

Construction And Validation Of Spiritual Intelligence Scale: A Review

Dr. Sonia Sharma¹ , Deepali Ohri²

¹Assistant Professor, Department of Education, Lovely Professional University, Phagwara,
Punjab (India)

²Research Scholar at Department of Education, Lovely Professional University, Phagwara,
Punjab (India)
Reg no - 11919321

Abstract

Spiritual intelligence is an ability to gain higher meanings, morals, abiding purposes, subconscious sides of the self and to immerse these meanings, values, and purposes in living richer and more creative lives. Signs of high Spirituality include potential to wonder differently, humbleness, and an attain energies that arise something far away from egotism, far away from self-centeredness and self-concerns. Every person at some point during lifetime connects with that supreme self. The purpose of the study is to recognise the importance of spiritual intelligence in leading a qualitative life and how it can be measured and validated among people. The analysis is drawn from 34 Research Articles. Further the educational implication of spiritual intelligence is discussed. Based upon the review of literature recommendations are provided. In the end the conclusion is formulated.

Keywords: Construction, Validation and Spiritual intelligence scale.

1. Introduction

Spiritual intelligence depicts the essence of existence of an individual, their beliefs and what they aspire to become and whether willing to take responsibility. It is a latest concept that requires us to entirely revamp our mindset about the philosophical foundations and practices of any enterprise. A radical new exploration of the human need for meaning and ideology. The strength which an individual reflects is actually based upon their deepest meanings, beliefs, and rationale. All three forms of capital are formed by employing intelligence. The collective intelligence of the heart, the mind and the spirit. Spirituality provides the foundation for IQ as well as EQ.

About 70 per cent of matured grown-ups across the world, regardless of culture, educational level, or history record, have had “peak experiences.” These experiences are the moments when a person perceives that beauty lies everywhere, an immense oneness present in the world. One actually feels it with whole heart, and then it gleams and just vanishes away. Often people shiver by having such kinds of incidents and avoid communicating about such incidents.

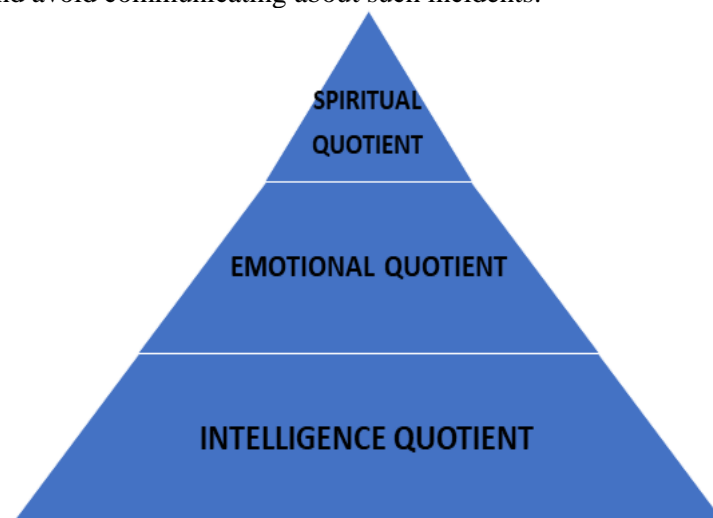


Figure 1: Hierarchy of human intelligence

Daftuar (2019) stated that intelligence quotient came across in early 20's and is estimated with the Stanford-Binet Intelligence Scale. Man as "a rational animal" developed into an obsession with IQ. Intelligence is responsible for reasonable, sensible and structured problem solving. It is intelligence that showcase us as bright or dumb. It is also supposed to be method of thinking. All of us utilize some IQ or else we wouldn't be functional. EQ refers to the emotional quotient. Intelligence that our heart possesses or deals with different emotions that humans manifest. EQ is manifested in belief, emotional self-awareness, self-control and the ability to respond appropriately to the emotions of others.

Every human being has a spiritual tendency in their conduct. Some people are highly spiritual and some are less spiritual. While a successful human being has to be an essential combination of mind, emotion and soul.

Zohar & Marshall (2002) stated that spiritual intelligence is the supreme intelligence with the help of which we convey and decode the issues of meaning and value, the intelligence with which we can accommodate our actions and our lives in a broader, richer, meaningful way, the intelligence with which we can ascertain that whether one course of action is more significant than other one. Spirituality is actually the most rudimentary intelligence. It is what we use to develop our capacity for realizing meaning, vision and value of a life. Intelligence which unravels how SQ helps us to live up to our potential and fulfilling lives.

Levin (2000) stressed the need to listen to our inner teacher, and to be aware of the needs and the strengths not just of our physical body, but also of our mental, emotional and spiritual bodies.

King & DeCicco (2009) propounded a four elements framework of spirituality. Corroboration is assessed for the capacities of analytical empirical judgement, individual definition construction, divine knowledge, and aware condition develops.

Lapierre (1994) formulated a model for narrating the divine dimension of life. The framework comprises six dimensions along which life can be experienced as a sacred person. These dimensions are recognized as Voyage, existence, group, worship, the secret of formation, and modification.

2. Review of literature

Emmons (2003) refers spiritual power as a structure to recognise and arrange the expertise and capabilities required for the compatible use of spirituality. It is the capacity of experiencing beyond physical level, higher consciousness, capacity to do daily activity with a sense of the sacredness and participation in righteous behaviour

Khavari (2006) stated that spiritual intelligence equips a person to maintain self-control and attain personal happiness. Human happiness is associated with spiritual conduct of a being.

Emmons (2000b) defined spiritual intelligence as offering spiritual information that allows it to make it simpler and solve day to day difficulties and achieve goals. High intensity of spiritual intelligence extends and improves the performance in the organization.

Roder (2004) states that it is the intelligence which aids in solving problems of meaning, value and further place our lives within a wider context. It is working with our inner flame and making choices that are in line with our deepest desires. In the absence of spiritual power none of the intelligence such as intellectual or emotional can operate adequately. It is an integrated concept assimilated in mind, emotions and soul.

Maryam, Habibah, Steven & Siti (2010) referred adolescent period as the right time to develop positive emotions and training skills because adolescents are seeking to find their individuality and their future persona at this stage. Adolescence is a delicate period which requires specified training to make a brighter future and be exposed to the difficulties. Spirituality had a significant influence on the worth of life. It is perceived as a form of intelligence because it predicts functioning, adaptation and offers capabilities that enable people to solve problems and attain goals.

Vaughan (2002) propounded that spirituality exists in the hearts and minds of men and women everywhere within religious traditions and independently of any tradition. Spirituality as the domain of ultimate concern, then everyone is spiritual because everyone has ultimate concerns. However, ultimate concern can be interpreted in many different ways. Spiritual experiences also contribute to self-development. Spiritual maturity can be revealed through wisdom and compassionate action in the world. Spirituality has varying degrees of depth and expression. It may be conscious or unconscious, developed or undeveloped, healthy or morbid in making divine decisions that serves psychological wellbeing and holistic human development. Spiritual intelligence calls for multiple ways of knowing and for the integration of the inner self with the outer world. It can be cultivated through questing, inquiry, and practice.

Khavari (2006) has constructed a theory from varied perspectives and cultural traditions into a wonderful insight and pondering argument on the significance of living as a spiritually intelligent being. He advocates balancing our material pursuits with our intellect, emotions, and inner growth so that we stay calm in spite of any kind of circumstances. It is not about what we possess that matter but what we perform with what we possess. His description of faith as a romantic relationship between divine being and humanity is extremely touching. The tales, lessons, self-tests and practical suggestions present main beginning steps towards devoting our time in a more spiritually enriched way.

Emmons (2003) proposed that personal goals give meaning to life, the role played by spirituality and religion in investing goals with significance. It provides compelling insights into the links between spirituality, subjective well-being, and personality integration. Religion and spiritual thought within accepted scientific parameters can deepen our understanding of these pervasive dimensions of human experience.

Srinivasan (2003) determined that all over the world people are constraint to materialism, there is a need to search for a higher meaning in work and life beyond the worldly and materialistic ambitions. Spiritualism is a ray of hope and peace. Business is a major institution of prevailing era and employs a large chunk of population who cannot escape from this new worldwide trend. Thus, the meeting of business and spirituality is already happening.

Wolman (2001) presents the technique for assessing the degree and scope of spirituality in individuals lives not taking into consideration a certain community belief. More than six thousand men and women have taken the developed technique. After analysing the responses, seven elements that make up human spiritual experience and behaviour were identified which are holiness, consciousness, intellect, society, superphysical sense, adolescence spiritual thought, and shock injury.

Selman, Selman, Selman & Selman (2005) described that spiritual power offers a workable higher mind process that unify data across the whole brain and has the potential to transform material arising from the two other processes i.e. reason and emotion. Spiritual intelligence facilitates dialog between mind and body, between reason and emotion.

Wink & Dillon (2002) stated that irrespective of sex and group of section, spiritual power increased remarkably in middle and older adulthood. Throughout the adult life cycle spirituality has increased among the members of the younger group. Spirituality in ladies increased more rapidly than gents.

Spiritual involvement in older age was predicted by religious involvement and personality attributes in early adulthood and following experiences of pessimistic life events.

Feng, Xiong & Li (2019) studied variation in spiritual tendency with culture, that spiritual intelligence in China is composed of the Identification of Meaning, the Connection of Meaning and the Realization of Meaning. It is evident that findings were in conformity but also involves points of distinction too with regard to Western studies. Further concluded that the three-factor model was much more suitable than the alternative models.

Tamannaifar & Hossain (2019) showed that there is a significant correlation between spiritual power and contentment, between imagination and contentment, between spiritual power and imagination. The outcome of regression analysis showcased that spiritual intelligence and creativity forecasts twenty-two per cent of happiness variance. The creation of personal definition which is the element of spiritual power and liquidity and imagination which is the components of imagination are powerful forecasters for contentment.

Sharma (2019) stated that if a woman employs her emotional and spiritual power, she can adapt to the environment at place of work and also in house. Similarly, if she is well contented with her life means she possesses an optimistic attitude towards life, further life satisfaction variables will boost her adjustment both at home as well as at the workplace.

Amram & Dryer (2008) describes spiritual intelligence as the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing. Consolidated spiritual intelligence scale forecasted contentment with life and correlated with prevailing estimates of spirituality.

Amram (2007) developed a universal grounded theory of spiritual intelligence based on theme-based analysis of 71 interviews conducted with subjects designated as spiritually intelligent by their colleagues. Defined spiritual power as the ability to apply and embody spiritual resources and qualities to enhance daily functioning and wellbeing. 7 facets were constructed for the adaptive application of spirituality in daily life that are cultivated across spiritual traditions. Theory of SI assessed its forecast validity using the spirituality scale, built from these facets of spiritual power. The evidence for spirituality as a set of capacities and abilities that enable humans to solve problems and attain goals in their everyday lives is evaluated.

Nasel (2004) explained that spiritual intelligence scale assesses spiritual intellect arising from an excluding set of two attitudes which are unique spirituality and conventional Christianity. Various elements that are notable were included from the framework of spiritual intellect. The SIS rules out some items in the evaluation of potentiality pertaining to certain consciousness conditions such as meditation, devotion or analytical. It does not include factors that correspond to the power of observing the world and completely resolving the crisis.

Wilber (2000) described spirituality as ultimate belonging or connection with supernatural beings, association with God, to other humans, or to the earth. Comprehending how spirituality can contribute to the good life, defined in humanistic terms as living authentically the full possibilities of being human.

Aida & Hamidreza (2013) conveyed that the purpose of study is scientific inquiry, authenticity, fidelity and norming of spiritual intelligence test in Rasht city. Average scores of girls were higher than boys and no significant deviation between the rest 10 factors. Generally, there is a significant deviation between mean scores of girls and boys.

Piedmont (1999) reported on the creation of the spiritual transcendence scale, to estimate aspects of the pupil that are separate of the features carried in the five-factor model of persona. Spiritual experience exhibits a wide scale inspirational domain of proportionate breadth to those items formulated in the FFM and also viewed as a possible sixth vital facets of persona.

Tischler, Biberman & McKeage (2002) stated that a positive relationship lies among emotional intelligence and workplace victory. Likewise, it seems that spirituality is linked to workplace performance or well-functioning.

Anwar & Osman-Gani (2015) revealed that among staff members spirituality enacts a crucial part for improving conduct as a citizen among staff members. The two important dimensions namely critical existential thinking and transcendental awareness of spiritual intelligence are having great impact on conduct of citizens of an organisation among staff members.

Nobel (2001) and Vaughan (2002) believed that the eight components which show developed spiritual intelligence are precision, openness, integrity, humility, kindness, generosity, tolerance and resistance, and desire to meet other needs. Also argues that spiritual intelligence is an innate human talent.

Martin & Hafer (2009) proclaimed that Tischler, Biberman, and McKeage proposed five models that could describe the correlation among emotional intelligence, spiritual intelligence, and performance. But none of the proposed models withstand the data.

Walsh (1999) discovered that each of the great spiritual traditions has both a common goal and seven common practices to reach that goal. Essential Spirituality aids to integrate these seven principles into one absolutely worthwhile way of life in which selflessness, fondness, happiness, tranquillity, sight, intelligence, and humble become an ever-rising part of everything.

Cochrane (2000) explored the relationship between studying, spiritual tendency and management. Proposes that spiritual development is linked with both studying and existent, but only that forms of studying and existent which are prejudiced type and motivate the student to seek a route of personal growth. The design recommends that the conventional framework of spiritual teaching in churches is satisfactory to most chunk of Christians. Also supports that spirituality aids employees in making decisions.

Subramaniam & Panchanatham (2015) showcased that there exists a significant positive relationship among spirituality, carefulness and conduct of citizen in organisation. Further it presents depth sight to executives on the significance of spiritual power and consciousness towards increasing conduct of citizen in an organization of employees which will have many positive benefits to organizations including better performance.

Mayer (2000) claimed that do not consider using spiritual intellect but rather divine consciousness. One cannot correspond consciousness with intellect as consciousness functions to recognize the processes that are happening, while spiritual intellect is utilised to perform such processes.

3. Educational implications

- People who possess spiritual intelligence are the one who gain knowledge of their existence and perform their actions accordingly.
- Spirituality provides direction to be rational and logical. They spend their life in purposeful activities.
- Spirituality may lead to good citizens of the nation, serving humans and optimistic being. These qualities being possessed by the human makes life easier

- Contemporary in a fast-paced world, hard work is required in order to cope up with the rest of the world. People are working to live better lives, build good careers and others to score good marks in the present highly competitive world. Despite of extreme hard work people face failures which leads to anxiety and depressions. This frustration leads them on the wrong path of malpractices to achieve they expect for themselves. It becomes very essential to measure intelligence in order to overcome such situations.

4. Recommendation

- In order to gain spirituality, a person is required to think beyond worldly desires. For every being the meaning of spirituality differs so it cannot be confined to some limit.
- There is a need to listen to your inner thoughts in spite of worldly things. During Adolescence, it is the best time to develop spirituality among adolescence and provide them with the right direction to lead their lives. If thought of spirituality is inculcated at this age then they will be empowered to take righteous decisions. in life ahead.
- Spirituality aids in boosting self-control and resisting to adapt the evil thoughts prevailing in the surrounding environment. Spirituality also enhances emotional stability and respect towards varied religions. Education regarding spirituality should be imparted in schools and at home as well.

5. Conclusion

An emphasis is laid to enhance spiritual intelligence in every institution and community, making people aware about the role spirituality play in making life more meaningful. Spiritual intelligence is present among every human what varies is its degree. The more its degree the greater satisfactory life a human being will lead. For this purpose, it becomes necessary to develop a scale to measure it. With the help of intelligence tests one can get to know about good and bad among individuals. In accordance items are required to be developed relating to spiritual aspects to check the scores and validation of the tool is also required to be complied.

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