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Investigation into Spiritual Intelligence of B.Ed. Student-Teachers

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ABSTRACT

Spiritual intelligence is the ability to apply and embody spiritual resources and qualities to enhance daily functioning and wellbeing. There have been many studies regarding constituting skills/components/dimensions of spiritual intelligence. The current research aims at applying conceptualization by Santosh Dhar and Upinder Dhar for dissecting spiritual intelligence of student-teachers and to find inter-correlation between different dimensions of spiritual intelligence and correlation between individual dimension and total spiritual quotient. And consequently finding its aptness for application on student-teachers. Statistical analyses revealed that all the dimensions of spiritual intelligence are highly inter correlated and as well as high correlation with total spiritual quotient

Keywords: Spiritual Intelligence, benevolence, modesty, conviction, compassion, magnanimity and optimism.

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INTRODUCTION

The fundamental abilities i.e. thinking, feeling, believing and behaving are four pillars of human life to deal with environment effectively. These are referred to as cognitive, emotional and social intelligence respectively. Few year back cognitive intelligence or only intelligence was the yardstick of success. It has been a subject of intensive research in order to predict success of an individual. Wigglesworth (2002) observed cognitive intelligence as the minimum standards to enter a career. Daniel Goleman (1995, pg. 34) considered it responsible for only 20% of individual's success. In 1995 with his book *Emotional Intelligence*, he popularized the concept emotional intelligence and eventually it became a new bench mark of success. But remaining 80% does not belong only to emotional intelligence. It includes everything other than cognitive abilities.

Till 2000, both IQ and EQ were considered necessary for success, but they are not enough for enduring higher fulfillment and top performance. The next level in intelligence is also required namely Spiritual Intelligence (SQ), to hold together lower facets of intelligence. SQ is the integral dimension of intelligence that enables people to reach their full potential. Spiritual intelligence is a huge and an inherently difficult term to define. Even though it sounds familiar, most people have never heard the term, never read about it and never discussed it with anyone else. Some may think, they know its meaning but they may be confusing SQ with religion/faith. According to Zohar (2000), SQ is independent of religion and according to Amram (2007) it is even different from spirituality.

Spiritual intelligence (SI) emphasizes the abilities that draw on such themes to predict functioning and adaptation (Emmons, 2000a). Hence, SI can be differentiated from spiritual experience e.g. a unitary state or spiritual belief e.g. a belief in God (Amram, 2007).

The concept of spiritual intelligence started taking shape when Gardner (1993, 1997, and 1999) considered moral and existential intelligence as potential candidates in his model of multiple intelligence. Although Gardner never added them in his model as it does not meet all the eight criteria of being intelligence but yet he recognized its importance. He called it as "eight and a half intelligences". In 1999, psychologist Robert A. Emmons from university of California of Davis promoted spiritual intelligence to colleagues at American Psychology Association (APA). Emmons applied Gardner's criteria of identifying intelligences and clarified neurological, developmental, evolutionary and psychological evidences. He reviewed empirical related literature on religion and concluded that spiritual intelligence is distinct intelligence.

Emmons (2000a) proposes five components for SI, (a) ability to utilize spiritual resources to solve problems; (b) ability to enter heightened states of consciousness; (c) ability to invest everyday activities and relationships with a sense of the sacred; (d) capacity for transcendence of the physical and material, and (e) capacity to be virtuous. However, in responding to criticisms from Mayer (2000), who argues that virtuous behavior belongs more to ethics and personality, rather than intelligence. Emmons (2000b) dropped the component (e) the capacity to be virtuous from his revised definition of SI and retains the first four (a through d) components of his model.

Vaughan (2002) asserted that Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual. Spiritual intelligence emerges as consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit. She continues explaining that spiritual intelligence is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings.

Wolman (2001) defined spiritual intelligence as .the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live. (p. 83). Wolman developed the Psycho-Matrix Spirituality Inventory and identified seven factors pertaining to spirituality. These factors may be described briefly as Divinity: the sense of connection to a God figure or divine energy source. Mindfulness: awareness of the interconnection of the mind and body, with an emphasis on practices that enhance that relationship. Intellectuality: a cognitive, inquiring approach to spirituality, with a focus on reading and discussing sacred texts. Community: the quality of spirituality enacting connection to community at large, whether in charity or politics. Extrasensory perception: spiritual feelings and perceptions associated with non-rational ways of knowing, including prophetic dreams and near-death experiences. Childhood spirituality: a personal, historical association to spirituality through family tradition and activity. Trauma: a stimulus to spiritual awareness through experiencing physical or emotional illness or trauma to the self or loved ones.

Kathleen Noble (2000, 2001) described spiritual intelligence as “an innate human ability” (p. 3), Noble (2001) contends that her research agrees with Emmons’ model and adds two additional core abilities: (1) the conscious recognition that physical reality is embedded within a larger, multidimensional reality with which we interact, consciously and unconsciously, on a moment-to-moment basis; and (2) the conscious pursuit of psychological health, not only for ourselves but for the sake of the global community. He further adds that spiritual intelligence includes “an openness to unusual and diverse experiences broadly labelled ‘spiritual’” (p. 3), as well as a continuous attempt to understand the meaning of these experiences in the various aspects of one’s life and “the awareness that the whole is always greater than the sum of its parts, no matter how cherished a part might be”.

Psychologist and proponent of the integration of psychological and spiritual development, Frances Vaughan (2002), agrees with Noble’s (2000, 2001) contention that phenomenological experiences of a spiritual nature may contribute to the development of a spiritual intelligence. In addition, Vaughan (2002) views spiritual intelligence as involving the following: the capacity for a “deep understanding” (p. 19) of existential issues and questions, such as “Who am I?” “Why am I here?” and “What really matters?”; the capacity to recognize multiple levels of consciousness; the “awareness of spirit as the ground of being” (p. 19); and the awareness of one’s relationship to the transcendent, to all people, and to the earth. While she goes into little detail about each of these abilities, basing them on her experience as a psychotherapist, Vaughan (2002) believes that spiritual intelligence exists as a potential in all people and can be cultivated by a variety of practices or training. She also emphasizes the relationship between spiritual intelligence and adaptation to stressful events (Vaughan, 2002).

Spiritual intelligence has also been described as the ultimate intelligence by Zohar and Marshall (2000), who place it at the top of a hierarchy, with emotional intelligence below and rational intelligence (IQ) below that. The focus of their definition of spiritual intelligence is on issues of meaning, Zohar and Marshall (2000) defined it as the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning giving context. (p. 3). Zohar and Marshall’s definition also highlights and hints at linking SI to a sense of connection to the wider and greater whole. According to Zohar and Marshall (2000), indications of a

highly developed spiritual intelligence include: the capacity to be flexible (actively & spontaneously adaptive); a high degree of self-awareness; a capacity to face and use suffering; a capacity to face and transcend pain; the quality of being inspired by vision and values; a reluctance to cause unnecessary harm; a tendency to see the connections between diverse things (being 'holistic'); a marked tendency to ask 'Why?' or 'What if?' questions and to seek 'fundamental' answers and possessing a facility for working against convention. (p. 15)

Sisk (2002) defined spiritual intelligence "as a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit." It can be employed to reach the extraordinary place in which our mind no longer produces data of the type wanted or needed and the need for intuition becomes accelerated. Later in 2008 Sisk identified many dimension of SQ as: Core capacities of SQ: Concern with cosmic/existential issues and the skill of meditating, intuition, and visualization. Core values of SQ: connectedness, unity of all, and compassion, a sense of balance, responsibility, and service. Core experience of SQ: awareness of ultimate values and their meaning, feeling of transcendence, and heightened awareness. Key virtues of SQ: truth, justice, compassion, and caring. Symbolic systems of SQ: poetry, music, justice, dance, metaphor, and stories.

Nasel (2004) has offered his own definition of spiritual intelligence, describing it as "the application of spiritual abilities and resources to practical contexts. People use spiritual intelligence when they draw on their spiritual abilities and resources to make meaningful decisions, deliberate over existential issues, or attempt problem solving in daily life" (p. 4). Nasel's (2004) viewpoint echoes with opinion of Emmons (2000a), Wolman (2001), and Zohar and Marshall (2000), but also attempts to incorporate traditional Christian values and New Age spirituality. His model of spiritual intelligence comprises two separate factors: existential questioning and awareness of divine presence, essentially combining the "conceptualization and expression of spiritual intelligence from the perspective of individuals who have committed themselves to traditional Christianity, and of those who are adherents of New Age or popular individualistic spirituality" (p. 5). Although this results in a more limited view of spiritual intelligence, Nasel (2004) tends to focus on the application of spiritual intelligence for meaning, purpose, and existential understanding.

Amram's (2007) gave an extensive and grounded theory of spiritual intelligence. His conceptualization was based on the assumptions that spiritual intelligence "can be differentiated from spiritual experience (e.g., a unitary state) or spiritual belief (e.g., a belief in God)" (p. 1). He defined spiritual intelligence as the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing. Amram (2007) identified seven major themes in his research, these were: (1) meaning (experiencing meaning and purpose in daily activities); (2) consciousness (trans-rational knowing, mindfulness, and practice); (3) grace (trust, love, and reverence for the sacred); (4) transcendence (holism, nurturing relationships and connections); (5) truth (acceptance, forgiveness, and openness to all truth); (6) peaceful surrender to Self (egolessness, accepting one's true nature); and (7) inner-directed freedom (liberation from attachments and fears, discernment, integrity).

David B. King (2008) reconceptualised Spiritual intelligence and defined it as a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. He further identified four core components to comprise spiritual intelligence: (1) critical existential thinking: referred to as *critical existential thinking*, defined as the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues. The word existential is most simply defined as "having to do with existence". Therefore, from a basic perspective, existential thinking refers to thinking about one's existence. Based on the complex and diverse facets of existence, it can then be inferred that thinking about one's existence involves thinking about such matters as life and death, reality, consciousness, the universe, time, truth, justice, evil, and other similar issues. (2) personal meaning production: it is defined as the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose. (3) transcendent awareness: it is referred to as the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical. (4) conscious state expansion: it is defined as the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) at one's own discretion (as in deep contemplation, meditation, prayer, etc.).

In interest of above research trends Upinder Dhar and Santosh Dhar (2010) designed Spiritual Intelligence Scale and gave six dimensions of spiritual intelligence namely: benevolence, modesty, conviction, compassion, magnanimity and optimism. They designed a spiritual intelligence scale and standardized on executives working in private and public organizations. The scale is a 5-point likert type scale which measures 15 factors viz. Conviction, Self-efficacy, Inner Harmony, forgiveness, Achievement orientation, self-Actualization, Self-Realization, Humane, Just, Generous, Ethical, Privy, Compatible, Altruism and Optimism which are further subjected to six dimensions of spiritual intelligence.

FACTOR WISE DISTRIBUTION OF ITEMS

Factor I Conviction- the factor consists of item 21-belief in God, 47-trust in God, 23-praying higher power, 24-acknowledge god for good and 26-God governs.

Factor II Self-efficacy- this factor is constituted of item 9-free expression of emotions, 10- realization of full potentials, 5-emotions at workplace, 36-universe as a result of higher intelligence and item 8-success dependent on the ability to foster spirituality.

Factor III Inner-harmony- this factor is constituted of item 28-little tension or contradiction, 19-experience of harmony, 30-praying for guidance, 29-confidently moving in different social strata, 14-associated with bodies to serve and 18-ample opportunities to realize potential.

Factor IV Forgiveness- this factor is constituted of item 43-forgiving mistakes, 37-inner peace and calm, 42-spirituality and soul important of organization, 46-no ill feelings and 27-severe crisis to embark on spirituality.

Factor V Achievement Orientation-this factor is consisted of item 7- proud of achievement, 12 engagement in interesting work, 11-association with ethical organization and 6-proud of organization.

Factor VI Self-actualization- this factor is constituted of item 2-deployment of full creativity at workplace, 3-experience of joy and 1 complete self at work

Factor VII self-realization- this factor is constituted of items 39-spirituality as a binding force and 38-inner-connectedness.

Factor VIII Humane- this factor is constituted of item 48-not exploiting people, 49-high degree of self-awareness, 44 value people as human beings and 20- no compromise on basic values.

Factor IX Just- this factor is constituted of item 52-stand against injustice, 53-do not hurt deliberately, 51-living life as an opportunity, 33-serving whole of mankind.

Factor X Generous-this factor is constituted of item 15-money ceases to be important, 16-extending service to future generations and 32 as much goodness as evil.

Factor XI Ethical- this factor is constituted of item 41-profits follow ethicality and item 40-enactment of proper values.

Factor XII Privy- This factor is constituted of item 25-spirituality intensely personal.

Factor XIII Compatible- this factor is constituted of item 13-well thought communication.

Factor XIV Altruism- this factor is constituted of item 22-praying for coworkers, 50-sacrificing for needy people, 45-helping others without expectations, 4 excitement about the job and 35-optimistic.

Factor XV Optimism- this factor is constituted of item 31-things working out in the long run and 34- care for others.

DIMENSION DISTRIBUTION OF FACTORS OF SPIRITUAL INTELLIGENCE

Dimension I Benevolence- this dimension is constituted of factor VIII Humane, factor II- self-efficacy, Factor VII Privy and Factor III Inner-harmony.

Dimension II Modesty- This Dimension is constituted of factor VI- self-actualization, Factor 14- Altruism, Factor VII- Self-realization and factor IX-Just.

Dimension III Conviction- This dimension is constituted of factor I- Conviction and factor X- generous.

Dimension IV Compassion- This dimension is constituted of factor IV-forgiveness and factor V- Achievement orientation.

Dimension V Magnanimity- This dimension is constituted of factor XIII-Compatible and factor XI Ethical.

Dimension VI Optimism- This factor is constituted of factor XV-Optimism.

The reliability of the scale has been determined by applying split-half technique on data collected from the sample of 323 subjects. The reliability coefficient is 0.98.

Besides face validity, the scale has high content validity (Dhar and Dhar, 2010). Validity of the scale has been determined from the reliability index. The index of reliability measures the dependability of test scores by showing how well obtained scores agree with their theoretically true values. The index of reliability gives the maximum correlation which the given test is capable of yielding in its present form. The scale has high validity value of 0.99.

Norms for the scale are available on the sample of 323 executives working in private and public sector organizations. The scale can be successfully be used for assessing the spiritual intelligence of large adult age group surveys (Dhar and Dhar, 2010).

From above speculation it is clear that spiritual intelligence is of vital importance. Spiritual intelligence is the groundwork for boosting personal advancement and of others i.e. a spiritually intelligent person does well, not only for himself but also encourage people around him. This makes him a natural leader. This inference is of vital importance particularly for a teacher. In a class-room he is a leader who leads and guides his students on an expedition of knowledge. He is a role model in his class. A teacher's intellect level and behaviour directly influence his students. Great teachers need to use their hearts and souls in addition to their minds. So a teacher must have some qualities such as: high self-awareness level, ability to be spontaneous, seeing his day to day teaching in broader context, awareness of his students, finding deeper meaning of teaching, feeling of responsibility, humility, ability to stand by his convictions, open to changes for improvement etc. all these qualities are essential for a teacher to deal with all the concerns in his class room as well as in his personal and professional life.

Significance of the Study

Since the turn of the millennium, Spiritual Intelligence (SI) has gained increasing recognition. More and more questions are being studied under the light of SI. It is being considered as important norm of human resource. Most of the research for analysing SI is done in field of business. Very less research has been done in the field of education where lives of people get shaped. Teachers must have this holistic form of intelligence in order to serve our students and bestow them with the most profound gift, enabling them with the ability to create vision and meaning in their lives. Future teachers must acknowledge, understand and possess spiritual intelligence so that they can find a deep purpose of their lives. As far as investigator's search for psychological tools for assessing spiritual intelligence of student-teachers has gone, there is no reported standardized tool have been found. One of the most commonly used scale for this psychological construct is spiritual intelligence scale (SIS-DD) by Santosh dhar and Upinder Dhar (2010), which have been standardized on the sample of 323 executives working in private and public sector. For the greater expanse of research on spiritual intelligence in context of teacher education, it is important to find the applicability of the SIS-DD on student-teachers since the population of research in teacher education is different from the norm sample used for standardization of the scale. Hence the present research paper is focused on testing the aptness of spiritual intelligence scale by Santosh dhar and Upinder Dhar (2010) for assessing spiritual intelligence of student-teachers.

Objectives

- 1) To find applicability of Spiritual Intelligence Scale (SIS-DD) by Santosh Dhar and Upinder Dhar in field of Education.
- 2) To study inter-correlation between six dimensions of spiritual intelligence
- 3) To examine correlation of each individual dimension of spiritual intelligence with total SQ.

Hypotheses

- 1) There will be no significant inter-correlation between six dimensions of spiritual intelligence viz. DI benevolence, DII modesty, DIII conviction, DIV compassion, DV magnanimity and DVI optimism.
- 2) There will be no significant correlation between each individual dimension of spiritual intelligence and total spiritual quotient.

METHODOLOGY OF THE RESEARCH

In the present study, according to the nature of objectives of the study descriptive survey method has been adopted.

Sample

Sample of the study is 42 B.Ed. Student-teachers from four colleges of education viz Lovely School of Education, LPU, Phagwara, Kapurthala, Punjab; DIPS college of Education, Dhillwan, Kapurthala, Punjab, Kamla Nehru College of Education, Phagwara, Kaurthala, Punjab and Ramgharia College of Education, Phagwara, Kapurthala, Punjab.

Table 1. Sample

Name of College	No. of Students
LPU	10
DIPS College of Education	11
Kamla Nehru College of Education	10
Ramgarhiya College of Education	11
Total	42

Tools

Spiritual Intelligence Scale by Santosh Dhar and UpinderDhar (2010) have been used in the study. This scale has 53 items measuring spiritual intelligence in six dimensions namely: benevolence, modesty, conviction, compassion, magnanimity and optimism.

Data collection

Data for the study was collected by administering Spiritual Intelligence Scale to the students of B.Ed. of four different colleges of Education. For which prior permission was requested from the admins of the selected colleges. Data was collected according to availability of free lectures. The obtained data with respect to different background variables were tabulated and subjected to statistical analysis employing appropriate statistical techniques.

Analysis and Interpretation

After collection of the necessary data the researcher has tabulated the data systematically appropriate data analysis techniques were applied. A detail of data analysis and interpretation has been discussed in the following ways.

**Table 1 Analysis
Correlation Matrix**

Correlation Matrix							
Number of Dimensions = 6							
Observations per variable = 42							
Correlation Coefficient	D1	D2	D3	D4	D5	D6	Total SQ
D1	1	0.698	0.611	0.772	0.495	0.237	0.923
D2	0.698	1	0.586	0.715	0.183	0.239	0.827
D3	0.611	0.586	1	0.71	0.416	0.396	0.797
D4	0.772	0.715	0.71	1	0.532	0.229	0.908
D5	0.495	0.183	0.416	0.532	1	-0.02	0.523
D6	0.237	0.239	0.396	0.229	-0.02	1	0.347
Total SQ	0.923	0.827	0.797	0.908	0.523	0.347	1

- 1) Inter-correlation between six dimensions of spiritual intelligence viz. DI benevolence, DII modesty, DIII conviction, DIV compassion, DV magnanimity and DVI optimism.

At $df=40$, Correlation between DI Benevolence and D II Modesty is 0.698 and two-tailed $p < 0.0001$. By conventional criteria, it is considered to be statistically significant. Correlation between DI Benevolence and DIII Conviction is 0.611 and $p < 0.0001$ which is statistically significant. Correlation between DI Benevolence and DIV Compassion is 0.772 and $p < 0.0001$ which is extremely statistically significant. Correlation between DI Benevolence and DV Magnanimity is 0.495 and $p = 0.0009$ which is statistically significant. DI Benevolence and DVI Optimism is 0.237 and $p = 0.1307$, By conventional criteria, this difference is considered to be not statistically significant. Correlation for DII Modesty and DIII Conviction is 0.586 and $p < 0.0001$, which is extremely statistically significant; DII Modesty and DIV Compassion is 0.715 and $p < 0.0001$, which is extremely statistically significant; DII Modesty and DV Magnanimity is 0.183 and $p = 0.2460$, which is not statistically significant. DII Modesty and DVI Optimism is 0.239 and $p = 0.1274$ which is not statistically significant. Correlation between DIII Conviction and DIV Compassion is 0.71 and $p < 0.0001$ which is statistically significant. Correlation for DIII Conviction and DV Magnanimity is 0.416 and $p = 0.0061$ which is statistically significant. Correlation between DIII Conviction and DVI Optimism is 0.396 and $p = 0.0094$ it is statistically significant. Correlation between DIV Compassion and DV Magnanimity is 0.532 and $p = 0.0003$ which is statistically significant. Correlation between DIV Compassion and DVI Optimism is 0.229 and $p = 0.1446$ which is not statistically significant. Correlation between DV Magnanimity and DVI Optimism is -0.02 and $p = 0.9000$ which is not statistically significant.

Correlation of DI Benevolence with D II Modesty, DIII Conviction, DIV Compassion, DV Magnanimity is statistically significant. Correlation of DII Modesty with DIII Conviction and DIV Compassion is extremely statistically significant; Correlation of DIII Conviction with DIV Compassion, DV Magnanimity and DVI Optimism is significant. Also, Correlation between DIV Compassion and DV Magnanimity is statistically significant.

On the other hand, DI Benevolence is not significantly correlated with DVI Optimism. DII Modesty is not significantly correlated with DV Magnanimity and DVI Optimism. Also DIV compassion is not significantly correlated with DVI Optimism. Again, DVI optimism is not correlated with DV Magnanimity.

2) Correlation of each individual dimension of spiritual intelligence with total spiritual quotient. Correlation between total SQ and DI, DII, DIII, DIV, DV and DVI is 0.923, 0.827, 0.797, 0.908, 0.525 and 0.347 respectively. All are statistically significant (p-values <0.0001, 0.0001, 0.0001, 0.0001, 0.0004 and 0.0244 respectively)

RESULT AND DISCUSSION

From statistical analyses of data it is found that So we can conclude that DI Benevolence is not significantly correlated with DIV Compassion and DVI Optimism. DII Modesty is not significantly correlated with DV Magnanimity and DVI Optimism. Also DIV compassion is not significantly correlated with DVI Optimism. Again, DVI optimism is not correlated with DV Magnanimity. Hence, it leaves us to partially accept the null hypotheses that there will be no significant correlation between dimensions of spiritual intelligence. Correlation of DI Benevolence with D II Modesty, DIII Conviction, DIV Compassion and DV Magnanimity is statistically significant. Correlation of DII Modesty with DIII Conviction and DIV Compassion is extremely statistically significant; Correlation of DIII Conviction with DIV Compassion, DV Magnanimity and DVI Optimism is significant. Also, Correlation between DIV Compassion and DV Magnanimity is statistically significant.

Dimensional-total Correlation matrix (SIS-DD, 2010)

Sr. No.	Dimension	Correlation
I	Benevolence	0.910767
II	Modesty	0.89411
III	Conviction	0.744073
IV	Compassion	0.820279
V	Magnanimity	0.609323
VI	Optimism	0.587684

Correlation between total SQ and DI, DII, DIII, DIV, DV and DVI is 0.923, 0.827, 0.797, 0.908, 0.525 and 0.347 respectively. All are statistically significant. From table 1 and 2 it is clear that the significance levels of calculated correlations of each individual dimensions of spiritual intelligence with total SQ on student teacher sample are in sync with the same of norm sample given by Dhar and Dhar in manual of spiritual intelligence scale. The slight difference in numeric values is subjected to sample size. Hence, we can say that the scale is appropriate enough for use in Education field.

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