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SPIRITUAL INTELLIGENCE OF ADOLESCENTS OF NUCLEAR AND JOINT FAMILIES- A COMPARATIVE STUDY

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ABSTRACT

The present study aims at finding out the spiritual intelligence among adolescents of nuclear and joint families. The study was conducted on a sample of 600 adolescents, out of these, 300 were from nuclear families and 300 were from joint families. For the collection of necessary data, the investigators used the Spiritual Intelligence Scale by Zainuddin and Ahmed (2012). The data were analyzed by using Mean, S.D., and 't' test. The results indicated that the adolescents of joint families scored high on factors such as The Inner-self, The Inter-self, Biostoria, Life Perspectives, Spiritual Actualization and Value Orientation and as well as on composite scores of spiritual intelligence while as the adolescents of nuclear families scored low on factors such as The Inner-self, The Inter-self, Biostoria, Life Perspectives, Spiritual Actualization and Value Orientation and as well as on composite scores of spiritual intelligence.

Key Words: Adolescents, Spiritual Intelligence, Joint Family, Nuclear Family.

Introduction

Family has its own specific structure and is called the “Basic Building Block” of human society. It plays a pivotal role in providing the most congenial atmosphere to an individual to form his style of life and basic patterns of behavior. The aspirations, values and goals of individuals are influenced by the family. Whether an individual develops into a well-adjusted sociable person or a maladjusted one depends on the family. The close relationships in the family exert a great influence over the child’s relations with members of social groups. Parents are the chief architects in shaping the personality of an individual. The quality of relationship with parents is a key factor for the wholesome development of an individual. The most important developmental stage of human life is the adolescence. It is the transitional period and the turning point in the life of an individual. This period acts as a bridge between the childhood and adulthood. It is a period of rapid changes in almost all developmental dimensions. This developmental stage has been marked by stress and storm. This stage provides an entrance to the individual to enter in to the formal social set up and spiritual intelligence is one of the developmental aspects of the personality to be taken care of at this most important developmental stage of life. With the dawn of 21st century, the human mind added a new dimension which is now being held responsible equally for success with intelligence. This is termed as Spiritual Intelligence and symbolized as SQ (Spiritual Quotient). Unlike I.Q, which computers have, and E.Q, which exists in higher mammals, and “S.Q” is uniquely human and the most fundamental of the three (Zohar & Marshall 2001). Human being is basically spiritual in nature and is invariably searching for community, spirituality, and identity in an increasingly depersonalized society. People have become more and more disenchanted with experts in every field; and they are bringing to trust their own inner authority to seek a purposeful path, to create their own vision, and to realize a sense of empowerment and this ability to use one’s inner knowledge to solve problems of meaning and values, to feel connected with others suffering and to develop higher consciousness is called Spiritual Intelligence (Jain and Purohit, 2006).

Spiritual Intelligence is considered to be the ultimate intelligence and came into being in early 1990’s. Zohar coined the term “Spiritual Intelligence” and introduced the idea in her book “Rewiring the Corporate Brain” in 1997. Zohar and Marshall (1999) defined Spiritual Intelligence as “the Intelligence that makes us whole, that gives us our integrity. It is the soul’s Intelligence, the Intelligence of the deep self. It is the intelligence with which we ask

fundamental questions and with which we reframe our answers". Emmons (2000) defined Spiritual Intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". Wolman (2001) defined spiritual intelligence as "the human capacity to ask questions about the meaning of life and to experience simultaneously the seamless connection between each of us and the world in which we live". Spiritual intelligence is described in Buzan's (2001) book "The Power of Spiritual Intelligence" as "awareness of the world and your place in it". Vaughan (2002) further elaborated that spiritual intelligence is the multiple ways of knowing and integration of the inner life of mind and spirit with the outer life of work in the world. Zohar and Marshall (2003) defined Spiritual Intelligence as "the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context; the Intelligence with which we can assess that one course of action or one life-path is more meaningful than another.

The review of literature on spiritual intelligence reveals that the spiritual intelligence has attracted many researchers. Walker (2006) conducted a study on the effects of nurses' practicing of the heart touch technique on perceived stress, spiritual well beings and hardness. It was revealed that there is a significant relationship between Spiritual Intelligence of nurses and stress, spiritual well being and hardness.

Amram (2009) found that there is a significant relationship between spiritual intelligence and effective leadership while conducting a study on the contribution of emotional and spiritual intelligence to effective business leadership. Isfahani and Nobakht (2013) conducted a study on impact of spiritual intelligence on the staff happiness. The results indicated that there is a significant relationship between spiritual intelligence and staff happiness. Kaur and Singh (2013) conducted a study on spiritual intelligence of prospective engineers and teachers in relation to their gender, locality and family status. The results indicate that there is no significant effect of gender, locality and family status on spiritual intelligence. Effect of some other variables on spiritual intelligence has also been studied such as gender (Fauzia, 2014), achievement (Merial, 2014), social compatibility (Fatemeh, 2013), parenting styles (Javdan & Nickkedar, 2012) and self-esteem (Khadiji et al., 2012). However, a meager amount of research has been conducted on spiritual intelligence of adolescents of nuclear and joint families in India, but in Kashmir no such study has been conducted yet and hence the research gap is identified in the area of spiritual intelligence of adolescents of nuclear and joint families. Therefore, the present investigators made an attempt to study the spiritual intelligence of adolescents of nuclear and joint families.

Objectives of the Study

1. To measure the spiritual intelligence of the adolescents of nuclear and joint families.
2. To compare the spiritual intelligence of the adolescents of nuclear and joint families.

Hypotheses of the Study

1. There is significant difference between the adolescents of nuclear and joint families on spiritual intelligence (factor wise).
2. There is significant difference between the adolescents of nuclear and joint families on spiritual intelligence (composite score).

Operational Definitions of Variables

Adolescents

An adolescent in the present study includes the students of the age group of 14-15 years of Nuclear and Joint families.

Nuclear Families

Nuclear family in the present study is referred to the families consisting of parents and their unmarried children.

Joint Families

Joint family in the present study is referred to the families consisting of parents, grandparents, uncles, aunts etc. and their children.

Spiritual Intelligence

The Spiritual Intelligence in the present study is assessed by the scores obtained by the sample subjects on the Spiritual Intelligence Scale of Zainuddin and Ahmed (2012).

Methodology

There are ten districts in Kashmir Division. Out of the ten districts two districts namely Anantnag and Ganderbal were randomly selected for the selection of the sample. One educational zone from each district was randomly selected for the collection of the data. The sample of the present study comprised of 600 adolescents, 300 adolescents of Joint families and an equal number (N=300) of Nuclear families who were reading in 9th class with age ranging from 14 to 15 years. In order to collect the data the survey method was used. For the collection of necessary data for this study, the investigators used the Spiritual Intelligence Scale by Zainuddin and Ahmed (2012). The scale comprises of 78 items measuring the six dimensions of Spiritual Intelligence namely The Inner-self, The Inter-self, Biostoria, Life Perspectives, Spiritual Actualization and Value Orientation.

Data Analysis

The techniques used for the data analysis were; Mean, S .D. and t-test.

Table-01: Comparison between adolescents of nuclear and joint families on different dimensions of Spiritual Intelligence

Dimension	Group	Mean	Std. Deviation	t-value	Sig. Level
The Inner-self	Nuclear	29.48	7.273	16.80	Sig. at 0.01 level
	Joint	37.90	5.387		
The Inter-self	Nuclear	66.38	12.020	14.75	Sig. at 0.01 level
	Joint	78.99	9.935		
Biostoria	Nuclear	21.49	3.984	10.71	Sig. at 0.01 level
	Joint	25.03	3.821		
Life Perspectives	Nuclear	35.27	6.742	10.95	Sig. at 0.01 level
	Joint	40.05	4.635		
Spiritual Actualization	Nuclear	74.40	15.056	18.56	Sig. at 0.01 level
	Joint	93.29	13.422		
Value Orientation	Nuclear	40.33	8.641	19.52	Sig. at 0.01 level
	Joint	51.32	7.146		

Comparison between adolescents of nuclear and joint families on various factors of Spiritual Intelligence

The perusal of table 01 makes it clear that adolescents of nuclear and joint families differ significantly on factor 'A' (The Inner Self) of spiritual intelligence. Adolescents of joint families are higher on the inner self dimension of spiritual intelligence. They have the more knowledge of their self, sense that they are more than a physical body, believe in settlement of affairs, honour their self and also see sufferings as an opportunity for spiritual growth. The joint family system helps to develop them the qualities of honesty and uprightness of character by involving them in different activities pertaining to these qualities. Therefore, it is possible that the adolescents of joint families possess high level of the inner self. In contrary to them the nuclear family system fails to provide ample opportunities to their children for the development of honesty and uprightness of character which in turn contributes to their low level of the inner self.

It is obvious from the table 01 that adolescents of nuclear and joint families differ significantly on factor 'B' (The Inter Self) of spiritual intelligence. The results reflect that the adolescents of joint families show the high level of the inter self dimension of the spiritual intelligence. They have holistic approach, are empathetic, are self critical, show commitment and help others. They also perceive the diversification of nature, show interest to use their talent for the development of the society, show altruistic behavior, flexibility, believe in forgiveness and also exhibit love for other creatures as well. Adolescents of joint families get many opportunities of meeting as well as interacting with elders and experienced individuals as their family circle is vast by which they acquire the knowledge of how one influences others which in turn contributes to their sound development of the inter self. In contrary to them adolescents of nuclear families don't get many opportunities of meeting as well as interacting with elders and experienced individuals as their family circle is confined to their parents by which they fail to acquire the knowledge of how one influences others which in turn contributes to their poor development of the inter self.

On factor 'C' (Biostoria) of spiritual intelligence, the table 01 depicts that adolescents of nuclear and joint families differ significantly. The results envisage that adolescents of joint families score higher on biostoria dimension of spiritual intelligence indicating thereby adolescents of joint families are aware of oneself, have firm belief in oneself, have strong conviction, have strong belief in supernatural things and also have strong belief in prayers. The results seem to be justified on the grounds that in joint families adolescents get more time to

discuss and share their experiences with the diversified family members which in turn boosts their biostoria dimension of spiritual intelligence. In comparison to them adolescents of nuclear families don't get more time to discuss and share their experiences with the diversified individuals which in turn contributes to their poor development of biostoria dimension of spiritual intelligence.

The perusal of table 01 makes it obvious that adolescents of nuclear and joint families differ significantly on factor 'D' (Life Perspectives) of spiritual intelligence. The results reflect that adolescents of joint families are higher on life perspective dimension of spiritual intelligence. The results signify that adolescents of joint families are optimistic, have self awareness, have awareness about the origin and purpose of life and are able to answer the questions regarding the meaning, purpose and reality of life as in joint family system elders of the family devote their time and experiences to instill in them these qualities which in turn makes their life perspective dimension stronger. In contrary to them adolescents in nuclear family system lack the love and care of elders and significant others which in turn contribute to their poor development of life perspective dimension of spiritual intelligence.

It is evident from the table 01 that the adolescents of joint families score high on factor E, spiritual actualization dimension of spiritual intelligence. The results make it clear that they have the high capacity to identify the transcendent dimensions of the self, of others and of the physical world. They also have high capacity of flexibility and adaptation, have high moral awareness and also have firm belief in ethical codes. The results seem to be justified on the grounds that adolescents in joint families get many opportunities to remain in close contact with the many members of the family and learn from their experiences which in turn contribute to the sound development of the spiritual actualization dimension of spiritual intelligence. In contrary to them adolescents of nuclear families are exposed to parents and their interaction only which in turn contributes to the poor development of the spiritual actualization dimension of spiritual intelligence.

The perusal of table 01 makes it clear that adolescents of nuclear and joint families differ significantly on factor 'F' (Value Orientation) of spiritual intelligence. The results reveal that the adolescents of joint families are highly oriented towards values as compared to adolescents of nuclear families. They are more able to maintain the standards of honesty and integrity and are able to confront the unethical actions of others as in joint family system; family ethos develops these qualities in their children from the beginning which in turn makes them more value

oriented. While as in nuclear family system, family ethos is restricted to parents only where they have less time available for their children to develop these qualities in them which in turn makes them less value oriented.

Table-02: Comparison between adolescents of nuclear and joint families on Composite Score of Spiritual Intelligence

Group	Mean	Std. Deviation	t-value	Sig. Level
Nuclear	267.35	45.173	19.44	Sig. at 0.01 level
Joint	326.57	38.029		

Comparison between the adolescents of nuclear and joint families on ‘Composite Score’ of Spiritual Intelligence

It is evident from the table 02 that adolescents of nuclear and joint families differ significantly on composite scores of spiritual intelligence. These results reveal that adolescents of joint families have the more knowledge of their self, sense that they are more than a physical body, believe in settlement of affairs, honour their self and also see sufferings as an opportunity for spiritual growth, have holistic approach, are empathetic and self critical, are aware of oneself, have firm belief in oneself, strong conviction, high capacity to identify the transcendent dimensions of the self, of others and of the physical world and are also more able to maintain the standards of honesty and integrity and are able to confront the unethical actions of others. Hence adolescents of joint families are spiritually more intelligent. In contrary to them adolescents of nuclear families have less knowledge of their self, see their self less worthy, show individualistic approach, are less empathetic, are self praising, show less commitment and pay less concerns towards others, don't show firm belief in oneself, don't show strong conviction, show pessimistic approach, have low self awareness and also show less interest to answer the questions regarding the meaning, purposes and reality of life, have low moral awareness and also have fluctuating belief in ethical codes. So, adolescents of nuclear families are spiritually less intelligent. The above discussed results are in line with Ganie & Zargar (2008).

Ganie & Zargar (2008) found that the adolescents of joint families have higher theoretical, economic, social and religious values than the adolescents of nuclear families. Therefore, the hypotheses no. 01 and 02 which are read as:

(01) ‘‘there is significant difference between adolescents of nuclear and joint families on spiritual intelligence (factor wise)’’ and

(02) ‘‘there is significant difference between adolescents of nuclear and joint families on spiritual intelligence (composite score)’’ stand accepted.

Inferential Suggestions

- Life histories of great spiritual leaders should be narrated to the adolescents of nuclear and joint families which will help us to increase the spiritual intelligence of adolescents of nuclear families and also strengthen the spiritual intelligence of adolescents of joint families.
- The contemporary mechanical and technological life has alienated modern adolescents. They are full of anxieties, frustrations, fears and guilt. They feel lonely though in the crowd. The education should make them realize their subjective consciousness by sensitizing them about spiritual intelligence through moral education.
- Teachers should encourage the pupils so that they can think independently, face any problematic situation confidently and portray spiritually intelligent behaviors.
- Lectures on value education should be organized in the schools.
- Guidance and counseling programs should be introduced in the schools to counsel adolescents about the concept of live and let live.
- Parents should be given awareness regarding the importance of spiritual intelligence in today’s competitive world so that they can make attempts to develop these qualities in their wards as the materialistic world has usually ignored the concept of compassion.
- Spiritual fabric is knitted by sense of self, empathy, kindness, intuition, motivation, awareness, social skills, forgiveness, reconciliation, dedication etc which should be developed by teachers through theme based workshops.

- Schools need to begin to train students to utilize their spiritual intelligence in order to build social networks, facilitate communication, and enhance the concept of learning to live together.
- It is recommended that educational planners, administrators and teachers to consider the training strategies of developing spiritual intelligence in schools which will decidedly help in self control, empathy and learning to be.

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