

# Spiritual Intelligence In Relation To Expansion And Extension Of Potentials In Ageing

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**Abstract:** This research presented the role of Spiritual Intelligence in the expansion of 'Special Potentials' in old age. Spiritual Intelligence has implications in socio-emotional development and answerable to all social issues. The researcher accredited the spiritual intelligence, an absolute remedy to the most serious impediments and menace of the present world. It covers multitude of qualities; its implications in elderly can be the issue of great concern for today's Social Psychologists and Gerontologist. Present study assessed age comparison of 300 Indian participants of Delhi state by using cross sectional survey of age group 18 to 85 by psychological measure, Spiritual Quotient. Researcher in this study revealed the role of Spiritual Intelligence in the development of 'Special Potentials' (socio-emotional) and empowering old people. The psychological measure was administered and result indicated 'Old Adult Group' scored significantly higher than other lower age groups. The higher S.I. helps in developing positive mind-set and helps the elderlies to understand personal commitments, accept individual differences, improve personal relationships, develop leadership abilities, and be composed in crisis situations, resultant they can become powerful driving force for youngsters. They develop discerning mind and generates the feelings of serene and blissfulness within and around by positively influencing the society. Study highlights that S.I. not only equips elderly for personal and civic life rather help them to contribute to the society by changing deeply-entrenched social transgression, and able to establish ideal civilization.

**Index Terms:** Adult Group, Older Adult Group, Socio-Emotional Development, Special Potentials, Spiritual Intelligence, Spiritual Quotient, Young Adult Group.

## 1. INTRODUCTION

SPIRITUALITY is more frequently described than defined. Deriving from the Latin word 'spirare', 'to breathe', spirituality is a multi-layered concept. When Tony Buzan (2001) coined the term Spiritual Intelligence, it was used as a pseudo-scientific term. Later, Spiritual Intelligence was described by Zohar & Marshall (2000) as 'Ultimate Intelligence'. Spirituality involves not only faith, prayer and values but also obligations to and support from others (Khavari, 2000). Humanitarian viewing it as living authenticable i.e. finding the truth and meaning of existing life and attain the full possibilities of being 'Human' (Elkins, 2015). Wilber (1997) described that although many people have had peak experiences that access expanded status of transpersonal consciousness, individuals can, with practice, evolve into having constant access to the witness of pure awareness that is available at all levels of consciousness, whereas King and De Cicco (2009) suggested four main components of spiritual intelligence: critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. Spiritual intelligence has been described as the intelligence which helps to fulfil the potentialities of the individuals' abilities through the non-cognitive virtues to prepare them to solve the everyday problems Srivastava (2016). Singh & Sinha (2013) explained that it allows human beings to be creative, to change the rules and to alter situations, giving us the ability to discriminate. Spiritual intelligence is a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace Saranya et. al.(2017). Spirituality is a highly political endeavor (DeSouza et. al., 2016) because it has much to do with what we value, how we understand ourselves and others. Spiritual Intelligence reflects cognitive

performance rather than non-intellective attainments. Spiritual Intelligence hypothesizes that the predictability quotient of success of an individual goes beyond the mere brain area. Ahluwalia (2015) emphasized that developing S.I. includes and transcends personal growth and helps in reaching to the highest level of cognitive, moral, emotional and interpersonal development. According to her, Spiritual Intelligence is a universal strength of 'transcendence', as it helps the person to transcend materialistic aspects of their existence, it also helps in rebuilding their personal growth.

## 2 OBJECTIVE

The objective of this research is to present the role of Spiritual Intelligence in the expansion of 'Special Potentials' in old age. In this study the aspect of age is explored, as ageing and spirituality are interwoven throughout the life course, and may increase if the person continues spiritual practice. S.I. has implications in socio-emotional development and answerable to all social issues. Thus, researcher explored the effect of age in the development of special potentials of Spiritual Intelligence by comparing different age groups.

## 3 METHODS

This research employed a cross sectional survey research design on Indian sample, particularly from Delhi state. Quantitative research method is used so as to determine to what extent spirituality is associated with age. Three hundred participants, between the age of 18 and 85, were selected non-randomly using simple conveniences sampling i.e. respondents were selected based on availability and willingness for the participants.

### 3.1 Instrumentation

A psychological scale, Spiritual Quotient (S.Q.), based on fourteen dimensions / factors of spiritual intelligence, was used. The scale is divided into two parts: Part-1 (Multiple Choice) and Part-2 (5 points response/ Likert scale), and has total of 51 statements (17 in Part-1 and 34 in Part-2).

### 3.2 Sample

Simple convenience sampling was used to identify four

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hundred and fifty (450) potential participants of age between 18 to 85 years. Three hundred (300) completed the survey (representing a participation rate of 66%). The sample was taken from people from a middle class, educated and urban background. The participants were divided into three groups viz. YAG (Young Adult Group), MAG (Mature Adult Group), and OAG (Older Adult Group), so that exploration of the effect of age in the extent of development of spiritual intelligence can be compared. A description of the participants in terms of age, number, and percentage and employment status is in Table 1.

**TABLE 1**  
*DESCRIPTION OF GROUP OF PARTICIPANTS*

Participants	Age Group	Frequency	Percentage	Employment Status
YAG	≤30 year old	176	59%	College students, corporate employees
MAG	>30 and ≤50 year old	64	21%	Corporate or Govt. employees, executives, house wives
OAG	>50 year old	60	20%	Senior employees, retired personnel, house wives

Young Adult Group (YAG), Mature Adult Group (MAG), Older Adult Group (OAG).

Researcher used simple convenience sampling to select 176 YAG (college students, corporate employees), 64 MAG (corporate or Govt. employees, executives, house wives) and 60 OAG (senior employees, retired personnel, house wives), who volunteered to participate in the study are from Delhi, India. The importance lies to divide them into groups is to evaluate whether spirituality increases with age and time or not.

### 3.3 Data Analysis

Part-1 and Part-2 of the scale, Spiritual Quotient (S.Q.) is manually coded on master charts and then transferred for use with SPSS. Descriptive statistics, including 'Mean' and 'Standard Deviation' of the data of the S.Q., were calculated. Inferential analysis, including ANOVA and Duncan test, is employed to identify significant differences between 'Means' of S.Q. for different age groups.

Statistical Analysis: The following procedures were performed on the data:

**Mean Score:** This is obtained by dividing the sum of observed values by the number of observations of both the parts of the scale- S.Q.(Part-1) and S.Q.(Part-2).

**Standard Deviation Score:** S.Q.(Part-1) and S.Q.(Part-2): It helped the researcher to find how tightly all the scores of each part clustered around the mean of that part of the scale. It is used to estimate true variance, i.e. it gave an idea of how close the entire set of data is to the average value.

**ANOVA:** Further analysis is carried out to find out the significant difference in Spiritual Quotient among different age groups. ANOVA (Fisher, 1935) was concerned with differences between means of groups of different age groups. F-test is applied for comparisons of the components of the total deviation.

**Duncan's Mean Test:** Duncan's test is a result-guided test that compared the treatment of 'Means', so to find the comparison of different age groups.

## 4 RESULTS

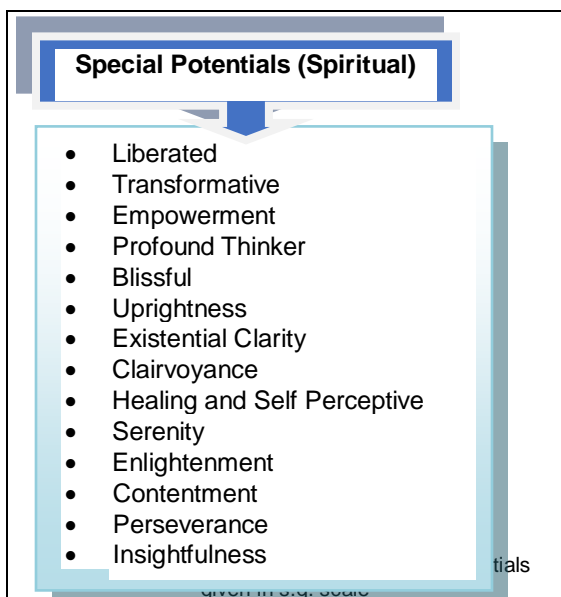
The 'spiritual intelligence' and its role in expansion of 'Special Potentials' in elderly is attempted to discuss in this research. Accordingly, comparison among YAG, MAG and OAG showed significant 'Mean' difference among different age groups. The result of ANOVA and Duncan's Mean Test of S.Q.(Part-1) and S.Q.(Part-2) indicated that there is significant difference amongst different age group respondents with respect to their 'Spiritual Quotient' scores, as the 'Means' scores of OAG is higher. Another Statistical test, ANOVA (Analysis of variance) is concerned with differences of 'Means' of groups of different age groups. F-test is applied for comparisons of the components of the total deviation. One-way analysis of variance (ANOVA) is carried out and the results are tabulated in Table 2.

**Table 2**  
*Duncan Mean Test across Three Age Groups*

Sub-Scale	YAG (N=176)		MAG (N=64)		OAG (N=60)		F Value	P-value
	Mean	SD	Mean	SD	Mean	SD		
S.Q.(Part-1)	50.3	7.4	50.41	7.6	53.35	6.46	4.23	P<0.05
S.Q.(Part-2)	121	13.98	117.3	16	128.5	13.3	10.29	P<0.01

Young Adult Group (YAG), Mature Adult Group (MAG), Older Adult Group (OAG), Spiritual Quotient (S.Q.), Standard Deviation (SD).

As is the evident from the above table that F-Ratio of S.Q. (Part-1) is 4.23 and it is significant at 0.05 level. Furthermore, F-Value of S.Q. (Part-2) is 10.29. It is significant at .01 levels for all three different age groups. The data is further analysed to see the exact difference among different age groups. Duncan's Mean test of ANOVA is applied for that purpose. The result of Duncan test applied on S.Q.(Part-1) and S.Q. (Part-2) indicating that OAG scored higher as compared to other two younger groups. The results are also indicating significant difference lies between YAG and OAG and similarly between MAG and OAG. Though MAG scored marginally higher than the YAG on sub scales S.Q.(Part-1) but the score of YAG is higher than the MAG on sub scale S.Q.(Part-2). Moreover, OAG i.e. 'Older-Adult-Group' scored significantly higher than two other groups; YAG and MAG in terms of spiritual intelligence. The Table 2 representing that OAG i.e. Old People are achieving more scores in the scale, Spiritual Quotient (S.Q.), consequently indicating higher special potentials (spiritual). Spiritual Quotient (S.Q.) scale, which has been used as instrument in this research. As per the fourteen dimensions given in this psychological scale, which can be observed as special potentials such as liberated, transformative, empowerment, thinker & visionary, blissful, uprightness, existential clarity, clairvoyance, perceptive and healer, serenity, enlightenment, contentment, perseverance and insightfulness (Figure 1). All these special potentials have direct connectivity with spirituality. So in other words, individual's spiritual orientation can be measured by finding the strengths of each and every dimension of the scale.



#### 4 DISCUSSION

The research results revealed that 'Older-Adult-Group' performed higher and are more spiritually skilled than other groups 'Mature Adult Group' and 'Young Adult Group', on the tasks of spiritual intelligence, the fact that OAG is implicating more spiritual skills and exhibiting greater spiritual conducts in their daily life. This result gains support from other studies conducted by Dably (2006), and Scheibe et. al. (2012) as well. In another study Thao N. Le(2010) and Ursula et. al.(2011) also discussed Life Satisfaction, Openness Value, Self-Transcendence, and Wisdom by old people in their research findings. In another study carried out by Ardel (2010) has compared Older Adults with College Students in area of sensibility, skilfulness and proficiency; which is also supporting to the present research findings. Saremi et. al. (2015) also found significant correlation between total spiritual intelligence and total organizational commitment i.e. high value in their study. The relationship between spiritual intelligence and personality traits was studied by Mahasneh et. al. (2015). In another research carried out by Kelly (2016) reviewed the religious/spiritual origins of Alcoholics Anonymous and its program. Nair & Paul (2017) also found that Spiritual Intelligence and Social Adjustment are highly correlated. Despite the fact that, OAG often have less powerful positions in the society; they keep issues of power and status aside, and paying more attention to spirituality. It is being observed that OAG start devoting their time and energy in 'Spiritual Practices', It is being clear that OAG given due importance in developing and spreading 'Spirituality' in the society. Furthermore, it is important to emphasise that in older age, the person consistently displaying and emphasising the development and training of conscience and related mental states to the extent that one can achieve to go deep within and root out the damaging states such as fear, anger, jealousy, resentment and gradually replace them with productive states such as humility and forgiveness. It begins with the awareness of self and with practice and that may reach to the awareness of infinite / higher self. This is very important aspect; in the present study as well. Researcher found that the OAG are more skilful and devoted in the area of spiritual intelligence. Apart from this, they could help the younger generations in maintaining positive mental health in their daily chaos. The

youngsters can become more secured, compassionate, contented and empowered by the help of OAG. It is suggested in the present research that MAG and YAG can take advantage of OAG's spiritual knowledge and special potentials, and take the advantage of their experience to make their own life more meaningful and happy. OAG could bring deeper freedom of psyche, mind and spirit of younger ones. In other words, they could able to bring inner transformation of the younghuman minds, i.e. they could able to bring complete transformation of the society at large.

#### 5 CONCLUSION

The role of 'Spiritual Intelligence' by older people is explored. Through this research we found that the greater spiritual special potentials present in older people (OAG), when compared with other younger groups. This steps out from the normative expectations of age difference that arise as the result of social roles, as they consistently display spiritual special potentials and through that old group directly or indirectly influencing the younger generations in their daily turmoil. The present study is not only suggesting the importance of older people in spreading the peace and contentment in life, rather it is facilitating the ways to make the natural process of ageing a wonderful journey as well. This paper may create a paradigm for future studies, as it is showing the evolution of constructive spiritual special potentials in older persons.

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