

Spiritual Intelligence among Yoga and Non-Yoga Practiser

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ABSTRACT

The main purpose of this study was to find out spiritual intelligence among Yoga and Non-Yoga Practiser. 120 male and female Practiser were selected randomly for a study out of which 60 were from Practiser and 60 from non- Practiser. The Spiritual Intelligence test developed by Dr. Santosh Dhar and Upindra Dhar was used. The Spiritual Intelligence test consisted of six dimensions, which were Benevolence, Modesty, Conviction, Compassion, Magnanimity and Optimism. The subjects were scored based on a questionnaire containing questions of all the selected six dimensions. The obtained data were analysed using mean 't' test. The results show that there is no significant difference between Practiser of Yoga and Non-Yoga Practiser.

Keywords: *Spiritual intelligence, Yoga and Non-Yoga Practiser*

The modern science during the last 200 years has achieved enough and given humankind all materialistic comforts but failed to inculcate morality and discipline in man. In this era of spiritual drought and torpor of human soul, it is very much desired that our old age traditional values should be made open to the people of the world. The materialistic evolution can solve the problems related to hunger, poverty, insanitation, illiteracy, environmental pollution, illness and unemployment but then through the process of spirituality, one can achieve compassion, love, honesty and integrity, peace, tolerance, morality, discipline and humanism without which the very existence of mankind will be at stake. Morality, discipline and meditation are essential for spiritual development. Throughout history, spirituality has been a major divine force in all the religions of the world, cultures and traditions.

Spirituality is one of the most important sources of strength and direction in peoples' lives. Spiritual side of human nature remains important to Indian lives. Term Ruhnaiya (in Arabic) derived from the adjective ruhani which means, mind or animating principles as distinct from body. The definition of spirituality provided by the tenth edition of Oxford English Dictionary is as follows: "The quality or condition of being spiritual, attachment to or regard for the thing of the spirit as opposed to material or worldly interest." Belief in the spiritual reality continues to characterize majority of people, be it belief in a Supreme Being order, life after death, an ultimate reality or super- natural beings, like angels and demons.

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Whatever behavioural scientists and health care professional may themselves believe the spiritual side of human remains important to many or most people.

Spirituality has become increasingly visible theme in the second half of the 20th century. In the recent years, increasing amount of theoretical, scientific and professional literature has appeared that is concerned with the exploration of the relevance of the study of spirituality to human functioning and the practice of psychology, medicine and counselling. Spirituality has become particularly interesting to professional caregivers working with clients suffering from diseases, illness, chronic pain, trauma, the challenges of dying and processes of grief and bereavement.

What is Spirituality?

Elkins and others (1988) proposed a humanistic definition and description of spirituality. According to them, “spirituality is a way of being, experiencing that comes about through awareness of a transcendent dimension, and that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers being the ultimate”.

A functional definition of spirituality which has been adopted by the California state psychological association task force of spirituality and psychotherapy___ “courage to look within and to trust”: implying that what is seen and what is trusted appears to be a deep sense of belongingness, of wholeness, of connectedness and of openness of the infinite.

REVIEW OF LITERATURE

Manghrani (2001) conducted a study on “Spiritual Quotient and Managerial Effectiveness (Development of a tool to measure Spiritual Quotient)” at the M S University of Baroda in the Psychology Department. This study included the important juncture of arriving at a definition for SI and developing a tool for measuring it. There were eleven dimensions with sixty-five items in the final version of the constructed test and it was standardized. Four points scale was used for scoring. In this study, the dimensions of SI are the following: personal effectiveness, enhancement of wisdom and being successful in life. The tool was found to be a valid and reliable instrument for measuring spiritual intelligence.

Kates (2002) conducted a study on the “Awakening creativity and spiritual intelligence: The soul work of holistic educators” at the University of Toronto, Canada. To reconceptualise educative practices and curricula that dynamites personal and systems transformation, holistic education is a must. Transpersonal practices of holistic education nurture levels of wholeness through personal transformation. Researching the views of holistic educators contributes to practical ideas and new psycho technologies for nourishing creativity in modern education. This study is qualitative in nature. The investigator used narrative voice as a method of inquiry. The study deals with the works of three educators who developed models of creative activities committed to actualizing transpersonal and spiritual consciousness. Based on this study, the researcher pointed out that principles of caring and authenticity inform their educational encounters and attend to the learner's transformation through self-integration. Their practices foster inner balance and nurture soulful connections among self, subject and community. Multidimensional levels of intelligence, including spiritual intelligence--a dynamic, holistic cognition that synergizes the concrete intelligences (characterized by physical, emotional and logical intelligences) with higher order intelligence (exemplified by imagination, intuition and vision) could be developed. Tools used to awaken qualities of the self/Self such as presence, aliveness and joy of learning, encouraging learners to make inner and outer connections that cultivate spiritual intelligence

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were imaginable and aesthetic in nature. The novel, holistic approaches articulate the value of communion and create meaningful opportunities for learners to experience creativity and self-reflective awareness through creative visualization, meditation and aesthetic contemplation. When used with the expressive arts, these modalities encourage learners to animate deeper connections within the self and discover creativity, wholeness, purpose, insight, self-awareness, harmony and love as integral aspects of learning and living.

A study was conducted on “The emergent construct of spiritual intelligence: The synergy of science and spirit” by **Delaney (2002)** at the Arizona State University, USA. That was a qualitative study, aimed to investigate the emerging language of SI. Data were collected from a Lexis-Nexis search of the printed media using the key search terms 'spiritual intelligence', 'religion and psychology' and 'spirituality and psychology', and from the discourse of seven.

Review of Related Research Literature Spiritually oriented therapeutic conferences and Erickson's analytic induction method was used on these data. The analysis of the Lexis-Nexis search and conference documents was conducted separately from the analysis of fieldwork transcripts in order to compare and contrast preliminary empirical assertions about the language of SI. An underlying assumption of this study was that language constructs reality, with its framework for the three global assertions, viz.

- SI emerged from the discourse of spirituality, and spirituality emerged from the discourse of religion;
- SI is a holistic intelligence;
- SI is an inclusive

This study, also considered five major assertions, viz., “(a) the key to developing spiritual intelligence is to value diversity, (b) SI defines reality as multidimensional, (c) consciousness includes multiple ways of knowing, (d) people with SI have a distinctive relationship with the world around them, and (e) rituals are vehicles for SI. The above eight assertions were all found with near uniformity in all the data sources.

Nelms (2005) conducted a study on “The relationship between spirituality and the health of college students in a university setting“. Undergraduate students enrolled in Personal Health and Wellness classes at the University of Tennessee, USA were selected to participate in this study. The sample size was 221. The researcher used a self-developed, reliable and valid instrument, viz., the Spirituality Scale (SS) and College Student Appraisal of Risks Survey (The CARS) Review of Related Research Literature to measure spirituality; and health of college students. The relationship between the self-reported level of spirituality and the health status of college students was found out. This study seems significant, as it is an important step toward understanding the role of spirituality in the various dimensions of health among young adults.

Royes (2005) conducted a study on “Spirit wave: A model of holistic change” at the University of Toronto, Canada. The study intended to present at heretical framework titled "Spirit Wave", as a process of holistic education. The following issues were dealt with based on works of Rudolf Steiner and Jiddu Krishnamurti. Through inner work on the self, one develops spiritual intelligence, with the ultimate goal of becoming a fully realized holistic being. In the ‘Spirit Wave model’ of holistic change, one is developing Self-knowledge so that she/he may interact with the world in selfless service to ‘Self’, which she/he is; in his

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model he stressed on *I am the driver of my self-development, meditation is the vehicle, spiritual intelligence is the pilot, Self-realization is the direction, the inner road is the path, total freedom is the destination, and arrival is characterized by the feeling of ecstasy, with the beginning and ending of this journey being in the present.*

Ruiz (2005) focused on “Spiritual dimension in educational leadership” at the University of Texas, USA. Spirit filled experiences and education were considered as two separate areas. This study seeks to provide onto logical and epistemological knowledge to uncover and understand the power of the spiritual dimension in the life of successful educational leaders. This study is qualitative in nature and it seeks to explore successful educational leaders’ use of spirituality to strengthen their effectiveness as it relates to school and their performance. Based on the major findings, four attributes related to educational leadership are obvious: accountability and compliance, curriculum and instruction, planning and decision making, and community involvement – and these are all related to spiritual dimension. Based on this study, an ‘Interactive Atom Shaped Model for Leadership’ was proposed, symbolizing special type of energy which interconnects the spiritual element in the educational leaders’ intrapersonal, interpersonal, and ecological relationships producing new life for the educational system and global organism.

Van der Walt (2006) at the University of South Africa, South Africa, conducted “A descriptive and exploratory study towards a spiritual intelligent transactional model of organizational communication”. In this study, intelligence was perceived as a primary variable in explaining the needs, motivations and behavior of individuals in society in general, and in an organization specifically. A distinction was made between IQ (which has its roots in Newtonian physics), EQ (which enables an individual to adapt to changing circumstances) and SQ (a spiritual intelligence that helps an individual to recontextualise a situation towards a meaningful and holistic experience).

Objectives

The main objectives of the study were as under:

- To study difference between Yoga Practiser and non- Yoga Practiser in relation to their spiritual intelligence (SI).
- To study difference between the Male and Female Yoga and Non-Yoga Practiser in relation to their spiritual intelligence.

Hypothesis

- There is no significant difference between Yoga Practiser and non- Yoga Practiser in relation to their spiritual intelligence.

METHODOLOGY

Sampling

The present study was carried out on initial sample for the present study consisted of 120 Yoga Practiser and non- Yoga Practiser of Ahmedabad. A random sampling technique was used to collect the data.

Tools

In the present investigation measure, the Spiritual Intelligence “Spiritual Intelligence Scale” by Dr. Santosh Dhar and Dr. Upinder Dhar was used. The Spiritual Intelligence Scale consists 53 items with strongly agree; agree, Not Sure, Disagree, strongly Disagree response

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pattern. The reliability factory coefficient is 0.98 and validity in the later has indicated high validity on account of being 0.99.

Procedure

The male and female who are Practiser of different Yoga and Non-Yoga institutes in Ahmedabad, were randomly selected & spiritual intelligence scale (SIS) was constructed and Standardized by investigator and supervisor (Dr. Santosh Dhar and Dr. Upindar Dhar). The test was given & data was collected. The obtain data from 120 males and females were analyzed with the help of mean, SD and 't' test.

RESULT AND DISCUSSION

The main objective of present study was to study spiritual intelligence of the Yoga Practiser and non- Yoga Practiser among male and females. In it statistical method was used and their correlation was measured. Results and discussions of present study are as under.

Table No: 1 Mean, SD and 't' value of spiritual intelligence of Yoga Practiser and non-Yoga Practiser.

Variable	N	Mean	SD	T	Level of significance
Government	60	206.97	24.63	2.18	Significant
Non-government	60	198.28	18.11		

S= Significant or 0.05., NS= non-Significance

The above result table No. 1 we can see that 't' test was used to know the level spiritual intelligence of Yoga Practiser and non- Yoga Practiser where Yoga Practiser mean was 206.97 & SD was 24.63 and non- Yoga Practiser mean was 198.28 & SD was 18.11 and difference between their 't' values was 2.18. It was significant at 0.05 levels. Thus, the null hypothesis states that there is significant difference in the spiritual intelligence level of Yoga Practiser with respects to the spiritual intelligence level of non- Yoga Practiser. Here null hypothesis was rejected and results show that the Yoga Practiser have high level intelligence than that of non- Yoga Practiser.

Table No.2 Mean, SD and 't' value of spiritual intelligence of Practiser among Yoga and non- Yoga Practiser.

No.	Dimensions	Government Practiser N=60		Non-government Practiser N=60		T	Level of Signi
		Mean	SD	Mean	SD		
1.	Benevolence	61.01	11.09	60.10	13.04	2.70	Signi.
2.	Modesty	54.06	08.93	53.30	09.21	0.78	NS
3.	Conviction	31.38	06.67	32.30	07.55	0.71	NS
4.	Compassion	35.33	07.30	35.03	08.55	0.21	NS
5.	Magnanimity	11.58	02.75	10.48	02.45	2.29	Signi.
6.	Optimism	07.79	01.66	07.88	01.96	0.25	NS

Yoga and Non-Yoga Practiser were selected for this study. 120 Practiser were randomly selected of which 60 were Yoga Practiser and 60 were Non-Yoga Practiser. Mean, SD and 't' values of the spiritual intelligence scale of Yoga and Non-Yoga Practiser were calculated on the basis of their scores.

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Out of the six dimensions of spiritual intelligence based on Modesty (2nd dimension), the mean and SD values of Yoga Practiser were 54.06 and 8.93 respectively and of Non-Yoga Practiser mean and SD values were 53.30 and 9.21. The 't' value was 0.78 and it was observed to be non-significant at 0.05 level. The results shown here indicate that there is no significant difference in spiritual intelligence between Yoga and Non-Yoga Practiser both are equal. Based on Conviction, Compassion and Optimism (3rd, 4th and 6th dimension) the mean and SD values of Yoga Practiser were 31.38 and 6.67 respectively while of Non- Yoga Practiser mean and SD values were 32.3 and 7.55. Here the value obtained was 0.71 and it was observed to be non-significant at 0.05.

DISCUSSION

Yoga is associated with spirituality in the Indian context and the state of meditation and samadhi in the footsteps of Ashtanga Yoga in Patanjali gives a person a sense of oneness with spirituality. It is possible that those who do have a higher level of spiritual intelligence.

CONCLUSION

We can conclude by data analysis as follows:

- There is significant difference in spiritual intelligence of Yoga and Non-Yoga Practiser for Benevolence and optimism (Dimensions).
- There is no significant difference in spiritual intelligence of Yoga and Non- Yoga Practiser for Modesty, conviction, Compassion and Magnanimity.

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Conflict of Interest

The author(s) declared no conflict of interest.

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