

## **A study on the Relationships between wisdom Cultural and Employees' general self efficacy among employees in Islamic Azad University branches in Locale 13**

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### **ABSTRACT**

The main idea of this research is the investigation of the status of wisdom culture and its relationship with Employees' General Self-Efficacy in Islamic Azad University Branches in Local 13. Therefore, for testing wisdom culture we will use a researcher developed questionnaire and for investigating general self efficacy among employees we will use a standard questionnaire in this research. This study's sample is 322 employees in Islamic Azad University in locale 13. After reliability and validity testing the data has been collected by two questionnaires, moral intelligence and job success.

Also descriptive and inferential statistics have been used for analyzing the data. Descriptive statistics for commentary and data categorizing and for hypothesis testing the inferential statistics have been used. Finding shows that; wisdom culture has effect on employees' general self efficacy in Islamic Azad University in locale 13.

**Keywords: wisdom culture, General Self-Efficacy, Islamic Azad Universities in local 13**

### **INTRODUCTION**

Universities, higher education institutions and complexes are as a basis of cultural, social, economical and political community development in every country.

Today in most countries, universities and higher education institutions after the defense industry is considered as the largest state budget allocated departments. Therefore universities and higher education institutions are as a critical social system with a special impact on all society sectors.

General self efficacy skill of any kind is never universal and fixed in any individual; everyone is subject to episodes of undisciplined or irrational thought. Its quality is therefore typically a matter of degree and dependent on, among other things, the quality and depth of experience in a given domain of thinking or with respect to a particular class of questions.

It is believed that having and working in a high level organization that are much more developed in wisdom culture will improve the rate of general self efficacy.

For this reason, the development of general self efficacy skills and dispositions is a life-long endeavor (CTC, 2012)

Also today, the importance and necessity of having managers, students and universities with higher wisdom culture and general self efficacy skills have not covered to others. On the other hand, traditional methods of teaching in the universities cause people with incapable knowledge for solving problems in the future society and now. In other words, they cannot able to recall and use previous knowledge in the areas of practical and real life. However, the old concept of learning referred to transfer of information and new concepts based on behavioral and cognitive learning by university lectures to students and their ability in applying learned knowledge in new positions and real world.

Having a strong connection between general self efficacy and wisdom culture is another concern, especially among managers in the universities and higher education complexes and expected that organizations with high wisdom culture will cause to enhance general self efficacy.

### **General Self-efficacy**

Self-efficacy was defined by Albert Bandura as a person's belief in their capability to successfully perform a particular task. Self-efficacy theory is an important component of Bandura's (1986) more general social cognitive theory, which suggests that an individual's behavior, environment, and cognitive factors (that is, outcome expectations and self-efficacy) are all highly inter-related. Bandura, 1978 defined self-efficacy as "a judgment of one's ability to execute a particular behavior pattern." Wood and Bandura (1989) expanded upon this definition by suggesting that self-efficacy beliefs form a central role in the regulatory process through which an individual's motivation and performance attainments are governed. Self-efficacy judgments also determine how much effort people will spend on a task and how long they will persist with it. People with strong self-efficacy beliefs exert greater efforts to master a challenge while those with weak self-efficacy beliefs are likely to reduce their efforts or even quit (Bandura and Schunk, 1981; Brown and Inouyne, 1978; Schunk, 1981; Weinberg et al., 1979; Staples et al., 2005; Sariolghalam and Noruzi, 2010).

It is a person's belief in their capability to successfully perform a particular task. Together with the goals that people set, self-efficacy is one on the most powerful motivational predictors of how well a person will perform at almost any endeavour. A person's self-efficacy is a strong determinant of their effort, persistence, strategizing, as well as their subsequent training and job performance. Besides being highly predictive, much is also known about how self-efficacy can be developed in order to

harness its performance enhancing benefits (Noruzi and Rahimi, 2010).

### **Organizational wisdom culture**

Wisdom has been defined in many ways and, it is sometimes viewed differently in different locations. At the simplest level, wisdom has been defined as “the power of judging rightly and following the soundest course of action based on knowledge, experience, understanding, etc” (Webster’s New World College Dictionary, 1997, p. 1533) .

More recently, Sternberg (2003) defined wisdom as the application of successful intelligence and creativity as mediated by values toward the achievement of common good by balancing intrapersonal, interpersonal, and extra personal interests. One of the most prominent and extensive efforts to examine the wisdom construct has been by Paul Baltes and his colleagues at the Max Plank Institute, who, under the heading of the Berlin wisdom paradigm, conceptualize wisdom as both a cognitive and motivational met heuristic (pragmatic) that serves to orchestrate knowledge toward excellence in mind and virtue on both individual and collective levels (Baltes & Staudinger, 2000).

The attempt to create a culturally appropriate curriculum drew upon an indistinct awareness that the operationalization of concept would require enough flexibility to accommodate the differing sets of values, beliefs, and practices of participants (Willging, 2006).

### **Methodology and Instruments**

This project has been done by two questionnaires with high reliability and validity among 350 (166 Male and 156 Female) employees in Islamic Azad University in locale 13

#### ***Wisdom culture,***

The questionnaire has been used for testing this variable is researcher developed questionnaire and the base of this questionnaire is up on the Mc Dermott, R. and O'Dell, C. 2001, framework of the wisdom culture (Mc Dermott, R. and O'Dell, C. (2001). And has thirty questions.

***General Self-Efficacy,*** The General Self-Efficacy Scale is a 10-item psychometric scale that is designed to assess optimistic self-beliefs to cope with a variety of difficult demands in life. The scale has been originally developed in German by Matthias Jerusalem and Ralf Schwarzer in 1981 and has been used in many studies with hundred thousands of participants. In contrast to other scales that were designed to assess optimism, this one explicitly refers to personal agency, i.e., the belief that one's actions are responsible for successful (Schwarzer, 2006; Sariolghalam and Noruzi, 2010).

### **Research Hypothesis**

1. There is a significant relationship between wisdom culture and employees’ general self-efficacy in Islamic Azad university branches in local 13.

- 1.1. There is a significant relationship between confidence and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.2. There is a significant relationship between reward system and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.3. There is a significant relationship between individual perspective and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.4. There is a significant relationship between organizational open space and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.5. There is a significant relationship between employees' knowledge speculative power and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.6. There is a significant relationship between employees' social interactions and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.7. There is a significant relationship between employees' organizational commitment and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.8. There is a significant relationship between employees' freedom versus control and employees' general self-efficacy in Islamic Azad university branches in local 13.
- 1.9. There is a significant relationship between support of senior managers and employees' general self-efficacy in Islamic Azad university branches in local 13.

### **Data Analysis**

To assess normal distribution, Descriptive statistics was applied. To determine the relationship between wisdom culture and general self efficacy, Kolmogorov-Smirnov test for the necessity condition for using suitable method tested and using parametric statistics methods for T- Test for independent groups and ANOVA and LSD have been conducted in this study.

### **RESULTS**

Table 1, shows the results of descriptive statistics for the two instruments – wisdom culture and general self efficacy questionnaires - used in the research (see Table 1).

**Table 1: Kolmogorov-Smirnov test for assessing normality and validity for using parametric statistics**

Variable	Numbers	Mean	Variance	Kolmogorov-Smirnov	significance	Result
Age	322	36.61	8	1.33	0.057	Significant
Experience	322	16.25	6.5	1.37	0.046	Significant
Confidence	322	8.94	1.9	2.85	0.000	Significant
Reward System	322	9.02	1.93	2.7	0.000	Significant
Individual	322	9.39	2.3	1.8	0.003	Significant

<b>perspective</b>						
<b>Organizational open space</b>	322	14.43	2.9	2.1	0.000	<b>Significant</b>
<b>Knowledge speculative power</b>	322	12.7	3.1	1.72	0.005	<b>Significant</b>
<b>Employees' social interactions</b>	322	9.8	2.3	2.2	0.000	<b>Significant</b>
<b>Employees' organizational commitment</b>	322	15.07	2.9	1.82	0.003	<b>Significant</b>
<b>Employees' freedom vs. control</b>	322	8.5	2.1	3	0.000	<b>Significant</b>
<b>Support of senior managers</b>	322	9.93	1.9	2	0.000	<b>Significant</b>
<b>Wisdom culture</b>	322	9.31	11.2	1.4	0.047	<b>Significant</b>
<b>General self efficacy</b>	322	35.6	6.6	1.8	0.003	<b>Significant</b>

Obtained Z for all studied variables are statistically significant so all the variables can be used by parametric statistics. So for data analysis and hypothesis testing parametric statistical methods were used.

**Table 2: Summary of significance and correlations**

<b>First Variable</b>	<b>Second Variable</b>	<b>Among</b>	<b>The correlation coefficient</b>	<b>Level on Significance</b>	<b>Result</b>
<b>Self efficacy</b>	Wisdom Culture	Employees	0.71	0.000	<i>significant</i>
<b>Self efficacy</b>	Confidence	Employees	0.64	0.000	<i>significant</i>
<b>Self efficacy</b>	Reward System	Employees	0.43	0.000	<i>significant</i>
<b>Self efficacy</b>	Individual perspective	Employees	0.31	0.000	<i>significant</i>
<b>Self efficacy</b>	Organizational open space	Employees	0.39	0.000	<i>significant</i>
<b>Self efficacy</b>	Knowledge speculative power	Employees	0.51	0.000	<i>significant</i>

<b>Self efficacy</b>	Employees' social interactions	Employees	0.36	0.000	<i>significant</i>
<b>Self efficacy</b>	Employees' organizational commitment	Employees	0.27	0.000	<i>significant</i>
<b>Self efficacy</b>	Employees' freedom vs. control	Employees	0.37	0.000	<i>significant</i>
<b>Self efficacy</b>	Support of senior managers	Employees	0.30	0.000	<i>significant</i>

As Table 2, shows there are significant relationship between wisdom culture and general self efficacy. It also reveals that not only there are significant relationships between employees' wisdom culture and general self efficacy in general but also among the dimensions of wisdom culture, i.e. Confidence, Reward System, Individual perspective, Organizational open space, Knowledge speculative power, Employees' social interactions Employees' organizational commitment, Employees' freedom vs. control, Support of senior managers dimensions of wisdom culture as well. And the degree of relationship can be understood from the Pearson correlation coefficient. Shortly this table also shows the intensity of the relationship between two factors, dependent and independent variables and also and the significance of variables i.e. Are two studied variables significant or not?

### **Discussions and Implications**

According to Blackwell, 1999: The following principles are dominant in the wisdom culture as a unified community:

- Strengthen communities holistically—integrating traditional community development and human service strategies;
- Build local capacity for problem-solving and build relationships between communities and resource institutions;
- View communities in the context of the broader region, and break down the social and economic isolation of poor communities to integrate these communities into mainstream opportunities;
- Deal explicitly with issue of race and ethnicity and its contribution to the social and economic isolation of poor communities;
- Recognize the value of resident and community assets like informal networks and institutions, strengthen these, and invest in building more;
- Foster broad and deep community participation in policy development and implementation; and build the competency of communities to do their own

community problem-solving;

- Build accountability mechanisms so that efforts are tied to community standards;
- Provide flexibility in implementation so those programs can be tailored to local conditions.

Manager who has high self efficacy ability can analyze the environment well and can cope with the market and organizational facts better than others who do not have more. Then a manager who has a good ability in self efficacy can manage the situation well and run the university more successfully than the others (Noruzi & Hernandez, 2010).

The Table 2 revealed that there is significant relationship general self efficacy and wisdom culture and also among dimensions of wisdom culture. It is logical in the real world because if someone has a high self efficacy ability then he or she can manage the situation well and will have higher ability to develop the university and organization to higher ranks and positions and this will lead managers to be aware of some wrong acts that have been done in the organization and will not allow the organization to go in a blurry spheres like we call it not healthy spheres and can manage the organization and universities in the direct of healthy organization. In the following we bring some practical steps and guides to help developing of both Self efficacy and wisdom culture in the organization in general and specifically in the universities.

**Some practical guides for having wisdom culture, WC and General Self Efficacy, GSE and healthy organizations in the universities come in the following:**

1. Holding purposeful seminars and workshops for development of both WC and GSE.
2. Managers should train employees but it should be responsive to and guided by intellectual standards (relevance, accuracy, precision, clarity, depth, and breadth).
3. GSE should be developing via intellectual factors of the employee with self-discipline.
4. Because the thinker can identify the elements of thought present in workshop or meetings and they want to make logical connection between the elements and the problem at hand so the feedback is highly needed.
5. Managers should help the employees in both public or private in self-assessing and self-improving.
6. The employees should know why they learn WC strategies or GSE affairs. They should know that learning these strategies will help them to be improved.
7. The multimedia training and learning in the sleep strategy will increase employees GSE and managers can use from that strategy also (Noruzi & Hernandez, 2010).

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