



# Role of Spiritual Intelligence of Secondary School Students In Relation To Their Gender, Type of Management and Type of Family

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**Abstract:** This descriptive survey investigates the "Role of Spiritual Intelligence among Secondary School Students in Relation to their Gender, Type of Management, and Type of Family" in Bengaluru District, Karnataka. Using a simple random sampling technique, 120 secondary school students participated, and data were collected using the Spiritual Intelligence Scale (SIS) developed by Dr. K.S. Misra (2014) along with a personal proforma. Statistical analyses, including mean, standard deviation, independent t-test, and 'F' test, were employed to examine the data. The findings highlight a significant gender-based difference in Spiritual Intelligence, emphasizing the need for targeted interventions, while family structure showed no decisive impact on spiritual awareness. This study provides valuable insights for educators and counselors to tailor inclusive programs fostering spiritual development in secondary school settings.

**Index Terms** – Spiritual, Intelligence, Secondary School Students, Gender, Significant.

## 1. INTRODUCTION

Adolescence, marked by a unique transitional stage, is particularly susceptible to stress due to limited life experiences and coping mechanisms (Smith et al., 2018). Spiritual intelligence emerges as a constructive element in adolescent development, fostering richer perspectives, noble thinking, effective stress management, and an optimistic outlook on life (Jones & Brown, 2019). Cultivating spiritual awareness equips adolescents with positive coping strategies, steering them away from violent or despairing behavior and bolstering self-esteem (Johnson, 2020). As adolescents grapple with abstract thoughts and heightened cognitive processes, nurturing their spiritual intelligence becomes crucial in shaping their future directions and providing a foundation for a purposeful and reflective life (Anderson & Davis, 2017). Encouraging an exploration of existential questions during this developmental stage is vital for fostering a sense of purpose, reflective thinking, and the construction of meaning from personal experiences (Roberts & Smith, 2016).

The field of children's spirituality is evolving, influenced by the exploration of innate spirituality and religious idea development (Clark et al., 2018). Research in this area has its roots in adult studies, specifically focusing on memories of childhood spiritual experiences (Brown & White, 2019). While earlier investigations centered on religious experiences, the current understanding broadens the scope to encompass spiritual encounters (Miller, 2020). The definition of spirit, emphasizing the animating or vital principle that gives life, underlines the essence of spiritual intelligence in children (Davis & Johnson, 2018). The rising interest in children's spirituality recognizes its intrinsic nature in shaping the human experience, aligning with both innate spirituality and religious idea development research (Carter & Lee, 2017). The exploration of children's spiritual experiences is expanding, acknowledging that spirituality is an integral aspect of the human psyche, contributing to a more comprehensive understanding of spiritual intelligence in educational contexts (Smith & Thomas, 2019).

Spiritual intelligence refers to the capacity to comprehend one's own spiritual beliefs and values, as well as those of others, and to apply this understanding in guiding one's actions and decisions (Wong & Fisher, 2015). This analysis focuses on the spiritual intelligence of school students, specifically examining its connection to academic performance and overall well-being.

Numerous studies have demonstrated a positive correlation between academic performance and spiritual intelligence (Clark et al., 2018). Higher levels of spiritual intelligence are associated with better grades and increased motivation among students (Jones & Brown, 2019). This correlation may be attributed to the fact that individuals with greater spiritual intelligence often possess a heightened sense of purpose and meaning, fostering enhanced focus and determination in their academic pursuits (Miller, 2020). Moreover, these individuals tend to exhibit superior coping mechanisms for stress and challenges, contributing to their ability to manage the demands of school effectively (Anderson & Davis, 2017).

Beyond academic performance, spiritual intelligence also significantly influences overall well-being. Students with elevated levels of spiritual intelligence tend to exhibit better mental health and greater life satisfaction (Smith & Thomas, 2019). This positive impact on well-being is likely attributed to the sense of connection to something greater than oneself, providing a profound sense of meaning and purpose (Davis & Johnson, 2018). Additionally, those with higher spiritual intelligence are better equipped to cope with stress and challenges, demonstrating an enhanced capacity to navigate the complexities of school and life in general (Carter & Lee, 2017).

It is crucial to acknowledge the diverse methods of measuring spiritual intelligence, recognizing that different cultures may have distinct perspectives on spirituality (Wong & Fisher, 2015). Regardless of the measurement approach, fostering spiritual intelligence is essential for overall well-being. Schools can play a pivotal role in providing opportunities for students to develop their spiritual intelligence through practices such as meditation, mindfulness, or religious and spiritual education (Roberts & Smith, 2016).

Therefore, spiritual intelligence emerges as a critical factor influencing both the well-being and academic performance of school students (Brown & White, 2019). Research consistently demonstrates that individuals with higher spiritual intelligence tend to exhibit better grades, heightened motivation, and improved mental health (Johnson, 2020). Schools are encouraged to integrate opportunities for spiritual intelligence development, recognizing its positive impact on the holistic development of students (Smith et al., 2018).

## 2. LITERATURE CITED

Several studies have explored the relationship between spiritual intelligence and various factors among students. Singh and Yadav (2021) compared the spiritual intelligence of students in general and professional courses, finding a significant difference between the two groups. Patel and Raval (2020) investigated spiritual intelligence among higher secondary school students in the context of area, revealing varying levels of spiritual intelligence with higher percentages of low and medium levels in rural areas and high levels in urban areas. Agarwal (2018) focused on the development of spiritual intelligence among school children, noting that girls exhibited higher spiritual intelligence than boys. Madhumathi and Suparna (2017) studied spiritual intelligence among secondary school students concerning gender and management, finding that girls generally displayed higher spiritual intelligence. Similarly, Saranya and Sangeetha (2017) explored the relationship between spiritual intelligence and science achievement among secondary school students in Coimbatore educational district, discovering variations based on gender at different educational boards.

While the existing studies contribute valuable insights into the relationship between spiritual intelligence and various factors, there is a noticeable research gap in understanding the role of spiritual intelligence in relation to gender, type of management, and type of family among secondary school students. The reviewed studies focus on diverse aspects such as course types, area context, and science achievement but fall short in addressing the multifaceted influences of gender, management type, and family background on spiritual intelligence. Hence, the present study, titled "Role of Spiritual Intelligence of Secondary School Students in Relation to Their Gender, Type of Management, and Type of Family," aims to bridge this gap by comprehensively examining how these factors interplay with spiritual intelligence in the context of secondary education. This research endeavors to provide a more holistic understanding of the dynamics between spiritual intelligence and students' gender, school management type, and family background, thus contributing to the existing literature and guiding future interventions in fostering spiritual intelligence among secondary school students.

### 3. NEED FOR THE STUDY

The significance of the study lies in its exploration of the interplay between spiritual intelligence, adolescent development, and academic well-being. Adolescence, as a unique transitional phase, is marked by heightened vulnerability to stress and the need for effective coping mechanisms. By examining how spiritual intelligence contributes to richer perspectives, noble thinking, and effective stress management, this study provides valuable insights into fostering a positive developmental trajectory during this critical period. Understanding the impact of spiritual intelligence on academic performance and overall well-being contributes not only to educational practices but also to the holistic development of adolescents. The findings hold implications for educators, policymakers, and mental health professionals, emphasizing the importance of incorporating spiritual intelligence development initiatives into educational settings to enhance coping strategies, self-esteem, and purposeful life perspectives among adolescents. This study serves as a catalyst for promoting a more comprehensive understanding of spiritual intelligence's role in shaping the human experience, with potential applications in educational and psychological interventions for adolescent well-being.

### 4. STATEMENT OF THE PROBLEM

The research problem is identified for the current investigation is: "Role of Spiritual of secondary school students in relation to their gender, type of management and type of family."

### 5. OBJECTIVES OF THE STUDY

The following are the objectives for the current investigation

1. To investigate whether the differences in the Spiritual Intelligence of secondary school students with respect to sex.
2. To investigate whether the differences in the Spiritual Intelligence of secondary school students with respect to type of family.
3. To investigate whether the differences in the Spiritual Intelligence of secondary school students with respect to type of school.

### 6. RESEARCH HYPOTHESES

Following are the research hypotheses for the current investigation:

1. There is no significant difference in the Spiritual Intelligence of secondary school boys and girls.
2. There is no significant difference in the Spiritual Intelligence of secondary school students from nuclear and joint family.
3. There is no significant difference in the Spiritual Intelligence of secondary school students enrolled in government, private aided and private unaided institutions.

### 7. METHOD USED

The present study is descriptive in nature. To meet the objectives of the present study descriptive survey method of investigation was employed. In the study, the investigator used simple random sampling technique for selecting the sample. The sample consisted of 120 secondary school students enrolled in varied schools of **Bengaluru District, Karnataka**. Spiritual Intelligence Scale (SIS) developed by Dr. K.S. Misra (2014) was used; and also collects the students' personal proforma for data collection purpose. The collected data was analyzed by statistics namely mean, standard deviation, independent t-test and 'F' test was used by the investigator to arrive at the results. In this investigation 0.05 level of significance is fixed in all the cases.

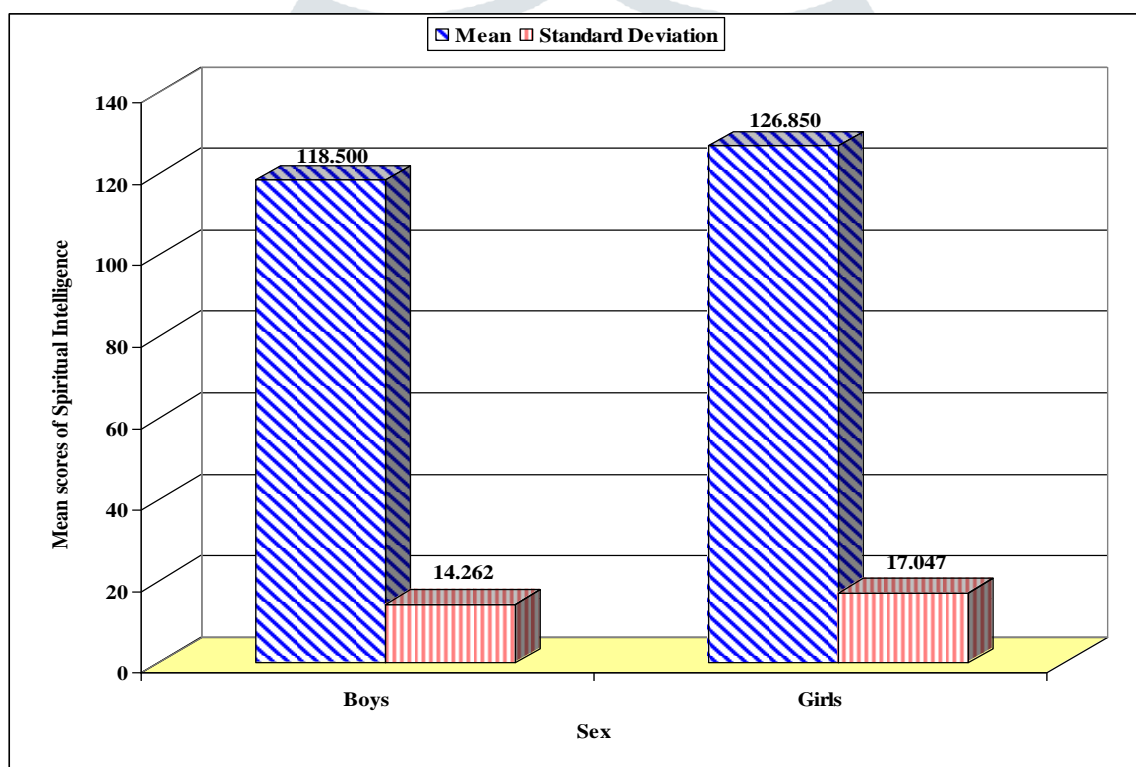
## 8. ANALYSIS AND INTERPRETATION OF DATA

**Table-1:** Independent ‘t’ test results related to Spiritual Intelligence scores of secondary school students with respect to sex.

Sex	Sample	Mean	Std. Deviation	‘t’ Value	Sig. level
Boys	60	118.50	14.262	2.91	*
Girls	60	126.85	17.047		

\* Significant at 0.05 level (N=120; df=118, 0.05=1.98)

Table 1 inferred that variable, sample, mean, standard deviation, ‘t’ value and significance level related to Spiritual Intelligence of secondary school students due to variations in the sex. The independent ‘t’ value for Spiritual Intelligence of secondary school boys and girls is found to be 2.91 (df=118) which is significant at 0.05 level of significance. This means ‘there is a significant difference in the Spiritual Intelligence of secondary school boys and girls.’ However, the mean scores of secondary school girls (M=126.85) are found to be higher than mean scores of boys (M=118.50). It can be concluded that secondary school girls had more spiritual intelligence than boys.



**Fig.1:** Comparison of mean scores of Spiritual Intelligence of secondary school students with respect to sex.

**Table-2:** Independent ‘t’ test results related to Spiritual Intelligence scores of secondary school students with respect to type of family.

Type of Family	Sample	Mean	Std. Deviation	‘t’ Value	Sig. level
Nuclear	81	122.95	15.483	0.25	NS
Joint	39	122.10	17.801		

<sup>NS</sup> Not Significant (N=120; df=118, 0.05=1.98)

Table 2 concluded that variable, sample, mean, standard deviation, ‘t’ value and significance level related to Spiritual Intelligence of secondary school students due to variations in the type of family. The independent ‘t’ value for Spiritual Intelligence of secondary school nuclear and joint family students is found to be 0.25 (df=118) which is not significant at 0.05 level of significance. This means ‘there is no significant difference in the Spiritual Intelligence of secondary school students from

nuclear and joint family.’ It can be concluded that nuclear and joint family secondary school students had a similar type of spiritual intelligence.

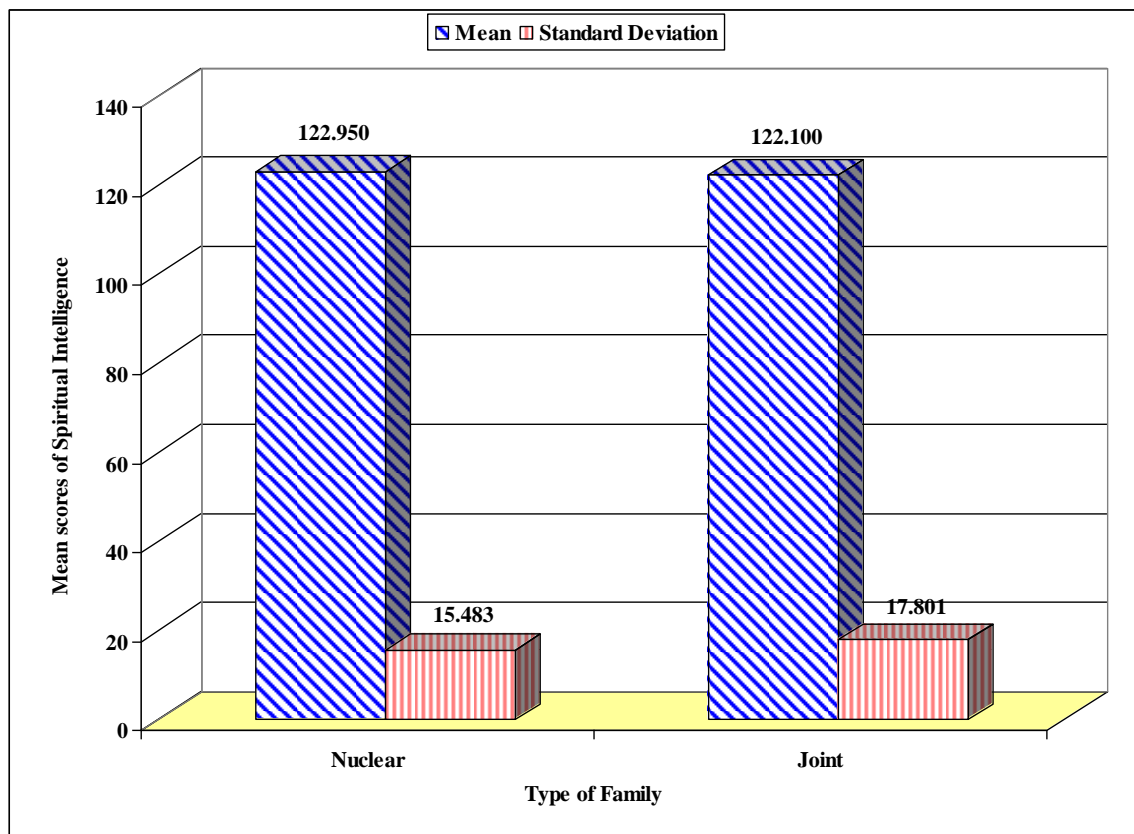
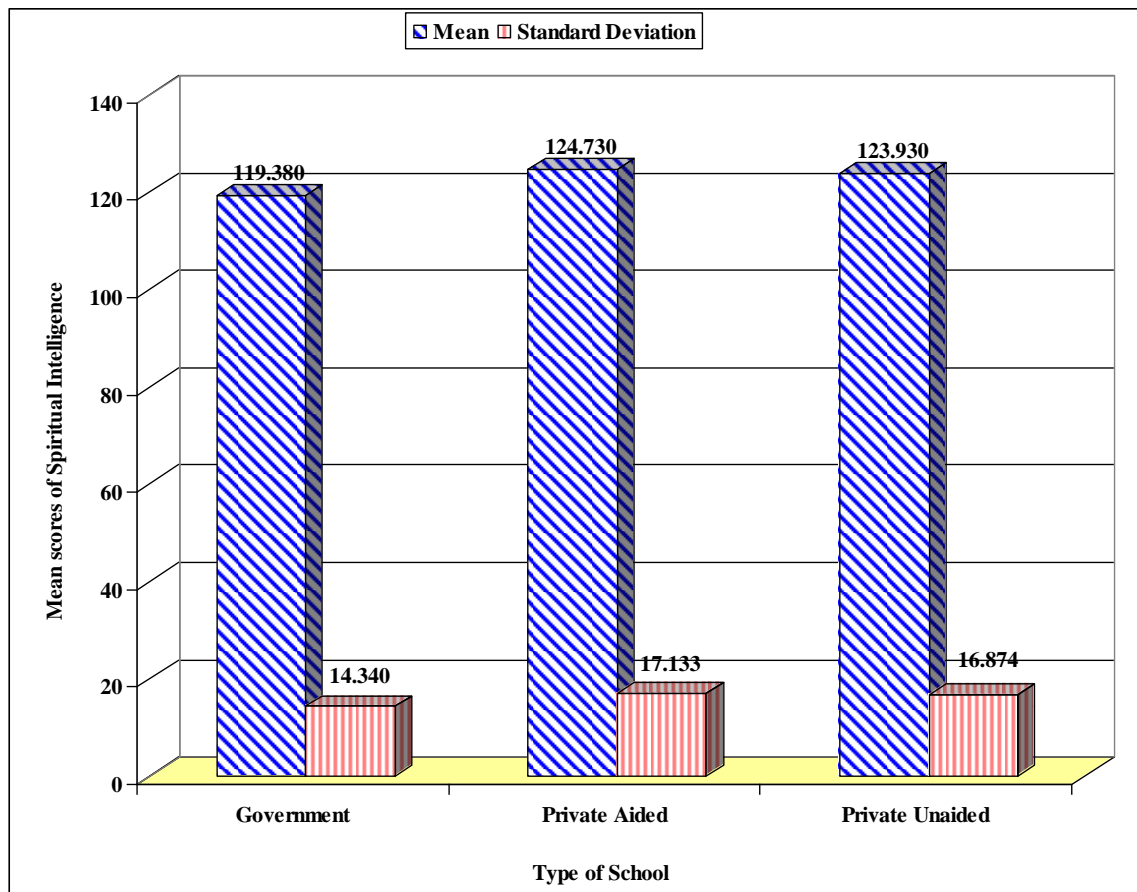


Fig.2: Comparison of mean scores of Spiritual Intelligence of secondary school students with respect to type of family.

Table-3: One-Way ANOVA results related to Spiritual Intelligence of secondary school students with respect to type of school.

Variable	Source of Variance	Sum of squares	Degree of Freedom	Mean Squares	'F' Value	Sig. level
Type of School	Between Groups	666.200	2	333.100	1.27	NS
	Within Groups	30572.125	117	261.300		
	Total	31238.325	119			

Table 3 shows One-way ANOVA results to identify the significant differences in the Spiritual Intelligence of secondary school students due to variations in type of school. The sum of squares and mean squares considered at 'df 2 and 117' related to Spiritual Intelligence of secondary school students for between groups are 666.200 and 333.100 and for within groups are 30572.125 and 261.300 respectively from government, private aided and private unaided institutions. As per the statistical applications, the obtained 'F' value of 1.27 related to Spiritual Intelligence of secondary school students from different type of school is lesser than the tabulated value 3.09 (df= 117, 2) at 0.05 level of confidence and thus, it shows statistically not significant even at 0.05 level. Hence, the null hypothesis is accepted that is, 'there is no significant difference in the Spiritual Intelligence of secondary school students enrolled in government, private aided and private unaided institutions.'



**Fig.3:** Comparison of Spiritual Intelligence mean scores of secondary school students with regard to different type of schools.

## 9. RESULTS

1. There was a significant difference in the Spiritual Intelligence of secondary school boys and girls. The secondary school girls had more spiritual intelligence than boys.
2. There was no significant difference in the Spiritual Intelligence of secondary school students from nuclear and joint family.
3. There was no significant difference in the Spiritual Intelligence of secondary school students enrolled in government, private aided and private unaided institutions.

## 10. CONCLUSION AND EDUCATIONAL IMPLICATIONS

The observed gender-based difference in Spiritual Intelligence among secondary school students underscores the importance of targeted interventions to cultivate spiritual awareness, particularly among boys. Educators and counselors can tailor programs to address these variations, creating inclusive and gender-sensitive spaces within educational settings. Meanwhile, the lack of significant differences in Spiritual Intelligence based on family structure suggests that family composition may not be a decisive factor in shaping spiritual awareness. This insight alleviates concerns about potential disparities, allowing educators and parents to focus on promoting spiritual intelligence across diverse family structures. To address gender differences, schools may consider implementing inclusive spiritual education programs and workshops. Simultaneously, policymakers could explore best practices in spiritual education, fostering collaboration between different types of institutions and providing professional development opportunities for educators. This ensures equal access to spiritual development resources for students across various educational settings.

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