



RESEARCH ARTICLE

A STUDY OF SPIRITUAL INTELLIGENCE OF TEACHER EDUCATORS

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ABSTRACT

According to Stephen Covey, "Spiritual Intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others." To keep in mind that spiritual intelligence is key or the source for all other intelligence and also to find out that Is there any difference in spiritual intelligence in context of male and female, their age and experience, the Researchers conducted study on spiritual intelligence of teacher educators. This is an action Research. The study was conducted on a very small sample but could be conducted on large sample. In this study researchers took the 37 teachers educators, both male and female, attended refresher course in education at academic staff college, Himachal university. Researchers also conducted case study of a female teacher educator whom they found extremely spiritual.

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INTRODUCTION

Spiritual Intelligence is a term used to discern a suite or set of propensities comprising: *perceptions, institutions, cognitions*, etc. related to *spirituality* and or *religiosity*, especially spiritual capital. It has been discredited by its detractors as *pseudoscientific* due to its employment in *popular psychology* and *New Age discourse*. As the term and phenomenon of spirituality and the anthropological and sociological dimension of this human endeavor is challenging to define—indeed, a persistent incorrigible intangible- it poses significant challenge for *scientific methodology* and analyses which for *veracity*, necessitates categorical criteria to model, chart and compare. In spite of both its popular currency and its protracted retraction, spiritual intelligence as an *emergent*, viable construct within *psychology*, bolstered particularly by *Transpersonal Psychology*, is receiving considerable scholarship.

Usually this term is used by various philosophers, psychologists and development theorists to suggest spiritual intelligence parallels with Intelligence Quotient and Emotional Quotient. The much talked concepts these days in psychology are IQ, EQ and SQ, according to Nathawat's (2001) simple definition "a close inspection of these concepts will suggest us that IQ is important for entrance in educational institutions, EQ is essential for success in life and SQ is useful for meaningful life." Agreeing with western authors like Danah Zohar and Ian

Marshall they emphasizes that IQ and EQ are an integral part of SQ, Spiritual intelligence is being given a lion's share as it is the most important attribute of human beings while IQ and EQ are viewed as integral part of SQ. The scientific and neuropsychological evidence for SQ has been put forth by identifying a God-spot or a God quotient (GQ) in the human brain. (quoted from Pratima Mishra & kamla Vashist).<sup>1</sup>

Danah Zohar coined the term spiritual intelligence and introduced the idea in her book *Re wiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations* (1997). In the same year Ken O'Donnell, an Australian writer also introduced term, "spiritual Intelligence." Later, together with Ian Marshall she developed the concept, which was introduced in 1999 at The Master Forum. In The year (2000) Danah Zohar and Marshall published a book, *SQ: Ultimate Intelligence*. In 2004 the authors upgraded Ian the concept with notion of Spiritual Capital and demonstrated the crucial link between SQ and sustainability.

Howard Gardner the originator of the theory of *multiple intelligences* chose not to include spiritual intelligence amongst his "intelligences" due to the challenge of codifying quantifiable scientific *criteria*. Instead, Gardner suggested in "existential intelligence" as viable. Gardner's peers have responded with research that charts *existential* thinking as fundamental to

<sup>1</sup> A Review Study of Spiritual Intelligence, Stress and Well-Being of Adolescents In 21st Century

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*spirituality*. Notwithstanding, Gardner established the scientific foundation within the *discipline of education theory* and its *interdisciplinary*, that has yielded the emergence of spiritual intelligence discourse. Danah Zohar states that “It is the intelligence that makes us whole, that gives us our integrity.

It is a Review Study of Spiritual Intelligence, Stress and Well-Being of Adolescents In 21st Century is the soul’s intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers.” The word spiritual in relation to the intelligence has no necessary connection with organized religion. A person may be high in SQ but have no religious faith or belief of any kind. Equally, a person may be very religious but low in SQ. The word spiritual in the Zohar/Marshall concept comes from the Latin word ‘Spiritus’ which means “that which gives life or vitality to a system.”

Zohar and Marshall introduced 12 qualities of SQ. They have derived these principles from the qualities that define complex adaptive systems. In biology, complex adaptive systems are living systems that create order out of chaos; they create order and information and defy the law of entropy.

#### **Those principles are as under**

- Self –Awareness: Knowing what I believe in and value, and what deeply motivates me.
- Vision and Value Led: Acting from principles and deep beliefs, and living accordingly.
- Positive use of Adversity: Learning and growing from mistakes, and suffering.
- Holistic: Seeing larger patterns, relationship and connections; having a sense of belonging.
- Compassion: Having the quality of “feeling with” and deep empathy.
- Celebration of Diversity: Regarding other people for their differences, not despite them.
- Field-Independent: Standing against the crowd and having one’s own convictions.
- Ask Fundamental “Why” questions: Needing to understand things and get to the bottom of them.
- Ability to Reframe: Standing back from a situation/problem and seeing the bigger picture.
- Spontaneity: Living in and being responsive to the moment.
- Sense of Vocation: Feeling called upon to serve, to give something back.
- Humility: Having the sense of being a player in a larger drama, of one’s true place in the world.

Robert Emmons (2000) describes spiritual intelligence as “the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment” whereas It is described in Tony Buzan’s book *The Power of spiritual intelligence* as ‘awareness of the world and your place in it.’ spiritual intelligence is supposed to be one of the seven intelligences described by Buzan. Zohar and Marshall, defines spiritual intelligence as ‘the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than

another.” David B King (2007) has defined it as “...a set of adaptive mental capacities which are based on nonmaterial and transcendent aspects of reality, specifically those which are related to the nature of one’s existence, personal meaning, transcendence, and heightened states of consciousness. When applied, these processes are adaptive in their ability to facilitate unique means of problem-solving, abstract-reasoning, and coping.”

Spiritual intelligence is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings. Spiritual intelligence can be developed with practice and can help a person distinguish reality from illusion. It may be expressed in and culture as love, wisdom, and service.

#### **Statement of the problem**

A Study of Spiritual Intelligence of Teacher Educators Attended Refresher Course at Himachal University.

#### **Operational Definitions of the Term used**

**Spiritual Intelligence:** For the present study spiritual intelligence refers to the scores obtained by the subjects on the Spiritual Intelligence Scale (SIS) constructed by the investigators themselves which has been appended with this research report in the form of Appendix-A.

**Teacher Educators attending:** refresher course at Himachal University: Teacher educators attended refresher course at Himachal University are the lecturers or senior lecturers working in various secondary teacher education colleges of different states and departments of education of different Universities of the country, who have attended the refresher course in the subject of education at Academic Staff College, Shimla.

#### **Objectives of the study**

- To prepare a spiritual intelligence scale for the teacher educators.
- To measure the spiritual intelligence of teacher educators
- To compare the spiritual intelligence of male and female teacher educators
- To compare the spiritual intelligence of rural and urban teacher educators
- To study the spiritual intelligence of teacher educators as related to their age.
- To study the spiritual intelligence of teacher educators as related to their experience.

#### **Hypotheses of the study**

- There is no significant difference between the spiritual intelligence of male and female teacher educators
- There is no significant difference between the spiritual intelligence of rural and urban teacher educators
- There is no significant relationship between the spiritual intelligence and teaching experience of the teacher educators

- There is no significant relationship between the spiritual intelligence and age of the teacher educators

**Delimitations of the study**

- Spiritual intelligence of the teacher educators was delimited to the measurement done with the help of a scale comprising 15 statements, constructed by the investigators themselves.
- The study was delimited to a sample of 37 teacher educators attended Refresher Course in education at UGC-ASC, HP University Shimla.

**METHODOLOGY**

The method and procedure used to conduct the present study has been described below in detail-

**Design of the Study:**

Since the present study was aimed at testing the differences between spiritual intelligence of male and female, and rural and urban teacher educators attended refresher course at Himachal University therefore these differences were tested after measuring their spiritual intelligence by testing null hypotheses with the help of ‘t-test’. The relationship of spiritual intelligence with age and teaching experience was also tested with the help of null hypotheses using the technique of correlation. Moreover one of the extreme cases would be studied using the technique of case study method through face to face interview.

**Sample**

All the 37 teacher educators attended the refresher course in education were taken for the study but 5 respondents did not answer all the items of the scale. Thus investigators were left with 32 subjects for this study. The details of the sample have been given in Table No. – 1.

Table - 1

	Male	Female	Total
Rural	8	2	10
Urban	8	14	22
Total	16	16	32

Number of the cases taken for the case study = 01

**Development of Tool**

After reviewing the related research literature, the Investigators constructed a rough draft of the 5 point Spiritual Intelligence Scale containing 20 items. It was then administered on five teacher educators for the purpose of a preliminary try-out. Then, the items not clearly understood by the subjects due to ambiguity, were deleted and only 15 items were left. This draft of the scale was shown to two experts of the field and their suggestions regarding the language and content of the scale were incorporated. In this way final form of the Spiritual Intelligence Scale was obtained. The items of this scale were to be answered in the form of a number out of 1 to 5 as per the description given below.

Strongly Agree –5, Agree –4, Can’t Say – 3, Disagree – 2, Strongly Disagree – 1

**Data Collection**

The self made Spiritual Intelligence Scale (SIS) was used to collect the data for the present study. All the 37 teacher educators were given the SIS and were asked to respond to all the 15 items given in it. But only 32 subjects answered it properly. Out of which 16 were males and 16 were females. The case study of one of the subjects who got highest score on SIS was done by the investigators through a prefixed face-to-face interview.

**Statistical Techniques Used**

- In order to test the hypotheses regarding the difference between spiritual intelligence of male and female and the rural and urban teacher educators, Mean, Standard Deviation, and ‘t’- value were calculated.
- In order to find the relationship of spiritual intelligence with age and teaching experience co-efficient of correlation (r) were calculated.

**Analysis and interpretation of data**

After scoring the response sheets of the subjects the data was tabulated and was analyzed in order to test the hypotheses made for the study in the following manner.

**Section – I**

In order to test the hypotheses No. 1 and 2 ‘t-test’ was made use of.

**Table 2** Showing ‘t-test’ analysis of male and female teacher educators

	N	Mean	SD	SE <sub>D</sub>	‘t’ value
Male	16	32	12.59		
Female	16	26.56	7.22	3.74	1.45*

\*not significant at 0.05 level of significance

The first hypothesis of the study was “There is no significant difference between the spiritual intelligence of male and female teacher educators attended refresher course at Himachal University”. In order to test it the investigators employed ‘t – test’. As shown in the table no. – 2 the mean score of the spiritual intelligence of male teacher educators was 32.00 and for the female teacher educators were 26.56. Whereas SD of the spiritual intelligence scores of male teacher educators were 12.59 and that of female teacher educators was 7.22. Thus SE<sub>D</sub> was found to be 3.74 and ‘t-value’ was 1.45. Which was not significant. Hence the null hypothesis no. 1 was accepted.

**Table 3** Showing ‘t-test’ analysis of rural and urban teacher educators

	N	Mean	SD	SE <sub>D</sub>	‘t’ value
Rural	10	32.1	13.63		
Urban	22	28	8.76	4.93	0.83*

\*not significant at 0.05 level of significance

The second hypothesis of the study was “There is no significant difference between the spiritual intelligence of rural and urban teacher educators attended refresher course at Himachal University”. In order to test it the investigators employed ‘t – test’. As shown in the table no. – 3 the mean score of the spiritual intelligence of rural teacher educators was 32.10 and for the urban teacher educators was 28.00. Whereas SD of the spiritual intelligence scores of rural teacher educators were 13.63 and that of urban teacher educators was 8.76. Thus SE<sub>D</sub>

was found to be 4.93 and ‘t-value’ was 0.83. Which was not significant. Hence the null hypothesis no. 2 was accepted.

**Table 4** Showing the co-relation between SI score and age

Variable	R
Spiritual intelligence Score	0.36*
Teaching Experience	

\* Significant at 0.05 level of significant

The third hypothesis of the study was “There is no significant relationship between the spiritual intelligence and teaching experience of teacher educators attended refresher course at Himachal University”. In order to test it the investigators calculated the co-efficient of co-relation. As shown in the able no. – 4 the value of ‘r’ was found to be 0.36. Which indicates that there was a positive and significant co-relation (at 0.05 level of significance) between spiritual intelligence and teaching experience of teacher educators attended refresher course at Himachal University? Hence the null hypothesis no. 3 was rejected.

**Table 5** Showing the co-relation between SI score and teaching experience

Variable	R
Spiritual intelligence Score	
Age	0.19*

Not significant at 0.05 level of significance

The fourth hypothesis of the study was “There is no significant relationship between the spiritual intelligence and age of teacher educators attended refresher course at Himachal University”. In order to test it the investigators calculated the co-efficient of co-relation. As shown in the able no. – 5 the value of ‘r’ was found to be 0.19. Which indicates that there was a low positive but non-significant co-relation (at 0.05 level of significance) between spiritual intelligence and age of teacher educators attended refresher course at Himachal University? Hence the null hypothesis no. 4 was accepted.

#### Case study of an extreme case

In order to understand psycho-social pattern of development of spiritual intelligence the investigators conducted a case study of one of the subjects who had highest score on the SIS.

The subject selected for the case study was interviewed personally by the investigators and it was found that the subject was a highly religious minded person. She got the religious education from the parents in her childhood. She regularly visited the religious places everyday. She belonged to a nuclear family residing in a city having a very spiritual type of atmosphere at home. Moreover she got her school and higher education in the city. Her hobbies include painting and reading religious and literary books. Her father and mother were role models for her who taught her the higher values of life.

Thus from the interview it can be concluded that family atmosphere and religious nature of parents might have contributed to her higher spiritual intelligence.

## CONCLUSIONS

*On the basis of the results it can be concluded that –*

- There was no significant difference between the spiritual intelligence of male and female teacher

educators attended refresher course at Himachal University. Therefore it can be concluded that the male and female teacher educators attended refresher course at Himachal University did not differ in their spiritual intelligence.

- There was no significant difference between the spiritual intelligence of rural and urban teacher educators attended refresher course at Himachal University. Therefore it can be concluded that the rural and urban teacher educators attended refresher course at Himachal University did not differ in their spiritual intelligence.
- There was a significant relationship between the spiritual intelligence and teaching experience of the teacher educators attended refresher course at Himachal University. Therefore it can be concluded that the teaching experience of the teacher educators attended refresher course at Himachal University was a facilitator of their spiritual intelligence.
- There was no significant relationship between the spiritual intelligence and age of the teacher educators attended refresher course at Himachal University. Therefore it can be concluded that age of the teacher educators attended refresher course at Himachal University was not a strong facilitator of spiritual intelligence.

#### Educational implications

- Since it was found that teaching experience contributes towards higher spiritual intelligence, therefore the time table of colleges of education should be adjusted in such a way that more experienced teacher educators can teach as much students as possible within their workload limits.
- The case study suggested that the impact of family atmosphere on the development of spiritual intelligence of a child is tremendous. Therefore it is suggested that in order to shape the spiritual personality of a child, the parents and family members should play a motivating and responsible role by providing a congenial and healthy atmosphere at the home.

#### Suggestions for further research

- The present study should be replicated on a larger sample of teacher educators.
- Similar studies on school teachers, college and university teachers of other subjects should also be undertaken.
- Other studies to find the differences between various groups like science and arts teachers, theist and atheist teachers, and retired and working teachers can also be taken up.

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