

# Dimensional Analysis of Spiritual Intelligence in Intermediate Students of Hyderabad

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**Abstract:** *The present study is an attempt to compare the spiritual intelligence of boys and girls of intermediate. In order to do this, spiritual intelligence self-report inventory (SISRI 24) prepared by D. King (2008) that has four dimensions namely critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion is administered by the researchers on the said sample. The scores from the collected data of boys and girls are compared with respect to the scale spiritual intelligence self-report inventory as well as its four dimensions. SPSS ver. 23 software is used to calculate the descriptive, mean, standard deviation and standard error, and inferential statistics, independent sample t-test. The study is significant with respect to the dimension critical existential thinking as the calculated p-value is less than the  $\alpha$  0.05. However, the research is proved to be non-significant with respect to the scale spiritual intelligence self-report inventory and the remaining three dimensions, personal meaning production, transcendental awareness, and conscious state expansion, as the calculated p-values of the dimensions are greater than the  $\alpha$  0.05. Applying these findings, the educational implications are further discussed by us.*

**Keywords:** spiritual intelligence, spiritual intelligence self-report inventory, dimensions of SISRI, gender, intermediate students.

## I. INTRODUCTION

*“Just as a candle cannot burn without fire, men cannot live without a spiritual life.”*

- Buddha

Psychologists, at the beginning of the twentieth century, discovered various ways to measure the then most popular intelligence that is intelligence quotient (IQ), which is deeply rooted in Aristotle's philosophy that perceives man as a rational animal. In the mid-1990s, another intelligence proposed by Daniel Goleman named emotional intelligence (EQ) gained significant importance in the field of intelligence as it was realized by the researcher that EQ is a primary path that leads to the appropriate use of IQ. Today, psychology, neurology, anthropology and cognitive science evidently provide the world another dimension of intelligence, which takes the man to the unexplored and unrealized realms of his self, spiritual intelligence (SQ)<sup>[2]</sup>.

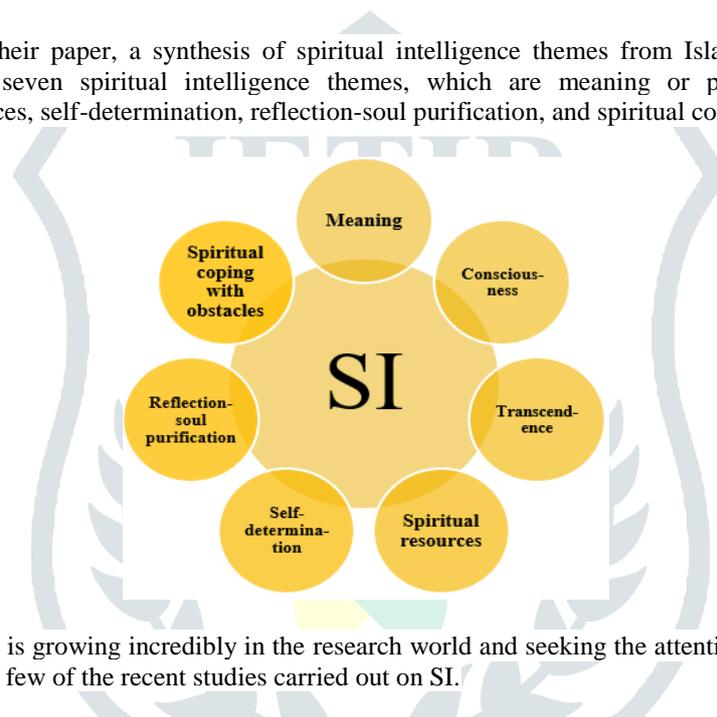
SQ in simple terms can be understood as what man uses to develop his capacity for meaning, vision, and value. It allows him to dream and to strive. It underlies the things he believes in and the role his beliefs and values play in the actions that he takes<sup>[3]</sup>. King (2008) defined spiritual intelligence as “a set of adaptive mental capacities based on non-material and transcendent aspect of reality, specifically those that contribute to the awareness, integration, and adaptive application of the non-material and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states<sup>[6]</sup>.” In a nutshell, Spiritual Intelligence explores how accessing SQ helps individual to live up to his potential for better, more satisfying live.

Unlike IQ, which computers have, and EQ, which exists in higher mammals, SQ is uniquely identified in humans. It is considered the most fundamental of the three as it is linked with man's urge for the meaning behind his actions that eventually leads him to his purpose of life<sup>[2]</sup>. Zohar and Marshall, in their book on spiritual intelligence, states that “SQ is the necessary foundation for the effective functioning of both IQ and EQ<sup>[3]</sup>.” Spiritual intelligence takes man as a spiritual being who is experiencing a human life rather than a human being who is experiencing a spiritual life<sup>[17]</sup>.

However, according to Zohar and Marshall, spiritual intelligence deals with twelve principles based on the complex adaptive systems, living systems that create order out of chaos in biology, which are briefly listed below<sup>[4]</sup>.

<i>Twelve principles of spiritual intelligence (SQ)</i>		
1.	Self-awareness	Knowing what I believe in and value, and what deeply motivates me
2.	Spontaneity	Living in and being responsive to the moment
3.	Being vision- and value-led	Acting from principles and deep beliefs, and living accordingly
4.	Holism	Seeing larger patterns, relationships, and connections; having a sense of belonging
5.	Compassion	Having the quality of “feeling-with” and deep empathy
6.	Celebration of diversity	Valuing other people for their differences, not despite them
7.	Field independence	Standing against the crowd and having one’s own convictions
8.	Humility	Having the sense of being a player in a larger drama, of one’s true place in the world
9.	Tendency to ask fundamental “Why?” questions	Needing to understand things and get to the bottom of them
10.	Ability to reframe	Standing back from a situation/problem and seeing the bigger picture; seeing problems in a wider context
11.	Positive use of adversity	Learning and growing from mistakes, setbacks, and sufferings
12.	Sense of vocation	Feeling called upon to serve, to give something back

Hanefer, Saari, and Siraj in their paper, a synthesis of spiritual intelligence themes from Islamic and western philosophical perspectives have identified seven spiritual intelligence themes, which are meaning or purpose of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification, and spiritual coping with obstacles<sup>[16]</sup>.



Presently, spiritual intelligence is growing incredibly in the research world and seeking the attention of various researchers across the globe. Let us reflect upon a few of the recent studies carried out on SI.

Prof. Srivastava (2017) found eleven major determinants of spiritual intelligence with respect to the Indian context, which are; physical, intellectual, psychological, social, emotional, ethical, aesthetical, religious, modern, Divine traits spirituality, and Yoga and Meditation. In his paper, he defines spiritual intelligence as the ability to apply and embody spiritual resources and qualities in terms of the aforementioned determinants of SI in order to enhance daily functioning and wellbeing of individuals. He further concludes that these determinants will not only develop education amongst students but also take a greater role in building capacity for institutional leaders for value caring education<sup>[8]</sup>.

Uphadyay (2017) conducted extensive research for almost three years that undertook 1137 participants in order to find out the relationship between spiritual intelligence and research performance in higher education. The researcher found that participants who were engaged in spiritual practices and relied more on spiritual resources attained a high level of research performance and vice versa<sup>[9]</sup>.

Korazija, Zizek and Mumel (2016) in their study relationship between spiritual intelligence and work satisfaction among leaders and employees found no significant relationship between spiritual intelligence and work satisfaction for leaders, at the same time a significant positive relationship was observed between spiritual intelligence and workplace satisfaction for employees<sup>[10]</sup>.

Dr. Srivastava (2016) in his paper titled conceptual input of spiritual intelligence with respect to Indian philosophers concluded that Indian philosophers’ like Vivekananda, Tagore, Mahatma Gandhi, and Sri Aurobindo’s views fall in the context of a new psychological concept of spiritual intelligence<sup>[11]</sup>.

Chan and Siu (2016) found a positive correlation between spiritual intelligence and meta personal self-construal. However, their study proved to be non-significant with respect to spiritual intelligence and life satisfaction as no significant relationship was found between the two<sup>[12]</sup>.

Dr. Saremi and Farkhani (2015) in their study relationship between spiritual intelligence and organizational commitment for male teachers at elementary schools in the academic year of 2013-2014, in Quchan city, Iran found no significant correlation between total spiritual intelligence and total organizational commitment, also no significant correlation was found between spiritual intelligence and its components with continuance and normative commitments. However, a significant correlation was found between spiritual intelligence and its components with respect to affective commitment<sup>[13]</sup>.

Dr. Sharma (2013) conducted research entitled the emotional and spiritual intelligence as Predictors of eco-friendly behaviour of undergraduate. The study found emotional and spiritual intelligence as powerful predictors of eco-friendly behaviour in undergraduate students and both the variables accounted for 55% of the variance in their eco-friendly behaviour<sup>[14]</sup>.

Singh and Sinha (2013) concluded the development of spiritual intelligence will lead to the highest quality of life, in their paper the impact of spiritual intelligence on quality of life<sup>[15]</sup>.

Therefore, with the help of a literature review it can be concluded that spiritual intelligence is required in the different spheres of human life, also more research should be carried out on SI in order to get a wider understanding of the construct, which will hopefully help the researchers to identify simple application methods of it in a real-life situation that is adopted by the people in a more convenient way, which will certainly promote intra as well as interpersonal harmony among individuals.

## II RESEARCH OBJECTIVE:

- To study the role of gender with respect to the construct spiritual intelligence
- To study the role of gender with respect to the dimension critical existential thinking
- To study the role of gender with respect to the dimension personal meaning production
- To study the role of gender with respect to the dimension transcendental awareness
- To study the role of gender with respect to the dimension conscious state expansion

## III RESEARCH HYPOTHESES:

- There is no role of gender with respect to the construct spiritual intelligence
- There is no role of gender with respect to the dimension critical existential thinking
- There is no role of gender with respect to the dimension personal meaning production
- There is no role of gender with respect to the dimension transcendental awareness
- There is no role of gender with respect to the dimension conscious state expansion

## IV MATERIAL AND METHODS

The present work is a comparative study as it compares intermediate boys and girls against the Spiritual Intelligence Self-Report Inventory (SISRI-24), D. King (2008), and its four dimensions – critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. Based on the collected data, the researchers compared the responses of the mentioned two groups and have drawn out the conclusions about their spirituality.

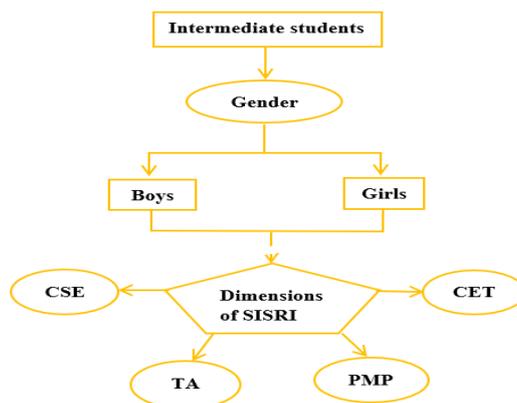
### Population and Sample

All the Junior college Students of Hyderabad, G.H.M.C. limits are taken as the population for the present study. However, the sample of the present study is 205 (104 boys and 101 girls) Intermediate Students of Sultan-UI-Uloom Junior College, Mount Pleasant, Road Number 3, Banjara Hills, Hyderabad, Telangana.

### Data and Sources of Data

The primary data is collected from the Intermediate Students of Sultan-UI-Uloom Junior College, Banjara Hills, Hyderabad. The secondary data is collected from various online sources that include images, e-journals, blogs etc., which is cited in the reference section.

### Conceptual Framework:



The present study is primarily concerned with the intermediate students of Hyderabad city. It attempts to find out the role played by intermediate boys and girls in perceiving spirituality. In order to find this, Spiritual Intelligence Self-Report Inventory (SISRI-24) is used by the researchers, which is prepared by D. King (2008). This particular scale has four dimensions namely critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), and conscious state expansion (CSE). The researchers compared the collected responses of boys and girls with respect to this particular scale along with its four dimensions to see whether boys are more inclined towards spirituality than girls or vice versa.

### Tool for measurement

SISRI-24 - The Spiritual Intelligence Self-Report Inventory, D. King (2008), contains 24 items with four dimensions/subscales – critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), and conscious state expansion (CSE)<sup>[5]</sup>.

### Scale description of each dimension of the spiritual intelligence self-report inventory<sup>[7]</sup>:

**Critical existential thinking:** the capacity to critically think about the meaning and purpose of one's existence and to contemplate non-existential issues in relation to one's existence;

**Personal meaning production:** the ability to derive personal meaning and purpose from all physical & mental experiences, including the capacity to create and master a life's purpose;

**Transcendental awareness:** the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., holism, non-materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical world;

**Conscious state expansion:** the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) at one's own discretion (as in deep contemplation or reflection, meditation, prayer, etc.).

### Reliability of the Tool

SISRI-24 - The spiritual intelligence self-report inventory, D. King (2008)<sup>[5]</sup>:

- Cronbach's Alpha = .920 (CET = .78; PMP = .78; TA = .87; CSE = .91)
- Standardized Alpha = .922 (CET = .78; PMP = .78; TA = .87; CSE = .91)
- Average Inter-Item Correlation = .34 (CET = .34; PMP = .42; TA = .49; CSE = .69)
- Split-Half Reliability = .91
- Test-Retest Reliability (n = 25; 4 months elapsed) = .89 (for Total SI Score)
- Multivariate Skewness = .02
- Multivariate Kurtosis = -.23

### Validity of the Tool

SISRI-24 - The spiritual intelligence self-report inventory, D. King (2008)<sup>[5]</sup>:

Construct validity, divergent validity, and convergent validity are well-supported overall.

**Scoring of the Tool**

SISRI-24 - The spiritual intelligence self-report inventory, D. King (2008), is a five-point Likert scale with options Not at all true of me = 0, Not very true of me = 1, Somewhat true of me = 2, Very true of me = 3, and Completely true of me = 4. All the items are forward scored except item 6 where reverse scoring is done. The 24 items altogether range from 0 –96. The higher scores of respondents represent the higher levels of spiritual intelligence and vice versa<sup>[5]</sup>.

*The distribution of the SISRI-24 - The spiritual intelligence self-report inventory according to the four dimensions<sup>[5]</sup>:*

Dimensions	Items	Sub items	Range
<i>Critical existential thinking</i>	1, 3, 5, 9, 13, 17, and 21	7	0-28
<i>Personal meaning production</i>	7, 11, 15, 19, and 23	5	0-20
<i>Transcendental awareness</i>	2,6*, 10, 14, 18, 20, and 22	7	0-28
<i>Conscious state expansion</i>	4, 8, 12, 16, and 24	5	0-20
<b>Total</b>		<b>24</b>	<b>0-96</b>

**V STATISTICAL ANALYSIS**

Mean, standard deviation and standard error are used under descriptive statistics and SPSS Software Ver.23 is used under inferential statistics to find out the significant difference between the independent groups, boys and girls, with respect to the construct spiritual intelligence and its four dimensions at  $\alpha$ 0.05 level.

**Table: 1**

Group Statistics					
Scale	Gender	N	Mean	Std. Deviation	Std. Error Mean
SISRI	Boys	104	2.951	.4075	.0400
	Girls	101	2.847	.4093	.0407
CET	Boys	104	3.117	.5687	.0558
	Girls	101	2.864	.5914	.0588
PMP	Boys	104	3.121	.6197	.0608
	Girls	101	2.988	.6368	.0634
TA	Boys	104	2.566	.5496	.0539
	Girls	101	2.451	.5726	.0570
CSE	boys	104	2.752	.6191	.0607
	Girls	101	2.816	.6156	.0613

*Table 1* shows the calculated mean, standard deviation, and standard error of gender, boys and girls, with respect to the scale spiritual intelligence self-report inventory and its four dimensions. As can be observed, the mean, standard deviation, and standard error range almost the same for boys as well as girls.

**Table: 2**

Independent Samples Test											
		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
SISRI	Equal variances assumed	1.162	.282	1.829	203	.069	.1044	.0571	-0.0081	.2170	
	Equal variances not assumed			1.829	202.783	.069	.1044	.0571	-0.0081	.2170	

CET	Equal variances assumed	.207	.650	3.122	203	.002	.2530	.0810	.0932	.4127
	Equal variances not assumed			3.120	202.052	.002	.2530	.0811	.0931	.4128
PMP	Equal variances assumed	.076	.783	1.516	203	.131	.1330	.0878	-.0400	.3061
	Equal variances not assumed			1.515	202.353	.131	.1330	.0878	-.0401	.3061
TA	Equal variances assumed	.054	.816	1.465	203	.144	.1149	.0784	-.0397	.2694
	Equal variances not assumed			1.465	201.998	.145	.1149	.0784	-.0398	.2695
CSE	Equal variances assumed	.007	.934	-7.741	203	.459	-.0639	.0862	-.2340	.1061
	Equal variances not assumed			-7.741	202.886	.459	-.0639	.0862	-.2340	.1061

**Table 2** shows the calculated t-values and p-values of the scale spiritual intelligence self-report inventory and its dimensions; critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. The study is found to be significant with respect to the dimension critical existential thinking as the calculated p-value is less than the level of significance  $\alpha$  0.05. However, the study is proved to be non-significant with respect to the scale spiritual intelligence self-report inventory and the remaining three dimensions, personal meaning production, transcendental awareness, and conscious state expansion, as the calculated p-values of the dimensions are greater than the level of significance  $\alpha$  0.05 for  $n = 205$  and  $df = 203$ .

### Conclusion:

As it is said, “we are not human beings having a spiritual experience; we are spiritual beings having a human experience.” All the stakeholders should individually as well as collectively take initiatives to make education a spiritual experience. As the study proved to be significant in terms of SISRI’s dimension CET, teachers should try maximum to plan teaching-learning strategies spiritually that will make students critically analyze the reason behind their existence and purpose of life. However, as no difference is found in boys and girls with respect to the scale SISRI and its three dimensions PMP, TA, and CSE, teachers can adopt same or similar teaching strategies for boys as well as girls that will enhance their ability to identify transcendental patterns of the self and physical world, which in turn will make them understand the relations and the responsibilities they share at intrapersonal as well as interpersonal level. The educationists with the assistance of teaching-learning experiences can promote higher levels of consciousness among students that will help them reflect upon the deeper realities of life, which will most certainly open different avenues that will lead to peace and tranquility within and between selves.

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