confirmed the relationship between moral intelligence and organizational health. With the mediating role of job satisfaction, they indicated in their researches that there is a significant relationship between moral intelligence and organizational health. In fact, the components of moral intelligence are good predictors for job satisfaction and the job satisfaction causes the improvement of organizational health status. The findings of the researcher such as Mamede et al (2014), Lennick & Kiel (2008), Lau & Idris (2005), Vakili et al (2011), and Zahraie & Rajaiepour (2011) are consistent with the findings of the above hypothesis.

The second finding indicated that there is a significant relationship between rectitude and organizational health form the perspective of managers of Islamic Azad Universities in Tehran. As we know, the rectitude involves coordination between beliefs and deeds of managers, doing the right deed, and saying the right word in all the times and it includes dimensions like performance stability, honesty, perseverance and persistence to the right, and loyalty to covenant. It's obvious that if managers tend to do the right deed and say the right word in all the times, the organizational health will increasingly improve. The other dimension including performance stability due to coordination of managers' beliefs and their deeds, honesty, perseverance and persistence to the right, and complete loyalty in works activities prevent corruption and duplicity in organizations and create the situation to improve the organizational health. As Bottiani et al (2014) stated, rectitude causes promotion of a fair and supportive atmosphere and causes the organizational health.

The third finding indicated that there is a significant relationship between accountability and organizational health from the perspective of managers of Islamic Azad Universities in Tehran. Without any doubt, when managers take the responsibility for their deeds, consider the consequences of personal decisions, admit to mistakes and failures, and   take the responsibility to serve others, to remove the emergence of corruption and fraud, the organization leaps to organizational health, because admitting to failure and taking responsibility of activities by management spoil the situations to ignore the errors and to blame others for mistakes, and all the activities would be clear and prosecuted.

The fourth finding indicated that there is a significant relationship between compassion and organizational health form the perspective of managers of Islamic Azad Universities in Tehran. The compassion and respect for others is without expectation. If this feeling occurs in organizations that the managers are actively interested and the coworkers don't need orders and don't have any expectation of reward, if the atmosphere of helping occurs in organizations, and if the managers and employees feel that they should be kind to each other to get the sympathy when they need it, in case of a mistake in organization, the problem would be solved easily with the help of managers and employees due to the compassion among them, and the individuals wont tend to hide anything because the managers are interested in helping them and solving their issues, and this sense of compassion   creates a desirable organizational health in the organization.

The fifth finding indicated that there is a significant relationship between forgiveness and organizational health from the perspective of managers of Islamic Azad Universities in Tehran. As emphasized in Islam repeatedly, forgiveness means to be aware of own faults and to tolerate others' mistakes, and every manager or employee might have errors and mistakes in their activities. Through forgiveness, an emotional commitment occurs in employees, the efficiency of employees and organization increases; the situation of perversion is removed, and the organizational health becomes institutionalized.

According to the research findings, these suggestions are presented:

1) Managers should plan to attract and retain the moral directors and formulate the needed instructions for this regard.

2) University managers should be aware of the moral intelligence concept generally and its dimension particularly, and they should consider it as one of the effective factors on organizational health.

3) Managers should hold individuals meetings with each of employees, so the individuals recognize their responsibilities, and the employees can discuss their opinions and problems for improvement of every subject related to work.

4) In the present research, the relationship between the moral intelligence and organizational health was studied from the perspective of managers of Islamic Azad Universities. In future researches, other variables can be considered as the mediator variables, and the relationship between the structures can be studied in a general model. For instance, structure of universities, job satisfaction, scientific and educational level, and gender of employees and managers can be structures playing the mediator role.

5) A standard and comprehensive model should be drawn studying all the dimensions of moral intelligence and organizational health.

6) To localize the model and indices of moral intelligence and organizational health according to the Iranian culture.

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