

# Spiritual Intelligence and Factors Affecting Personality of Adolescent

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## ABSTRACT

Spiritual intelligence refers to the ability to access, express and process spiritual information. Spirituality may be conceptualized in cognitive- motivational terms to represent the set of adaptive skills and resources that facilitate problem solving and goal attainment. Spiritual intelligence is concerned with the inner life of the mind and spirit and their relationship to “being” in the world. Spiritual intelligence encompasses a whole spectrum of perspectives and multiple modes of knowing. It can be in the form of one of following four models: It applies a capacity for a deep understanding by existential questions, it creates insights into the multiple levels of consciousness, it implies the awareness of spirit as the ground of being, it forces evolution for creativity.

**Keywords:** Spiritual Intelligence, Personality, Adolescent

## I. INTRODUCTION

Spirituality contains personal activity in order to figure out “personal meaning for life and is more personal and private, while religion refers to more general and social matters. Definitions of spirituality intelligence rely on the concept of spirituality as being distinct from religiosity. There is one living and true God, the father almighty, who is un-originated, independent, and eternal, the creator and supporter of all worlds; and that this god is one spiritual intelligence, one infinite mind, ever the same, never varying. Spiritual intelligence can generally be associated with psychological health, although some forms of spirituality may be dysfunctional or pathogenic. Spiritual intelligence is connected with the inner life of mind in spirit and its relationship to being in the world. Spiritual intelligence implied a capacity for 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 a never-deepening awareness of matter, life, body, mind, soul, and spirit. Spiritual intelligence then, is more than individual mental ability. It appears to connect the personal to the transpersonal and the life to spirit. Spiritual intelligence goes beyond

conventional psychological development. In addition to self-awareness, it implies awareness of the relationship to the transcendent, to each other, to the earth and all beings. Spiritual intelligence is becoming more common in scientific inquiry and philosophical/psychological discussion. It is the central and most fundamental of all the intelligences because it becomes the sources of guidance of the other three. Spiritual intelligence represents our drive for meaning and connection with the infinite. Spiritual intelligence also helps us discern true principles that are part of our conscience, and is symbolized by the compass. The compass is an excellent physical metaphor for principle, because it always points north. When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the self.

## II. REVIEW OF RELATED LITERATURE

Research takes advantage of the knowledge which has accumulated in the past as a result of constant human endeavor. It can never be undertaken in isolation of the work that has already been done on the problems which are directly or indirectly related to a study proposed by a researcher. A careful review of research journals, books, dissertations, theses and other sources of information on the problem to be investigated is one of the important steps in the planning of any research study. A review of the related literature must precede any well planned research study.

**Singh, T. and Singh, A. (2011)** was to examine the mental health of senior secondary school students in relation to spiritual intelligence, gender and **religion**. The study sample comprised of 934 adolescent students from different schools affiliated to Punjab school education board

**Mangle S.K and Mangal S. (2012)** says that the key to peace and harmony lies in the use of the EQ skills and stress that the use of EQ skills lights the souls and this enlightenment may finally end with the desired harmony and peace in a conflict – ridden situation. After doing case study on two friends qualitative situation on based data was taken for the study. Sharma P, Daruils C.R and Paramvir (2011) worked on; is emotional intelligence independent to social intelligence and personality? The sample for the study comprised a total of 137 students from graduate and post graduate level

**Chaturevedi Snehlala(2013)** Emotional stability of intellectually superior, average and dull adolescent boys and girls, the sample consisted of 200 students both male and female of four inter colleges, studying in class XII. Intelligence and emotional stability were found to be positively and significantly correlated on the whole among intellectually superior, average and dull adolescents. The boys and girls did not differ significantly in their personality disintegration. the intellectually superior and average adolescents did not differ significantly in emotional stability but the intellectually superior adolescents were significantly stable than the dull adolescents.,

**Pratima Mishra & Kamla Vashist(2014)** as we all know that today's adolescent are facing more challenges and opportunities in this age of Google world. To reduce their stress and improve their well-being is very important issue. Emotional intelligence allows us to judge in which situation we are involved and then to behave appropriately within it. Spiritual intelligence allows us to ask if we want to be in this particular situation in the first place. Spiritual intelligence has a significant influence on the quality of life and success for Adolescents in 21 century which needs to be understood.

**Jonason & Webster,(2010)** Emphasizing brevity, the Dirty Dozen included only four items to tap each tried

member. Jonason and colleagues have carried out a series of studies to support its validity. Although some researchers have found it to be useful, other has been critical forthcoming.

**Sexena(2007)** conduct a study of adjustment and life satisfaction in working and non working women is and find there significant difference in home adjustment, social adjustment, emotional adjustment and total adjustment between working and non working women

**Harmeet Kour(2007)** conducted a study of adjustment level of scheduled caste, backward classes and general category of senior secondary teachers of Kurukshetra district and the findings are that there is no significant difference in the adjustment level of general category, backward class category and scheduled class category. There is no significant difference in the level of adjustment of male and female teacher

**DR.Najma unnisa,(2012)** conduct a study on academic adjustment in schools. The research in this article, found that those problems in students who have adjustment problems in schools and colleges will be retarded in their scholastic progress if the teacher fails to ensure that their students adjust well to the academic environment of the school

### III. SPIRITUALITY

History must be so revised that while the ultimate spiritual intelligence is not yet denied, yet any definite knowledge of it in historical terms must be carefully eliminated. They will admit that all religions have a basal truth- the existence of the spiritual. Spiritual intelligence and its components in Islam: in Islamic authentic culture, special attention is paid to spiritual intelligence implicitly. Spiritual intelligence makes understanding deeper meaning of Quran verses, the prophet's words easier. In Quran those who enjoy from spiritual intelligence are called elites, because they can understand the essence of reality and go beyond imaginative borders. According to Islamic books, piety and abstinence are effective factors in spiritual intelligence. In addition, these features along with daily practices such as devising about creation, devising about the universe, praying, fasting, reciting Quran and truthful contrivance in Quran verse improves spiritual intelligence. The theory of spiritual intelligence is in the

early stages of development and understandably controversial. Two psychologists, John Mayer (2000) and Howard Gardner (2000) disagree with the concept albeit for different reasons. Mayer proposes that spirituality is heightened consciousness rather than intelligence, and that the paradigm of intelligence is too limiting because spirituality is more than abstract reasoning, a core feature of intelligence. Further, he does not distinguish spiritual intelligence from spirituality itself. Gardner, on the other hand, disputes the concept of spiritual intelligence in part because it cannot be supported by experimental psychological investigations or psychometric findings, two of his criteria for distinguishing an independent intelligence. Moral or spiritual intelligence serves as a reasonable candidate, although there is good reason to consider it as an amalgam of interpersonal intelligence and intrapersonal intelligence with a value component added. What is moral or spiritual depends greatly on culture values; in describing intelligence's we are dealing with abilities that can be mobilized by the values of a culture rather than the behaviors that are themselves valued in one way or another.

After all, once one includes the understanding of the personal realm within a study of intelligence, such human proclivities as the spiritual must legitimately be considered. These certainly are no easy grounds for a decision, but serve other intelligence deal with phenomena other than sheer physical matter. A really intelligent person is a person who is not deceived, that is, who does not deceive himself. We use the word "Spiritual intelligence". Physical intelligence is the masked expression of the spiritual intelligence. We may imagine the spiritual intelligence as shining with a certain light, but when the light is fading so that it hides the Truth, some kind of a film, which is not altogether translucent, intervenes, and in that light you see only certain things. Extending the idea upward, they regard this spiritual intelligence as the primary factor in Heaven and earth, from which they go on to seek for whatever lacks shape and form, regarding it as genuine existence, whereas whatever possesses shape and form they look upon as illusory. As for the Sung Confucianists, they regard the physical body and spiritual intelligence as equally personal and private whereas principles, for them, is derived from Heaven. Spiritual intelligence indicates a faith-based ability to experience the Sacred

as the supreme, an objective and absolute value. Spiritual intelligence is characterized by the ability to see the best in seemingly painful circumstances, as well as to see the divine beyond the gains of the secular world. With such a view, spiritual intelligence becomes an ability to regulate emotions. Usually this ability is attributed to emotional intelligence. However, when spiritual intelligence awakens as a general factor underlying other abilities, it also guides emotional intelligence.

Spiritual based functions accelerate the ability for emotional regulation. To sum up, as ability central to real-life issues, spiritual intelligence is manifest in interconnected attributes: faith, humility, and gratitude, and integrative ability, ability to regulate emotions, morality and moral conduct. The thread that runs through these attributes is the purification of the mind on the way towards God by detecting and attempting to remove thoughts, emotions, and actions of selfish sources. As such, spiritual intelligence is more than a cognitive ability to comprehend the spiritual in any given field; rather, it is a distinct ability for spiritual comprehension in general. Such broad ability cannot be reduced to distinct physiological processes, although certain spiritual practices and ability can be manifested by exclusive physiological activities.

Spiritual intelligence involves an array of capabilities derived from spiritual resources in line with the advancement of an emotional intelligence construct. In forecasting performance, customary adjustment and generation of beneficial products of findings, spiritual intelligence brings out the power drawn on certain spiritual matters. Spiritual intelligence is therefore a necessary personal endowment which enables one to maintain both inner and outer peace and display love regardless of the circumstances whether stress or acute conflict. Vaughan's model is identified in the involvement of the three SI components: (a) power to find a meaning that is rooted on a profound knowledge of existential questions; (b) responsiveness in the utilization of multiple consciousness levels aimed to properly address the problems; (c) attentiveness regarding the interconnection of each individual as well as to the transcendent.

### 3.1 Definitions of spiritual intelligence

Spiritual intelligence is a higher dimension of intelligence that activates the qualities and capabilities of soul, in the form of wisdom, compassion, integrity, joy, love, creativity and peace. The following equation analysis SQ in terms of IQ and EQ in associations with the state of presences:

$$SQ = P (IQ+EQ)$$

Where P= Presence

This equation means that SQ equals IQ and EQ when exercised with presence. Thus spiritual intelligence results when intellectual and emotional intelligence are used in the state of presence.

**According to Emmons (2000)** The adaptive use of spiritual information to facilitate everyday problem solving and goal attainment is as spiritual intelligence

**According to Wigglesworth (2002)** Spiritual intelligence is the ability of individuals to behave with wisdom and compassion while maintaining inner and outer peace, one's regardless of the situation.

### 3.2 Principles

- ✓ **Self awareness:** Knowing what I believe in and values, and what deeply motivates me.
- ✓ **Spontaneity:** Living in and being responsive to the moment.
- ✓ **Being vision:** Acting from principles and deep beliefs, and living accordingly
- ✓ **Holism:** Seeing larger patterns, relationship, and connections; having a sense of belonging.
- ✓ **Compassion:** Having the quality of "feeling-with" and deep empathy.
- ✓ **Celebration of diversity:** Valuing other people for their differences, not despite them.
- ✓ **Field independence:** Standing against the crowd and having one's own convictions.
- ✓ **Humility:** Having the sense of being a player in a larger drama, of one's true place in the world.
- ✓ **Ability of reframe:** Standing back from a situation or problem and seeing the bigger picture or wider context.
- ✓ **Positive use of adversity:** Learning and growing from mistakes, setbacks, and suffering.
- ✓ **Sense of vocations:** Feeling called upon to serve, to give something back.

### 3.3 Characteristics:

**Marshall and Zohar (2000)** also believed that spiritual intelligence is an innate talent which we use it for solving intellectual problem, and put the life in a wide state of richness and meaning. They defined the characteristics of developed spiritual intelligences as follows:

- ✓ A high degree of self- awareness
- ✓ Having the capacity of flexibility.
- ✓ Having the capacity of dealing with pains and its development.
- ✓ Tend to ask questions of why or how, and search for key answers.
- ✓ Getting inspire of the imaginations and values.
- ✓ The tendency to see the links between different things.
- ✓ Unwillingness to injure.
- ✓ Getting away from the context that facilitates unconventional activity.

### 3.4 Factors:

- ✓ **Caring:** Paying attention to physical process such as eating, regular meditation, and exercise such as yoga and tai-chi.
- ✓ **Enlightenment:** Involving of mind in reading spiritual issue, sacred texts and analyzing them.
- ✓ **Divinity:** The sense of connection with God, a higher power, and with a source of divine power.
- ✓ **Spirituality in childhood:** The intellectual interests and activities in childhood such as attending religious ceremony and reading sacred texts by parents.
- ✓ **Ultra- sensory perception:** The experiences that are referred to supernatural or sixth sense.
- ✓ **Psychological trauma:** Spiritual awareness which are reached by heaving painful experiences.
- ✓ **Paying attention to community:** Performing spiritual activities such as donation, or volunteering activities which will be beneficial to the community.

### 3.5 Skills

#### Higher self/Ego self Awareness

- ✓ Awareness of own worldview
- ✓ Awareness of life purpose
- ✓ Awareness of values hierarchy
- ✓ Complexity of inner thought
- ✓ Awareness of Ego self / Higher self

### Universal Awareness

- ✓ Awareness of interconnectedness
- ✓ Awareness of worldview of others
- ✓ Breadth of time perception
- ✓ Awareness of limitations / power of human perception
- ✓ Awareness of spiritual laws
- ✓ Experience of transcendent oneness

### Higher Self / Ego self mastery

- ✓ Commitment to spiritual growth
- ✓ Keeping higher self in charge
- ✓ Living your purpose and values
- ✓ Sustaining your faith
- ✓ Seeking guidance from higher power or higher self

### Social Mastery / Spiritual Presence

- ✓ A wise and effective spiritual teacher/mentor
- ✓ A wise and effective change agent
- ✓ Makes compassionate and wise decisions
- ✓ A calming, healing presence
- ✓ Being aligned with the ebb and flow of life

### 3.6 Components

- ✓ Knowing and believing in God divinity
- ✓ Making work and life meaningful
- ✓ Deep self – awareness
- ✓ Spiritual wisdom
- ✓ Having lofty goals in life and work
- ✓ The ability to use the intellectual resources to solve problems in life.
- ✓ The capacity for virtuous behavior (forgiveness, charity, humility, etc)
- ✓ Willingness to serve.
- ✓ The ability to align individual and organizational goals.
- ✓ Having insight, understanding, and distinguishing
- ✓ Work conscience
- ✓ Systematic thinking
- ✓ Paying attention to spiritual values.
- ✓ Having positive feelings
- ✓ The ability to ask fundamental questions and find fundamental answers.

## IV. PERSONALITY

Personality is particular combination of cognitive, emotional, and attitudinal behavioral response patterns of an individual reflecting in the following dimensions –

competition, creativity, enthusiasm, innovation, leadership, maturity, mental health, morality, self control, self sufficiency, and social warmth. The historical root of term personality is in the Latin word “Persona”- the mask worn by the Greek actors was called persona. Personality is the sense which means to cover real person behind it.

**According to Watson,J.W.(1930):** the father of behaviorism on the basis of his behavioral studies, conclude, “Personality is the sum of activities that can be discovered by actual observation over a long enough period of time to give reliable information”

**Ogden, R.M(1926):** “personality is the expression of man’s inner life. Character is the expression of what he does or achieve.

Personality generally refers to the unique characteristic of a person. Kang has pointed out the partial relationship between psychological characteristics and the use of PC communication services. According to the study, PC service consumer with introvert personalities used chat/discussion and trading services more frequently than one with extrovert personalities, while consumers with emotional personalities use e-mail and professional database services more than ones with thinking personalities. The psychological state of adolescence affects personality in no small measure. The girls and boys start taking an interest in person of the opposite sex. They also experience an increase in the sense of independence. The adjustment of adolescent is a problem which differs with culture. The disturbance of adolescent in civilized societies is not found in Samoa. In their society, unlike the civilized societies, there are no restrictions on sexual behavior and individual becomes self dependent at an early age. The disturbance of the adolescent stage is due to those mental conflicts arising from many social problems like independence from the parents, sexual adjustment, self – dependence, choice of profession, etc.

## V. FACTORS INFLUENCING PERSONALITY OF ADOLESCENTS

There are a number of factors that have been found important in the personality development and the personality of adolescent learners. Some of these are

important in childhood and continue to be important in adolescent. Other that was relatively unimportant in childhood become more important in adolescence. While still others that were important in childhood are of less importance in adolescence. These factors are:

- ✓ Physique
- ✓ Physical Attractiveness
- ✓ Physical condition
- ✓ Family Relationship
- ✓ The only child
- ✓ Home factors
- ✓ Culture
- ✓ Heredity

## VI. ADJUSTMENT

Adjustment means regulating, adapting or setting in an environment. It is a behavioral process by which humans and other animals maintain equilibrium among their various needs or between their needs and the obstacles of their environments. Environments of man may be classified into three heads:

- Physical environment
- Social and cultural environment
- Psychological environment

The continuous process in which man relates himself to this environment, strikes a balance with it, and is able to achieve a compromise with its challenges is called adjustment which is contingent to a large extent on his cognitive, emotional and spiritual intelligence to help the pupil in making adjustment with the changing environment is one of the important aims of education. Development of personality of the child and the teacher to a great extent depends on the adjustment with the environment. Efficiency of the teacher is also influenced by adjustment. We as his environment gets influenced by each other in order to achieve adjustment a person tries to change his environment to suit him or changes himself by adopting himself to the environment. In such a situation he changes his concepts, perceptions and environments. The absence of adjustment implies a conflict between the various drives. This conflict gives rise to a tension and the latter is by its very nature painful.

**According to Shaffer:** “Adjustment is the process by which living organism maintains a balance between his

need and the circumstances that influence the satisfaction of these needs”.

The concept of adjustment was original biological one and a concerned with adaption to physical environment for survival. Adaption to physical environment is of course a person’s important concern. But he has also to adjust to social pressures and demand of socialization that are inherent in living interdependently with other persons. There are also the demands from a person’s internal nature hi physiological needs like hunger, thirst, sleep, sex, elimination etc. And psychological needs like needs to belong to get esteem, to self-actualize to get in combination and in interactive fashion that influence the psychological functioning ad adjustment of the person.

Adjustment may be defined as a process of altering behavior to reach a harmonious relationship with the environment. When people say they are in an “adjustment period” they typically mean they are going through a process of change and are searching for some level of balance or acceptance with the environment, others, or themselves. The process of adjustment becomes till more complicated when the person’s interaction with one situation conflicts with his requirements of him other situation. On situation may give rise to pleasure while may give rise to pain.

## VII. CONCLUSION

Reviewing the literature showed that, spiritual intelligence can improve with training. Adolescence is an important period for spiritual intelligence training and gratitude as a subscale in SQ has ability to increase that fortunately, many individuals have described specific exercises to promote gratitude. As a sort of intelligence, spirituality extends the psychologist’s conception of spirituality and allows its association with rational cognitive processes like goal achievement and problem resolution. The spiritual intelligence provides a general basis for the individual to be able to consider his seeking for goals and meaning in life, and to move in the direction of the aims which are personally meaningful. It aids the individual in directing his/her concerns to the wider image and in focusing, consciously, his/her activities in a context that is wider.

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