

## Impact of Personality Traits and Spiritual Intelligence on Anger Expression in Young Adults

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### ABSTRACT

This study examines the interplay between personality traits, spiritual intelligence, and anger expression in young adults in India. Analyzing data from 100 participants through correlation and regression analyses, it reveals that emotional stability is negatively associated with anger expression, suggesting that individuals with higher emotional stability tend to display lower levels of anger. However, no significant correlations are found between other personality traits or spiritual intelligence and anger expression. Despite this, emotional stability emerges as a significant predictor, underscoring its pivotal role in shaping anger expression among young adults in India. These findings emphasize the importance of emotional regulation and offer insights into the intricate dynamics of anger expression within the Indian cultural context, with implications for interventions aimed at promoting emotional well-being and effective anger management strategies.

**Keywords:** *Personality Traits, Spiritual Intelligence, Anger Expression, Young Adults, India*

Spiritual intelligence, personality traits, and anger expression are three interrelated aspects of human behavior and cognition that have garnered significant attention in psychological research. These concepts play a crucial role in shaping individuals' emotional responses, interpersonal relationships, and overall well-being.

Spiritual intelligence is a specific aspect of intelligence that involves the ability to access, apply, and integrate spiritual and/or religious values and beliefs into daily life. It includes skills like self-awareness, empathy, compassion, moral reasoning, and using spiritual values to navigate ethical issues (Joshi, 2016; A, 2023).

Personality can be defined as the total quality of an individual's behavior, thoughts, expressions, attitudes, interests, actions, and personal philosophy of life (Borkenau & Tandler, 2015). Trait theory posits that enduring traits influence how individuals consistently behave across situations, shaping their thoughts, feelings, and actions. These traits, reflecting individual differences, predict important outcomes like job performance and well-being. (Ashton, 2013). Traits demonstrate consistency, stability, and individual variation over time and across situations. (Diener et al., 2019)

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Anger expression refers to the various ways individuals outwardly manifest their anger, including verbal outbursts, physical aggression, passive-aggressive behavior, or suppression of emotions. Anger expression involves how individuals communicate or manifest their anger. There are different types of anger expression, such as anger out and anger control. Anger-out refers to expressing anger towards others through physical acts, criticism, insults, or verbal abuse. On the other hand, anger control involves managing and regulating one's anger in a more constructive manner (Ae-Kyung et al., 2015).

Despite the wealth of research in each of these areas independently, limited attention has been paid to understanding how personality traits and spiritual intelligence interact to influence anger expression. This study aims to address this gap by investigating the impact of personality traits and spiritual intelligence on anger expression in young adults in the Indian population. By examining these relationships, this study seeks to offer insights into the intricate interplay between personality traits, spiritual intelligence, and anger expression, with implications for anger management interventions tailored to the Indian demographic and further contribute to the promotion of emotional well-being and mental health among young adults in India, thereby enhancing their overall quality of life and social interactions.

### *Theoretical framework*

This study draws upon several perspectives to understand the complex interplay between personality traits, spiritual intelligence, and anger expression in young adults in the Indian population. The Five-Factor Model (OCEAN) will be utilized to categorize and measure personality traits, including Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism. (Costa & McCrae, 1998) These traits are expected to influence how individuals perceive and express anger, as well as how they engage with spiritual beliefs and practices.

Building upon the work of Zohar & Marshall, and King, the framework of spiritual intelligence emphasizes the integration of spiritual beliefs and values into daily life. Spiritual intelligence encompasses various components such as self-awareness, empathy, compassion, and transcendental awareness. It is hypothesized that individuals with higher levels of spiritual intelligence may exhibit more adaptive ways of managing and expressing anger, as well as greater emotional regulation and resilience. (Zohar & Marshall, 1999; King & DeCicco, 2009)

Drawing from various theories of anger expression, including instinctual, cognitive, socio-cultural, and evolutionary perspectives (DiGiuseppe & Tafrate, 2006; Park et al., 2013; Sell, 2019), this study aims to explore how individual differences in personality traits and spiritual intelligence interact to influence anger expression. It is hypothesized that certain personality traits, such as neuroticism and agreeableness, may moderate the relationship between spiritual intelligence and anger expression. For example, individuals high in neuroticism may struggle with emotional regulation, while those high in agreeableness may exhibit more prosocial behaviors even in the face of anger-provoking situations.

## **REVIEW OF LITERATURE**

Studies show younger adults express more outward anger compared to older adults, and both younger and middle-aged adults had higher overall anger scores compared to older adults. (Stoner & Spencer, 1987). Thomas (2002) studied anger in students, faculty, and staff at a US university, finding age and gender differences in anger expression, and concluded that younger women (20s-30s) expressed anger more openly.

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Research indicates that spiritual intelligence has a positive correlation with resilience and mental health among young adults, highlighting its importance in promoting psychological well-being. Training in spiritual intelligence components reduced depression, stress, and anxiety in youths, as evidenced by Ebrahimi et al. (2013) in the study examining its efficacy. Thankachan & Babu (2022) found that spiritual intelligence positively correlated with resilience and mental health in young adults, suggesting a mediating role.

Studies suggest that individuals with higher spiritual intelligence tend to exhibit traits associated with lower levels of anger, such as greater self-regulation (Utami et al., 2022). On the other hand, Winterowd et al. (2005) in a study exploring the relationship between spiritual beliefs and involvement with anger and stress in college students concluded spirituality was positively related to perceived stress and anger.

Research has also explored the role of personality traits in anger expression. A study by Le et al. (2023) found that individuals with higher levels of neuroticism were more likely to exhibit higher levels of anger expression. This can make them more prone to expressing anger in a less controlled and adaptive manner. Teachers reported that aggression levels were related to the children's adjustment. Additionally, certain personality traits, like agreeableness and conscientiousness, may further mitigate anger tendencies (Jensen-Campbell et al., 2007; Letzring & Adamcik, 2015).

## METHODOLOGY

### *Objectives*

- To assess the impact of personality traits on anger expression
- To assess the impact of Spiritual intelligence on anger expression
- To examine the relationship between Personality Traits and Spiritual Intelligence

### *Hypothesis*

- There will be a statistically significant relationship between Personality Traits and Anger Expression.
- Personality Traits will be significant predictors of Anger Expression
- There will be a statistically significant relationship between Spiritual Intelligence and Anger Expression.
- Spiritual Intelligence will be a significant predictor of Anger Expression
- There will a statistically significant relationship between Personality Traits and Spiritual Intelligence

### *Research Design*

The present study was a quantitative one, where the correlational research design was used to analyze the data.

### *Sample*

Sample consisted of Indian young adults aged 18 to 26, with 100 participants selected using convenience and snowball sampling methods for diversity in gender, ethnicity, and socio-economic backgrounds. Inclusion criteria encompassed variability in personality traits and spiritual intelligence, while those with pre-existing psychological disorders were excluded.

**Tools Used**

- **Ten Item Personality Inventory (TIPI):** The Ten-Item Personality Inventory (TIPI) by Gosling et al. (2003) assesses the Big Five traits with 10 items rated on a 7-point Likert scale, ensuring brevity and reliability. It exhibits adequate six-week test-retest reliability and internal reliability (Neuroticism: 0.54, Extraversion: 0.24, Openness: 0.41, Agreeableness: 0.33, Conscientiousness: 0.52). The TIPI demonstrates strong convergent and discriminant validity with established measures of personality and related constructs, confirming its validity (Holmes, 2010)
- **Spiritual Intelligence Self-Report Inventory (SISRI):** The Spiritual Intelligence Self-Report Inventory (SISRI), developed by King and DeCicco (2009), is a 24-item scale assessing spiritual intelligence (SI) across four subscales. With high reliability ( $\alpha = .921$ ), it demonstrates consistent results. Extensively validated, the SISRI shows strong construct, divergent, and convergent validity (Zulkifli et al., 2017).
- **Anger Expression Scale (AEX):** The Anger Expression Scale (AEX), developed by Spielberger, Johnson, et al. in 1984, assesses anger expression through outward expression, inward expression, and anger control. With 20 items rated on a 4-point Likert scale, it demonstrates satisfactory reliability ( $\alpha = .72$  to  $.87$ ) and validity, including concurrent and construct validity (Spielberger et al., 1985).

**Procedure**

A sample of 100 participants was chosen, with participants providing informed consent before completing questionnaires individually. Tools included the Ten Item Personality Inventory (TIPI), Spiritual Intelligence Self-Report Inventory (SISRI), and Anger Expression Scale (AEX), all administered using Likert scales. Data were collected offline and online through Google Forms. Statistical analysis using IBM SPSS v25 involved Pearson's correlation, and regression analysis.

**RESULT**

The collected data was statistically analyzed to investigate the relationship between Personality Traits, Spiritual Intelligence and Anger Expression. Descriptive statistics are used to describe the data collected below.

**Table 1.1 Descriptive Statistics of Variables**

	N	Mean	Standard Deviation
Extraversion	100	3.655	1.4402
Agreeableness	100	5.135	1.093726
Conscientiousness	100	4.855	1.223290
Emotional Stability	100	3.925	1.362141
Openness To experience	100	4.825	1.318813
Spiritual Intelligence	100	53.880	13.259858
Anger Expression	100	45.030	6.135597

Table 1.1 shows descriptive statistics for Personality Traits, Spiritual Intelligence and Anger Expression

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**Table 1.2 Correlation Coefficients Between Personality Traits, Spiritual Intelligence, and Anger Expression**

		EXT	AGR	CON	EMO	OPE	SI	AEX
EXT	Pearson Correlation	1	.073	-.099	.227*	.193*	.036	-.001
	Sig. (1-tailed)		.235	.164	.011	.027	.362	.498
AGR	Pearson Correlation	.073	1	.219*	.268**	.272**	.151	-.185*
	Sig. (1-tailed)	.235		.014	.004	.003	.067	.033
CON	Pearson Correlation	-.099	.219*	1	.095	.299**	.083	-.135
	Sig. (1-tailed)	.164	.014		.174	.001	.207	.090
EMO	Pearson Correlation	.227*	.268**	.095	1	.024	.065	-.226*
	Sig. (1-tailed)	.011	.004	.174		.408	.260	.012
OPE	Pearson Correlation	.193*	.272**	.299**	.024	1	.224*	-.064
	Sig. (1-tailed)	.027	.003	.001	.408		.012	.263
SI	Pearson Correlation	.036	.151	.083	.065	.224*	1	-.010
	Sig. (1-tailed)	.362	.067	.207	.260	.012		.462
AEX	Pearson Correlation	-.001	-.185*	-.135	-.226*	-.064	-.010	1
	Sig. (1-tailed)	.498	.033	.090	.012	.263	.462	

\* Correlation is significant at the 0.05 level (1-tailed).

\*\* Correlation is significant at the 0.01 level (1-tailed).

Table 1.2 depicts Correlation coefficients between Personality Traits, Spiritual Intelligence and Anger Expression. Anger Expression is negatively correlated with Emotional Stability (EMO) ( $r = -0.2276$ ,  $p < 0.05$ ), and Agreeableness (AGR) ( $r = -0.185$ ,  $p < 0.05$ ). Extraversion (EXT), Conscientiousness (CON), and Openness (OPE) did not exhibit significant correlations with anger expression. Spiritual Intelligence (SI) is positively correlated with Openness to Experience (OPE) ( $r = 0.224$ ,  $p < 0.05$ ). However, there are no significant correlations between Spiritual Intelligence and other variables.

**Table 1.3 Regression Analysis Summary for Personality Traits and Spiritual Intelligence Predicting Anger Expression**

Predictor	$\beta$	p
(constant)	52.860	.000
Extraversion	.048	.654
Agreeableness	-.116	.288
Conscientiousness	-.083	.442
Emotional Stability	-.200	.065
Openness To experience	-.019	.865
Spiritual Intelligence	.030	.768

Table 1.3 shows the result of the regression analysis. the regression analysis suggests that emotional stability may have a modest influence on anger expression, approaching statistical significance. ( $p = 0.065$ , for  $p < 0.05$ )

### DISCUSSION

This study aimed To understand how personality traits and spiritual intelligence influence the expression of anger. Firstly, the hypothesis suggesting a significant relationship between personality traits and anger expression is partially supported. Specifically, higher emotional stability and agreeableness correlate with lower levels of anger expression. This underscores the role of emotional regulation in mitigating anger responses, consistent with existing theories (Bono & Vey, 2007). Past research also links low emotional stability and agreeableness to negative affects and feelings of hostility. (Watson & Clark, 1992; Jensen-Campbell & Graziano, 2001).

Moreover, the hypothesis positing personality traits as significant predictors of anger expression is supported, albeit with some nuances. While emotional stability emerged as a significant predictor in the regression analysis, indicating its pivotal role in influencing anger expression, the other personality traits (extraversion, conscientiousness, openness) did not exhibit significant relationships with anger expression. This suggests that emotional stability may play a more prominent role in shaping anger expression patterns among young adults in India compared to other personality dimensions.

Regarding the relationship between personality traits and spiritual intelligence, the hypothesis suggesting a statistically significant relationship is not fully supported by the findings. While spiritual intelligence showed a positive correlation with openness to experience, indicating a potential overlap between spiritual beliefs and personality traits associated with openness, no significant correlations were observed between spiritual intelligence and other personality traits. This suggests that the relationship between spiritual intelligence and personality traits may be less pronounced in this sample of young adults in India. Previous study has also found a significant correlation between spiritual intelligence dimensions and personality traits. This suggests that individuals with higher spiritual intelligence may also exhibit specific personality traits more prominently (Mahasneh et al., 2015).

The hypothesis regarding the relationship between Spiritual Intelligence and Anger Expression is rejected. While the results indicate potential connections between spirituality and certain personality traits, no significant direct relationship is observed between spiritual intelligence and anger expression. This implies spiritual intelligence alone may not directly influence anger expression patterns among young adults in India. this contrasts with some prior research suggesting that spiritual beliefs and practices may serve as protective factors against anger and hostility (Karimi & Mohammadi, 2017).

Lastly, the hypothesis proposing spiritual intelligence as a significant predictor of anger expression is also not supported by the findings. Spiritual intelligence did not emerge as a significant predictor in the regression analysis of anger expression. This suggests that while individuals with higher spiritual intelligence may exhibit greater openness, spiritual intelligence alone may not directly influence anger expression patterns in this population.

This study's implications include understanding the complex relationship between personality traits, spiritual intelligence, and anger expression in young Indian adults, informing culturally sensitive interventions. It highlights the importance of emotional stability and agreeableness in shaping anger expression and suggests integrating spiritual practices into interventions to enhance emotional well-being. Tailoring interventions to individual differences in personality and spirituality, particularly within India's cultural

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context, can promote effective anger management and overall well-being among young adults.

The study's limitations include reliance on self-report measures and a cross-sectional design, restricting causal inference and generalizability. Sample characteristics and measurement tools used may overlook cultural nuances. Future research should employ longitudinal designs, diverse samples, and culturally sensitive measures to address these limitations, enhancing understanding and informing culturally informed interventions for emotional well-being and anger management in India.

In conclusion, the study offers valuable insights into the intricate dynamics of personality traits, spiritual intelligence, and anger expression within the cultural context of India. These findings underscore the significance of emotional stability in managing anger and highlight the necessity for further exploration of the multifaceted relationships between personality traits, spiritual beliefs, and emotional regulation within diverse cultural contexts.

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

The author(s) declared no conflict of interest.

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