

# A Comparative Study of Spiritual Intelligence among Yoga and Non-Yoga practitioners



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## ABSTRACT

The present was aimed to know the spiritual intelligence among Yoga Practitioners and No Yoga practitioners. It was also aimed to check spiritual intelligence with reference to types of practitioners and age level. The Roqan Spiritual Intelligence Test (RSIT) prepared by Prof. Roquiya Zainuddin and Ms. Anjum Ahmed (2010) was used. The sample constituted total 97 practitioners out of which 55 were Yoga Practitioners and 42 Non-Yoga practitioners. The age group was divided into two categories. First category included participants below 30 years and second category included 30 years and above participants. The data was collected from Non Government Organisations running the educational and service activities in the Nashik city in Maharashtra state. The data was scored, analyzed as per the manual. 'Two sample Z' test was being calculated. The result showed that (1) There is a significant difference between the mean score of spiritual intelligence among Yoga and Non-Yoga practitioners.(2) There is no significant difference between the mean score of spiritual intelligence among level of age (Age group below 30 years and second group above 30 years).

## INTRODUCTION

Intelligence is one of the interesting areas for the researchers in the area of human psychology. Researches differentiate four types of basic intelligence. They are viz. physical intelligence, rational intelligence, emotional intelligence and spiritual intelligence. Physical intelligence develops in early stages. It is the ability to control one's physique. Then rational intelligence develops. It is the linguistic and conceptual skills. The next intelligence to develop is emotional intelligence. Spiritual intelligence finally develops as one begins to search for deeper meaning. It can be said that spiritual intelligence is one of the human abilities that differentiate human race from other beings. It allows human beings to be creative, to change the rules and alter situations. It is called the ultimate intelligence because of this transformative nature. Spiritual intelligence is the awareness, management and regulation of human energy. It is the key to personal fulfilment and good work performance. Spiritual intelligence practices can lead to a more satisfying, effective and productive workplace. Hence organizations that have long been rational systems may consider making room for spiritual intelligence, a dimension that has less to do with rules and order, and more to do with meaning, purpose, values and a sense of community. There is an on going debate about whether the construct spiritual intelligence can be assessed; there are a number of indicators and measures of spiritual intelligence. Further it can be observed that like every other construct spiritual intelligence can be nurtured and developed. Further among the various perspectives of spiritual intelligence, King's (2008) approach is found to be a theoretical framework that covers all the major understandings of the idea of spiritual intelligence in the literature. Hence, it was decided to analyse SISRI's suitability in the Indian scenario.

**Keywords:** Spiritual Intelligence, Yoga and Non-Yoga Practitioners, NGO, Spirituality

## REVIEW OF LITERATURE

Susan tee Susan chin, R.N. Anantharaman and David yoon keen tong (2011) revealed that with both these intelligence i.e. Emotional intelligence and spiritual intelligence happening in the workplace, the environment will be more conducive. A better working environment relates to a higher level of productivity. Globalization has made the world boundary less and people are now more mobile. Organization required its employees to be more committed as well as to have a better cohesive working interrelationship.

Mandeep kaur (2013) revealed a significant positive relationship between teachers' spiritual intelligence and their job satisfaction. A significant difference is found between spiritual intelligence of government and private secondary school teachers. But insignificant difference is found between job satisfaction of government and private secondary school teachers. The study also indicated that spiritual intelligence and job satisfaction are not influenced by gender.

Peter McGhee and Patricia Grant (2008) found that these values, particular to spiritual persons, contribute to the flourishing of individuals and therefore lead to the acquisition of virtue. Spiritual persons are likely to be ethical persons. Such individuals are likely to be of significant benefit to their organisations.

### 3. RESEARCH METHODOLOGY

#### 3.1 Significance of the Study

The modern society is characterized by a lack of emotional and spiritual intelligence as most of us worship materialism, and instant emotional and physical gratification. Consequently we turn to food, drink, drugs, gambling or sex to try to fill ourselves up and to get rid of the emptiness that we feel. There tends to be a lack of morals, a lack of family, a lack of a sense of community, and ultimately a lack of inner peace and meaning in our lives. Traditional religion has lost its ground but spiritual essence still lies within us. Hence this study attempts to find if significant difference exist between two groups; One which is practising Yoga and other group which has Non Yoga practitioners. This study also intends to explore if Yoga practice has any impact on Spiritual Intelligence of practitioners and non-practitioners.

#### 3.2 Hypotheses

- There is a significant difference between the mean score of Yoga and Non Yoga practitioners in terms of Spiritual Intelligence.
- The level of Spiritual Intelligence is higher among Yoga practitioners than non –Yoga practitioners.

#### 3.3 Variables

##### 1. Spiritual Intelligence

- |                            |                      |
|----------------------------|----------------------|
| a. Innerself               | b. Interself         |
| c. Biostoria               | d. Life Perspectives |
| e. Spiritual Actualisation | f. Value Orientation |

##### 2. Practitioner Type (Yoga and Non –Yoga )

#### 3.4 Operational Definitions

##### ◆ Yoga Practitioners

In the present study Yoga Practitioners may be defined as participants who are practising Indian ancient Yoga system and following instruction /practices of Yoga on a daily / weekly basis regularly irrespective of their daily profession which they are engaged with.

##### ◆ Non-Yoga Practitioners

In the present study Non-Yoga Practitioners may be defined as participants who are not practising any Indian ancient Yoga system or not following instruction /practices of Yoga on a daily /weekly basis. They are engaged in their respective professions.

##### ◆ Spirituality

Spirituality is an element of intelligence because it predicts functioning and adaptation and offers capability that enable

people to solve and attain goal

#### 3.5 Selection of the Samples

Sample for the study was selected from NGO Shree Sharada Multipurpose Society's Sri Adiyoga International Institute for Learning & Research and Nashik Blood Bank. Nashik, by using purposive method. The age range of the sample is 18 to 75 years. The sample constituted of total 80 Yoga and Non Yoga practitioners out of which 40 will be from different Yoga programs (Diploma & MA) and staff of Nashik Blood Bank (20 technical and 20 non-technical employees). The data was collected from NGO from Maharashtra State. The data was scored, analyzed as per the manual. 'z' test score was calculated.

#### 3.6 Sample Design

A total Sample of 97 practitioners equally distributed between types of employees and levels of experience from NGO of Maharashtra state selected for the research study.

#### The Table showing sample distribution

Showing the table of Sample Distribution			
Practitioner	Practitioners		Total
	Yoga Practitioner	Non-Yoga Practitioners	
18 to 30 Year	15	16	31
30 to Above Year	40	26	66
Total	55	42	97

#### 3.7 Tools for Data Collection

The Roqan Psychometric Spiritual Intelligence Test (RSIT) prepared for the study by Prof. Roquiya Zainuddin and Ms. Anjum Ahmed (2010) was used. This tool was employed in the present study- a. Roqan Spirituality Intelligence Test (RSIT) developed by prof. Roquiya Zainuddin and Ms. Anjum Ahmed (2010). There are 78 items in this scale and consists of six sub dimensions-i-The inner self, ii- The inter self (items on scale, iii- Biostoria, iv- Life perspectives, v- Spiritual Actualization, vi- Value orientation

#### 3.8 Statistical Tools

Descriptive statistical method was employed and statistical parameters like mean, S.D., and Z test were carried out for analysis of the data. Analysis and interpretation of Data was done by tabulations of questionnaire responses using MS-EXCEL and Online Statistical Test Calculator tool. Table No.01 Showing Mean, S.D., Z Values of Spiritual Intelligence on Yoga and Non Yoga Practitioners. RSIT questionnaire was administered as per instruction provided in its respective manual before starting, all participants will be explained properly about the present study and confidentiality of information will be maintained. The instruction of above was mentioned and measures was clearly explained to the participants and also demonstrated.

There was time limit of (20 min) for answering. After administrating the test the scoring of the data mentioned was done as per instruction given in the manual. Statistical technique- The data obtained for the present study through appropriate statistical technique such as Mean, S.D. and Z-Test. The permission was obtained from the authorities/ Management of NGO for this study for data collection (Maharashtra State) after the establishment of rapport, personal information and the 'Roqan Spiritual Intelligence Test (RSIT)' was administrated.

### 3.9 Results and Hypotheses Testing

On the basis of the interpretation of results, Hypotheses statements were tested and conclusions were drawn.

## 4.0 RESULTS & INTERPRETATION

Table No: 4.1

SI- Sub Dimensions	YOGIC SAMPLE			NON -YOGIC SAMPLE		
	N	Mean	SD	N	Mean	SD
Inner Self	55	38.16	4.20	42	37.62	5.45
Inter Self	55	83.36	7.42	42	78.24	11.32
Biostoria	55	24.04	3.61	42	23.10	4.65
Life Perspectives	55	42.58	4.74	42	39.95	6.94
Spiritual Actulisation	55	93.67	8.65	42	87.05	11.72
Value Orientation	55	51.07	5.04	42	47.48	8.52
<b>SI</b>	<b>55</b>	<b>333</b>	<b>1.98</b>	<b>42</b>	<b>313</b>	<b>2.96</b>

Graph No:4.1

## 5. DISCUSSION

From the Percentile Table it has been observed that

-The value of "Spiritual Intelligence" for Yoga Practitioners found to be high and for non yoga practitioners found low.

## 6. CONCLUSION

1. The calculated value of "z" for Spiritual Intelligence after comparing mean scores of Yoga and Non Yoga Practitioners i.e 2.64 at 0.05 significance level is not in the 95% critical value accepted range (-1.96 : 1.96)
2. It was observed from the Table No 4.4 that means Spiritual Intelligence Score of Yoga Practitioner is 333 and Non Yoga Practitioner is 313.

### 6.1 Hypotheses Testing

1. It was hypothesized that there is a significant difference between the mean score of Yoga and Non Yoga practitioners in terms of Spiritual Intelligence.

From the conclusion No-1, it has been observed from the difference of averages between two sample populations (Yoga and non Yoga ) is big enough to be statistically significant. Hence Hypotheses no-1 is accepted.

2. It was hypothesized that the level of Spiritual Intelligence is higher among Yoga practitioners than non -Yoga practitioners.

From the conclusion No-8, it has been observed that Spiritual Intelligence of Yoga Practitioner is 333 and Non Yoga Practitioner is 313. Hence Hypotheses no-2 is accepted.

### 6.2 Implications

- The study implies or gives hints for practitioners who are engaged in the Yoga profession to study their development or stage of evolution..
- The roots of social or organisational problems of behaviours can be traced by studying the SI dimensions and will also helpful for talent development managers to design the staff development programs.

### 6.3 Limitations

- The sample is limited to Nashik region and not big enough due to time constraints.
- There could be breaks in the Yoga Practices or no continuity of practice while claiming that they are Yoga Practitioners. Hence sample size should be collected from wider topography to reduce the bias and faking.
- There is time limit for this study due to academic reasons.

### 6.4 Recommendations

- The study can be conducted with larger sample size.
- The study need to be conducted from various cities to explore more details in the sub dimensions and their interrelations and impact on total SI score.
- The study can be conducted further with different Yoga Streams / Traditions of Yoga in the country to find which prevailing Yoga practices are contributing /impacting more on Spiritual Intelligence Score (SI)
- In the present context when 21 June has been declared as International Yoga Day. It will be interesting to know the SI of other country Yoga Practitioners (other than India) to study the

“Nationality” as a variable. Hence replication of this study at international level is recommended.

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