EVALUATING THE STUDENT'S SPIRITUAL INTELLIGENCE AND QUALITY OF LIFE RELATIONSHIP AT PAYAM-E-NOOR UNIVERSITY IN KALEIBAR BRANCH

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Abstract

This study has done at Payam-E-Noor University in Kaleibar Branch. A sample of 65 student participated in this study. The King’s Spiritual Intelligence Questionnaire was used to evaluate Spiritual Intelligence status of participants and The WHOQOL-BREF was used to measure quality of life. In order to analyze the data resulted from collected questionnaires deductive and descriptive statistical methods are used, and to display some statistical data we used column diagram and in deductive level to test the hypothesis of the research we used Pearson correlation coefficients. Findings show that Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion are all significantly and highly related with Quality of life of Students at Payam-E-Noor University in Kaleibar Branch.

Keywords: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion, Quality Of Life

INTRODUCTION

Some authors define QOL in terms of life satisfaction or satisfaction of needs (e.g. Campbell, Converse, & Rogers, 1976), or as ‘a person's sense of well-being that stems from satisfaction or dissatisfaction with the areas of life that are important to him/her' (Becker, Diamond, & Sainfort, 1993). In conventional usage, “satisfaction” refers to the fulfillment of needs, expectations, wishes, or desires (1968 Webster), and an assessment of the overall conditions of existence as derived from a comparison of one’s aspirations to one’s actual achievements (Cantril, 1965; Campbell et al., 1976). Veenhoven (1991) uses the definition of life satisfaction as “the degree to which an individual judges the overall quality of his life-as-a-whole favorably.” The World Health Organization (WHO) has defined “Quality Of Life” as “an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns” (WHO, 1996). The WHO states that quality of life is affected by an interaction of the individual’s health, mental state, spirituality, relationship and elements of their environment (WHOQOL.BREF, 1996).

Some experts believe that losing religious beliefs could be considered the reason that criminal activities have increased in modern societies. They claim that due to the reason that some city dwellers and people

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in advanced societies have lost their beliefs and ethical principles, conscience as the inner police has been weakened in some people which has led them to commit forbidden legal and religious acts. Some other experts believe that dissemination of anti-social activities among teenagers and youths in particular is caused by the evolution of mass medias, emergence of cinema, TV and satellite (which are often accompanied by anti-social implications) (Khalighi, 2009, p 14).

Spirituality has recently drawn attention as one of the most important facets of human being’s life which is in close relation with health and development (McDonald, 2002, quoted Bagheri et al, 2011, p 257).

Spiritual intelligence is defined as a conforming collection of mental capacities based on non-material and supreme facets of reality especially those which are dependent on the nature of individual existence, individual meaning, supremacy and extended states of spirituality (Hossein Chary and Zakeri, 2010, p 73).

Spiritual intelligence is under some aspects of spirituality which are in close relation with each other; they are, however, not identical structures (Emmons, 2000, p 58).

The concept of spiritual intelligence was first introduced by Stevens in 1996 while Gardner (1996) simultaneously analyzed its different dimensions and challenged acceptance of the combination of spirituality and intelligence (Sohrabi, 2009).

Vaughan (2002) believes that one’s understanding of himself or herself is one of the facets of spiritual intelligence by which s/he regulates his or her emotions. It could be, therefore, said that different health consequences including life quality, happiness and non-depression are often affected by spiritual intelligence and religion (Bagheri, Akbari Zadeh Hatami, 2011, p 258). In a study by Tahmasebi Pour and Taheri (2011, p. 714), it was revealed that there is a meaningful relation between religious beliefs and depression in a way that religious attitude reduces depression; in other words, higher religious attitude results in lower depression score.

Spirituality indices show a spectrum of noticeable results including lower rate of depression, better mental and physical state, lower rate of death and consequently higher life quality. Spirituality makes sad and apparently meaningless events meaningful. It could be said that seeing benefits of a traumatic experience provides the opportunity to face the thoughts and beliefs related to that experience and helps to confront it through emphasis on positive dimensions which bring about better physical and mental states (Moallemi, Raghibi, Salari, 2009, p 240).

Yaaghoubi (2009, p. 92) in a study under the title of “The analysis of the relation between spiritual intelligence and happiness among students of Bou Ali University of Hamedan” aiming at shedding lights on the importance of happiness in mental health, physical health, efficiency and social participation concluded that the higher is the score of spiritual intelligence, the higher would be the score of happiness.

Naderi et al (2009, p. 129), in line with the abovementioned studies and the present study, analyzed the relation between spiritual intelligence and life satisfaction among the elderly and concluded that there is a meaningful relation between spiritual intelligence and life satisfaction. The results obtained from regression analysis in this study showed that variables of spiritual intelligence and emotional intelligence are respectively predicting factors of life satisfaction.

Fitzpatrick (2006, p.1), Husseiniyan, Tabatabaei and Ravaei (2011, p 1902), in line with these studies, claimed that saying prayers and doing muscular relaxation exercises have positive effects on mental health and the quality of desirable life of human being.

The main purpose of this study is evaluating the Spiritual Intelligence and Quality of Life of Students at Payam-E-Noor University in Kaleibar Branch.

**METHODOLOGY**

This study has done at Payam-E-Noor University in Kaleibar Branch. A sample of 65 student participated in this study. The King’s Spiritual Intelligence Questionnaire was used to evaluate Spiritual Intelligence status of participants. This questionnaire includes four subscales; (1) Critical Existential Thinking, or the capacity to critically contemplate meaning, purpose, and other
existential/ metaphysical issues (2) Personal Meaning Production, or the ability to derive personal meaning and purpose from all physical and mental experiences, (3) Transcendental Awareness, or the capacity to identify transcendent dimensions/ patterns of the self tates of consciousness, and (4) Conscious State Expansion, or the ability to enter and exit higher/spiritual states of consciousness (e.g., pure consciousness, cosmic consciousness, with a 5-point Likert scaling (0 – not at all true of me, 1 – not very true of me, 2 – somewhat true of me, 3- very true of me, 4 – completely true of me).

All participants were given a full explanation of the purpose of the study and then were asked to rate their current evaluate of Spiritual Intelligence.

The WHOQOL-BREF was used to measure quality of life. This questionnaire is a modified version of The World Health Organization Quality of Life Instrument. The WHOQOL-BREF has 26 items derived from the WHOQOL-100. The items are rated on a 5-point Likert scale. The four domain scores are scaled in a positive direction, with a score range of 0-20, and with higher scores denoting higher QoL. It also includes one facet on overall quality of life and general health. These items are scaled in a positive direction, with a score range of 1-5, and with higher scores denoting a better quality of life and general health.

In order to analyze the data resulted from collected questionnaires deductive and descriptive statistical methods are used, and to display some statistical data we used column diagram and in deductive level to test the hypothesis of the research we used Pearson correlation coefficients. The analysis has performed with SPSS

RESULTS

The estimated parameters of means, standard deviations and variances obtained from the King’s Spiritual Intelligence Questionnaire for all participants are presented in Table 1.

Table 1: Estimated parameters of Means and Variances

<table>
<thead>
<tr>
<th>Scale</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical Existential Thinking</td>
<td>21.3571</td>
<td>7.15873</td>
<td>51.247</td>
</tr>
<tr>
<td>Personal Meaning Production</td>
<td>15.5143</td>
<td>5.04686</td>
<td>25.471</td>
</tr>
<tr>
<td>Transcendental Awareness</td>
<td>19.8000</td>
<td>5.71953</td>
<td>32.713</td>
</tr>
<tr>
<td>Conscious State Expansion</td>
<td>10.6286</td>
<td>5.45913</td>
<td>29.802</td>
</tr>
<tr>
<td>Quality of life</td>
<td>9.59</td>
<td>2.88</td>
<td>8.33</td>
</tr>
</tbody>
</table>

As seen in Table 1, the highest and the lowest mean rating on the respondents’ level of spiritual intelligence was shown in the Critical Existential Thinking dimension (Mean = 21.35) and the Conscious State Expansion (10.62), respectively. For quality of life the mean score was shown 9.59.

Table 2, which present the correlations of hypothesis “There is a relationship between Spiritual Intelligence and Quality of Life of Students at Payam-E-Noor University in Kaleibar Branch”. The results show that Spiritual Intelligence and their dimensions are all significantly and highly related with Quality of Life.

Table 2- Pearson’s correlation coefficients of variables

<table>
<thead>
<tr>
<th>Independent Variables</th>
<th>dépendent Variable</th>
<th>n</th>
<th>Pearson Correlation</th>
<th>Level of sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical Existential Thinking</td>
<td>Quality of life</td>
<td>65</td>
<td>0.458</td>
<td>0.000</td>
</tr>
<tr>
<td>Personal Meaning Production</td>
<td>Quality of life</td>
<td>65</td>
<td>0.365</td>
<td>0.000</td>
</tr>
<tr>
<td>Transcendental Awareness</td>
<td>Quality of life</td>
<td>65</td>
<td>0.389</td>
<td>0.000</td>
</tr>
<tr>
<td>Conscious State Expansion</td>
<td>Quality of life</td>
<td>65</td>
<td>0.616</td>
<td>0.000</td>
</tr>
</tbody>
</table>
According to table 2, that presents the correlations of each hypothesis. The results show that relationship emotional intelligence dimensions (Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion) are all significantly and highly related with Quality of life. The highest positive correlation was found between empathy and Quality of life \((r=0.616\) and sig\(= 0.000)\).

CONCLUSIONS
This study has done to surveying the relationship between Spiritual Intelligence and Quality of Life of Students at Payam-E-Noor University in Kaleibar Branch. For this purpose we developed four hypothesis and test them by correlation.

As it could be seen, the results obtained from this study are in line with ones obtained from the previous studies which state: spiritual intelligence is a contributing factor to the variable of life quality in a way that direct relation between all spiritual intelligence sub-scales.

The study concluded in the answers to the question “Is there any relation between spiritual intelligence and life quality of student?” that there is a direct and meaningful relation between “life satisfaction in general” and two sub-indices of “individual meaning” and “alertness extension” which are among sub-indices of spiritual intelligence.

Findings show that Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion are all significantly and highly related with Quality of life of Students at Payam-E-Noor University in Kaleibar Branch.

References