AN INVESTIGATION INTO THE ASSOCIATION BETWEEN SOCIAL INTELLIGENCE AND ETHICAL LEADERSHIP OF DEPARTMENT CHAIRPERSONS IN ISFAHAN UNIVERSITY AND ISFAHAN UNIVERSITY OF MEDICAL SCIENCES

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ABSTRACT

The purpose of this study was to investigate the relationship between social intelligence and ethical leadership of department chairpersons in Isfahan University and Isfahan University of Medical Sciences. This descriptive research was correlative in method. Statistical population included 91 chair persons and 1100 faculty members. Among this number of people, 75 department chairpersons and 285 faculty members were chosen through random stratified sampling and in proportion to the sample size. Measurement instruments for this research were the questionnaire of Silvera's social intelligence (2001) containing 21 items filled out by the chairpersons and the questionnaire made by the researcher on ethical leadership containing 35 items, the latter was answered by faculty members. Reliability coefficients of each questionnaire was gained using Cronbach Alpha coefficient which were respectively 0.80 and 0.81. Data analysis was done at two levels; descriptive statistics (frequency distribution, percentage, mean, standard deviation) and inferential statistics (Peerson's correlation, variance analysis, multi-variable dependent groups, and regression analysis). The results showed that there is a significant relationship between social intelligence and ethical leadership of chair persons. There is a significant relationship between the social information processing, ethical leadership and its four components (neuroticism, Machiavellianism, internal locus of control, agreeableness). There is a significant relationship between social skills, ethical leadership and its four components (neuroticism, Machiavellianism, agreeableness and moral reasoning). There is no relationship between social awareness and ethical leadership. It was found that there are significant differences in chairpersons' social intelligence on the basis of their gender.

KEYWORDS: Social Intelligence, Ethical Leadership, Chair Persons.

INTRODUCTION

Playing a critical role in development and improvement of an organization, leadership is vital for the survival of organizational life and its continued success. Leadership in the organization is in fact the symbol of the highest form of any intergroup relationship which consists of human beings. Leadership means "the process of influencing and penetrating into the behaviors of the organization members to assist and guide them in performing organizational functions and achieving desirable goals" (Gardner and Stough, 2002). Hence, to guide the individual and group behavior and establish efficient associations with the co-workers, leaders and clients in pursuit of goals with maximum satisfaction, the leaders must have a desirable and efficient performance. The leaders require efficient relationships so as to catch their staff's hearts and minds. Berghofer and Schwartz (2011) believe that fostering positive relationships provides benefits at three levels of organizational life. It is important to the individual as he or she comes to work every day and engages in activities that can fall anywhere along a spectrum from rewarding and fulfilling to disempowering, toxic and debilitating. No less in need of empowering ethical relationships is the *team*, large or small, formal or informal, project-focused or maintenance-oriented—in every case it depends on supportive relationships among team members. Finally, the *organization* as a whole with vast spans of communication and disparate areas of responsibility needs a bonding agent to make people feel they are making a unique and valuable contribution to the whole. Ethical leadership across all three levels nourishes the relationships that empower human enterprise.

In addition, based on the studies, those leaders will be the future winners who can establish effective and rewarding relationships with their workforce. There are many factors which facilitate flourishing efficient relationships. Accordingly, social intelligence is one of the parameters which can play an essential role in establishing the leaders' associations with the organization members. "Social intelligence refers to the accurate understanding from a social environment acting as a key parameter for perception and recognition within the interpersonal domain (Boal, 2000,

p.20). Social intelligence theory provides a new perspective on predicting the factors influencing the chairpersons' achievement. Today, it is claimed that success depends on multiple intelligence and trying to control the emotions by just resorting to the general intelligence (cognition) is insufficient for explaining success. The reason which can be enumerated for such a claim is that compared to the intelligence quotient construct, the social intelligence is a better predictor for success in the social life (Goleman, 2001).

Today, the scope of leaders and the impact of their decisions are so much more expansive and influential than 100, or even 25, years ago. Everything is interconnected: a poor decision made in one part of the world can seriously impact upon the lives of people in another. Ethics concerns itself with the moral principles that govern behavior. It has been stated: "ethics revolves around three concepts, 'self,' 'good' and 'other,' and ethical behavior results when one does not merely consider what is good for oneself, but also considers what is good for others"(Rossouw and Vuuren, 2010). According to Oates & Dalmau (2013), leadership can be defined as the art of helping, guiding and influencing people to act toward achieving a common goal. By combining these two definitions, one quickly derives a simple definition for ethical leadership: the art of helping, guiding and influencing people to achieve a common goal in a morally acceptable way. "Doing the right thing" underpins the ethical leader's message and, therefore, their style of behavior.

During the recent years, the ethical scandals of the leaders in all kinds of organizations form business and public organizations to churches have been on the top of hot news all around the world which in turn has incited the public attention to the ethical leadership. All organizations directly or indirectly take benefits from ethical behaviors. Hence, they must make efforts towards developing ethical principles in the organization and observing ethics in their decisions. The first stage in propagating the ethical principle within the organization is to put the ethical management and leadership into action. Of course, it is noteworthy that in spite of growing tendency towards ethical leadership, there is no consensus among the practitioners over the appropriate method applicable for its defining and evaluating. In the present research, Travino & Brown theory (2006) has been used for measuring the ethical leadership. Ethical leadership is a representation of appropriate normative behaviors through personal and inter-personal associations and promoting behaviors of this type among the followers, a purpose which is achievable by decision making, enhancement and mutual associations (Trevino and Brown, 2006).

As a scientific and cultural entity, university is considered as the precursor of cultural, social and economic developments in every society. College institutions as the essential centers of production and propagation of culture, values and beliefs, more than any other organization, require intelligence and ethical leadership. One of the effective theories on the educational organizations is the one which considers them as a moral society. Such an attitude will lead to establishment of moral associations between the management, personnel, teachers and learners (Sergiovanni, 2004, p.18). Educational organizations are responsible for establishment and development of ethical values. As a result, ethical values are of particular importance in the educational organizations. Educational managers must provide an opportunity to institutionalize the ethical concerns turning them into an internal belief. Nowadays, the part which the department chairpersons play has been underscored. Since the department chairpersons are considered as the main player in the universities and higher education institutions, one of their assigned functions is fostering the ethical behaviors and promoting the values in the society. Taking this into account, the present study intended to study the relation between social intelligence and ethical leadership of department chairpersons in Isfahan University and Isfahan University of Medical Sciences.

Social Intelligence

The conflict of definitions proposed for social intelligence has made a remarkable difference in the methods used for studying its structure. To study social intelligence, a number of researchers tend to adopt the personality perspective while some others have chosen the psychometric perspective. In the psychometric perspective, social intelligence is defined as a general intelligence which is used for the social situations or for the comprehensibility and management of the individuals. The personality perspective is based on this assumption that social behavior results from intelligence and individual differences in social behaviors firstly result from their differences in their level of knowledge (g, 2004, p. 14). The psychometric perspective on the social intelligence originates from the three-fold division of intelligence proposed by Theorndike (1920) which are as follows:

1- *Abstract intelligence*: the capability for problem recognition and problem solving through verbal and mathematical symbols;

2- **Concrete intelligence:** the capability for problem recognition and problem solving by manipulating and employing the objects;

3- **Social intelligence:** the capability for comprehending and understanding the surrounding people and establishing relationships with them.

In this classic classification, social intelligence refers to individual ability in understanding and managing the surrounding people to achieve adaptability in the social interactions. "Social intelligence determines the ability for performing group activities and plays a significant role in the development and expansion of other sub-categories of intelligence. Social intelligence denotes "the ability for comprehending, controlling and expressing the social aspects of organizational life which are associated with effective learning and relationships" (Sergiovanni, 2001, p. 210). Although there are numerous definitions for social intelligence, their common point is their focus on the effect that the mental capability has on improving the inter-personal relationships. In another classification, Silvera et al (2001) have enumerated the components of social intelligence as follows: social information processing, social skills and social awareness.

- **Social information processing:** the ability to comprehend and predict the others' behaviors and feelings;
- **Social skills:** the behavioral aspects of social intelligence structure through assessing the ability for entering new social situations and social adaptability;
- **Social awareness:** which assesses the unforeseen events resulting from social situation events (Gini, 2006)

In the managerial research, the leader has been assumed as a social phenomenon requiring a leadership function to match the internal and external groups with each other. The managers have to select different solutions in different situations which will naturally be accompanied by some individuals' discontent increasing their resistance to changes. To overcome the resistance towards uncommon solutions, the managers often use social skills. In short, social intelligence builds a basis for a large number of effective managerial behaviors (Groves, 2002).

Social intelligence is a construct used for evaluating the leader's power which is mainly based on the interpersonal relationships. Theorndick (1920) has argued that "the best technician of the factory may fail in the headman position due to his/her lack of social intelligence". Based on the studies carried out by Goleman and Boyatzis, the performance of those leaders who are of a higher social intelligence tends to be apparently much superior to those who enjoy a lower social intelligence. Social intelligence is especially useful for dealing with the crisis. For instance, the situation of a huge health organization in Canada was explored. According to the inter-organizational surveys, the complaints for not inadequate servicing to their customers for the employees who were working under the guidance of leaders of low social intelligence were triple that of those who had leaders of high social intelligence. The nurses who had bosses with higher social intelligence were emotionally healthier showing higher ability for servicing the patients (Goleman and Bouyatzis, 2008).

Armstrang (2001) in his studies on the interpersonal intelligence has argued that the persons who have interpersonal intelligence enjoy talking to others and easily discuss with the others and take part in the discussions. They have leadership skill and have the planning capability in many types of activities and can function as a team member. They understand the moods, conflicts, intentions and needs of others and respond to them. In addition, Albracht has recommended to all the leaders and managers to study his book entitled "Social Intelligence: A Modern Science for the Success of the Human Beings". In this textbook, Albracht shows that how social intelligence aspect which consists of thought, situation recognition and action and reaction skill acts as a key factor for achieving success in business and personal life (Albracht, 2005).

The activities which relate to the managers include strategic decision making, development of key competences and capabilities, generating organizational structures and processes, supervising and managing the multiple domains of organization, efficient organizational culture etc. may prove to be efficient or inefficient under the influence of social intelligence. If the manager is of good social intelligence, he/she can easily communicate with his/her employees, influence them and slowly implement the necessary changes in the organization, the performance practices, etc. Furthermore, the persons of high social intelligence can easily attend the society, discuss with and talk to the others attracting their attention to the organization and taking benefits from their collaboration and cooperation. Social intelligence guarantees the manager's achievement in satisfying better conditions for the organization. Generally, multiple intelligences are regarded as an instrument available for the managers and professors to contemplate some

strategies for improving the educational affair and working processes considering the individual differences. However, the significance of social intelligence for the managers and some other occupations in which relationship with others and influencing them is important for achieving individual and group objectives is more apparent. College managers who enjoy high social intelligence can facilitate achieving the educational objectives by effective leadership. In this way, by knowing the interpersonal intelligence quotient and taking the personal considerations into account provide invaluable information regarding different types of intelligence beneficial for correct management of the educational institutions and optimization of its respective affairs.

Ethical Leadership

Given prominent ethical scandals in virtually every type of organization, the importance of the ethical dimension of leadership seems obvious. Building on this work, Trevino et al conducted exploratory research designed to understand what the term ethical leadership means to proximate observers of executives. Through structured interviews with twenty senior executives and twenty ethics/compliance officers in a variety of industries, the researchers asked informants to think about an ethical leader with whom they were familiar, and to answer broad questions about the characteristics, behaviors, and motives of that leader. The interviews surfaced evidence that a number of personal characteristics were related to ethical leadership. Ethical leaders were thought to be honest and trustworthy. Beyond that, ethical leaders were seen as fair and principled decision-makers who care about people and the broader society, and who behave ethically in their personal and professional lives. The researchers characterized this as the moral person aspect of ethical leadership, representing observers' perceptions of the leader's personal traits, character, and altruistic motivation.

But, the study also revealed another important aspect of ethical leadership that Trevino and colleagues' labeled the moral manager dimension. This aspect of ethical leadership represents the leader's proactive efforts to influence followers' ethical and unethical behavior. Moral managers make ethics an explicit part of their leadership agenda by communicating an ethics and values message ,by visibly and intentionally role modeling ethical behavior, and by using the reward system (rewards and discipline) to hold followers accountable for ethical conduct. Such explicit behavior helps the ethical leader to make ethics a leadership message that gets followers' attention by standing out as socially salient against an organizational backdrop that is often ethically neutral at best. To recap, the emerging research suggests that ethical leaders are characterized as honest, caring, and principled individuals who make fair and balanced decisions. Ethical leaders also frequently communicate with their followers about ethics, set clear ethical standards and use rewards and punishments to see that those standards are followed. Finally, ethical leaders do not just talk a good game. They practice what they preach and are proactive role models for ethical conduct (Brown& Trevino, 2006). Ethical leadership encompasses looking for ways to make sure that others benefit from the decisions. It goes without saying that the more senior the leadership role, the more influence and impact the leader's decisions will have on a broader group of stakeholders. Therefore, the more senior the leader, the more careful and circumspect they should be in reaching decisions (Oates and Dalmau, 2013).

The ethical leader understands that positive relationships are the gold standard for all organizational effort. Good quality relationships built on respect and trust—not necessarily agreement, because people need to spark off each other—are the single most important determinant of organizational success. The ethical leader understands that these kinds of relationships germinate and grow in the deep rich soil of fundamental principles: *trust, respect, integrity, honesty, fairness, equity, justice* and *compassion.* Stephen Covey (1991) calls such principles the "laws of the universe." The ethical leader knows that by acting in accordance with these laws, living in harmony with these basic principles, human enterprise flourishes and is sustained (Aburdene, 2011). Ethical leadership has also a prominent status in Islam with the Holy Prophet being a perfect example of an ethical leader. Ethical leadership in Islam forms the most basic pillars of political leadership i.e. according to Islam, one does not deserve to be selected as the head and political leader of the Islamic society unless he/she attains ethical leadership. At first glance, it seems that the ethical leadership hierarchy starts without conduct, continues to conduct leadership and ends with verbal and conduct leadership. With some thought, it becomes clear that verbal leadership without conduct cannot be regarded as a sub-order of ethical leadership because based on Islam, before inviting the people to values verbally, the ethical leader's behavior and conduct must be instructive. One deserves leadership position the most whose behavior and performance is informative and instructive. A person is considered as the most competent and deserved for leadership who besides managerial and scientific traits moves towards values in his action before the others. The pioneership of the leader in

conduct allows him/her to penetrate into the depth of mass. People accept the leadership of someone who know him/her as the practical example of values (Mohammadi Reyshahri, 1997).

To improve its ethical leadership, an organization can take the following steps:

- Adopt well-developed business codes of conduct and standard operating procedures to codify behavior across the entire organization
- Set up ethics committees and subcommittees to consider and support critical decisions
- Introduce ethics training programs, and embed them into induction and technical training
- Conduct regular ethics reviews across the organization as part of established reviews, such as internal audit
- Ensure that recruiters and interviewers incorporate ethical considerations into the selection process
- Provide a mechanism for regular (at least annual) feedback on the ethical rating or index of senior employees
- Install and publicize an ethics hotline that can be used to report potential breaches
- Establish a process for dealing even-handedly with breaches across the organization
- Ensure that senior employees understand when to escalate or consult on decisions that have far-reaching ethical consequences
- Encourage employees to openly challenge the leadership on issues that may have serious ethical implications (*Oates & Damau, 2013*).

According to Rabinowitz (2013), ethical leadership requires from the leader a coherent ethical framework that will guide her decisions and actions all the time, not only in specific situations. As he argues, among the most important of the characteristics that define an ethical leader are openness and honesty; the willingness to make the discussion of ethical issues and decisions a regular part of the organizational or group conversation and culture; the urge to mentor others to lead; the drive to maintain and increase competence; the capacity to accept and seriously consider feedback, both positive and negative; the ability to put aside personal interest and ego in the interest of the cause or organization; the appropriate use of power, which is never abused or turned toward the leader's own ends; and consciousness of the human beings behind the labels of "opponent," "ally," "staff member," "participant," etc.. Finally, and perhaps most important, an ethical leader never stops reexamining his own ethical assumptions and what it means to be an ethical leader. Like so many other important tasks, maintaining ethical leadership is ongoing; like only a few others, it can last a lifetime.

Ethical leadership in educational organizations

All organizations take benefits from ethical behavior directly or indirectly. Hence, they must make efforts to expand the dominant social and ethical values and beliefs within the organization context by systematizing the behaviors and observe the labor's solid standards and ethical regulations in their decisions, as well. The function of the organization is not only to decorate the learners with the jewel of knowledge and skill but also they have the mission of personality-shaping and inspiring virtue in them. As Cuban (1988) argues, "technical and ethical notions and beliefs are involved in the educational and management affairs. Technical notions include values which give worth to enhancing effectiveness, regularity and productivity while ethical notion not only does not ignore such values but also gives importance to some values which may lead to character shaping, attitude development and nurturing an attentive and virtue person. Technical and ethical notions involved in the management of educational organizations are practically inseparable. Any technical decision embraces implied ethical concepts (Cuban, 1988). According to Starat (2004), educational organizations are responsible for creating an ethical environment and developing ethical values. Ethical values are at the heart of teaching and learning curriculum. Therefore, ethical values are of particular significance in the educational organizations. Educational organizations must provide settings upon which ethical affairs are institutionalized being transformed into an internal belief. Accordingly, ethical values must be considered in the light of organizational measures. As he argues, educational managers as a human, a teaching leader, a manager and a citizen is held accountable against the learners, teachers and senior organizational authorities. In detail, educational managers are responsible for establishing healthy organizational relationships and environment for teaching and learning purposes. When conflict occurs among the individuals, the organizational groups and units must make decisions in such a way that they can provide both the learners and the teachers with the maximum benefits. Ethics-oriented leaders have an agreeable and acceptable personality. They know how to impress others in the meetings and can present clear written suggestions and ideas. They always assume a positive attitude towards all the activities and prevent expressing

undesirable feelings despite all problems encouraging the others for achieving higher purposes. An ethics-centered environment is one which possesses a high level of respect, confidence and associations among the members of the organization. In such an environment, transparency, justice, sympathy and compassion are dominant. Needless to say, such attributes must be transferred from the working environment to the whole society. To create and maintain an ethical educational organization, the managers must find a way for instilling ethical insights into the organization and its associations with other educational organizations. There must also be teachings on ethical concerns and an ethical judgment code must be compiled or ethical components must be added to the assessment standards used for evaluating the annual effectiveness (Ramzden, 2001).

Statistical Population

To measure two variables in question i.e. social intelligence and ethical leadership, two groups of professors have been used. The first group included the department chairpersons of Isfahan University and Isfahan University of Medical Sciences whose respective sample was selected using census method due to the limitedness of the statistical population. The second group consisted of the faculty members whose opinions were collected so as to evaluate the level of ethical leadership of the department chairpersons. The size of the sample selected for the faculty member group was determined as many as 285 using the Morgan table.

Measuring Instrument

To explore the hypotheses of the study, two questionnaires were used which are as follows:

Social intelligence questionnaire: Developed by Silvera (2001), this questionnaire includes 21 items and evaluates three components of the social intelligence of department chairpersons. To assess the validity of this questionnaire, content and construct validities were used. The content validity was confirmed using the professors' viewpoints. To measure its construct validity, the correlations between each sub-measure and the total test were estimated. The obtained values were as follows: 0.73 for the social information processing, 0.73 for social awareness and finally 0.79 for the skill component all of which were significant at $P\langle 0.001$. Based on Chron's estimation, the Cronbach α coefficient for this questionnaire is 0.87. In this study, the Cronbach α coefficient estimated for this questionnaire was found to be 0.80.

Ethical leadership questionnaire: The data related to the ethical leadership were collected using a self-designed questionnaire referring to Brown and Trevino's (2006) viewpoints. This questionnaire consists of 35 items and evaluates the ethical leadership based on 6 components. In more detail, It assesses the ethical leadership of the department chairpersons based on the perspectives of the faculty members. To assess the face validity of the self-designed questionnaire used for measuring ethical leadership, the views of 5 educational administration practitioners were collected all of whom validated its appropriateness. As for construct validity, the correlations between each of the subscales and the complete test were estimated. The values obtained for different components under research were found to be as follows: 0.68 for the neuroticism, 0.87 for Machiavellianism, 0.85 for moral reasoning, 0.90 for internal locus of control, 0.71 for conscientiousness and finally, 0.91 for agreeableness. As for all cases, correlations were significant at $P <0.001$. The estimated reliability of the ethical leadership questionnaire using the Cronbach α coefficient was 0.81.

RESULTS

Main Hypothesis

There is a relationship between social intelligence and ethical leadership of department chairpersons in Isfahan University and Isfahan university of Medical Sciences. The value of the association between the social intelligence and ethical leadership was found to be 0.29 significant at $P\leq0.05$. In this way, it can be inferred that there is a significant positive association between social intelligence and ethical leadership. Therefore, with a confidence level of %95, it can be argued that the main hypothesis of the study has been confirmed i.e. an increased social intelligence enhances practice of ethical leadership.

Table 1. The results of the estimated correlations between the social intelligence and ethical leadership

Item	R	R^2	Sig
Social intelligence and ethical leadership	0.29	0.08	**0.04**

Hypothesis 1

There is a relationship between the social information processing, ethical leadership and its components of department chairpersons in Isfahan University and Isfahan's university of Medical Sciences.

The value of the association between the social information processing and ethical leadership was found to be 0.25 significant at P≤0.05. In this way, it can be inferred that there is a significant positive association between social information processing and ethical leadership. Therefore, with a confidence level of %95, it can be inferred that this hypothesis of the study has been confirmed i.e. an increase in the capability of the department chairpersons for the social information processing component results in an increase in their performance in practicing the ethical leadership.

Table 2. The results of the estimated correlations between the social information processing and ethical leadership

Item	R	R²	Sig
Social information processing and ethical leadership	0.25	0.06	**0.05**

Table 3. The results of the estimated correlations between the social information processing and ethical leadership components

Variables	R	R²	Sig
Neuroticism	0.34-	0.11	**0.007**
Machiavellianism	0.27-	0.07	**0.04**
Moral reasoning	0.10	0.01	**0.43**
Internal locus of control	0.25	0.06	**0.05**
Conscientiousness	0.14-	0.01	**0.26**
Agreeableness	0/28	0.07	**0.03**

The association between the social information processing and four components under research i.e. neuroticism, Machiavellianism, internal locus of control and agreeableness were all significant. On the contrary, the association between social information processing and moral reasoning and conscientiousness were found to be insignificant.

As for values of the obtained correlations in terms of greatness, the highest rank belonged to the neuroticism (-0.34) while agreeableness (0.28), Machiavellianism (-0.27) and internal locus of control (0.25) occupied the next ranks. The negative association obtained for the association between social information processing and neuroticism and Machiavellianism suggests that the higher the skill of the department chairpersons in social information processing, the lower his/her neuroticism and Machiavellianism. Opposed to this, the relationship between social information processing and agreeableness and internal locus of control was found to be positive so that the higher the social information processing, the higher his/her agreeableness and internal locus of control. Based on the obtained results, those chairpersons who are of a higher social information processing skill are considered as leaders leading more ethically. Since they are capable of understanding and predicting the behaviors and feelings of the others, pay attention to the feelings and emotions of their colleagues and use their opinions in their decision makings, they will behave more ethically.

Hypothesis 2

There is a relationship between the social skills, ethical leadership and its components of department chairpersons in Isfahan University and Isfahan's university of Medical Sciences. The value of the association between the social skills and ethical leadership was found to be 0.42 significant at P≤0.05. In this way, it can be inferred that there is a significant positive association between social skills and ethical leadership. Therefore, with a confidence level of %99, it can be argued that this hypothesis of the study has been confirmed i.e. A higher social skill of the department chairpersons is associated with more ethical leadership. In terms of the values of the estimated correlations, the highest value belonged to agreeableness component 0.31) with the moral reasoning (0.30), neuroticism (-0.29) and Machiavellianism (-0.25) occupying the next ranks. The negative sign of the association between the social skills and neuroticism and Machiavellianism indicates that the higher the social skill of the department chairperson, the lower his/her neuroticism and Machiavellianism. On the contrary, the relationship between social skills and the agreeableness

and moral reasoning was positive so that a higher level of social skills goes along with greater agreeableness and moral reasoning.

Table 4. The results of the estimated correlations between the social skills and ethical leadership

Item	R	R²	Sig
social Skills and ethical leadership	0.42	0.17	**0.002**

Table 5. The results of the estimated correlations between the social skills and ethical leadership components

Variables	R	R²	Sig
Neuroticism	0.29-	0.08	**0.02**
Machiavellianism	0.25-	0.06	**0.05**
Moral reasoning	0.30	0.09	**0.04**
Internal locus of control	0.15	0.02	**0.23**
Conscientiousness	0.23	0.05	**0.06**
Agreeableness	0.31	0.09	**0.04**

Hypothesis 3

There is a relationship between the social awareness, ethical leadership and its components of department chairpersons in Isfahan University and Isfahan university of Medical Sciences. The value gained for the association between social awareness and ethical leadership was found to be 0.13 insignificant at $P \leq 0.05$. Accordingly, it can be inferred that the association between the social awareness and ethical leadership was not significant. Hence, the third hypothesis was rejected without a statistically significant relationship being observed between the social awareness and ethical leadership. The association between the social awareness and conscientiousness and internal locus of control is positive i.e. with a confidence level of %95, the greater the social awareness of the department chairperson, the greater his/her conscientiousness and internal locus of control.

Table 6. The results of the estimated correlations between the social awareness and ethical leadership

	R	R²	Sig
Social awareness and ethical leadership	0.19	0.03	**0.13**

Table 7. The results of the estimated correlations between the social awareness and ethical leadership components

Variables	R	R²	Sig
Neuroticism	0.01	0.000	**0.90**
Machiavellianism	0.09	0.008	**0.47**
Moral reasoning	0.12	0.01	**0.36**
Internal locus of control	0.27	0.07	**0.04**
Conscientiousness	0.35	0.12	**0.009**
Agreeableness	0.09	0.008	**0.47**

CONCLUSION

According to the obtained results, the ethical leadership of the department chairperson is influenced by his/her social intelligence. The managers who are of a higher social intelligence are more ethical leaders. Thus, their power in establishing relationships with the surrounding people, their capability in understanding the situation of the organization and individuals and their influence power are among the conditions necessary for the ethical leaders' achievement in their way towards their objectives regarding the formation of ethical behaviors among the organizations' staff. High social intelligence is one of the components helpful in this regard. The managers of high social intelligence have strong communicative skills, high compatibility and capability for group activities and enjoy agreeable personalities. They observe some factors such as creating an intimate and friendly atmosphere by gaining their colleagues' trust, paying attention to the feelings and emotions of the colleagues and giving them a part in the decision makings. Besides observing the ethical values and standards, they also attempt to mobilize and unite all the individuals

with their maximum capability and skills to achieve the objectives of the educational organization objectives by creating a friendly environment. Accordingly, the practice of ethical leadership by the department chairpersons will bring positive effects for the department and guiding the department chairpersons towards using ethical leadership can have desirable consequences for the universities.

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