

A Study On Measuring Spiritual Intelligence Among the College Teachers.

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ABSTRACT

The purpose of this investigation is to study the Spirituality among the college teachers in Surat district of Gujarat. The present study consisted of 51 college teachers from management, commerce and computer application field. This was measured on a five-point Likert's scale commencing from strongly disagree to strongly agree. This study includes covering five dimensions of spirituality Transcendence, Self-Engagement, Self-Awareness, Self-Efficacy, and service towards others. Reliability is checked and Cronbach Alpha is scored 0.948 which indicates the reliability of statements were excellent The influence of several variables on the spirituality of teachers was determined using correlation analysis. The findings showed that while age has a considerable impact on spiritual intelligence, teachers' gender did not significantly affect their spiritual intelligence.

Keywords: Spiritual intelligence; Transcendence; Self-engagement; Self –awareness; Self-efficacy; and Service towards others.

INTRODUCTION

Numerous viewpoints can be applied to the broad idea of spirituality. Searching for purpose in life is usually included, as well as a feeling of connectedness to something greater than ourselves. It is, therefore, a common human experience that affects all of us. Sacred, sublime, or just a profound sensation of aliveness and connectivity are some terms used to characterise spiritual experiences. Spiritual intelligence is the capacity to tap into deeper meanings, values, enduring goals, and unconscious facets of oneself and integrate these into fuller, more imaginative lives. Spiritual intelligence should not be confused with broad spirituality, spiritual experiences, or spiritual beliefs. SI is the capacity to use, embody, and manifest spiritual resources and ideals.

A set of adaptive mental capacities based on non-material and transcendent aspects of reality is known as spiritual intelligence. These capacities are particularly important in helping people become aware of, integrate, and apply these non-material and transcendent aspects of their lives in a way that is adaptive and leads to outcomes like deep existential reflection, enhanced meaning, transcendent self recognition, and mastery of spiritual states. King, David B. (2007)

According to Zohar and Marshal (2020), spiritual intelligence creates a conducive environment for development and upward mobility by facilitating the connection between cause and emotion, as well as between the body and the mind. It offers a purposeful, cohesive, and dynamic hub for the soul that enables individuals to reflect deeply on important issues and work toward resolving everyday issues. "A set of

mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial 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" is how King (2008) defines SQ.

"Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world," states Frances Vaughan (2002). Spiritual intelligence suggests the ability to comprehend existential issues at a profound level and to have insight into various states of awareness. Understanding spirit as the foundation of existence or as the creative life force driving evolution is another indication of spiritual intelligence (Amita Joshi, 2008, P.38)

However even today the operational meaning of spirituality still remains a subject of debate and undefined. Numerous definitions have been put forth to explain the meaning of spirituality and one such comprehensive definition was created by (Makkar & Singh, 2019) Makkar and Singh (2018) who define spirituality "as a transcendental relationship with the higher being, leading us to the path of self-awareness and self-engagement, which enables us to serve others for the benefit of society at large". In other words, when an individual gets connected his/her inner self through various means of self-engagement such as meditation, self-reflection, then it not only benefits himself but transcends beyond as he works selflessly for the progress and advancement of others as well.

REVIEW OF LITERATURE

(Makkar & Singh, 2019) Recent studies suggest that spirituality goes beyond religion and focuses on the core domain of an individual. Confirmatory factor analysis was used to analyze five factors related to spirituality. The results showed that the Spirituality Measurement Scale is valid and reliable. The study aimed to validate the scale covering dimensions such as Transcendence, Self-Engagement, Self Awareness, Self-Efficacy, and service towards others. Data was collected from 123 teachers using a Likert scale. The study recommended further research on demographic differences and concurrent validity of the scale with other instruments. The results indicate that the Spirituality measurement model establishes a reasonably good fit, and it is appropriate to examine the results further which involves diagnosis of the model by checking the standardised residuals covariances.

(Chakrabarty, 2022) This study is conducted to find out how far certain variables have impacted the spiritual intelligence of graduate students in Kamrup district of Assam. The sample for the present study consisted of 112 graduate students. The age range of all the subjects was between 21-24 years. Spiritual intelligence inventory self-report inventory. Spirituality is a broad concept with room for many perspectives. The results revealed that gender and social status of graduate students do not make a significant difference in their spiritual intelligence but locality and management makes a significant difference in their spiritual intelligence.

(Petchsawang & Duchon, 2009) This paper presents the development of a measure for workplace spirituality. Workplace spirituality is initially proposed to consist of five components, but confirmatory factor analysis (CF A) applied to data collected from employees from a large Thai company suggests a four-factor model: compassion, meaningful work, mindfulness and transcendence.

(Amram, 2022) The capacity to access and embody spiritual resources and traits to improve daily functioning and overall well-being is known as spiritual intelligence (SI). Despite Gardner's rejection of SI, the proliferation of SI models and research supporting the advantages of SI across a wide field of endeavors, and correlation with neurological structures and genetic indicators strongly support its validity

as an intelligence. This article reviewed key models of SI, and studies supporting its adaptability and biological correlates. Puzzling results in some areas warrant exploration, especially the degree to which various models converge and the extent to which a single SI model may be truly universal.

Objectives of the study

The investigators have defined the following objectives for this study.

- To study the reliability of spiritual intelligence statements.
- To study the influence of gender on the spiritual intelligence of college teachers.
- To study the influence of age on the spiritual intelligence of college teachers.

Hypotheses of the study

There is a significant difference in the spiritual intelligence of college teachers in relation to the gender and age.

Methodology

Sample

The sample for the study was consists of 51 college teachers from different fields like management, commerce and computer application. Tools Used Socio demographic datasheet was prepared by the investigator for collecting about Name, Age, Sex, designation, years of experience and Education. Informed consent form was taken from all the subjects included in the study. The subjects were assured about the confidentiality of their responses.

This study includes covering five dimensions of spirituality Transcendence, Self-Engagement, Self-Awareness, Self-Efficacy, and service towards others and was measured on a five-point Likert's scale commencing from strongly disagree to strongly agree.

Validity and Reliability

The validity of Cronbach’s Alpha was 0.948.

RESULT AND DISCUSSION

Hypothesis 1: There is a significant difference in the Transcendence and gender

Correlations (Table-1)			
		Gender	Transcendence
Gender	Pearson Correlation	1	.073
	Sig. (2-tailed)		.612
	N	51	51
Transcendence	Pearson Correlation	.073	1
	Sig. (2-tailed)	.612	
	N	51	51

The correlation analysis provided examines the relationship between gender and transcendence, with the following results:

The p-values associated with the correlation coefficients are both 0.612. Since these values are greater than the typical significance level of 0.05, we fail to reject the null hypothesis. This indicates that the observed correlations between gender and transcendence are not statistically significant.

Hypothesis 2: There is a significant difference in the Self-Awareness and gender

Correlations (Table-2)			
		Gender	selfawareness
Gender	Pearson Correlation	1	.069
	Sig. (2-tailed)		.629
	N	51	51
selfawareness	Pearson Correlation	.069	1
	Sig. (2-tailed)	.629	
	N	51	51

The p-values associated with both correlation coefficients are 0.629. Since these values are greater than the typical significance level of 0.05, we fail to reject the null hypothesis. This indicates that the observed correlations between gender and self-awareness are not statistically significant.

Hypothesis 3: There is a significant difference in the Self-Efficacy and gender

Correlations (Table-3)			
		Gender	selfefficacy
Gender	Pearson Correlation	1	.192
	Sig. (2-tailed)		.176
	N	51	51
selfefficacy	Pearson Correlation	.192	1
	Sig. (2-tailed)	.176	
	N	51	51

The p-values associated with both correlation coefficients are 0.176. Since these values are greater than the typical significance level of 0.05, we fail to reject the null hypothesis. This indicates that the observed correlations between gender and self-efficacy are not statistically significant at the conventional level.

Hypothesis 4: There is a significant difference in the Self-Engagement and gender.

Correlations (Table-4)			
		Gender	selfengagement
Gender	Pearson Correlation	1	.226
	Sig. (2-tailed)		.110
	N	51	51
selfengagement	Pearson Correlation	.226	1
	Sig. (2-tailed)	.110	
	N	51	51

The p-values associated with both correlation coefficients are 0.110. Since these values are greater than the typical significance level of 0.05, we fail to reject the null hypothesis.

Hypothesis 5: There is a significant difference in the Service towards others and gender.

Correlations (Table-5)			
		Gender	servicetowardsothers
Gender	Pearson Correlation	1	-.007
	Sig. (2-tailed)		.962
	N	51	51
servicetowardsothers	Pearson Correlation	-.007	1
	Sig. (2-tailed)	.962	
	N	51	51

The correlation coefficient of -0.007 suggests an extremely weak, almost negligible relationship between gender and service towards others. The p-value associated with the correlation coefficient is 0.962. Since this value is much greater than the typical significance level of 0.05, we fail to reject the null hypothesis.

Hypothesis 6: There is a significant difference in Age and Transcendence.

Correlations (Table-6)			
		Age	Transcendence
Age	Pearson Correlation	1	.292*
	Sig. (2-tailed)		.037
	N	51	51
Transcendence	Pearson Correlation	.292*	1
	Sig. (2-tailed)	.037	
	N	51	51

*. Correlation is significant at the 0.05 level (2-tailed).

The p-value associated with the correlation coefficient is 0.037, which is less than the significance level of 0.05. Therefore, the correlation between age and transcendence is statistically significant at the 0.05 level (2-tailed). This implies that as age increases, there is a tendency for transcendence levels to also increase, and vice versa.

Hypothesis 7: There is a significant difference in Self-Awareness and Age.

Correlations (Table-7)			
		Age	selfawareness
Age	Pearson Correlation	1	.168
	Sig. (2-tailed)		.239
	N	51	51
selfawareness	Pearson Correlation	.168	1
	Sig. (2-tailed)	.239	
	N	51	51

The p-value associated with the correlation coefficient is 0.239, which is greater than the significance level of 0.05. Therefore, the correlation between age and self-awareness is not statistically significant at the 0.05 level.

Hypothesis 8: There is a significant difference in Self-Efficacy and Age.

Correlations (Table-8)			
		Age	selfefficacy
Age	Pearson Correlation	1	.211
	Sig. (2-tailed)		.136
	N	51	51
selfefficacy	Pearson Correlation	.211	1
	Sig. (2-tailed)	.136	
	N	51	51

The p-value associated with the correlation coefficient is 0.136, which is greater than the significance level of 0.05. Therefore, the correlation between age and self-efficacy is not statistically significant.

Hypothesis 9: There is a significant difference in Self-Engagement and Age.

Correlations (Table-9)			
		Age	selfengagement
Age	Pearson Correlation	1	.298*
	Sig. (2-tailed)		.034
	N	51	51
selfengagement	Pearson Correlation	.298*	1
	Sig. (2-tailed)	.034	
	N	51	51

The p-value associated with the correlation coefficient is 0.034, which is less than the significance level of 0.05. Therefore, the correlation between age and self-engagement is statistically significant. This implies that as age increases, there is a tendency for self-engagement levels to also increase, and vice versa.

Hypothesis 10: There is a significant difference in Service towards others and Age.

Correlations (Table-10)			
		Age	servicetowardsothers
Age	Pearson Correlation	1	.081
	Sig. (2-tailed)		.571
	N	51	51
servicetowardsothers	Pearson Correlation	.081	1
	Sig. (2-tailed)	.571	
	N	51	51

The p-value associated with the correlation coefficient is 0.571, which is much greater than the significance level of 0.05. Therefore, the correlation between age and service towards others is not statistically significant.

Findings:

- The spiritual qualities of transcendence, self-engagement, self-awareness, self-efficacy, and service to others are not significantly affected by the gender of the teachers.

- Transcendence is significantly impacted by teachers' age, but self-engagement, self-awareness, self-efficacy, and service to others are not much impacted.

Conclusion

Gender and Spirituality: Gender of the teachers does not show a significant association with any of the dimensions of spirituality analyzed (Transcendence, Self-Engagement, Self-Awareness, Self-Efficacy, and service towards others). This suggests that whether a teacher is male or female does not seem to influence their levels of spirituality in these specific dimensions.

Age and Spirituality: (Negi & Khanna, 2017) Age of teachers demonstrates a significant association with Transcendence, indicating that as teachers grow older, they tend to have higher levels of transcendence. On the other hand, it doesn't seem that age significantly affects the other spirituality-related factors that were examined (Self-Engagement, Self-Awareness, Self-Efficacy, and service towards others).

In summary, while gender does not seem to play a significant role in teachers' spirituality across various dimensions, age does show a notable association specifically with Transcendence. This suggests that for educators, advancing age may lead to a deeper sense of transcendence, but it does not necessarily affect other aspects of spirituality such as self-engagement, self-awareness, self-efficacy, and service towards others.

Suggestions for further Research

The following recommendations are offered for additional study in this field.

- There is possibility of conducting similar study with large sample.
- The study may be undertaken to find out difference between teachers of Government colleges and teachers of self-finance colleges in relation to spiritual intelligence.
- Structural Equation Modeling (SEM) can be used to further refine the Spirituality Measurement scale by studying consequences of spirituality and measuring its impact, with different set of samples which can lead towards building-up of a spirituality measurement model.

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