



SPIRITUAL INTELLIGENCE AND METACOGNITION AMONG PASTORS

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Abstract

A Pastor is a leader of Christian community or congregation who gives advice and counsel to people from the community or congregation and act as the leader of each member of that community. Being the leader of a community the person should meet the biblical characteristics and also have enough awareness about him in terms of abilities, the way of thinking, capabilities etc. Spiritual intelligence helps us to be creative, alter situation and modify rules. It gives a clear idea about how to play with the boundaries which we have. It is a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Metacognition refers to the process to plan, monitor and asses ones understanding and performance. The data was collected from 63 participants, (31 Non-Ordinated Pastors and 32 Ordinated Pastors), across the state of Kerala. The Spiritual Intelligence Self- report inventory was developed by David. B. King in 2009 was used to assess the level of Spiritual Intelligence and the Metacognition inventory was developed by Dr. Punita Govil in 1971 was used to assess the level of metacognition among the participants of the study. The data represented normal distribution, hence Independent Sample t test and Pearson Product Moment Correlation is used for statistical analysis. The result revealed that the there is significant difference in the level of Spiritual Intelligence among Non-Ordinated Pastors and Ordinated Pastors and there is no significant difference in the level of Metacognition among Non-Ordinated Pastors and Ordinated Pastors. The level of Spiritual Intelligence is positively correlated to the level of Metacognition among Non-Ordinated Pastors and Ordinated Pastors.

Keywords: Spiritual Intelligence, Metacognition, Pastors.

Introduction

A Pastor may be a leader of the Christian community or congregation who gives advice and counsel to people from the community or congregation and act because of the leader of every member of that community. In Protestantism, the pastor could also be ordained or non-ordained, but within the Catholic Church and Orthodox Churches, the pastor is usually an ordained priest. Pastors are to act like shepherds by caring for the flock, and this care includes teaching, leading etc. The New Testament uses the words “bishops” (Acts 20:28) and “presbyter” (1 Peter 5:1) to point the ordained leadership in Christianity. In traditional Christian churches just like the Catholic Church, Orthodox Church, and Oriental Orthodox Church have bishops, priests and deacons are recognized who are ordained with apostolic lineage. But in Protestant denominations, in contrast, bishops are rejected, also because of the doctrine of apostolic succession. These terms describe a leader; one who maintains a careful watch over the spiritual needs also as give proper guidance and emotional support for lifestyle to all or any the members of the flock (i.e., a pastor). The one that considered as a pastor must meet scriptural qualifications (1 Timothy 3:1-7; Titus 1:5-9). For a few Protestants, whether called an elder, bishop, or pastor, these all terms describe an equivalent service within the church. Within the early times of Church, only a person might be a presbyter, but many Protestant denominations within the 19th and 20th century have changed to permit women to be pastors but they're not alleged to gain ordination. Whether man or woman, the one that becomes a pastor is to be older and experienced within the faith (i.e., an elder), an individual who may be a decision-maker, and a manager of church affairs, the particular term pastor springs from a Latin term meaning shepherd. When used as an ecclesiastical styling or title, the term could even be abbreviated to "Pr". The "Pastor" also relates to the role of elder within the New Testament, and it's synonymous with the biblical understanding of minister. The term Pastor, Shepherd and Elder are all an equivalent role or position. Current usage of the word is rooted in the Biblical metaphor of shepherding. The Hebrew Bible (or Old Testament) uses the Hebrew word רעה (ro'eh), which suggests as a noun as in "shepherd," and as a verb as in "to tend a flock." **Current usage of the term Pastor in the different Christian community**

Catholicism: The term pastor is used by Catholics in the United States, for what in other English-speaking countries is called a parish priest.

Lutheranism: In some Lutheran Churches, Ordained presbyters are called priests, while in others; the term pastor is used more frequently.

Baptist: In the majority of Baptist churches they used the term “pastor” and also they used the term “deacon” as a synonym with “elder” or “bishop”.

Anglicanism: In England, Ordained presbyters are called priests, as in all other ecclesiastical provinces of the Anglican Communion, and use the title Reverend.

Methodism: United Methodists usually used the term Deacon or elder, and they used the term pastor to refer the person who is non-ordained. So the pastors could also be lay people, seminary students, or seminary graduates within the ordination process, and can't exercise any functions of clergy outside the charge where they're appointed.

Reformed: The use of the term pastor is common in reformats, to refer to the common Protestant title of modern time's dates to the days of John Calvin and Huldrych Zwingli. They consider the pastor as a leader with the rights of church functions according to their experience and ordination.

Biblical characteristics of a Pastor

This is overarching, summarizing characteristics of a pastor on a biblical perspective.

1. A pastor must be very loving and loyal to his wife; one-woman man (Titus 1:6; 1 Tim 3:2).
2. A pastor's children must be in obedient, though not perfect (Titus 1:6; 1 Tim 3:4-5). If a person doesn't skill to manage his circle of relatives, he won't skills to require care of God's church. The first flock for a pastor is his circle of relatives as Pastor Dad. A Pastor's qualification for the church starts in his home management as he leads them up within the discipline and admonition of the Lord (Eph. 6:4).
3. A pastor is a faithful purser (Titus 1:7). Here the term used is overseer (Greek episcopos).
4. A pastor must be humble and simple — not arrogant (Titus 1:7). A pastor must constantly demonstrate the gospel by admitting when he's wrong and assuming responsibility and restoring relationships.
5. A pastor must be mild, kind or tender— not quick-tempered (Titus 1:7; 1 Tim 3:3). No man is going to be of any use within the kingdom that's quick-tempered. The difference between how Jesus demonstrated anger is that He was angry at the abuse of others within the name of faith and therefore the dishonoring of God. We get angry at how it affects us.
6. A pastor must be not affected by alcohol (Titus 1:7; 1 Tim 3:3).

7. A pastor must be calm and quiet — not violent (Titus 1:7; 1 Tim 3:3). A pastor is susceptible to inflict violence through his words. He is to be a peacemaker.
8. A pastor must have right-mindedness towards money— not greedy for gain (Titus 1:7; 1 Tim 3:3; 1 Peter 5:3). A pastor is to be upright in his financial dealings and not accused of pursuing money over the dominion of God.
9. A pastor must be liberal (Titus 1:8; 1 Tim 3:2). A pastor's home is to be open for others to enjoy. A pastor's house is not a heaven on earth, but rather an area of ministry.
10. A pastor must be a lover of good things and well-wisher (Titus 1:8). A pastor genuinely loves what is good. He doesn't just think he should like it.
11. A pastor must be stoicism (Titus 1:8; 1 Tim 3:2). Self-control may be a characterization of each area of a pastor's life: diet, time, mouth, exercise, relationships, sex, and money.
12. A pastor must be strictly honourable and honest (Titus 1:8).
13. A pastor must be dedicated or consecrated to God or a religious purpose; sacred (Titus 1:8).
14. A pastor must be able to guide, advise (Titus 1:9; 1 Tim 3:2). All of the other qualifications are character qualities. This is the only ability-based requirement. He is to be ready to teach sound doctrine, not just be ready to communicate in a superb manner. His teaching is often to at least one or two, to twenty, to 100 or to thousand. Most of the churches in Crete were house churches. The elders were to defend the religion once delivered to the saints against the various false teachers that arose.
15. A pastor must be fully developed in spirituality (1 Tim 3:6).
16. A pastor must be a respectable person (1 Tim 3:7). That doesn't mean that everybody must like him or maybe appreciate him. It means there's no credible witness to ongoing sinful behaviour.
17. A pastor must be an example to the rest of the persons (1 Peter 5:3). Elders are samples of biblical expressions sexually, time management, marriage, parenting, worship, relationships and the other way. A pastor should be someone your sons could pattern their life after and therefore the quite man your daughter should marry.

Ordinated pastors and Non-ordinated pastors

Ordination is that the method by which individuals are consecrated, set apart and elevated from the laity class to the clergy, who are thus then authorized legally to perform various religious rites and ceremonies. The process and ceremonies of ordination vary by religion to religion and denomination to denomination. One who is in preparation

for, or who is undergoing the process of ordination is sometimes called an ordinand or non-ordinand, who can perform as a church pastor or assist the ordained pastors. The liturgy used at an ordination is usually mentioned as an ordination.

Ordination in Protestants

In most Protestant churches especially in Pentecostal churches, ordination to the pastoral office this gives them all the legal rights to them. Usually, it will provide after the observation period of 10 years in which they can prove themselves as they are capable enough to be a pastor without undergoing any serious punishment of senior pastors (ordained pastors) and also from the respective churches they belong to on that period. The ordination is for ensuring that an individual has a call for God's ministry, acknowledges that the individual has gone through a particular period of discernment and training for this ministry, and authorizes that individual to take on the office of the ministry.

Being the leader of a community the person should meet the biblical characteristics and also have enough awareness about himself in terms of abilities, the way of thinking, capabilities etc... spiritual intelligence is considered as the intelligence of soul which enhance the abilities and capabilities of self and metacognition is the awareness about one's own cognition. So awareness about the level of spiritual intelligence and metacognition among pastors will help us to understand how capable they are to be in that position.

Spiritual Intelligence

In the book *Rewiring the corporate Brain* written by Danah Zohar explained the clear idea of Spiritual Intelligence in 1997 IQ became an issue in the early part of the 20th century. Usually, we are using our intellectual or rational intelligence is what we used to solve strategic problems. At that time psychologists come up with various tests to measure the degree of intelligence, known as the spiritual quotient or IQ, which is used to measure their abilities & all. In the mid- 1990s, Daniel Goleman popularized research which shows that emotional intelligence (EQ) is also important as intelligence. EQ is our ability to understand the emotions of ourselves and others. Goleman emphasizes that for the basic requirement of the effective use of IQ is EQ. At the end of the century, the array of scientific data shows that there is a third 'Q' for the complete idea about human intelligence and that is spiritual intelligence which is used to understanding the degree of our ability to solve problems of meanings of value which help us to choose the more meaningful pathway for our life than other. And the necessary foundation for the effective functioning of IQ and EQ is SQ which is considered as the ultimate intelligence.

Harvard's Howard Gardner mentioned in his text "Multiple Intelligence" that there are at least seven types of intelligence including rational and emotional. But Daniel Goleman argued that every kind of intelligence has a relation with the main three kinds of intelligence. That is rational intelligence, emotional intelligence and spiritual intelligence. Webster's Dictionary defines spirit as "the animating and vital principle; that which give life to the physical organism in contrast to its material elements; the breath of life". Human beings are considered as the spiritual creatures because we are the beings who have the fundamental and the ultimate questions about birth, death, life after death and so on... When we compare animals and humans we can say that animals also have emotional intelligence but they never arise any questions regarding the

situation that they are in or the situation of their life etc. they will live within their boundaries and enjoy by being a part of finite games... so by this, we can say that we humans differ from animals because of the spiritual intelligence that we have even though in various degrees (Zohar., D. 2009)

Spiritual intelligence helps us to be creative, alter the situation and modify rules. It gives a clear idea about how to play with the boundaries which we have. EQ is differing from SQ mainly in terms of its transformative power. According to Daniel Goleman, emotional intelligence helps us to understand about the situation in which we are and also it guides us to be in the situation in terms of feelings which we have to be in that particular situation and spiritual intelligence help us to make a decision about whether we have to be in that situation or change. That means emotional intelligence guides us in every situation by emotions and spiritual intelligence help us to make a decision about to be there or to change that particular situation.

Spiritual intelligence is a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Spiritual intelligence results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important life skills and work skills (Danah Zohar: 2017)

12 principles are distinguished about spiritual intelligence by Danah Zohar They are self-awareness, spontaneity, being vision and valued, holism, compassion, celebration of diversity, field independence, humility, tendency to ask basic questions like the questions in search of reasons and evidence, ability to reframe, positive use of adversity, sense of vocation. Self-awareness is awareness about ourselves which includes what we believe in, value and what deeply motivates me, Spontaneity is Living in and being responsive to the moment, Being visions and valued is the

concepts and beliefs behind our actions, and living accordingly, Seeing larger patterns, relationships, and connections; having a sense of belonging is holism, Compassion is Having the quality of "feeling-with" and empathized, Celebration of diversity is Valuing other people for their differences, not despite them, Field independence is Standing against the crowd and having one's own convictions, ability to sense ones right position in the world of humility, Tendency to ask fundamental questions to understand everything related to us and get to the bottom of them, ability to see a situation in different perspective or dimension or wider context, Positive use of adversity is Learning and growing from mistakes, setbacks, and suffering, Sense of vocation is Feeling called upon to serve, to give something back. Robert Emmons explains spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." He mainly proposed 5 components of spiritual intelligence. They are the capacity to overcome the materialistic matters, the ability to achieve heightened states of consciousness, the ability to sanctify everyday experience, the ability to utilize spiritual resources to deal with problems and make solution-oriented life, the capacity to be a winner. Cindy Wigglesworth explains spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances."

She explained SQ into 21 skills by arranged it into a four-quadrant model. They are:

1. Higher Self / Ego self-Awareness
2. Universal Awareness
3. Higher Self / Ego self-Mastery
4. Spiritual Presence / Social Mastery

Spiritual Intelligence is the intelligence that makes us whole and it gives us our integrity. It is the soul's intelligence, that the intelligence of the deep self. It is the intelligence made to ask fundamental questions and help us to frame our own answers. Mainly this intelligence consists of 4 core characteristics:

1. Transcendence.
2. Heightened Consciousness.
3. Endowing everyday activities.
4. Engaging in virtuous behaviours

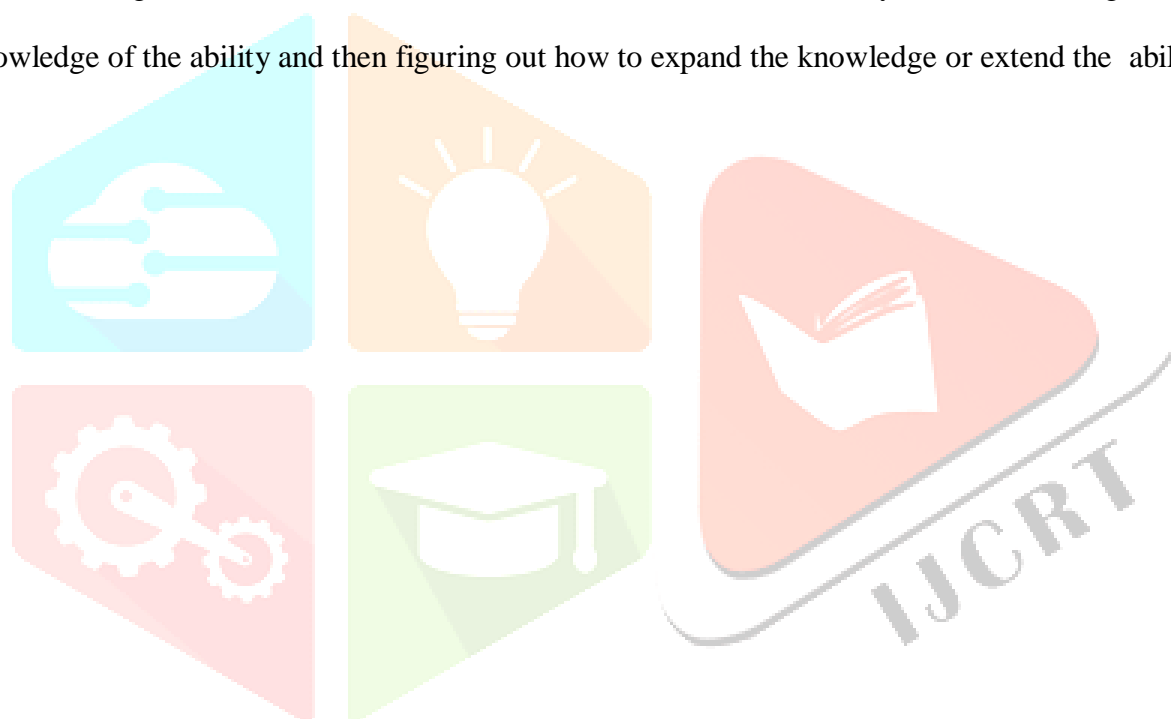
Transcendence means living beyond the standard range of perception. It is about being above and independent of the

fabric universe. Heightened Consciousness is being fully aware of your surroundings and others. It is to be fully present in what's happening. Let everyday activities with the sense of the sacred, No act is mundane; every action must have meaning and significance.

Engage in virtuous behaviours. Always have forgiveness, gratitude, humility, compassion, and wisdom.

Metacognition

Metacognition refers to the process to plan, monitor and assess one's understanding and performance. It includes awareness of one's thinking, learning etc. Metacognitive practice increase one's abilities to transfer their learning into new context this can be done by gaining a level of awareness above the subject matter.it helps the person to become aware of their strengths and weakness as learners, writers, readers etc. A key element in recognizing the limits of one's knowledge of the ability and then figuring out how to expand the knowledge or extend the ability.



Mainly it includes the ability to control person variable which is the knowledge about oneself and others thinking, task variables which are the knowledge that different types of tasks exert different types of cognitive demands, and strategy variables which are the knowledge about cognitive and metacognitive strategies for enhancing learning and performance.

It classified into three components: they are metacognitive knowledge also known as metacognitive awareness which is what individuals know about themselves and other cognitive processes. Metacognitive knowledge also includes current knowledge, task knowledge and strategic knowledge, metacognitive regulation which is the regulation of cognition and learning experiences through a set of activities that help people control their learning and metacognitive experiences which experiences that have something to do with the current, on-going cognitive endeavour.

The concept of metacognition has also been applied to collective terms and organization in general, termed as organizational metacognition.

Summary of Introduction

Pastors are the leader of the guides for the Christian community or churches that have to lead and support the members of that community in moral and the path that the bible shows to live. Being a pastor is not only about the educational qualification but also about their individual characteristics as mentioned in the bible. So for becoming, a Pastor should need the self-awareness about the abilities and capabilities and also need the intelligence of self to enhance the abilities so the level of Spiritual Intelligence and Metacognition should maintain a high level.

Review of literature

This section intends to outline of the existing literature on spiritual intelligence and metacognition among pastors.

Fischer (2006) conduct a study on the topic; “Thinking about Thinking: Developing Metacognition in Children”. This article explores what metacognition is, why it is important and how it develops in children. It argues that teachers need to help children develop metacognitive awareness, and identifies the factors which enhance metacognitive development Metacognitive thinking is a key element in the transfer of learning. The child's development of metacognitive

skills is defined as meta-learning. Meta-teaching strategies can help mediate the metacognitive

skills of children; help to stimulate children's metacognitive thinking. The article draws on

research currently being undertaken in schools in one London borough on raising achievement in thinking and learning through developing the metacognition of children as learners in school.

Hassan & Osad (2018) conducted a study on "The impact of spiritual intelligence and cultural intelligence on leadership effectiveness: a conceptual study". The purpose of this study is to examine the impacts of Spiritual and Cultural Intelligence on Leadership effectiveness in global environment using the available current literature. Therefore this paper is proposed to collect data using three instruments: Ang et al. (2007)'s four cultural intelligence dimensions and the measurement tool will be used to measure cultural intelligence. To measure Spiritual Intelligence, Zohar and Marshall (2005)'s measurement tools will be used and to measure leadership effectiveness, Kouzes and Posner (1995). This study will be useful for individual managers and organisation in developing global mind-set and effectiveness of their managers in global environment and working with diverse workgroups.

Kaur, Sambasivan & Kumar (2015) conducted a study on "The Impact of emotional intelligence and spiritual intelligence on the caring behavior of nurses: a dimension-level exploratory study among public hospitals in Malaysia". The purpose of this research is to study the impact of individual factors such as emotional intelligence (EI) and spiritual intelligence (SI) on the caring behavior of nurses. A cross-sectional survey using questionnaire was conducted by sampling 550 nurses working in seven major public hospitals in Malaysia. Data were analyzed using structural equation modeling (SEM). The main findings of this study is critical existential thinking and transcendental awareness dimensions of SI have significant impacts on assurance of human presence dimension of caring behavior, personal meaning production and conscious state expansion dimensions of SI have significant impacts on perception of emotion and managing own emotions dimensions of EI and managing own emotions dimension of EI has significant impacts on respectful deference to other and assurance of human presence dimensions of caring behavior of nurses The results can be used to recruit and educate nurses.

Kotnala (2015) conducted a Study on "Spiritual Intelligence among Graduate Students". The major aim of the study was to find out spiritual intelligence among graduate students. A total of 60 students; 30 males and 30 female students were selected using non probability purposive sampling technique. The age range of all the subjects was between 19-24 years. All the subjects were assessed on the Spiritual Intelligence Self -Report Inventory (SISRI- 24) to analyze

the spiritual intelligence of both the groups of students. Descriptive analysis of the data was done to obtain Mean and Standard Deviation. Independent sample t-test was used to find out the significant difference between the performance of boys and girls on different spiritual dimension. The findings of the study revealed that there is no significant difference between male and female students on Conscious State Expansion, Critical Existential Thinking, Personal Meaning Production and Transcendental Awareness of Spiritual Intelligence Self-Report Inventory (SISRI-24). The study concluded that there is no gender difference on spiritual intelligence.

Mahasneh, Shammout, Alkhazealek, Ahmed & Alwan (2014) conducted the study on “The relationship between spiritual intelligence and personality traits among Jordanian university students”. This study was aimed at identifying the level of spiritual intelligence and its correlation with personality traits among a group of Jordanian undergraduate students. A purposive sample of 716 male and female students was chosen from different faculties at the Hashemite University. Two questionnaires on spiritual intelligence and personality traits were distributed to members of the sample during the academic year 2013–2014. Results illustrated a medium level of spiritual intelligence in students, and indicated a positive and statistically significant relationship between spiritual intelligence dimensions (critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion) and personality traits (neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness), but no significant correlation between personal meaning production and transcendental awareness dimensions and neuroticism personality traits. Finally, regression analysis results indicate that critical existential thinking is the first predictor dimension of spiritual intelligence in terms of neuroticism, extraversion, and openness to experience, agreeableness, and conscientiousness. In the light of the results of this study, many recommendations were written by the researchers.

Mohammadi, Zahir, Ghourchian & Jafari (2015) conducted a study on “Surveying the Effect of Emotional Intelligence and Meta-cognition on Psychological Capital of High School Teachers in Boushehr Province”. The aim of this paper is to survey the effect of emotional intelligence (EI) and meta-cognition on psychological capital (PC) of high school teachers in Boushehr province. Sample size for this study was 2809 teachers. Data were gathered via some standard questionnaires including psychological capital (Luthans), Spirituality (Miliman), Emotional Intelligence (Broadway), and Meta-Cognition (Wells). Some descriptive and inferential indices such as frequency, mean, SD,

Pearson's Correlation Coefficient, stepwise regression, ANOVA, and SEM were also applied to analyze the gathered data. Findings showed that emotional intelligence, spirituality, and meta-cognition had a positive effect on psychological capital.

Nair & Paul (2017) conducted a Study on “Spiritual Intelligence among Higher Secondary Students in Relation to Their Social Adjustment”. Spiritual Intelligence and Social Adjustment are the two psychological constructs, which scaffold each individual in the modern world to lead a value-oriented and mentally healthy life. This study aims to investigate the level of spiritual Intelligence among higher secondary students in relation to their social adjustment. For this purpose, data collected from 320 higher secondary students from various higher secondary schools of Thrissur district. The tool used for the collection of data was a Spiritual Intelligence Inventory and Social Adjustment for higher secondary students, developed by the investigator and standardized. The results revealed that higher secondary students are having low level of Spiritual Intelligence. There is no significant difference in the Spiritual Intelligence among higher secondary school boys and girls. Rural and government higher secondary school students are having a higher level of Spiritual Intelligence than Urban and Private school students are Spiritual Intelligence and Social Adjustment are highly correlated.

Pal (2019) conducted a “Study of Spiritual Intelligence among D.El.Ed Students”. This study has been conducted to explore the status of development of spiritual intelligence among D.El.Ed Students. 92 students were selected as the sample for the study. Spiritual Intelligence Scale (SIS) developed by K. S. Misra was used to collect the data from students of D.El.Ed (I and III semester). T-ratio was computed to analyze the data. The significant gender and locality differences in spiritual intelligence score are found. Male students are found more spiritually intelligent than females. Urban students had greater spiritual intelligence than rural students. No significant difference was found in the spiritual intelligence of D.El.Ed (I and III semester) students.

Sahebalzamani, Farahani, Abasi & Talebi (2013) conducted a study on “The relationship between spiritual intelligence with psychological well-being and purpose in life of nurses”. This study was conducted to investigate the relationship between spiritual intelligence with purpose in life and psychological well-being among the nurses. The study was a descriptive correlation study. In this study, 270 nurses were selected from some hospitals of Tehran University through convenient sampling. Data were collected through a four-section questionnaire including demographic characteristics,

a 24-item questionnaire of spiritual intelligence and its four components, psychological well-being questionnaire with six subscales and 84 questions, and the questionnaire of purpose in life with 20 questions. The results showed that there was a significant relationship between spiritual intelligence with psychological well-being and having a purpose in life. Furthermore, there was a significant association between the components of spiritual intelligence including conscious state expansion, personal meaning production, transcendental awareness, and critical existential thinking with psychological well-being. High level of spiritual intelligence in nurses helps them to improve their psychological well-being and have a purpose in life, which can lead to the health provision of them and their patients.

Saranya & Sangeetha (2017) conducted a “Study of Spiritual Intelligence in Relation to Achievement in Science among Secondary School Students in Coimbatore educational district”. This study investigated was the effect of a secondary student’s spiritual intelligence on his or her achievement in Science subjects. The study was conducted on a sample of 300 secondary school students. Sampling was done through proportionate stratified technique giving dual representation to the various strata like sex, location, type of institute, medium of institute, religion, community etc. The findings reveal that the causes of spiritual intelligence among the secondary school students differ on the basis of Gender at different board; this may be due to the fact that the male and female students perceive spiritual intelligence merely as a subject and does not provide equal attention as to other subject.

Shekhar (2016) conducted the study on “Social intelligence and metacognition among adolescents”. The present study aims to find out the level of social intelligence and metacognition of adolescents and the correlation between social intelligence and metacognition of adolescents. Since it is a fact finding expedition, survey method was adopted by the investigator. Stratified random sampling techniques of 120 adolescents falling in the age group of 18-20 years were taken for this investigation. The above samples were taken from the undergraduate students who are studying in two Government arts and science colleges in Tiruchirappalli District which are the Colleges, affiliated to Bharathidasan University, Tiruchirappalli, Tamil Nadu, India, of whom 69 are boys and 51 are girls. Special attention was given to such factors like gender and subjects. Social Intelligence Scale is developed and validated by the investigator (2011) and Metacognition Inventory by Punitha Govil (2003) was used to collect the data. The data are analysed by percentage analysis, mean, standard deviation, ‘t’ test and correlation. The findings of the study results reveal that the 54.2 percent of adolescents have high level of social intelligence and 67.5 percent of adolescents have moderate level of metacognition, there is significant difference between boy and girl adolescents

with regard to social intelligence and its dimensions namely social information processing, social awareness and social skills, there is no significant difference between boy and girl adolescents with regard to metacognition and its dimensions such as regulation of cognition and knowledge of cognition, there is significant difference between arts group and science group adolescents in their social intelligence and in their metacognition, there is no significant relationship between social intelligence and metacognition of adolescents with regard to boy, arts group and science group respondents, but there is no significant relationship between social intelligence and metacognition of adolescents with regard to girl respondents.

Sperling, Howard, Staley, & Dubois (2012) conducted a study on “Metacognition and Self-Regulated Learning Constructs”. Demographic variables, findings from the Metacognitive Awareness Inventory (Schraw & Dennison, 1994), the Learning Strategies Survey (Kardash & Amlund, 1991), and the Motivated Strategies for Learning Questionnaire (Pintrich, Smith, Garcia, & mckeachie, 1991), as well as accuracy ratings of test performance, were examined in 2 studies. Findings indicated convergence of self-report measures of metacognition, significant correlations between metacognition and academic monitoring, negative correlations between self-reported metacognition and accuracy ratings, and positive correlations between metacognition and strategy use and metacognition and motivation.

Srivastava (2016) conducted “A conceptual study on Spiritual intelligence: An overview”. The paper gives the concept of Spiritual Intelligence with respect to psychological context. On the basis of educational psychology it develops the idea of Spiritual Intelligence. The paper concludes 'Spiritual Intelligence' as "it is intelligence of soul which helps to fulfill the potentialities of the individuals' abilities through the non-cognitive virtues to prepare them to solve the everyday problems for life creatively and constructively in the new situation of the socio-psycho-physical environment for attaining the highest knowledge and wisdom, if the teachers enable to modify such kind of behavior patterns of individuals,-this is spiritual intelligence." However, this study suggests that spiritual intelligence would be beneficial for the teachers in particular and individuals in general for the betterment of the global society as a whole.

Yadav & Kaur (2019) conducted “A conceptual study of spiritual intelligence with respect to adolescent students”. The adolescence period is the time in which the development of emotions and training skills are all occurs because at this period they are seeking to find their identity and their future personality at this period. Spiritual intelligence

had a significant influence on the quality of life and exposed to difficulties in this age period. Spiritual intelligence help the adolescence to explore deeper questions of their life, thought and awareness of reality, reduce their stress and lead a meaningful role in life. This study was found out the level of spiritual intelligence in the adolescence. The demand of study is the time to develop spiritual intelligence among students as they are lacking moral values and aims for preventing violence in educational institutions. It develops spiritual intelligence on the basis of gender and type of school base.

Yang & Yang (2004) conducted the study on “A study of nurses’ spiritual intelligence: A cross-sectional questionnaire survey”. The objective of the study was to explore the profile of spiritual intelligence among nurses, and to examine the effect of religions on nurses’ spiritual intelligence in China. A total of 130 registered hospital nurses, who were taking part in a 3-day, national nursing quality conference held by the target medical center in China, were recruited by convenience sampling. Wolman's (2001) four-point Likert-type Psycho-Matrix Spirituality Inventory (PSI) was distributed collaboratively during the period of the conference. The majority of nurses (90%) tended to experience numerous instances of physical emotional pain and suffering throughout life. Among the 130 subjects, only seven nurses clearly specified their religions, and religious beliefs accounted for most of the variance in the criterion variable in the study.

Summary of review of literature

There are least studies conducted on spiritual intelligence and metacognition together. Studies on Spiritual Intelligence are mainly based on the population who belongs to service oriented jobs like nursing etc. and Studies on metacognition are mainly based on the student population.

Studies considering the Pastors as population were not found.

Rationale for the present study

Pastors are the minister in charge of non-episcopal Christian churches who have to solve all problems of the church members and also have to provide guidance to all members, so it will be helpful to know about their Spiritual Intelligence and the Metacognition. There are no studies considering pastors as population. So the present study aims at the understanding the level of Spiritual Intelligence and Metacognition among Pastors.

Method

The present study is carried out to understand the level of spiritual intelligence and metacognition among pastors. Pastors are the minister in charge of non-episcopal Christian churches who have to solve all problems in the church members and also have to provide guidance to all members, so it will be helpful to know about their spiritual intelligence and the problem solving ability. This consists of research questions, aim, objectives, research design, participants, sampling and sample selection criteria, procedure, tools and nature of the tools and the statistical analysis used in the study.

Research questions

- What is the level of Spiritual Intelligence among Pastors?
- What is the level of Metacognition among Pastors?
- Is there any significant difference in Spiritual Intelligence among Non-Ordained Pastors and Ordained Pastors?
- Is there any significant difference in the Metacognition among Non-Ordained Pastors and Ordained Pastors?
- Is there any significant relationship between Spiritual Intelligence and Metacognition among Non-Ordained Pastors and Ordained Pastors?

Aim

To study the level of Spiritual Intelligence and Metacognition among Pastors

Objectives

- To study the level of Spiritual Intelligence among Pastors.
- To study the level of Metacognition among Pastors.
- To study the Spiritual Intelligence among Non-Ordained Pastors and Ordained Pastors.
- To study the Metacognition among Non-Ordained Pastors and Ordained Pastors.
- To find out the relationship between Spiritual Intelligence and Metacognition.

Variables

Independent variable: Pastors (Non-Ordained pastors and Ordained pastors)

Dependent variables: Spiritual Intelligence and Metacognition.

Hypothesis

Ho1: there is no significant difference in the level of Spiritual Intelligence among Pastors. Ho2: there is no significant difference in the level of Metacognition among Pastors.

Ho3: there is no significant relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors.

Ho4: there is no significant relationship between Spiritual Intelligence and Metacognition among Ordinated Pastors.

Research design

Present study is exploratory in nature. The study adopts the sample survey research method.

Sample

31 Non-Ordinated Pastors and 32 Ordinated Pastors were selected from different areas of Kerala. Purposive sampling method is used.

Inclusion criteria

- Ordinated Pastors who are in service after 10 years of their ordination
- Pastors who are in service under the non-episcopal church- Sharon Fellowship Church

Exclusion criteria

- Pastors who are in outside of Kerala
- Those who don't have church ministry
- Those who have the minimum experience of 2 years

Tools

Personal Data Sheet

The personal datasheet was prepared by the researcher. The data sheet contains Socio-demographic details like Name, Age, and experience, ordained or not.

Spiritual intelligence self-report inventory

The Spiritual Intelligence Self- report inventory was developed by David. B. King in 2009 and included 24 items

questionnaire that consist of 5 point rating scale. It mainly focuses on critical existing thinking, personal meaning production, transcendental awareness and conscious state expansion.

Scoring: The items are rated on a five-point scale, ranging from the response (0) not at all true of me to (4) completely true of me (0- Not at all true of me, 1- Not very true of me, 2- Somewhat true of me, 3- Very true of me, 4- Completely true of me). To find out the score of an individual the weightages assigned to him all items were added. This sum was the total score of the participant. Higher scores represent higher levels of spiritual intelligence. Below 32 Low level of spiritual intelligence

33-64	Average level of spiritual intelligence
Above 65	High level of spiritual intelligence

Reliability and validity: The reliability of the scale is 0.86. From the scale validation conducted by the scale developer, SISRI-24 shows high internal reliability with a Cronbach's alpha of 0.92. The individual subscale shows adequate alpha coefficients ranging from 0.78–0.91. The average inter-item correlation was 0.34, with split-half reliability at the 0.91 level. King reported coefficient Cronbach's alpha for the subscale 0.78, 0.78, 0.87, and 0.91, respectively for critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. Authors report statistically significant and meaningful validity of the inventory.

Metacognition inventory

The Metacognition inventory was developed by Dr. Punita Govil in 1971 and included 30 items questionnaire that consist of 4 point rating scale. It mainly focuses on metacognition knowledge and metacognition regulation.

Scoring: The items are rated on a four-point scale, ranging from the response (1) not at all to (4) very much so. To find out the score of an individual the weightages assigned to him all items were added. This sum was the total score of the participant. Higher scores represent higher levels of metacognition.

Below 60	Low level of Metacognition
61- 90	Average level of Metacognition
Above 91	High level of Metacognition

Reliability and validity: The Test Retest reliability of the scale is 0.83, Parallel form reliability is 0.813 so the scale is reliable. From the scale validation conducted by the scale developer, MCI shows high internal reliability with a Cronbach's alpha of 0.89. Convergent validity was demonstrated by the satisfactory hypothesized item sub-scale correlation, $r \geq 0.40$ by Zhou, et al (2005).

Procedure

The samples were collected by the permission of the council of Sharon Fellowship Church. The participants were met individually. The Purpose of the study was explained to the participants. The participant's willingness to participate in the study was ascertained after the establishment of rapport. The socio-demographic details were collected. The participants were briefed about the two inventories separately and were provided with clear instructions. After the completion of administration of the Spiritual intelligence self-report inventory, a five minute break was given for the purpose of relaxation and then metacognition inventory was administered. Both the inventories were collected and checked for any kind of omissions. Then all the responses were scored and interpretation was made. And responses are scored by copied to spreadsheet.

Ethical Considerations

1. Research was undertaken only after the approval taking from the council of the institution.
2. The participants were assured about the confidentiality of the information provided by them.
3. The obtained data has been used only for the purpose of the research.
4. Written consent was obtained from the participants of the research.

Statistical Analysis Descriptive statistics

- **Mean and Standard deviation**

- To verify the hypothesis to provide the brief summary of the samples.

Inferential statistics

- **Independent samples 't' Test**

- To find out the level of Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors.

- **Karl Pearson product moment Correlation**

- To find out the relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors.

Results and discussion

The statistical analysis of the present study was done by using Independent samples t- Test and Karl Pearson Product Moment coefficient of correlation. Independent samples t-Test was used to understand the significant difference in the level of Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors and Pearson product moment Correlation was used to find out the relationship between Metacognition and Spiritual Intelligence.

Part One Analysis

Socio-demographic details of the participants

Table 4.01

Shows that the years of experience of Non-Ordinated Pastors

Number of years	Percentage of Non-Ordinated Pastors
3 to 5 years	39%
6 to 8 years	48%
9 to 11 years	13%

Table 4.02

Shows that the years of experience of Ordinated Pastors

Number of years	Percentage of Ordinated Pastors
23 to 25	6%
26 to 28	47%
29 to 31	31%
32 to 34	16%

The years of experience of Non-Ordinated Pastors indicates that 39 % of participant falls under the year range of 3-5 and 48% falls under year range of 6-8 and 13% falls under the year range of 9 - 11years. The years of experience of Ordinated Pastors indicates that 6% of participant falls under the year range of 23-25 years and 47% falls under year range of 26-28 years and 31% falls under the year range of 29 -31years and 16% falls under year range of 32- 34 years.

Part Two Analysis

Main Variables

Table 4.03

Shows that the level of Spiritual Intelligence of Non-Ordinated Pastors

Level of Spiritual Intelligence	Percentage of Non-Ordinated Pastors
Low level	6%
Average level	67%
High level	27%

Table 4.04

Shows that the level of Spiritual Intelligence of Ordinated pastors

Level of Spiritual Intelligence	Percentage of Ordinated Pastors
Low level	6%
Average level	71%
High level	23%

Table 4.05

Shows that the Level of Metacognition among Non- Ordinated Pastors

Level of Metacognition	Percentage of Non-Ordinated Pastors
Low level	9%
Average level	66%
High level	25%

Table 4.06

Shows that the Level of Metacognition among Ordinated Pastors

Level of Metacognition	Percentage of Ordinated Pastors
Low level	8%
Average level	69%
High level	23%

The level of Spiritual Intelligence among Non- Ordinated Pastors indicates that 6% has low level, 67% has average level and 27% has high level of spiritual intelligence. The level of Spiritual Intelligence among Ordinated Pastors indicates that 6% has low level, 71% has average level and 23% has high level of spiritual intelligence. The level of Metacognition among Non- Ordinated Pastors indicates that 9% has low level, 66% has average level and 25% has high level of Metacognition. The level of Metacognition among Ordinated Pastors indicates that 8% has low level, 69% has average level and 23% has high level of Metacognition.

Independent samples t- Test

Table 4.07

Shows that the Mean, Standard Deviation and t value for Spiritual Intelligence among Non-Ordinated Pastors and Ordinated Pastors

Groups	N	Means	SD	df	t	Significance
Non-Ordinated Pastors	31	68.29	18.454			
Ordinated Pastors	32	75.62	13.914	61	1.785	.004

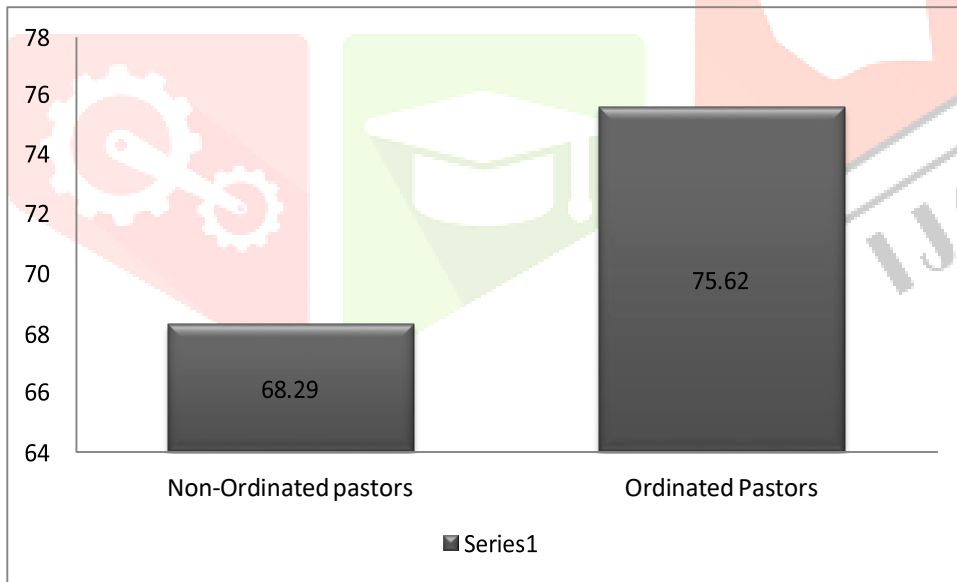


Figure 4.01: Mean Scores of Non-Ordinated Pastors and Ordinated Pastors on Spiritual Intelligence.

The hypothesis stating that there is no significant difference in the level of Spiritual Intelligence among Non-Ordinated Pastors and Ordinated Pastors was tested using Independent samples t-Test. The obtained t value is 1.785 which is significant. Thus, the obtained result indicates that there is significant difference in the level of Spiritual Intelligence among Non- Ordinated Pastors and Ordinated Pastors. Hence, the null hypothesis stating that there is no significant difference in the level of Spiritual Intelligence among Non- Ordinated Pastors and Ordinated Pastors is rejected and the alternative hypothesis stating that there is a significant difference in the level of Spiritual Intelligence among Non- Ordinated Pastors and Ordinated Pastors is accepted.

Table 4.08

Shows that the Mean, Standard Deviation and t value for metacognition among Non-Ordinated Pastors and Ordinated Pastors

Groups	N	Means	SD	df	t	Significance
Non- Ordinated Pastors	31	94.90	13.425	61	1.761	0.347
Ordinated Pastors	32	88.56	15.074			

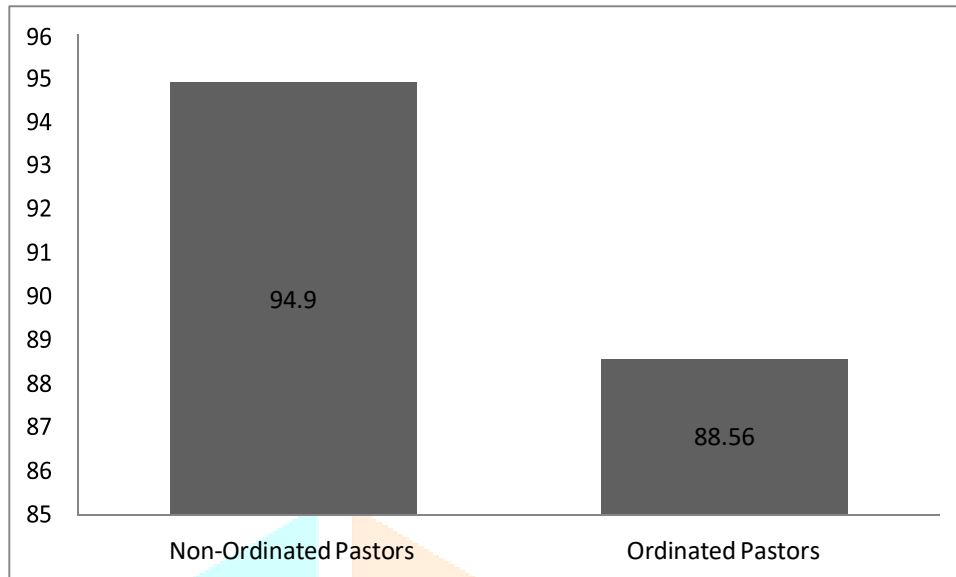


Figure 4.02: Mean Scores of Non-Ordinated Pastors and Ordinated Pastors on Metacognition.

The hypothesis stating that there is no significant difference in the level of Metacognition among Non-Ordinated Pastors and Ordinated Pastors was tested using Independent samples t-Test. The obtained t value is 1.761 which is not significant. Thus, the obtained result indicates that there is no significant difference in the level of Metacognition among Non- Ordinated Pastors and Ordinated Pastors. Hence, the null hypothesis stating that there is no significant difference in the level of Metacognition among Non- Ordinated Pastors and Ordinated Pastors is accepted.

Karl Pearson's Co-efficient of Correlation

Table 4.09

Shows the Coefficient of correlation between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors

Variable	Metacognition
Spiritual Intelligence	.710**

**Correlation is significant at the 0.01 level (2 tailed)

The hypothesis stating that there is no significant relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors was tested using Karl Pearson's Co-efficient of Correlation. The findings of the analysis indicates that there is a significant relationship between Spiritual intelligence and Metacognition($r = .710$) which is significant. Thus the result indicates that the level of Spiritual Intelligence and the level of Metacognition among Non-Ordinated Pastors are positively correlated. This means, the increasing level of the Spiritual Intelligence, increases the level of Metacognition among Non-Ordinated Pastors. Therefore, the null hypothesis stating that there is no significant relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors is rejected and the alternative hypothesis stating that there is a significant relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors is accepted.

Table 4.10

Shows the Coefficient of correlation between Spiritual Intelligence and Metacognition among Ordinated Pastors

Variable	Metacognition
Spiritual Intelligence	.796**

**Correlation is significant at the 0.01 level (2 tailed)

The hypothesis stating that there is no significant relationship between Spiritual Intelligence and Metacognition among Ordinated Pastors was tested using Karl Pearson's Co-efficient of Correlation. The findings of the analysis indicates that there is a significant relationship between Spiritual intelligence and Metacognition($r = .796$) which is significant. Thus the result indicates that the level of Spiritual Intelligence and the level of Metacognition among Ordinated Pastors are positively correlated. This means, the increasing level of the Spiritual Intelligence, increases the level of Metacognition among Ordinated Pastors. Therefore, the null hypothesis stating that there is no significant relationship between Spiritual Intelligence and Metacognition among Ordinated Pastors is rejected and the alternative hypothesis stating that there is a significant relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors is accepted.

Summary and Conclusion

This chapter contains brief summary of the present research work, major findings, conclusions, implication, limitations and scope for further research.

Summary of the Research

The present study was undertaken to study the level of Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors. The Non-Ordination and the Ordination is the independent variable; Spiritual Intelligence and Metacognition are the dependent variables. The sample included 63 participants, comprising of 31 Non-Ordinated pastors and 32 Ordinated Pastors. The Purposive Sampling Technique was used to collect the data. The Sample Survey Research Design was adopted in the study. The Ordinated Pastors who are in service after 10 years of their ordination and the Non-Ordinated Pastors who have more than 2 year of experience are included.

The Spiritual Intelligence Self-report inventory was developed by David. B. King in 2009 was used to assess the level of Spiritual Intelligence and the Metacognition inventory was developed by Dr. Punita Govil in 1971 was used to assess the level of Metacognition among the participants of the study. The obtained results were analyzed using Independent Samples t-test and Karl Pearson's Co-efficient of Correlation.

Findings of the study

The level of Spiritual Intelligence and Metacognition of the participants were determined.

1. There is a significant different in the level of Spiritual Intelligence among Non-Ordinated Pastors and Ordinated Pastors.
2. There is no significant different in the level of Metacognition among Non-Ordinated Pastors and Ordinated Pastors.
3. The level of Spiritual Intelligence has a positive influence on the level of Metacognition among Non-Ordinated Pastors.
4. The level of Spiritual Intelligence has a positive influence on the level of Metacognition among Ordinated Pastors.

Independent Samples t-test: The Independent Sample t-test was undertaken to know the difference in the level of Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors.

1. The obtained result indicates that there is significant difference in the level of Spiritual Intelligence among Non-Ordinated Pastors and Ordinated Pastors.
2. The obtained result indicates that there is no significant difference in the level of Metacognition among Non-Ordinated Pastors and Ordinated Pastors.

Karl Pearson's Co-efficient of Correlation: The relationship between Spiritual Intelligence and Metacognition among Non-Ordinated Pastors and Ordinated Pastors was found out using Karl Pearson's Co-efficient of Correlation.

1. The result indicates that with the increase in the level of Spiritual Intelligence; increase the level of Metacognition among Non-Ordinated Pastors; which is significant.
2. The result indicates that with the increase in the level of Spiritual Intelligence; increase the level of Metacognition among Ordinated Pastors; which is significant.

Conclusion

The ordination does not influence the level of Spiritual Intelligence and Metacognition but with the level of Spiritual Intelligence does have an effect on the level of Metacognition and it is significant.

Limitations of the Study

- The data of the study was collected mainly from the state of Kerala; hence caution has to be exercised while generalizing the findings.
- Avoidance of environmental variables and natural subject variables such as work environment(such as salary difference, church environment), physical health condition of the participant and family structure
- Lack of relevant Review of Literature.
- Only questionnaire method was used.
- Sample size is small
- The data was obtained using only self-report inventories.

Implications:

The finding of this research indicates the importance of framing interventions plans to increase the level of Spiritual Intelligence and Metacognition among Pastors.

Scope for further study:

- Conducting present study with a longitudinal research design will help in a better understanding in the future.
- Incorporating qualitative research methods with quantitative methods might explore more in the same area.
- Explore the population more will help us to understand more about them hence there is no study conducted on them.

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Appendix A Consent form

This research study titled Spiritual Intelligence and Metacognition among Pastors is being carried out by Ancy .P. Aniyar, II M.Sc. Psychology, Department of Post Graduates Studies and Research in Psychology, SDM college Ujire under the guidance of Ms. Sayujya, Assistant professor, Department of Post Graduates Studies and Research in Psychology, SDM college Ujire. This research is purely for academic purpose. Participant in this research is voluntary and will not benefit in any way but are likely to help others like you. Your identity and response will not be revealed to any body and it will be kept confidential. Please give honest responses.

Signature of the Researcher (By Ancy .P.

Aniyar) II M.Sc. Psychology

Department of Post Graduates Studies and Research in Psychology,

SDM College, Ujire

Terms and conditions of the research have been explained to me. I consider participating in the research.

Signature of the Participant

Date: Place:

Appendix B

Socio demographic details

Name :

Years of experience :

Non-Ordinated/ Ordinated : Place

:

Appendix C

Spiritual Intelligence Self-Report Inventory

Instructions: You will find below a set of items that related to your feelings and attitudes, ways of thinking and acting in life. Mark your responses for each of the statement according to how you feel, think and act in your daily life.

Please indicate your degree of agreement to each of the following statements using a score ranging from 0-4: Not at all true of me (0), Not very true of me (1), somewhat true of me (2), Very true of me (3), completely true of me (4).

Answer all the questions. Try to work as quickly as possible. Your responses will be kept confidential.

SCALE 1

Sl no.	Statement.	Not at all true of me (0).	Not very true of me (1).	Somewhat true of me (2).	Very true of me (3).	Completely true of me (4).
1	I have often questioned or pondered the nature of reality.					

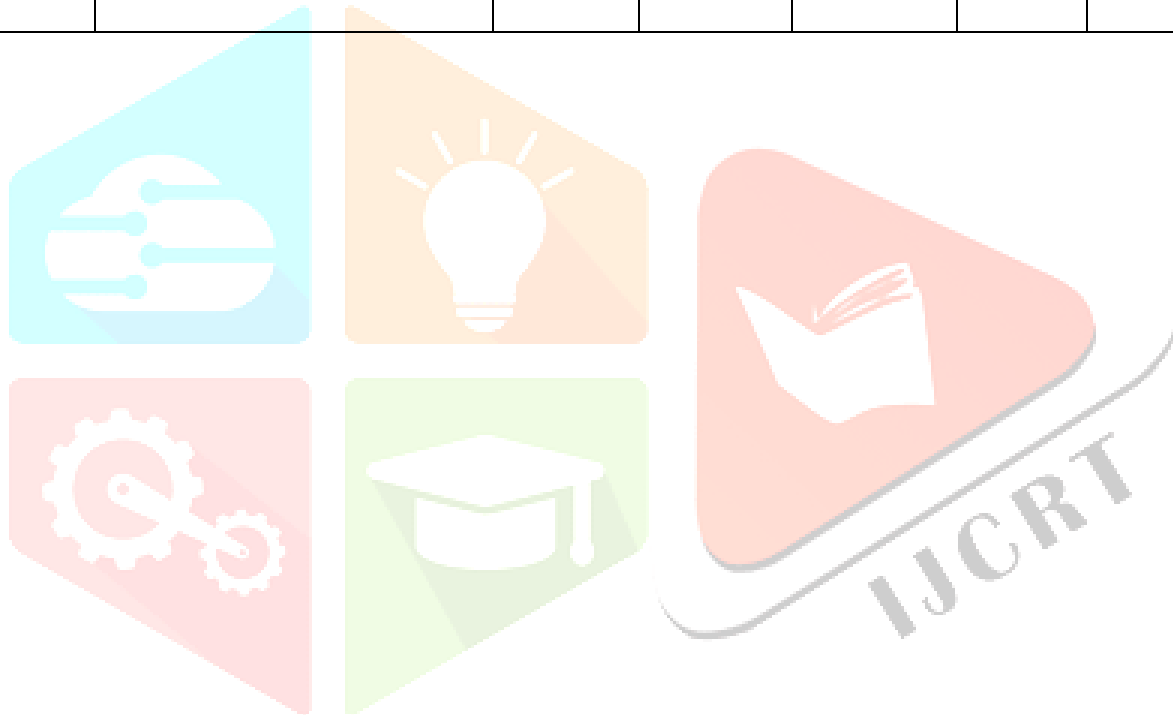
2	I recognize aspects of myself that are deeper than physical body.					
3	I have spent time contemplating the purpose/ reaction for my existence.					

4	I am able to enter higher states of consciousness or awareness.					
5	I am able to deeply contemplate what happens after death.					
6	It is difficult for me to sense anything other than the physical and material.					
7	My ability to find meaning and purpose in life helps me adapt to stressful situations.					
8	I can control when I enter higher state of consciousness or awareness.					

9	I have developed my own theories about such things as life, death, reality and existence.					
10	I am aware of deeper connection between myself and other people.					

11	I am aware of deeper connection between myself and other people.					
12	I am able to move freely between levels of consciousness or awareness.					
13	I frequently contemplate the meaning of events in my life.					
14	I define myself by my deeper, non-physical self.					
15	When i experience a failure I am still able to find meaning in it.					

16	I often see issues and choices more clearly while in higher states of consciousness or awareness.					
17	I have often contemplated the relationship between human beings and the rest of the universe.					



18	I am highly aware of the non-material aspects of life.					
19	I am able to make decision according to my purpose in life.					
20	I recognize qualities in people which are more meaningful than their body, personality or emotions.					
21	I have deeply contemplated whether or not there is some greater power or force (e.g.: god, goddess, divines being higher energy etc...)					
22	Recognizing the non-material aspects of life help me feel centered					
23	Recognizing the non-material aspects of life help me feel centered.					

24	I have developed my own techniques for entering higher states of consciousness or awareness					
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Metacognition inventory

Instructions: You will find below a set of items that related to your feelings and attitudes, ways of thinking and acting in life. Mark your responses for each of the statement according to how you feel, think and act in your daily life.

Please indicate your degree of agreement to each of the following statements using a score ranging from 1-4: Not at all (1), somewhat true of me (2), to a considerable extend (3), Very so much (4).

Answer all the questions. Try to work as quickly as possible. Your responses will be kept confidential.

SCALE 2

Sl no.	Statements	Not at all (1)	Somewhat true of me (2).	To a considerable extend (3).	Very so much (4).
1	Before attempting any task, I make a working planning in my mind and work accordingly.				
2	I know whether my hunger should be satisfies or not during study hours.				

3	I am satisfied with what I know about a given concept				
4	If i fail in my attempt, I try to find the cause of failure and try again with more confidence.				
5	I always learn some lesson from every task.				
6	After the completion of every work, I contemplate if the adoption of some other strategy would have led to better results.				
7	I know I have my style of studying and dislike any kind of interference.				
8	I do not like any type of disturbance during study hours.				
9	I know the things which i need during the period of studying.				
10	While studying, i do not involve myself in any other work.				
11	I know where my attention diverts while driving.				
12	I know how much i try to know more about certain concepts.				
13	Once I memorize anything, I remember it forever				

14	While studying, whenever i feel that particular strategy is not working.				
15	I am satisfied with my style of studying and feel that there is no need of change.				
16	I know the type of atmosphere needed to me to study with concentration.				
17	I know why i forget certain events while remembering certain others quite well.				
18	I try my best to make arrangement of certain things, so as to study in a better way.				
19	I want to create a suitable atmosphere for studying but i do not bother to do so.				
20	If I fail in my attempts, i do not get disappointed.				
21	I know the goal of my life and try my best to achieve it.				
22	I know how i can understand a difficult concept.				
23	I usually check myself to see whether my attempts are in the right direction.				
24	I know how to control my attention and concentrate on studies.				

25	I know that if i had adopted the particular strategy, I would have remembered better those concepts, which i had forgotten.				
26	I am so conscious about my goal that i can resist any temptation and continue my studies.				
27	I know what I should do to memorize a concept				
28	I know how sharp my memory is.				
29	If i do not get suitable atmosphere to study, i get perplexed.				
30	I know the method of knowing more about a given concept.				