Investigation of the relationship between spiritual intelligence and social compatibility of high school girl students of Tehran city

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ABSTRACT: The purpose of the present study is to investigate the relationship between spiritual intelligence and social compatibility of high school girl students of Tehran city. Area number 10 was selected and 123 of the students were selected through random cluster sampling. Spiritual intelligence and California personal questionnaire (social compatibility part) was used to measure the variables. Pearson multi-variable correlation and regression test were used to analyze data. The results showed that there is a positive and meaningful relationship between spiritual intelligence and social compatibility of the fourth grade of high school female students.

Key words: spiritual intelligence, committed dignified and, believing to God’s will, enthusiastic life, creative service and union, social compatibility

INTRODUCTION

Religion and spirituality has positive effects on physique and mind. Being religious has positive relationship with reduction of suicide tendencies, security against drug use, reduction of delinquency, satisfaction of marital life, reduction of depression level, high ability against mental pressures and faster convalescence from diseases (Ghobari Bonab, 2005).

Spiritual intelligence is effective in people’s physical and mental health. It includes having the feeling of meaning and mission toward life and values, holiness feeling in life, more balanced perception of values and believing to improvement of the world. this intelligence is a set of capabilities and capacities and spiritual resources which leads to adaptability and consequently people’s mental health (King, 2008; Zoharo and Marchall, 2000). Spiritual intelligence is related to internal life of the mind and its connection with life and being in world which is the deep understanding ability of spiritual questions and internal insight being a multi-level of intelligence (Latifi and Sayyar, 2008).

Those who have high spiritual intelligence have the capacity of sublimation and have high tendency toward awareness. They have the capacity to allocate a part of their daily activities to spiritual practice and show virtues like generosity, thanking, humbleness, sympathy and wiseness (Ghobari bonab, 2007). Spiritually intelligent persons find meaning for most of the happenings around themselves and perceive this point that there is nothing without meaning in this world and all events of the world has been made by a sublime and supreme wisdom.

To select the correct way among the issues of spirituality and mysticism and recognizing the true from false way or correct from false mysticism some tools are needed among the most important ones is spiritual intelligence. With this intelligence the man is not confused and can find the correct way in spiritual crossroad and reach the destination finally (Eshghi, 2010).

As a result of spirituality effects in increasing the mental health and comfort and reduction of mental disorders and social abnormalities have caused psychology to expand increasingly in the issues of spirituality and religion.

Social compatibility is one of the aspects of socialization. Some scholars consider it as the same with social skill. Eslamoski and Donne (1996) consider social skills and compatibility as processes enabling the persons to understand and predict others’ behaviors, control their own behaviors and regulate their social interactions in an organized way. Eslobi and Gura (1988, cited in Abedini, 2002) considered social compatibility with social skills. In their view social skill is making the ability to have interaction with others in a special social field which is acceptable and valuable in sense of the society.
There are many influencing factors on social compatibility which have been emphasized by different educational, psychological and social theories (Iota et al., 2000). They are divided in six groups: A) physical deprivations, B) internal factors, C) educational factors, D) incompatible familial structure, E) pressures of new industrial life and F) hereditary and genetic factors.

Thomas and Karor (1990) believed that beliefs and religious rituals have two important uses in teenagers and the young life: 1- social control use and 2- social facilitation use. In the first use religiousness reduces anti-social behaviors and in the second one promotes and facilitates satisfactory social relationships.

Pargament and Ischler (1994) studied religious confronting methods. The results showed positive effect of religiousness through religious confrontations to solve and deal with life’s problems. They believed that religiousness role is very complex because the use and the effect of religious confronting methods change depending on the conditions and event kinds and the time.

Donahu and Benson (1995) reviewing the literature of the studies found that there is a positive relationship between religiousness and teens and the young Para-social behaviors and values which prevents their involvement in negative and incompatible behaviors and improves the compatibility.

Vallas and Williams (1997) cited in Khodayari et al (2003) found that religious socialization and religious training methods in childhood play important roles in creating a positive relationship between religiousness and social compatibility in teenage and youth times.

Honsberg Prat and Pensra (2001) in a study titled religious and non-religious socialization and investigation of religious familial background role on students’ personal social compatibility found 11 measures of personal and social compatibility during two studies.

**Statement of the problem**

During the recent decade the theoreticians and scholars of learning and intelligence have resulted that general health (IQ) and emotional intelligence (EQ) can’t answer everything and are not really effective and human needs another intelligence called spiritual intelligence or SQ (Chreer, 2004).

In the last years of the 20th century a collection of evidence and signs of psychology, neurology and cognitive science came to being showing the emergence of a third intelligence called spiritual intelligence (Goleman, cited in Abdollahzadeh, 2009).

Thomas and Karor (1990) believed beliefs and religious rituals have two important uses in the young’s Para-social behaviors and values which prevents their involvement in negative and incompatible behaviors and improves the compatibility.

The results of Shoulderman et al (2001) on 443 female and male students showed that there is a positive relationship between religious commitment and internal religiousness and religious rituals with psychological and social compatibility of students so that internal religiousness and religious commitment are among the best predictors of students’ social compatibility. Gudarzi (2003) studying the relationship between religious tendency and social and individual characteristics of high school students found that there is a negative meaningful relationship between their aggression and religiousness. In other words students who had higher scores in religiousness showed lower aggression and higher social compatibility comparing with students who took lower scores in religiousness. Lots of studies have shown that there is a meaningful relationship between social and psychological compatibility and environmental, social and educational factors like religious socialization, religious beliefs and rituals and religious confrontations. As observed, religious faith and beliefs increases happiness, mental health and social compatibility through preventing delinquent and anti-social behaviors and increasing empathy and Para-social skills and receiving social and religious supports. So the problem of the present study is whether there is a relationship between spiritual intelligence and social compatibility of female high school students?

**Significance of the study**

The conditions of the present lives have made lots of complexities and impasses in teenagers’ lives. Some of them are observed as their apathy toward mental issues and negligence of religious beliefs and delinquency and scrupulousness toward responsibilities and ethical and spiritual rules. However these apathies and delinquencies have passed the limits of the past religious issues and their undesirable epitomes are seen in all areas of subtle and great issues of social and personal life (Amide Zanjani, 1997. Cited in Mirshamsi, Fatemeh, 2009).

The concept of spiritual intelligence includes a kind of compatibility and problem solving behavior which is the highest growth in different cognitive, ethical, emotional, interpersonal areas and etc. It helps individuals to gain association with around phenomenon and reach internal and external solidarity and union. It enables the people to reframe and interpret their experience and deepen their understanding.
New studies (like Zobergen, cited in Abdollahzadeh, 2009) show that spiritual therapy can heal mental problems like anxiety and depression. Siscik and Tunes (2002) tried to help the growth of spiritual intelligence by training of purposeful thinking, recognition of the values, responsibility taking, finding meaning for life and noticing to love and kindness.

The problems of human society in recognizing and controlling effective factors in personal and social well-being is by providing the research conditions to investigate spiritual intelligence and consequently social compatibility.

**Research purposes**
Main purpose: investigation of the relationship between spiritual intelligence and social compatibility.

**Secondary purposes**
Determination of the relationship between enthusiasm and social compatibility of the fourth high school girl students.
Determination of the relationship between solemnity and empathy with social compatibility of the fourth high school girl students.
Determination of the relationship between the belief in God’s will, happiness and life fulfillment with social compatibility of the fourth high school girl students.
Determination of the relationship between spiritual intelligence and creative servicing with social compatibility of the fourth high school girl students.

**Research hypotheses**
Here is a relationship between spiritual intelligence and enthusiastic life with social compatibility.

Table 1. Correlation coefficient. Total score of compatibility and spiritual intelligence of enthusiastic life

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<thead>
<tr>
<th>Spiritual intelligence of enthusiastic life</th>
<th>Statistics</th>
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<tbody>
<tr>
<td>0/61</td>
<td>p</td>
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<td>0/000</td>
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Result of table 1 shows that there is a positive and meaningful relationship between total score of compatibility and spiritual intelligence so that with the increase of spiritual intelligence of enthusiastic life, the social compatibility of the students increases too.

There is a relationship between spiritual intelligence of believing in God’s will and social compatibility.

Table 2. Correlation coefficient. Total score of spiritual intelligence of believing in God’s will and compatibility

<table>
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<th>Spiritual intelligence of believing in god’s will</th>
<th>Statistics</th>
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<tr>
<td>0/54</td>
<td>p</td>
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Result of table 2 shows that there is a positive and meaningful relationship between total score of compatibility and spiritual intelligence of believing in God’s will, so that with the increase of spiritual intelligence of believing in God’s will, the social compatibility of the students increases too.

There is a relationship between spiritual intelligence of emphatic and solemn life with social compatibility.

Table 3. Correlation coefficient. Total score of compatibility and spiritual intelligence of emphatic and solemn life

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<thead>
<tr>
<th>Spiritual intelligence of emphatic and solemn life</th>
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<tr>
<td>0/59</td>
<td>p</td>
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<td>0/000</td>
<td>Sig</td>
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There is a relationship between spiritual intelligence of bonding and creative servicing and social compatibility.

Table 4. Correlation coefficient. Total score of bonding and creative servicing and social compatibility

<table>
<thead>
<tr>
<th>Spiritual intelligence of bonding and creative servicing</th>
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<tbody>
<tr>
<td>0.35</td>
<td>p</td>
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<td>0/000</td>
<td>Sig</td>
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The result of the table showed that there is a positive and meaningful relationship between total score of bonding and creative servicing and social compatibility, so that with the increase of bonding and creative servicing, social compatibility of high school girl students increases too.

There is a relationship between total score of spiritual intelligence and social compatibility

<table>
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<tr>
<th>Statistics</th>
<th>Spiritual intelligence</th>
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<tr>
<td>P</td>
<td>0.78</td>
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<td>Sig</td>
<td>0.000</td>
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The result of the above table showed that there is a positive and meaningful relationship between total score of compatibility and spiritual intelligence, so that the increase of spiritual intelligence increases social compatibility of fourth grade high school female students.

**CONCLUSION AND DISCUSSION**

The results of the first hypothesis showed that there is a positive relationship between spiritual intelligence of enthusiastic life with social compatibility ($r=0.61$, $p=0.0001$), so that with the increase of spiritual intelligence of enthusiastic life, social compatibility increased too. This part of the study is in line with the results of Gudarzi (2003) studying 200 male and female students of 14-18 years old of martyred families finding that there is a positive and meaningful relationship between enthusiastic life with social compatibility.

The results of the second hypothesis showed that there is a positive relationship between spiritual intelligence of believing in God’s will with social compatibility ($r=54\%$, $p=0.0001$), so that with the increase of spiritual intelligence of believing in God’s will, social compatibility increased too. Vallas and Williams (1997) found that religious socialization and religious training have important roles in positive relationship between religiousness and social compatibility in youth time.

The results of the third hypothesis showed that there is a positive relationship between spiritual intelligence of solemn life with social compatibility ($r=0.59$, $p=0.0001$), so that with the increase of spiritual intelligence of solemn life, social compatibility increased too. Also the results of this part are in line with Imons (2000) considering the spiritual intelligence as a source of pious characteristics including behaviors like generosity, thanking, altruism, commitment and empathy.

The results of the fourth hypothesis showed that there is a positive relationship between spiritual intelligence of bonding and creative servicing with social compatibility ($r=36\%$, $p=0.0001$), so that with the increase of spiritual intelligence of bonding and creative servicing, social compatibility increased too. The result of this part is in line with Moallemi, Raqibi and Salari Daragi (2010) showing that spiritual intelligence is a set of spiritual abilities, capacities and spiritual sources which their application leads to adaptation and consequently mental health.

The results of the fifth hypothesis showed that there is a positive relationship between spiritual intelligence and social compatibility ($r=0.78$, $p=0.0001$), so that with the increase of spiritual intelligence, social compatibility increased too. This part of the present study is in line with Zuhar and Marshall (2003) stating that people with high spiritual intelligence are flexible having high levels of cognition about themselves.

**Limitations of the study**

The followings are the study limitations.

Researcher’s limitations:
The study was done in area number 10 of Tehran city.
The study considered just girls.
The study considered just the fourth grade of high school.
Special questionnaires were used to collect data.
So generalizability should be done with caution.
Other limitations:
Inadequate and limited collaboration of some students in performing the tests.
Limitation of research references and domestic studies in this topic.
Practical suggestions

Providing proper conditions to support the feeling of worth in individuals leading to prosperity of latent talents and cultural, economic and social advancements through holding scientific-cultural competitions for students and holding of training courses for families.

Using training courses for families and students to support social and spiritual values to reach purposeful life, growth, capability, responsibility taking, vitality, respect, kindness and correct familial relationships.

Holding training courses of life skills and methods of confronting with failures to have higher social compatibility.

Suggestions for further studies

Regarding the importance of spiritual intelligence and its effect in social compatibility, it is suggested to other researchers to study the relationship between spiritual intelligence with other personality and mental aspects.

Other studies should consider the comparison of two genders regarding spiritual intelligence and social compatibility.

Other studies should use other instruments like interview, other tests and questioning other people. Longitudinal studies should be used to consider the effect of time passing on the topic of the research.

REFERENCES

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