

INVESTIGATE OF RELATIONSHIP BETWEEN MORAL INTELLIGENCE AND DISTRESS TOLERANCE IN ISFAHAN STAFF

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ABSTRACT

The aim of this study investigates the relationship intelligence and moral distress tolerance staff in 1391. For this purpose departments and agencies of Isfahan University Falavarjan, the field of arts and education Khomeini shahr was selected using cluster sampling and 250 were selected randomly from the staff of these centers. and then moral Intelligence Scale Kiel, Lenniek Simon & Gaher distress suffered questionnaire was completed by each member of the sample. Data obtained using Spss version 16 software was used for data analysis. The findings showed that there is a significant relationship between intelligence and moral distress tolerance ($P \leq 0/05$). Accordingly, it was found that distress tolerance in component-based practice principles, values and beliefs are positive and significant correlation. And with two components active of interest to others and take responsibility for serving others has a significant negative correlation.

Keywords: Moral Intelligence, distress tolerance

INTRODUCTION:

The importance of intelligence is defined as a factor in a person's life not a secret. In the scientific literature, general intelligence as a universal concept that is associated with cognitive ability. This concept is often related to the ability of learning and thinking and often used to describe the application of skills and facts people have different levels of intelligence. this difference is due to their inherently variable, inheritance of acquired characteristics. Ethics is defined as a set of principles for guidance, often used as a prism.[3] In fact is the forms represents ethical implications of human life and describe beliefs and values guiding individuals in their decisions.[11].

Moral intelligence is defined as ability to distinguish between rights and wrong based on universal principles. This type of intelligence in the modern world can act as a direction finder for action. Moral intelligence is not only provides a strong and defensible framework for human activity, but also has many applications in the real world. In fact this type of all other types of intelligence, human

intelligence will lead to great things [1]. Borba defined Moral intelligence as the capacity to distinguish right from wrong and to act according to a moral certainty in order to provide correct and honorable behavior. This type of intelligence shows the human mental capacity to determine how universal human principles, values and goals related to your actions. Also Moral Intelligence represents one's ability to set standards of excellence and passion beyond his interests and even in the midst of such topics as the effectiveness of individual reactions.[15]. Moral intelligence has different dimension. Lennick and Kiel believed that moral intelligence consists the four major dimensions of integrity, responsibility, compassion, and forgiveness and 10 sub-categories (competence), including integrity, honesty, courage, confidentiality, commitment, personal responsibility, accountability (accountability) against decisions self-restraint and self-limiting, helping others (responsibility of service to others), caring for others (compassion), understanding the feelings of others (altruism and OCB) and understand their emotional needs (faith, belief and humility). They based on this model developed a questionnaire to

determine their level of intelligence and moral dimensions of the subset of patients [12].

Today, researchers are interested in the moral intelligence. Because they are described the boundary between altruism and egoism. Attention to the moral intelligence is a divine idea which is inspired idea of the behavior of individuals. Research shows that people with moral development exhibit related behavior. Moral intelligence is the meaning of nature and human life, economic prosperity and social and free communication honest and civil rights [8]. Moral Intelligence refers to the fact that we're not born inherently moral or immoral but also we learn how to be good. Learning for well-being, including communication, feedback, socialization and training. that did not end [13]. What we need to it, to do right, same Moral intelligence which by using it to learn we approach to act smarter and achieve best practice. Individuals with high moral intelligence are doing it right, their work is always consistent with the values and beliefs; have high performance link work with ethical principles [15]. Tolerate distress are defined as capacity of experience and tolerate negative psychological states. Distress may be the result of physical or cognitive processes. But appears as an emotional state is often determined tendencies act to alleviate emotional experience. A meta-emotional bearing structure can be considered including the assessment of a person's experience and expectations about negative emotional states) Tolerance and disgust 2) assess the acceptability, 3) tend to attract attention and disrupt the function 4) Set up a special force of emotions and desires are experiencing urgent action to avoid or weaken[19]. Distress tolerance as a skill that is used when the person is not able to do something or be placed in a difficult position. It is important that person used these skills properly and in proper time. Distress tolerance may be used to change a situation and helped individual during the crisis of life and cause to endure psychological and physical pain in short-term or long-term [20]. Since there are certain courses that lead to distress \rightarrow \rightarrow lives somehow is inevitable, predict their tolerances In these circumstances using such a way that they can be effective in reducing harm to the individual is useful and necessary. According to the discussions it appears there is relationship between intelligence and moral distress tolerance. On this basis, can be used moral intelligence as the criterion for predict distress tolerance in the

entire population and hypothesized the elements of moral intelligence, integrity, responsibility, compassion, forgiveness and tolerance with small scales that is distress tolerance, attract, assess and adjust related

Methods:

This study is a correlation. Because it -pays. examines the relationship between intelligence and moral distress tolerance The population of this study were employees of Art and Cultural in Isfahan in 1391. In this study, among available art and Cultural organizations were selected by using cluster sampling method from Falavarjan University, Art Education Khomeini Shahr in Isfahan. In the next stage by stratified sampling proportional to size sampling was performed for each sub-group. Due to the sample size and the volume of each of the following groups, 250 individuals randomly classified among these staff centers were selected.

The research tools were:

1 - Moral Intelligence Questionnaire

was developed by Lennick and Kiel which 40 questions on a range of five degrees, \rightarrow (never, rarely, sometimes, often or all the time) has been established. The reliability test using Cronbach's alpha coefficient, with $r = 0.94$ and content validity its internal coordination components was approved by experts [12]. This scale for Moral Intelligence considered ten competencies that are: 1) operate based on principles and values and beliefs, 2) honesty 3) Perseverance and persistence for the right 4) Promise Kept 5) responsibility - personal accountability for decisions 6) admit to mistakes and failures \rightarrow 7) accepts responsibility for serving others 8) \rightarrow actively take interest to others 9) the ability to forgive your mistakes 10) the ability to forgive others' mistakes. Reliability and validity of the questionnaire has been confirmed by Roa & Martine(2008) [14].

2- Distress tolerance scale which is an emotional distress of self-tolerance indicator consisted of 15 matter and four sub-scales include: Tolerance, attract, assess and setting. statements of this scale is grading on a scale of 5 degrees (strongly agree, somewhat agree, agree and disagree to an extent, somewhat disagree or strongly disagree). The alpha coefficients for these scales respectively are 072 and 082, and 078 and 070 is obtained for the total scale is 082. This scale has also been

found that the initial convergence criterion validity and good Simone & Gaher (2005) [19]. In another study by Alavi (1388) Internal consistency reliability was calculated for the total scale of $0.71 = \alpha$ [1]. To perform the study, Moral intelligence and distress tolerance questionnaire was prepared and the required number of samples were selected. In the This study, statistical analysis was performed using Pearson correlation coefficient (To illustrate Tables 1 to 6, are tested the research hypotheses.

the relationship between distress tolerance and moral intelligence, moral intelligence correlation between distress tolerance and solidarity with each component of the elements of the intelligence components of moral distress tolerance) And multiple correlation coefficient (between the ethical dimensions of intelligence, distress tolerance) and F ratio were calculated. Findings:

Table (1) the correlation between intelligence and moral distress tolerance

	Distress tolerance	
	P	r
Moral Intelligence	0.324	0.001

The results (Table 1), the correlation between intelligence and moral distress tolerance level of $0.05 / \geq p$ was significant and so there is a relation between the Distress tolerance level of

$0.05 / \geq p$ and moral intelligence. Based on the coefficient of determination 14% of the variance in intelligence is shared with moral distress tolerance

Table 2 the correlation between the moral intelligence and distress components

Correlation coefficient	tolerate		Absorption		assessment		arrangement	
	r	p	R	p	r	p	r	p
moral intelligence	0.336	0.001	0.402	0.001	0.375	0.001	0.369	0.001

The results in table (2) the correlation between the intelligence and religious tolerance, attract, assess, and adjust the $0.05 / \geq p$ significant so between the moral intelligence and distress tolerance, attract, assess, there is a significant relationship. Based on the coefficient of

determination 12% of moral intelligence with tolerance, 16% of the variance in moral intelligence with absorption, 14% moral intelligence with assessments, and 14 percent have a common set of moral intelligence.

Table 3 Correlation coefficients between the elements of the moral intelligence and distress tolerate components

	tolerate		Absorption		assessment		arrangement	
	r	p	R	p	r	p	r	p
Operation based on values and beliefs principals	0.434	0.001	0.221	0.001	0.326	0.001	0.107	0.095
Truthful	0.269	0.001	0.086	0.176	0.305	0.001	0.116	0.070
Perseverance and persistence for truth	0.257	0.001	0.224	0.008	0.225	0.001	0.191	0.003
Promise kept	0.258	0.001	0.143	0.001	0.354	0.001	0.014	0.832
Responsibility for personal decisions	0.268	0.001	0.008	0.900	0.291	0.002	0.122	0.056
Admits failures and mistakes	0.191	0.002	0.143	0.001	0.284	0.001	0.003	0.967

Responsibility to serve others	0. 288	0. 001	0. 022	0. 729	0. 194	0. 002	0. 128	0. 045
actively interested in others	0. 142	0. 026	0. 186	0. 003	0. 285	0. 001	0. 119	0. - 064
ability to forgive mistakes	0. 031	0. 632	0. 035	0. 649	0. 105	0. 099	0. 067	0. 293
ability to forgive the others mistakes	0. 098	0. 125	0. 101	0. 113	0. 106	0. 097	0. 083	0. 197

Results of table 3 shows the correlation between tolerance values and beliefs and practice based on the principles of truthfulness, steadfastness and insistence on the right to fulfill that promise, accountability for personal choices, admit mistakes and failures, responsibility to serve others and to be actively interested in other people, tolerant assessments the beliefs, values and operating principles based on truthfulness, steadfastness and insistence on the right to fulfill that promise, accountability for personal choices, admit mistakes and failures, accepting responsibility for serving others and being actively concerned for others, patience and persistence to adjust the right and responsibility to serve others is significant at the 0.05 level.

Discussion and conclusion:

The significance level was $0.05 \geq P$ significant based on the coefficient of determination, 14% of the variance in intelligence is shared with moral distress tolerate statistical analysis was performed using one can say that the best predictor of distress tolerate, is action based on the principles, values and beliefs \rightarrow actively interested - take responsibility for others and being of service to others. On this basis distress tolerate component-based practice principles, values and beliefs have positive and significant correlation. [3].

Ethical teaching students to be better and more consistent results. [16] In addition, many studies have shown that individual personality characteristics and moral such as honesty, kindness, good mood, patience important criteria to judge the person moreover, moral intelligence structures such as honesty, responsibility, compassion and forgiveness and compassion, awareness, respect, self-control, kindness and fairness before being considered by contemporary scholars, Has also been emphasized in the Islamic sources which is in

line with the findings of this study. [6] [7] [9] [17] [19]

According to the theory of moral intelligence Lennick and Kiel [11] if a moral intelligence of person is high his business world also improves also study conducted by Alavi et al. [1] showed that the use of dialectical behavior therapy DBT, resulting in increased distress tolerance subjects in the experimental group compared to control group.

Since there are certain conditions that cause insecurity and psychological distress in a person For most people it is almost inevitable; By using further the principles, values and beliefs that a person believes can significantly increase the levels of distress tolerance so that one rather than using inefficient practices based on the principles of cognitive styles and their beliefs and use them to overcome the crisis began. These findings is related. They showed that the higher tolerance of disturbance these people are just as intolerant to tolerate emotions without turning to cigarettes is higher [2].

In the end, it is necessary to point out that study because of existing hardships was conducted only among employees of Azad University and Art Education should be cautious in generalizing these results for all employees. In addition, the results of this study can be used for different groups, including parents, counselors and those involved trained these findings allow them to take advantage of the compatibility levels of moral intelligence.

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