Intellectual Humility and Organizational Forgiveness of University Leaders: A Case of Iraq

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Abstract: The goal of this study is to explore the intellectual humility of leaders at the University leaders and how it contributes to organizational forgiveness. The paper adopts a descriptive-analytical approach to achieve this goal. As a result, the questionnaire was used as the primary research tool. A random sample of 300 teachers was given out. The statistical analysis was carried out with the program (SPSS V. 20), and the findings revealed that the intellectual humility variable had a general arithmetic mean of (3.87). General arithmetic mean was calculated for the regulatory Forgiveness variable (3.88). The study's findings revealed a link between intellectual humility and organizational forgiveness, as well as an effect of intellectual humility on organizational forgiveness. Work to raise leaders' awareness of the importance of intellectual humility and its role in the promotion of organizational Forgiveness at the University of Kufa. Tolerance is an important factor in the constructive university leadership. To sum up, this outcome, our results on university leadership and innovative behavior in the Iraqi academic environment will enhance both the body of knowledge and the practice of positive psychology. by laying the groundwork for the conceptual and empirical foundations for the concept of positive psychology in organizations, our research may help management and higher education both better understand how it serves as an important internal mechanism.

Keywords: Intellectual Humility, Organizational Forgiveness, University of Kufa, University Leader.

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INTRODUCTION

In a world where fake news abounded and political and intellectual divisions expanded, the need for calm, rational dialogue and for individuals who show intellectual humility has emerged. Although intellectual humility is an essential feature of effective dialogue, it has not received sufficient attention from researchers, and many religions and cultures consider humility a basis for a good life or a virtuous personality. Moreover, humility differs significantly from many other popular ethical principles. Humility and tolerance are two personality traits that are generally related to one's behavior towards others (Gregg & Mahadevan, 2014). The goal of intellectual humility is to gain more knowledge, to know what is right and what is wrong. There is widespread agreement among philosophers and psychologists that intellectual humility and tolerance are important and valuable in some way. Especially if the individual is involved in deep disagreements in a productive way however, there is not much consensus about the exact nature of intellectual humility. Social psychologists have found that humility is linked to other valuable personality traits, including tolerance. Individuals who score higher on intellectual humility questionnaires are more open to hearing opposing opinions. They more easily obtain information that interferes with their worldview. They are more interested in evidence and have stronger self-awareness when they incorrectly answer a question. This paper aims to investigate the effect of intellectual humility on the organizational forgiveness of the university leader using a sample of Iraqi educational leaders in the university of Kufa.

LITERATURE REVIEW

Intellectual Humility and University Leadership

Intellectually humble leadership distinguishes among the most successful executives from others in his study of more than (1400) companies, which is one of the five basic characteristics of an employee in the organization, which reflects the role of intellectual humility in the workplace. There are few psychological studies that have dealt with it, and empirical research on it is limited because we do not know what causes intellectual humility, and therefore we do not know how (or if we should) increase it (Krumrei-Mancuso, 2017). For example, if the professor admits that he is wrong in a theory that has worked for many years or in meetings or discussions in which each party tries to understand the other side. Yet intellectual humility also appears more difficult and less pronounced than intellectual arrogance (Gregg et al., 2017). Defining intellectual humility is simply the opposite of intellectual arrogance (Gregg & Mahadevan, 2014). The search for intellectual humility is only the beginning, as it was necessary to study public humility, which has an older and more advanced conceptual literature in psychology (TRAN, PHAM, & BUI, 2020). Davis, Rice, McElroy, DeBlaere, Choe, Van Tongeren, & Hook, (2016) describe the public humility as a multifaceted construction that involves having an accurate view of one's capabilities and acknowledging the value of others. It is better to focus on bigger goals than on oneself, as demonstrated by Halling, Kunz, & Rowe, (1994). Humility comes if individuals leave their defense and their experience in order to relieve the burden of busyness and secrecy. However, definitions of intellectual humility also contain conceptual ambiguity. For example, is intellectual humility just a state of mind, or does it accommodate a set of behaviors (Van Tongeren, Stafford, Hook, Green, Davis, & Johnson, 2016).

1. **Independence of Intellect and Ego**: In societies, one person has to manufacture clothes, another produces electricity, as well as dig for oil, and this means that the individual cannot be independent of the rest of the world (SRIYONO, 2020). Dependency here is absolute, and when the soul coincides with the body and the mind with the ego, they all seek independence (Harding & Hare, 2000). In the search for independence, the individual often stumbles in the ego and becomes more miserable. Also, most individuals do not realize dependency, and when they become aware of their limitations and dependence, the desire for independence arises. Independence cannot be achieved unless individuals start moving from within. Every wise individual knows that everything is interconnected and that there is no such thing as independence. On another level, the dependency is a cruel reality, and it is only an illusion because there is nothing other than self (Hambrick & Donald, 1987).

2. **Openness to Revising One's viewpoint**: Openness is the acceptance of new ideas, and open thought relates to the way individuals deal with the views and knowledge of others, the incorporation of beliefs that others should have, the freedom to express their views, and the recognition of the value of knowing others (Dean & Margaret, 1998). There are different measures to measure the openness of mind. It has been said that schools should emphasize the openness of mind more than relativism in science education because the scientific community does not embrace a method of relativistic thinking. An open mindset, in general, is an important personal feature of active participation in management teams and other groups (Franklyn, 2009). An open mind is usually encouraged in group settings, within different cultures, and in new environments.

3. **Respect for Others' viewpoints**: Individuals are not always able to engage with other people's perspectives, learn each other's stories and work together. Ideally, they should be able to explore thoughts that do not deviate from their thoughts to be able to determine if they need a change in their mind because of them (Franklyn, 2009). Psychologists have found that individuals who have lived in other countries are more prone to creativity which means that their brains are more open to thinking about thoughts that are outside expectations (Hambrick & Donald, 1987). In addition, the individuals who read a book every month (or more) or individuals who watch A few hours a day of T.VVV. They tend to score higher in respect of viewpoints, and a series of studies published by a group of Italian psychologists (2014) found that reading Harry Potter reduced individuals' biases and that high school and university students who read books were more respectful of individuals in Their overseas groups - especially migrants and refugees.

4. **Lack of Intellectual Overconfidence**: Confidence is a tough skill to live a better life, but it can be a double-edged sword. Overconfidence in our way of thinking can lead us to approach alternative ways of thinking. Intellectual overconfidence means that we are not able to learn and that the science of confidence in the brain is difficult, and we are still learning about it. But what we do know is that confidence is linked to rewards as our brains feel a reward when it turns out we are right about something. So, when we are confident, our brains are primed to feel satisfied.

The Organizational Forgiveness in Higher Education Institutions

Researchers focus on studying Forgiveness in the workplace as an important construct in organizations, and there is a lot of interest in various aspects of it, including the promising benefits for mental health and individual

well-being. Forgiveness can stimulate positive emotions and reduce negative emotions (Lundahl et al., 2008). Emotions and in Forgiveness induce a negative emotional response, which impedes individuals' ability to cope at work. Research has shown that in Forgiveness transcends the past and affects workers' ability to address current conflicts and trust each other (Worthington et al., 2007). Organizational Forgiveness defines"" employee's ability to perform his job for a specified period without negatively affecting the outputs and quality levels produced by Finkel et al., (2007). Individuals from more interconnected cultures tend to be more forgiving than those relatively individual and legal cultures. Forgiveness has value—functional changes to maintain relationships, especially in group culture (Litzinger, 2009). Changes in an individual's emotions indicate perception in the context of interpersonal relationships (Hoang, Pham, Nguyen, & Nguyen, 2020). When Forgiveness occurs, there are changes also occur in the motivational tendency towards another individual (Wulandari, Narmaditya, Prayitno, Ishak, Sahid, & Qodri, 2020). Forgiveness is conceptualized as the personal process that effect of one's motivation. the motivation that governs the system and that individuals' responses to personal relationships and crimes that are either a destructive relationship or a constructive relationship (Mirzadeh & Fallahchai, 2012). Wong et al., (2013) identifies three dimensions of organizational forgiveness:

1. **Avoidance**: Avoidance is the process of turning away from an object or individual. The term" "Avoidance" ""s sometimes used to describe conflict prevention and Avoidance of conflict is a way to respond to it. Ways to do this may include changing the topic, postponing the discussion until later, or simply not raising the topic of the conflict and preventing conflicts as a temporary measure to buy time or as a permanent way to get rid of an issue (Stillwell et al., 2008). The latter is indistinguishable from the simple acceptance of the other to the extent that the individual avoiding the conflict is subject to the special desires of the party who has the conflict. Conflict is also the form of withdrawal from the relationship, and thus, avoidance scenarios can be either a loss or perhaps a win if ending the relationship is the best way to solve the problem.

2. **Revenge**: Retaliation refers to the general procedure of purposeful retaliation within the workplace to obtain justice (Aquino et al., 2006). Acts of retaliation are an act of defense in response to the perpetrator's unjustified and unjust actions. The perpetrator makes the first step that the aggrieved colleague perceives as unfair. The victim often feels the need for Revenge. Retaliation is defined as: "doing harm in exchange for recognizing a mistake." Retaliation is a violent act that occurs between colleagues within the organization, however. This type of retaliation within the organization is often violent and legal. Retaliation consists of silent, non-confrontational acts that directly affect the other individual. Some examples include decisions to work slower, refuse to help a colleague, or ignore tasks set by the perpetrator (Eisenberger et al., 2004).

3. **Benevolence**: It refers to the actions of individuals to do good for others and work with real and compassionate considerations of their needs and desires. These dispositions are embraced as a very important moral virtue in most human societies, religions, philosophies, and cultures. Charity is a philosophical belief in the potential good of individuals, and it is the corresponding belief that individuals have an obligation to use their natural instincts and developmental attitudes of love and goodness, and the tendency to do good in order to do good or charitable deeds" (Brunel & Morrisson, 2008). It is also the "tendency to understand others and to commit them to their work" (Gurviez & Korchia, 2002).

MODEL AND HYPOTHESES

Acknowledging the partial nature of an individual's understanding and assessing the intelligence of others is important. Harvard professor Geoffrey Miron attributes the recent financial crisis to a lack of intellectual humility, which reflects "what we think we know". It is much less certain than most textbooks and policy statements (Morris et al., 2005). Intellectual humility is a modest construct that is relevant but more specific. Gregg & (Mahadevan, 2014) focuses on the intellectual domain of humility and tends to view a belief as true simply because it is one. Moreover, research indicates that there is an unusually low interest in the intellectual standing represented by "mental procedures associated with processing an individual's views. For example, beliefs and opinions, attitudes that are inconsistent and open to changing or reinterpreting those views when confronted with information. Super (Hopkin, Hoyle, Toner, 2014). Organizational Forgiveness is highly correlated with confidence, conditioning, and job satisfaction. The definitions of Forgiveness among researchers have some commonalities. Forgiveness means that the negative influence of an individual who harms others will be diminished or forgiven (Leary et al., 1998). Forgiveness encourages love, compassion, and a more balanced view of the individual's harmful event, and fundamentally Forgiveness is the reduction of negative resentment, emotions, thoughts, or behavioral inclination towards the individual. Accordingly, Forgiveness differs in discontinuous and continuous relationships that complete Forgiveness in the non-continuation of a business relationship is simply a limitation of in Forgiveness, whereas, in a continuing relationship, it is defined as a

decrease in in Forgiveness. Clearing and replacing negativity with positivity (Friesen et al., 2005). Therefore, the following hypotheses guided this study:

Hypothesis (H1). There is a significant connection between intellectual humility and avoidance among university Members

Hypothesis (H2). There is a significant connection between intellectual humility and revenge among university Members

Hypothesis (H3). There is a significant connection between intellectual humility and Benevolence among university Members

According to the discussion above, the following conceptual model has been conducted (see Figure 1).
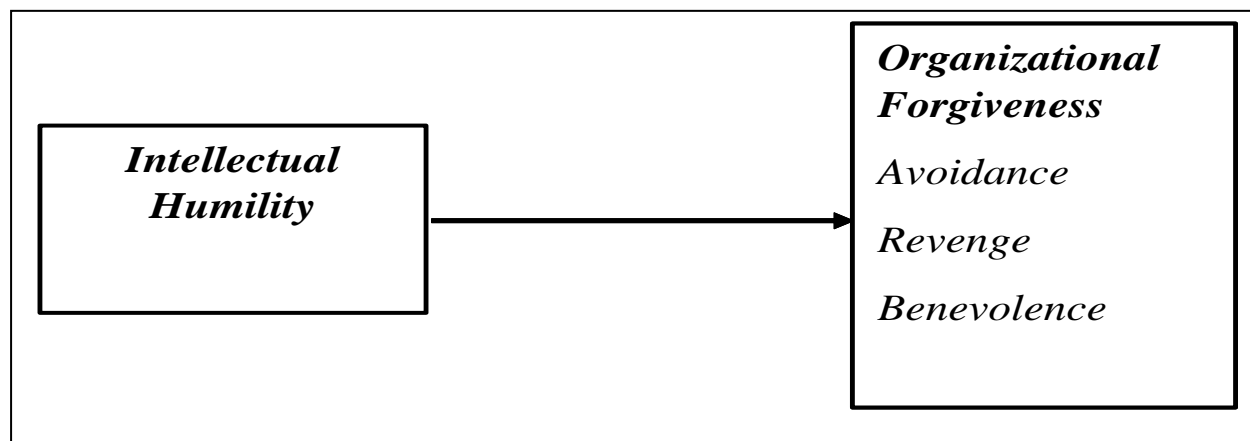

Fig.1: Research Model

DATA AND METHODOLOGY
1. Sample and Data Collection
The data of this study originated from the university of Kufa by E-form covering education in Najaf, and the questionnaires were distributed to 300 leaders, of valid responses were recovered.

2. Measures
The scales used to measure the variables in this study were as follows:

- **Intellectual Humility**: Intellectual Humility scale developed by porter et al., (2015), which had sub-four variables which had (Independence of Intellect and Ego, Openness to Revising One's Viewpoint, Respect for Others' Viewpoints and Lack of Intellectual Overconfidence). leaders participants were asked to when to extent envy on a 5-point Likert scale ("1" = "totally disagree" and "5" = "totally agree").
- **"Organizational Forgiveness**: organizational forgiveness scale as adopted from Wong (2015) which had sub-three variables (Avoidance, Revenge and Benevolence). participants were asked to evaluate the frequency of leaders for organizational forgiveness on 5-point Likert scale ("1" = "totally disagree" and "5" = "totally agree").

RESULTS
Table 1 shows that the effect of intellectual humility dimensions (the independent variable) in enhancing organizational Forgiveness (dependent variable) is statistically significant as the value of (computed F) reached (13.114) with a significant level of Sig equal to (0.000), which is less than (0.05). The value of the coefficient of determination (R^2) is equal to .518)) which confirms the significance of the regression, and we find that the value of (B) for the variable of independence of thought and ego was (321. (The value of T)) for this variable was (2.107) and with a significant level (0.015), which is less than (0.05) confirming the significance of the regression coefficient. As for the variable of openness to the views of others, the value of (B) reached (380.) and the value of (T) for this variable reached (2.420)) with a significant level (0.001), which is less than (0.05), which confirms the significance of the regression coefficient. While the value of (B) for the variable respecting the views of others reached .409, and the value of (T) for this variable was (4.099) with a significant level (0.003), which is less than (0.05), which confirms the significance of the regression coefficient. The value of (B) lack of intellectual confidence was (.292). The value of (T) for this variable was (3.370) with a significant level (0.007), which is less than (0.05), which confirms the significance of the regression coefficient. It is evident

from the foregoing that the results accept the main hypothesis that there is a positive and statistically significant effect of the dimensions of intellectual humility in enhancing organizational forgiveness.

Table 1: Results of Regression Model

D.V	R2	F	Sig F	I.V	β	Error	T	P-Value
Organizational Forgiveness	.518	13.114	0.000	Independence of Intellect and Ego	321.	.133	2.107	0.015
				Openness to RevisinOne'sViewpoint	380.	.104	2.420	0.001
				Respect for Others' Viewpoints	.409	.121	4.099	0.003
				Lack of Intellectual Overconfidence	.292	.149	3.370	0.007

Source: own elaboration

CONCLUSIONS AND DISCUSSION
The intellectual humility of leaders plays a role in promoting organizational tolerance as well as respect for the beliefs or ideas of others. The results show that the self-defense reactions of employees have the potential to push them to underestimate and even avoid members outside the workplace. The results also show that in the interaction between intellectual humility and benevolence, humble employees are more tolerant than others. When it comes to interacting with those who belong to different ideas, because loving the benevolence of others has a role in the development of intellectual humility among individuals, which is in agreement with the study (Zmigrod et al., 2019). The results show that intellectual humility if it does not lead to Unlimited tolerance may help individuals, at least, to overcome narcissism in small differences and avoid problems and depressive states, and thus it agrees with the results (May et al., 2020). The result that intellectual humility for leaders' effect on Organizational Forgiveness members in university of Kufa. Whenever leaders in a university setting exhibit great intellectual humility, it will stimulate the level of forgiveness which university members will put into work. Tolerance is an important factor in the constructive university leadership. To sum up, this viewpoint, we hope our investigation of the effect of objective university leadership on innovative behavior on the Iraqi academic environment will enhance both the body of knowledge and the practice of positive psychology in that environment. by laying the groundwork for the conceptual and empirical foundations for the concept of positive psychology in organizations, our research may help management and higher education both better understand how it serves as an important internal mechanism.

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