



A SPIRITUAL INTELLIGENCE COMPARISON STUDY OF STUDENTS OF GENERAL AND PROFESSIONAL COURSES

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ABSTRACT

The responses to the questions "Does Gender and type of residence influence Spiritual Intelligence, and if so, how and how much?" and "Does Gender and type of residence influence Spiritual Intelligence?" depend on how "education," "influences," and "Spirituality" are conceptualised and put into practise by the individual. The three primary factors that we are using in this study can be assembled into a wide range of other research settings. Which of the many different research scenarios one chooses to implement can have a minimal impact on the public policies that should be adopted and implemented regarding the influence of gender and the type of courses on Spiritual Intelligence, while having a maximal impact can be expected from a great number of other factors. Why is it that people place such a high value on Spiritual Intelligence as a desirable and worthy goal? As with other desirable qualities such as joy, pleasure, and gladness, Spiritual Intelligence is a preferred state of being since it is vital to a pleasant human experience. Other desirable qualities include joy, pleasure, and gladness. Being spiritually attuned comes with a plethora of advantages and advantages. In this study, the Comparative Survey Method of Descriptive Research was utilised because the goal of the research was to investigate the differences in Spiritual Intelligence that exist between male and female students in general, as well as between students in general and professionals. Following that, 80 students from the General courses and 80 students from the Professional courses were selected from the group, and then 80 male and 80 female students were selected from each of the designated groups. And lastly, in this manner, a total of 160 students were chosen at random to serve as the sample. Of these 160 students, there were 80 students enrolled in general courses (40 men and 40 women) and 80 students enrolled in professional courses (40 male and 40 female). In the current investigation, K.S. Mishra's Spiritual Intelligence scale which he developed and standardized was utilised. A t-test has been carried out in order to examine the validity of this null hypothesis.

Keywords: Spiritual Intelligence, General, Professional, Male, Female.

INTRODUCTION

The Latin word spiritus, which literally translates to "breath of life," is where we get our word "spirituality." It gives the impression that being spiritual should be as natural to our lives as breathing should be. Because "spirit" can also be translated as "soul" (atma), we might say that "spirituality" refers to drawing closer to "one's soul or self." In this sense, spirituality refers to an individual's awareness of themselves, and it is just as important to one's survival as breathing. There are many different methods to explain what spirituality is. For example, Koenig, McCullough, and Larson (2001) define spirituality as the personal quest for understanding the answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent. This quest may (or may not) lead to or arise from the development of religious rituals and the formation of community. Koenig, McCullough, and Larson (2001) define spirituality as the personal quest for understanding the answers to ultimate questions about life, about meaning, and about relationship to the One aspect of spirituality is beyond this material world, and the other is a connectedness to this material world. Together, these two aspects make up the entirety of spirituality (Twigg, Wyld, & Brown, 2001). Sawatzky (2002) defined spirituality as a personal experience that represents transcendent relatedness and existential yearning. These two characteristics are linked to the holy, and spirituality may or may not be mediated by religion. Sawatzky's definition of spirituality was published in 2002.

SPIRITUAL INTELLIGENCE

The inner life of the spirit and how it relates to living in the concerned world is one of the primary focuses of spiritual intelligence. A capacity for a profound understanding of existential concerns and insight into numerous levels of awareness are two of the defining characteristics of spiritual intelligence. A further implication of spiritual intelligence is an awareness of the spirit either as the foundation of being or as the creative life force that drives evolution. In the event that the progression of life from stardust to minerals, plants, animals, and eventually humans indicates some type of intelligence rather than being a simply random process, then it is possible that it may be said to as spiritual.

An ever-increasing knowledge of matter, life, the body, the intellect, the soul, and the spirit gives rise to the emergence of spiritual intelligence as consciousness evolves. Therefore, spiritual intelligence encompasses more than just a person's innate abilities. It would seem to connect the individual with the transcendental as well as the self with the spirit. The evolution of spiritual intelligence extends well beyond that of traditional psychology. In addition to having a consciousness of one's own self, it also entails having an understanding of our relationship to the world, to each other, to the land, and to all other beings.

DEFINITION OF SPIRITUAL INTELLIGENCE

The word "spirit" is defined as "the animating or vital principle" in the Webster's dictionary. This means that spirit is "that which gives life to the physical organism in contrast to its material elements: the breath of life." Spirituality is described by Cindy Wigglesworth (2012) as "the inherent human need to be connected to something larger than ourselves, something we consider to be divine or of exceptional nobility." This intrinsic yearning for such connection is not limited to any one faith or tradition in particular. It is not necessary to believe in a divine being of any kind, and it does not rule out the possibility of believing in God, the Spirit, or anything divine. The term "spiritual intelligence" is defined as "awareness of the world and your place in it" in Tony Buzan's book "The Power of Spiritual Intelligence," which was published in 2001. According to this definition, spiritual intelligence is one of the 10 intelligences. The term "spiritual intelligence" was coined by Robert Emmons (2000), and it refers to "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." Kathleen Noble (2000/2001) concurs with Emmons' (2000) definition of spiritual intelligence and adds that it is an innate capacity. According to Zohar and Marshall's (2003) definition, spiritual intelligence is "the intelligence with which we are able to place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which we are able to evaluate that one course of action or one life-path is more meaningful than another." Spiritual intelligence was described by Singh G. (2008) as "an innate ability of thinking and understanding of spiritual phenomenon and to guide the everyday behaviour by spiritual ideology" Wigglesworth, C. (2006) defines SI as the ability to behave with Wisdom and Compassion, while maintaining inner and outer peace (equanimity), regardless of the circumstances. Vaughan (2002) defines SI as "a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness, it implies awareness of our relationship to the transcendent, to each other, to the earth, and all beings" According to the theory put forward by David Brian King (2008), "spiritual intelligence" refers to "a set of adaptive mental capacities that are based on nonmaterial and transcendent aspects of reality, specifically those that are related to the nature of one's existence, personal meaning, transcendence, and expanded states of consciousness."

The adolescent years are an important period in human development. It is a stage that occurs between childhood and the beginning of maturity. This time period is distinguished by the rapid transformation of both the body and the mind. During this stage, significant alterations in the way the body functions are brought about through the release of hormones by a number of different glands. In addition to these physiological shifts, a number of psychological shifts take place as well, including shifts in happiness, despair, spiritual intelligence, and academic drive. Because of this sudden transformation, the vast majority of them normally have to deal with a variety of challenges relating to themselves, their families, their schools, their colleges, their universities, and society. These transformations contribute to the growth of a balanced and content individual.

As a result of shifts in society, culture, and family patterns, among other things, education is undergoing profound transformations in this era of the 21st century. We are aware of the fact that the process of education can have an effect on a wide variety of human needs and behaviours, as is common knowledge. Students exhibit a wide variety of personality traits, levels of intelligence, and sources of inspiration. Some students attending

universities and colleges live in dormitories, while others choose to live on their own. Their educational programmes are distinct from one another. Some students are enrolled in undergraduate general programmes such as B.A. and B.com, while others are enrolled in undergraduate professional programmes such as B.Tech, B.C.A, B.A. in fashion designing, etc. When all of the students maintain diverse dimensions with one another, then it's possible that they'll have different features of behaviour like spiritual intelligence. This leads to the need for the current study, which was designed to investigate several aspects of the behaviour of pupils. The purpose of this research was to evaluate the differences and similarities in levels of spiritual intelligence amongst students who were enrolled in general and professional courses.

REVIEW OF LITERATURE

According to Rican (2003), an analysis of the data revealed that while the concept of spirituality "as such" is helpful in theorising at a general level, its concrete description led to cultural ethnocentrism in the study of religion. This was due to the fact that the de facto western spirituality used to be misinterpreted as rituality "as such." The tendency toward idealisation of religion and spirituality is considered as a significant contributing factor to this misunderstanding. [Cause and effect] It is advised that the concept of implicit religion and implicit spirituality as its equivalents be used to their maximum extent in order to better the definition of spirituality. These concepts are seen as complementary to one another.

A research project entitled "The relationship between spirituality and the health of college students in a university setting" was carried out by Nelms (2005).

It was discovered that there is a connection between the students' self-reported levels of spirituality and their overall health state at the college level. This study appears to be noteworthy since it represents a big step toward understanding the function of spirituality in the various facets of young adults' health.

A research project entitled "Spirituality, emotional maturity, and quality of life among university students" was carried out by Sreeja (2005). According to the findings, there is a discernible gap between the sexes when it comes to their levels of spirituality. On the other hand, there is no discernible gap between the sexes when it comes to their levels of emotional maturity or quality of life. However, a strong association was discovered between spirituality and emotional maturity, despite the fact that both spirituality and emotional maturity were determined to be unrelated to religious affiliation.

In an effort to stimulate additional discussion regarding the acceptability of spiritual intelligence within the context of educational discourse, Howard (2009) looked into the relationship that exists between spiritual intelligence and transformational leadership. In this context, we define spiritual intelligence as an interconnected configuration of affective orientations that are intimately linked to create meaning through connecting ideas, events, and people rather than to a specific religious tradition or orientation. Specifically, we define spiritual intelligence as the ability to create meaning through connecting ideas, events, and people. An investigation into the meaning of transformational leadership in education in K-12 settings lays the groundwork

for the construction of a synthesis from a new viewpoint of two notions that strengthen the leadership dispositions that have an effect on the culture of the school.

According to research conducted by Shabani, Hassan, Ahmad, and Baba (2011), Spiritual Intelligence (SI) and Emotional Intelligence (EI) can both be viewed as potential indicators of one's mental health (MH). The findings showed that MH is susceptible to being influenced by both SI and EI. In addition, the effect of gender as a moderating factor on the association between SI and EI with MH could not be determined.

Emotional and spiritual intelligence have been shown to have a positive impact on organisational entrepreneurship by Javadi, Mehrabi, and other researchers (2012). In addition, the findings of the research showed that the research model possesses an appropriate level of goodness.

Zahed-Babelan and Moeinikia (2012) discovered that there was a strong and unfavourable association between the spiritual intelligence of female students and the act of relinquishing their religious identity. There was no significant correlation found between the spiritual intelligence of either gender and the degree to which they diffused their religious identity.

The research conducted by Kaur (2013) found a substantial positive correlation between teachers' spiritual intelligence and the level of job satisfaction they had in their careers. There is a discernible gap between the levels of spiritual intelligence possessed by teachers working in public and private secondary schools. There is however not a discernible difference between the job satisfaction of teachers working in government secondary schools and those working in private secondary schools. According to the findings of the study, there was no correlation between gender and either spiritual intelligence or job happiness.

An investigation by Anjum (2015) examined students enrolled in professional and non-professional courses with regards to their levels of spiritual intelligence, levels of academic stress, levels of life satisfaction, and levels of mental health. It was discovered that students enrolled in professional courses exhibited a comparatively lower level of spiritual intelligence, academic stress, and improved mental health. Students who were enrolled in non-professional courses, on the other hand, demonstrated a higher level of spiritual intelligence but also higher levels of academic stress and worse mental health. Although there was not a significant difference between the two groups in terms of their level of life satisfaction, there was a large gap between the two groups on a number of other variables.

OBJECTIVE

To compare spiritual intelligence among students general and professional courses.

To compare spiritual intelligence female students among male and female students.

HYPOTHESIS

There is not a discernible gap between the general and professional education that students receive when it comes to their spiritual intelligence.

The level of spiritual intelligence possessed by male and female pupils is not noticeably different from one another.

METHOD OF STUDY

In the present research paper, Comparative Survey Method of Descriptive Research was employed as the purpose of the research was to study the difference in Spiritual Intelligence among general, professional Courses and male and female students.

Variables

This study includes the variables Spiritual Intelligence, General, Professional, Male, Female.

Population and Sample

To begin, a population of 300 students from the University of Allahabad who are currently enrolled in the undergraduate level of study was chosen at random for this study. Following that, 80 students from the General courses and 80 students from the Professional courses were selected from the group, and then 80 male and 80 female students were selected from each of the designated groups. And lastly, in this manner, a total of 160 students were chosen at random to serve as the sample. Of these 160 students, there were 80 students enrolled in general courses (40 men and 40 women) and 80 students enrolled in professional courses (40 male and 40 female). The Accumulation of Data and Its Organization- The information needed for this study came from the responses of three hundred students studying at the undergraduate level at Allahabad University. In the case of the sample, the researcher collected each and every piece of data by hand. The researcher went to the schools to talk to the children about the need for the current study and the goals that it aimed to accomplish. They were encouraged to finish the test in an honest manner within the allotted amount of time. The pupils were given a thorough explanation of each and every one of the directions that were printed on the first page of the instrument. The researcher thanked the students for their assistance and cooperation after collecting the exam response sheet. The researcher needed the students' assistance in order to collect the necessary data.

DESCRIPTION OF TOOL

The Spiritual Intelligence created and standardised by K.S. Mishra was utilised in the current study for the purpose of measuring students' levels of Spiritual Intelligence. These students were enrolled in general as well as professional courses. There are a total of 42 questions on the final version of the Spiritual Intelligence Scale, all of which pertain to the Spiritual Intelligence of the pupils. The responses obtained from the students were rated on a Likert scale on a five-point scale, with the points being distributed as follows: entirely agree, agree, uncertain, disagree, and utterly disagree. The response will be scored out of a possible maximum of five points, with a score of four, three, two, or one respectively. There is currently no time limit for submitting a response on the scale.

For undergraduates and postgraduate students, the split-half reliability coefficient for measuring spiritual intelligence is 0.864, whereas for classes 9 to 11 samples ($n = 160$), it is 0.852. The validity was determined by determining whether or not there was a correlation between the marks given to each phrase and the total marks given on the scale. The correlation ranges from a low of 0.184 to a high of 0.610. The table presents this information to the reader.

It is possible to administer the spiritual intelligence scale in a group setting. Before the students were given the scale to measure themselves on, they were given the essential instructions that explained the purpose of the measurement as well as its nature. The students were given the utmost reassurance that the answers they provided would be treated in strict confidence.

RESULTS

1-To compare spiritual intelligence among students of general and professional courses.

Hypothesis: There is no significant difference in the spiritual intelligence among students of general and professional courses.

For the testing of this null hypothesis t-test have been computed. Results have been depicted in table.

S.No.	Group Number	Mean	S.D.	t-value
1	General courses 80	172.32	17.51	3.59
2	Professional courses 80	161.32	18.19	

Significant at 0.05 and 0.01 level.

According to the table, the mean score of students taking general courses on the Spiritual Intelligence test is 172.32 and the standard deviation is 17.51, whereas the mean score of students doing professional courses is 161.97 and the standard deviation is 18.91. Since the calculated t-value of 3.59 is more than the value of 1.97 in the table for the degree of freedom of 148, this indicates that it is significant at both the 0.05 and 0.01 levels of significance. The proposition that "There is no significant difference in the Spiritual Intelligence among Students of General and Professional Courses" is refuted as a result of this since the null hypothesis cannot be supported. It indicates that there is a large gap between the Spiritual Intelligence of students enrolled in general courses and those enrolled in professional courses.

2- To compare spiritual intelligence among male and female students.

Hypothesis: There is no significant difference in the spiritual intelligence among male and female students.

For the testing of this null hypothesis t-test have been computed. Results have been depicted in Table.

S.No.	Group Number	Mean	S.D.	t-value
1	Male students 40	157.32	23.72	1.35
2	Female Students 40	161.97	18.18	

Not Significant at 0.05 and 0.01 level

According to the table, the mean score of male students on the test of spiritual intelligence is 157.32, and the standard deviation is 23.72, while the mean score of female students on the test of spiritual intelligence is 161.97, and the standard deviation is 18.18. Since the calculated t-value of 1.35 is less than the value of 1.98 in the table for the degree of freedom of 148, this result does not meet the criteria for significance at either the 0.05 or 0.01 level. As a result, the assertion that "There is no significant difference in the Spiritual Intelligence

among Male and Female Students" is validated as true. This indicates that there is no discernible gap between the Spiritual Intelligence of male and female students at the institution.

CONCLUSIONS

There is a discernible gap between the levels of spiritual intelligence possessed by students who are enrolled in general and professional courses. There is not a discernible gender gap in the levels of spiritual intelligence displayed by either male or female students.

SUGGESTIONS

In order to conduct a study, it is necessary to take into account a number of additional positive psychological and social characteristics.

Research of a similar nature can also be carried out in other fields, such as medicine, engineering, and nursing, for example.

It is possible to design a strategy for enhancing the Spiritual Intelligence of educators at all levels of the teaching profession.

The current research is carried out among several subsamples selected on the basis of several demographic factors. Research of a similar nature can be carried out using other demographic factors such as marital status, different sorts of families, and so on.

Students enrolled in general and professional courses are a good sample population for a research project designed to investigate the relationship between personal spirituality and other important psychosocial characteristics.

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