

## Spiritual Intelligence among Tribal Youth of Tagin

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### ABSTRACT

Humans with spiritual intelligence are able to inquire about the meaning of life and the interconnectedness of the mind, spirit, and outside world. This study involving 270 tribal Tagin youths between the ages of 20 and 22 was carried out to evaluate and compare the spiritual intelligence of youth from two distinct circles in the Upper Subansiri district of Arunachal Pradesh. The spiritual intelligence of the tribal youths was evaluated using the Dhar and Dhar (2010) Spiritual Intelligence Scale. The findings revealed a substantial difference between the two groups: Daporijo's youth were significantly more optimistic than Taliha's youth, but Taliha's youth were more benevolent, modest, compassionate, and had greater overall spiritual intelligence. Academic achievement and spiritual intelligence were revealed to have a moderately positive correlation.

**Keywords:** *Academic achievement, Benevolence, Compassion, Conviction, Magnanimity, Modesty, Optimism, Spiritual intelligence, Tagin, Tribal*

Knowing one's own truths, values, validity, and ethics is a sign of spiritual intelligence (King, 2008). Spiritual intelligence is also thought to be a person's level of adaptability and capacity for goal-setting and problem-solving. According to Danah and Ian (2012), spiritual intelligence is considered the highest form of intelligence and provides the foundation for both IQ and EQ to function well. Spiritual Intelligence, which results in wisdom, compassion, integrity, joy, love, creativity, and peace, gives an enlightened method of discovering life's true purpose through the skilful integration of Emotional Quotient and Intelligent Quotient. Furthermore, it is associated with inner dimension of people's minds and souls and how they are connected to one another as members of humanity (Vaughan, 2002).

Prior to the emergence of spirituality, the term religiosity was most frequently used to refer to the spiritual aspects of an individual's psyche (James, 2007). Nowadays, spirituality and religiosity may be linked at times, but psychologists distinguish strongly between the two concepts (King, 2008). While spirituality is more closely associated with an individual's conscience and feeling of purpose and serenity, religion is an organized system of beliefs and rituals that are held by a society or group of people.

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The winds of globalization are blowing over the tranquil hills of Arunachal Pradesh, changing the world around the Tagin youngsters at a rate never seen before. A new era of convenience has been brought about by modernization, but it has also brought with it a wealth of opportunities and difficulties that have a big impact on people's lives. India's youth, a vibrant and significant demographic section, represent the country's inventive spirit and energy potential (Som et al., 2018). These young brains' scholastic accomplishments in school frequently serve as the yardsticks for their personal development and chances for the future. Understanding the value of counselling and advice in fostering students' growth is crucial (Dhami and Sharma, 2021). Developing spiritual intelligence in the young people of Tagin may promote a more optimistic attitude and lessen pessimistic inclinations. Improving life quality and fostering general well-being depend on developing this component of intelligence (Emmons, 2000). It improves one's capacity to make decisions about behaviours, encounters, and beliefs and contributes to the greater meaning and purpose of humankind.

Now is the critical moment to raise awareness of youngsters' spiritual intelligence so that they can develop into physically, mentally, and spiritually fit individuals. With the aforementioned idea in mind, a comparison study was conducted to evaluate and contrast the spiritual intelligence of young people from two distinct Tagin circles in the Upper Subansiri District of Arunachal Pradesh.

### **MATERIALS AND METHODS**

#### *Sample*

The sample consisted of 270 youth belonging from Tagin tribe, aged between 20-22 years, permanent residents of Taliha and Daporijo circles studying in Government Model Degree College, Daporijo, Upper Subansiri.

#### *Research Instruments*

Assessment of spiritual intelligence: Spiritual intelligence was assessed by administering Spiritual Intelligence Scale (Dhar and Dhar, 2010) on the participants. The scale consists of Fifty-three items with 6 dimensions, namely: Benevolence, Modesty, Conviction, Compassion, Magnanimity and Optimism.

Academic achievement: The participant's academic achievement was evaluated based on their prior class's GPA as documented in their college records.

### **RESULTS AND DISCUSSION**

In the study it was revealed that 29.25% exhibited a high degree of benevolence. In contrast, 35.18% and 35.55% of the youth scored low and average levels of benevolence, respectively. About half of the respondents (48.51%) scored average in Modesty dimension, in contrast with 27.03% at a low level and 24.44% at a high level. The 65.18% of the participants showed an average level of conviction, while a 14.44% scored low. The participants showed average levels of compassion, high levels of magnanimity and low level of optimism. Nearly half of the respondents (47.77%) showed an average level overall spiritual intelligence, with the remaining showed high (25.59%) and low (26.29%) levels.

Local variations in the respondents' distribution across different dimensions and levels of spiritual intelligence showed that, at average level, Daporijo youth (45.18%) outnumbered Taliha youth (25.92%) with a significant difference ( $Z=2.06$ ;  $p<0.5$ ), but a larger proportion

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of Taliha youth (41.48%) fall at high level of benevolence than the youth of Daporijo (17.03%).

34.04% of Daporijo youth and 20.00% of Taliha youth were found at low levels of modesty, while more than half of Taliha youth (52.59%) and 44.44% of Daporijo youth were found to be at average levels of modesty. The majority of young people in Taliha (67.4%) and Daporijo (62.96%) were found to have average levels of conviction, with Taliha and Daporijo revealing 19.25% and 21.48% at high respectively and 13.33% and 15.55% respectively at low levels of conviction. In a similar manner, the majority of young people from both circles scored average on compassion (Daporijo 63.7% and Taliha 62.22%). At the average level of the magnanimity dimension, there was a significant difference ( $Z=2.19$ ;  $p<0.5$ ) between the percentage of Daporijo youth (62.96%) and Taliha youth (47.4%), at high level of magnanimity Taliha youth showed 31.85% and Daporijo youth showed 22.22%. In terms of optimism, young people in Taliha and Daporijo were found to be more at an average level (62.22% and 55.55%, respectively) than at a high level (32.22% and 31.85%, respectively). At the low level of overall spiritual intelligence, there was a significant difference ( $Z=1.81$ ;  $p<0.10$ ) between Daporijo youth (35.55%) and Taliha youth (17.03%). In contrast, 45.18% of Taliha youth and 50.37% of Daporijo youth were found at the average level. There was no statistically significant difference in the percentage of youth with high spiritual intelligence between Daporijo's 19.25% and Taliha's 32.59 %

The information presented in Table 2 demonstrated that the youth of Taliha had higher mean scores than the youth of Daporijo in the areas of Benevolence (65.3), Modesty (56.55), Compassion (37.47), and overall Spiritual Intelligence (216.05). This difference was statistically significant, as the youth of Daporijo scored 62.87, 51.01, 35.55, and 200.81 in the areas of benevolence (t value: 3.56;  $p<0.1$ ), modesty (t value: 4.41;  $p<0.1$ ), compassion (t value: 1.66;  $p<0.10$ ), and overall spiritual intelligence (t value: 3.62;  $p<0.1$ ), respectively. In the optimism dimension, there was a declining trend, with Daporijo youth having a higher mean score (9.5) than Taliha youth (7.03), with a significant difference (t value: 2.87;  $p<0.1$ ). Both conviction and magnanimity did not significantly differ by location.

**Table 1: Locale differences in distribution of respondents across various dimensions and levels of spiritual intelligence**

Dimensions of Spiritual Intelligence		Locale				Z Test	Total	
		Taliha (n1=135)		Daporijo (n2=135)				
		f	%	f	%		f	%
Benevolence	Low	44	32.60	51	37.77	0.25	95	35.18
	Average	35	25.92	61	45.18	2.06**	96	35.55
	High	56	41.48	23	17.03	2.02**	79	29.25
Modesty	Low	27	20	46	34.04	1.57	73	27.03
	Average	71	52.59	60	44.44	1.05	131	48.51
	High	37	27.40	29	21.48	0.74	66	24.44
Conviction	Low	18	13.33	21	15.55	0.19	39	14.44
	Average	91	67.40	85	62.96	0.77	176	65.18
	High	26	19.25	29	21.48	0.30	55	20.37
Compassion	Low	22	16.29	32	23.70	0.9	54	20.00
	Average	84	62.22	86	63.70	0.19	170	62.96
	High	29	21.48	17	12.59	0.88	46	17.03

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Dimensions of Spiritual Intelligence		Locale				Z Test	Total	
		Taliha (n1=135)		Daporijo (n2=135)				
		f	%	f	%		f	%
Magnanimity	Low	27	20.00	16	11.85	0.85	43	15.92
	Average	64	47.40	85	62.96	2.19**	149	55.18
	High	44	32.59	34	25.18	0.9	78	28.88
Optimism	Low	21	15.55	17	12.59	0.37	38	14.04
	Average	84	62.22	75	55.55	0.99	159	58.88
	High	30	22.22	43	31.85	1.10	73	27.03
Total Spiritual Intelligence	Low	23	17.03	48	35.55	1.81*	71	26.29
	Average	68	50.37	61	45.18	0.73	129	47.77
	High	44	32.59	26	19.25	1.36	70	25.59

\*p<0.10; \*\*p<0.05; \*\*\*p<0.01

**Table 2: Locale differences in the mean scores of respondents across various dimensions and levels of spiritual intelligence**

Dimensions of Spiritual Intelligence	Locale				t-value
	Taliha (n1=135)		Daporijo (n2=135)		
	Mean	SD±	Mean	SD±	
Benevolence	65.3	12.19	62.87	11.26	3.56***
Modesty	56.55	8.17	51.01	11.08	4.41***
Conviction	34.87	4.24	30.93	4.56	0.134
Compassion	37.47	4.83	35.55	5.06	1.66*
Magnanimity	12.83	2.4	10.95	2.07	0.483
Optimism	7.03	1.59	9.5	1.45	2.87***
Overall Spiritual Intelligence	214.05	25.08	200.81	23.46	3.62***

\*p<0.10; \*\*p<0.05; \*\*\*p<0.01

**Table 3: Correlation analysis of various dimensions spiritual intelligence and academic achievement among respondents of Taliha and Daporijo**

	Taliha	Daporijo
Benevolence	0.425**	0.423**
Modesty	0.382**	0.389**
Conviction	0.281**	0.219**
Compassion	0.369**	0.119
Magnanimity	0.317**	0.162*
Optimism	0.214**	0.185**
Total Spiritual Intelligence	0.484**	0.489**

\*p<0.10; \*\*p<0.05; \*\*\*p<0.01

Table 3's analysis revealed a correlation between respondents' academic achievement and spiritual intelligence on a number of dimensions in Taliha and Daporijo. Academic achievement and spiritual intelligence dimensions were found to have a positive correlation regardless of location. In Taliha, the most significant correlations were found for

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benevolence ( $r=0.425$ ;  $p<0.01$ ), modesty ( $r=0.382$ ;  $p<0.01$ ), conviction ( $r=0.281$ ;  $p<0.01$ ), compassion ( $r=0.369$ ;  $p<0.01$ ), magnanimity ( $r=0.317$ ;  $p<0.01$ ), and optimism ( $r=0.214$ ;  $p<0.01$ ). Tetzner and Becker's (2017) study also demonstrated that the results expand on the evidence supporting the positive effects of optimism by connecting optimism to academic success. Contrarywise, in Daporijo, compassion ( $r=0.119$ ) was found to be positively correlated without any significance, whereas all other dimensions showed significantly positive correlations. Academic achievement and spiritual intelligence showed a significant positive correlation, roughly similar, with both circles (Daporijo:  $r=0.489$ ;  $p<0.01$  and Taliha:  $r=0.484$ ;  $p<0.01$ ). Turi et al. (2020) discovered a positive correlation between academic performance and spiritual intelligence, which is consistent with these findings. Therefore, in order for institutions to use spiritual intelligence to improve the academic performance of the students, it needs to be better incorporated into academic practices, routines, and cultures.

Additionally, the research indicated that for the youths of Taliha and Daporijo, Conviction and Optimism were weakly correlated with academic achievement, while Benevolence and Modesty were moderately correlated with academic achievement. Academic achievement is only tangentially correlated with the traits of compassion and generosity for Taliha youth, and tangentially correlated with Daporijo youth.

### CONCLUSION

In the fast-paced, modern world of today, young people face a multitude of obstacles in their everyday lives. Occasionally, these hardships can trigger depressive thoughts and thoughts of self-harm. However, spiritual intelligence offers a transformative path from denial and fear to understanding and enlightenment, as well as from defensiveness and anxiety to compassion and understanding. It provides people with the ability to develop a feeling of direction, importance, purpose, and value in life, which in turn promotes the growth of creativity, awareness, and intuition.

The results of the research exhibit that spiritual intelligence varies geographically and manifests a somewhat positive correlation with academic achievement. Thus, incorporating spiritual intelligence into the curriculum may improve students' understanding of their life's purpose and direction in general and tribal students in particular.

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### ***Conflict of Interest***

The author(s) declared no conflict of interest.

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