Correlates of Spiritual Intelligence and Academic Performance

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Abstract

This paper explored on the possibility of relationship between spiritual aspect of human life and his academic achievement. The respondents are second year to fourth year students, for they are those who have been acquainted with the Biblical culture and Christian faith of the United Evangelical Church School for at least one year. Five domains of spiritual intelligence were observed: consciousness, grace, meaning, transcendence and truth. These were all correlated to academic performance of the students as reflected in their first quarter general average. Through the survey conducted to 60 students, at the rate of 1-6, it was found out that UECS high school students has 3.87 (somewhat frequent) level of consciousness, 3.76 (somewhat frequent) level of grace, 3.69 (somewhat frequent) level of meaning, 3.45 (somewhat infrequent) level of transcendence, and 3.62 (somewhat frequent) level of truth. Having the domain of consciousness as their highest level and transcendence their lowest level, it was understood that the consciousness of the high school students in the things around them are developing, but their ability to commune with sacred things needs to be properly guided. The fourth year students have a mean general average of 83.94 with a standard deviation of 4.71. The third year students have a mean general average of 82.89 with a standard deviation of 3.47. While the second year students have a mean general average of 82.28 with a standard deviation of 4.54. After using the Pearson Moment of Correlation, it was found out that there is no significant relationship between consciousness and academic performance, no significant relationship between transcendence and academic performance, and no significant relationship also between truth and academic performance. On the other hand, significant relationship exists between grace and academic performance, and also between meaning and academic performance. Suggestions and recommendations were given before the end of this study so that school problems in the area of academic performance and student behavior can be dealt with.

Keywords: spiritual intelligence; consciousness; grace; meaning; transcendence; truth; academic performance

1. Introduction

Even before the advent of Christ, many religions and spiritual movement have been in the scene, trying to lead men into the One Unseen and having a communion with Him. All of these movements and beliefs had one in common – the cleansing of the soul to become a better person. But do these cleansing of the soul have something to do in the man's behavior towards the things around him, towards socialization, towards work, towards relationship, or towards his value in education?

After proposing the seven multiple intelligences (musical, spatial, mathematical, interpersonal, intrapersonal, kinesthetic and linguistic), he added the two – naturalist and existential. From these two, the existential intelligence became the most controversial, that's why it was cut down into eight, which we now fully know. Nevertheless, some psychologists still venture on the topic of spirituality and were able to come up into ways in which we can measure spiritual intelligence.

Human life is composed of different aspects: physical, emotional, intellectual, and spiritual. All of these compose the human nature, and contribute to his total well being. Many studies have been conducted with regards to the first three, when we talk about education, but very few on the aspect of spiritual. Academic performance have been correlated to physical condition of the child, the emotional state of the learner, and the intellectual capacity of the students, but less have attempted to look on the possibility of spirituality or religiosity affecting the achievement of the child.

1.1. Background of the Study

In the previous two years, UECS have explored on the aspect of study habit, multiple intelligences, learning styles and emotional intelligence as possible factors affecting academic performance. As the school population continue to increase, and the rapid change in the environment and the existing diverse challenges of our times, the need for further study on the aspect of academic performance was heightened.

The United Evangelical Church was known for its biblical foundation on teaching and learning. To execute this unique feature of the school, advisers were given tasked to handle devotion time before the class starts. Intermediate and secondary level has values education as part of the curriculum to inculcate Filipino Christian values. At the same time, chapel hour is being experienced by the students so that they will have a time communing with God and having fellowship with one another. Students are enjoined to attend Sunday School services to nearby churches which teach Biblical truths, so that they may grow spiritually. All of these endeavors are part of the school vision to raise students which makes a difference in the society.

Does this pursuit and effort on students' spirituality have something to do with their academic performance? This a question that arose and led to the researchers desire to find answer using scientific way of study.

1.2. Statement of the Problem

This study will focus on finding out the possible relationship of spiritual intelligence and academic performance of high school students of United Evangelical Church School, s.y. 2008-2009.

Specifically, it will seek to find answer to the following questions:

- What is the status of spiritual intelligence of the UECS high school students in terms of the following domains:
    * Consciousness;
    * Grace;
    * Meaning;
    * Transcendence; and
    * Truth;
- What is the mean level of academic performance of UECS high school students?
- Is there is significant relationship between the domains of spiritual intelligence and academic performance of UECS high school students?

1.3. Significance of the Study

Through this study, the following group of persons are deemed to be aided with the result that will come out base from this study.

- Class Advisers/Teachers – Devotion period is one of the thrust of UECS School. Does the devotion period affecting the lives of the students? This study will answer that important question, and class advisers and teaches will find light on how to deal with the students or in what area should they focus to help the students more.
- Parents – The parents are the partner of the school in leading the students towards closeness to God, and they should know where their children are strong and weak in terms of spiritual intelligence. In that sense, the efforts of the teachers will be extended at home if the development of their child is properly communicated to them.
- Students – Knowing one's self is an important aide in advancing academically, emotionally and spiritually. If the students know how well they perform academically and how well they behave spiritually, they will have a basis on where to start and where to give focus.

• School Officials – The administrators and school board have the right to know if the mission and vision of the school is being met by the strategies that the school is implementing. Through this, they can effectively lead and gear the school towards development and attainment of the goal.

• Future Researchers – This study is a good foundation for different researches of its kind. Future educators can find valuable insights through the findings that will result from the present study.

1.4. Scope and Limitation

Respondents in this study will include second year to fourth year students. First year students will be excluded because their stage of transition from elementary to high school, or from one school to another school may greatly affect the result that will be obtained from this study.

2. Review of Related Literature

Recent research shows that spirituality contributes positively to many aspects of adolescent growth and development, and may help to successfully bridge phases of growth such as from adolescence to adulthood. (Anderson, 2002)

College students (some of whom are older adolescents) with higher levels of spirituality, openness to experience, and emotional intelligence had an increased capacity to appreciate similarities and differences between people. (Lindsey, et. al., 2000)

Spiritual intelligence is a set of abilities people use to apply, manifest, and embody spiritual resources, values, and qualities in ways that enhance daily functioning and wellbeing. (Amram, 2007)

People have these abilities to a greater or lesser degree, and practice or training might help people to develop some or all of these abilities. We group these abilities into five broad domains of spiritual intelligence: Consciousness, Grace, Meaning, Transcendence, and Truth…The development and preliminary validation of the Integrated Spiritual Intelligence Scale (ISIS) suggests that SI contributes to wellbeing and can be differentiated from spirituality and/or spiritual experience, belief or orientation. (Amram, 2007)

Whereas spirituality refers to the search for, and the experience of elements of the sacred, meaning, higher-consciousness, and transcendence, spiritual intelligence entails the abilities that draw on such spiritual themes to predict functioning and adaptation and to produce valuable products or outcomes…Spiritual intelligence is a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality. (Emmons, 1999)

Emmons (2000a) proposes five components for SI: (a) ability to utilize spiritual resources to solve problems; (b) ability to enter heightened states of consciousness; (c) ability to invest everyday activities and relationships with a sense of the sacred; (d) capacity for transcendence of the physical and material; and (e) capacity to be virtuous. However, in responding to criticisms, Emmons (2000b) drops (e) the capacity to be virtuous from his revised definition of SI and retains the first four (a through d) components of his model.

A somewhat different framework is offered by Vaughan (2002) who defines SI as a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings.

In focusing the definition of SI on issues of meaning, Zohar and Marshall (2000) define SI as the intelligence with which we address and solve problems of meaning and value, 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.

Levin (2000) argues that SI is exhibited when we live in a way that integrates spirituality into our daily life. Levin suggests that the development of SI requires the recognition of our interconnection to all of life, and the capacity to utilize perceptual powers beyond the five senses including our intuition, which is seen as another level of consciousness and intelligence beyond analytical, linear, and rational thought.

Wolman (2001) defines spiritual intelligence as .the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live.

Nasel (2004) defines spiritual intelligence as the .ability to draw on one.s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Such resources and abilities, be it prayer, intuition, or transcendence, ought to be relevant to facilitating an individual.s capacity for finding meaning in experiences, for facilitating problem solving, and for enhancing an individual.s capacity for adaptive decision making.

In the US, religious behavior also increases with education level, according to raw data from the 2004 General Social Survey, which indicates that 30.4% of those with a graduate degree attend religious services weekly or more, a statistically significant proportion, higher than any lesser educated group. Further the group with the highest percentage of "never attending" was composed by those with only a high school education or less.

Kathleen Galek and her colleagues, in association with The HealthCare Chaplaincy in New York, offer a 29-item survey of patients' spiritual needs, "comprehensively" based on seven constructs suggested by the heath care literature published 1990-2004. The constructs and their constituent items are presented on the next page:

Table 1. Constructs and Constituents of Spiritual Intelligence

CONSTRUCT	DESCRIPTION	ASSESSMENT ITEMS ("At any time while you were in the hospital did you have a need:")
Love/ Belonging/ Respect	Feeling unconditionally accepted; connecting to self and others; giving and receiving respect and love	- To be accepted as a person - To give/receive love - To feel a sense of connection with the world - For companionship - For compassion and kindness - For respectful care of your bodily needs
Divine	Prayer; religious rituals; being part of a community; connecting with the divine	- To participate in religious or spiritual services - To have someone pray with or for you - To perform religious or spiritual rituals - To read spiritual or religious material - For guidance from a higher power
Positivity/ Gratitude/ Hope/ Peace	Peace; calm; sensing enjoyment in life; having hope; expressing humor and laughter	- To feel hopeful - To feel a sense of peace and contentment - To keep a positive outlook - To have a quiet space to meditate or reflect - To be thankful or grateful - To experience laughter and a sense of humor
Meaning and Purpose	Finding one's reason for living; finding meaning in one's personal history	- To find meaning in suffering - To find meaning and purpose in life - To understand why you have a medical problem
Morality and Ethics	Needing to live an ethical and responsible life	- To live an ethical and moral life
Appreciation of Beauty	Connecting with beauty, nature, art, music, and the creative process	- To experience or appreciate beauty - To experience or appreciate music - To experience or appreciate nature
Resolution/ Death	Addressing concerns about life after death; gaining a deeper understanding of death	- To address unmet issues before death - To address concerns about life after death

	and dying; coming to resolution about letting go; putting closure on life; offering forgiveness	- To have a deeper understanding of death and dying - To forgive yourself and others - To review your life

2.1. Hypothesis

This serves as a tentative solution to the problem posted at the beginning of the study:

There is no significant relationship between the domains of spiritual intelligence and the academic performance of the UECS students.

Research Paradigm

Figure 1. Research Paradigm

The figure shows the connection of the variables in this study. Under the independent variable is spiritual intelligence. Under dependent variable is academic performance. The two variables are connected through a line segment, signifying that the researchers would like to know if a significant relationship exist between them.

2.2. Definition of Terms

This part of the study defines significant terms in three ways: according to their universal definition, according to how they are used in this study, and according to how they are measured.

1.) Spiritual Intelligence - Spiritual intelligence is a set of abilities people use to apply, manifest, and embody spiritual resources, values, and qualities in ways that enhance daily functioning and wellbeing (Amram, 2007). In this study, spiritual intelligence is divided into five domains: consciousness, grace, meaning, transcendence and truth. They are measured using the Integrated Spiritual Intelligence Scale which contains 83 items that systematically measures those five domains.

2.) Academic Performance – Encarta 2005 defines academic performance as

the effectiveness of the way somebody does things which are connected to education system. In this study, it is the overall performance of the students in different subjects in line with their year level. It is measured though classroom participation, recitation, quiz, submission of assignments and requirements, monthly exam and periodical exam.

3. Research Design and Methodology

This chapter details how this research proceeded, from choosing the appropriate research design, having the fitted population, gathering data through a validated instrument, and testing the hypothesis through the suitable statistical treatment.

3.1. Research Design

This study made use of a combination of descriptive design and quasi-experimental design. It is a descriptive design because a survey method of gathering information regarding students' spiritual intelligence

was applied. On the other hand, this study also implemented a quasi-experimental design on the part of students' academic performance, where the latter underwent a quarter of instruction from different subject teachers.

3.2. Population

The students chosen as respondents for this study are the second year, third year and fourth year students. Most of these students have already stayed for at least one year in UECS, therefore they are assumed to have earned knowledge on spiritual things on the basis that they are having devotional time everyday before the classroom teaching starts. Second year students are 24, third year are 25, while fourth year are 11, making a total of 60.

3.3. Data Gathering Procedure

Gathering data needed for this study proceeded through the following steps:
- The instrument for the Spiritual Intelligence was checked by the Principal for grammatical errors and administrability for students from second year to fourth year.
- The instrument was administered through the advisers.
- The result of the survey was tallied and corresponding interpretation was indicated.
- For the academic performance, the averages of the first quarter for the s.y. 2008-2009 were recorded.

3.4. Data Gathering Instrument

The instrument for measuring the spiritual intelligence of the students is called "Integrated Spiritual Intelligence Scale". It is developed and validated by Yosi Amram and D. Christopher Dryer of Institute of Transpersonal Psychology of Palo Alto, California in their working paper entitled "The Development and primary Validation of the Integrated Spiritual Intelligence Scale", dated July 30, 2007.

3.5. Statistical Treatment

For the academic performance, simple mean was used. On the other hand, weighted mean was used to get the spiritual intelligence level of the students.

In getting the possible correlation of academic performance and spiritual intelligence, the Pearson Moment of Correlation was used. This statistical treatment is effective when checking the association or linear relationship of two variables.

4. Presentation, Analysis and Interpretation of Results

This chapter highlights the result of the survey made with the students, their academic performance in one grading period, and the statistical result in correlating those two variables. Analysis and interpretation follow each presentation of tables and figure.

4.1. Spiritual Intelligence of UECS Students, s.y.2008-2009

Table 2. Spiritual Intelligence of UECS Students

Year Level/ Dimensions	Consciousness	Grace	Meaning	Transcendence	Truth
Fourth Year	4.20	3.97	3.42	3.73	3.42
Third Year	4.04	3.89	3.87	3.45	3.84

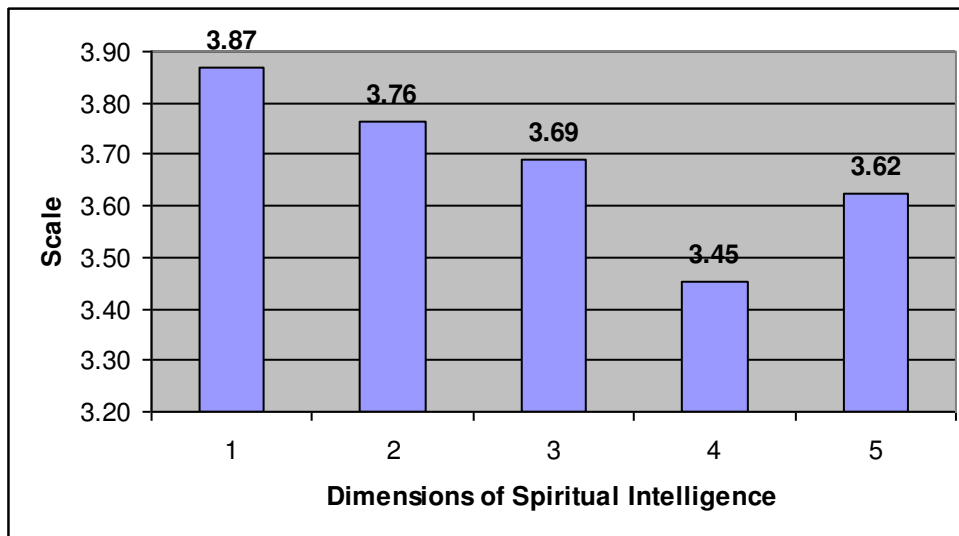|					
Second Year	3.70	3.70	3.78	3.47	3.65
Weighted Mean	3.87	3.76	3.69	3.45	3.62

Figure 2. Spiritual Intelligence of UECS Students

Table 2 and Figure 2 show that the highest level of Spiritual Intelligence of the UECS students is in terms of consciousness, while their lowest level of Spiritual Intelligence is in terms of transcendence. Their consciousness in the things around them is developing, but their ability to commune with sacred things needs to be facilitated.

4.2. Academic Performance of UECS Students (2nd yr. to 4th yr.)

Table 3. Academic Performance of UECS Students

Students		Students		Students	
1.) Student 1	90.80	1.) Student 1	83.67	1.) Student 1	76.30
2.) Student 2	87.98	2.) Student 2	87.33	2.) Student 2	77.63
3.) Student 3	82.16	3.) Student 3	75.23	3.) Student 3	80.17
4.) Student 4	88.41	4.) Student 4	83.76	4.) Student 4	86.29
5.) Student 5	77.40	5.) Student 5	81.62	5.) Student 5	81.04
6.) Student 6	86.34	6.) Student 6	84.30	6.) Student 6	82.62
7.) Student 7	85.69	7.) Student 7	83.45	7.) Student 7	84.21
8.) Student 8	83.72	8.) Student 8	86.33	8.) Student 8	79.00
9.) Student 9	76.87	9.) Student 9	83.64	9.) Student 9	76.92
10.) Student 10	85.60	10.) Student 10	83.37	10.) Student 10	83.91
11.) Student 11	78.37	11.) Student 11	80.72	11.) Student 11	89.46

		12.) Student 12	78.30	12.) Student 12	77.79
Mean	83.94	13.) Student 13	85.62	13.) Student 13	89.17
SD	4.71	15.) Student 14	81.99	14.) Student 14	83.96
		15.) Student 15	84.93	15.) Student 15	88.12
		16.) Student 16	78.96	16.) Student 16	88.83
		17.) Student 17	80.80	17.) Student 17	83.54
		18.) Student 18	86.58	18.) Student 18	75.00
		19.) Student 19	82.46	19.) Student 19	85.63
		20.) Student 20	75.50	20.) Student 20	78.71
		21.) Student 21	93.35	21.) Student 21	76.00
		22.) Student 22	81.30	22.) Student 22	87.33
		23.) Student 23	83.92	23.) Student 23	80.12
		24.) Student 24	83.00	24.) Student 24	82.96
		25.) Student 25	82.13	Mean	82.28
		Mean	82.89	SD	4.54
		SD	3.74		

Table 3 shows the academic performance of second year to fourth year students as per records of their general average in the first grading period. The fourth year students have a mean average of 83.94 with a standard deviation of 4.71. The third year students have a mean average of 82.89 with a standard deviation of 3.74. The second year students have a mean average of 82.28 with a standard deviation of 4.54. This results to a weighted overall mean of 82.84 with a standard deviation of 4.22.

4.3. Correlates of Spiritual Intelligence to Academic Performance

Table 4. Consciousness vs. Academic Performance

	Variable 1	Variable 2
Mean	3.935	82.904
Standard Deviation	0.613	4.183
Observations	60	60
Alpha (error allowance)	0.05	
df	60	
Critical Value	0.2500	
Computed r	0.2068	
Decision	no relationship	

Table 5. Grace vs. Academic Performance

	Variable 1	Variable 2
Mean	3.935	82.904
Standard Deviation	0.613	4.183
Observations	60	60
Alpha (error allowance)	0.05	
df	60	
Critical Value	0.2500	
Computed r	0.3470	
Decision	with relationship	

Table 6. Meaning vs. Academic
Performance

Table 7. Transcendence vs. Academic
Performance

	Variable 1	Variable 2
Mean	3.935	82.904
Standard Deviation	0.613	4.183
Observations	60	60
Alpha (error allowance)	0.05	
df	60	
Critical Value	0.2500	
Computed r	0.2530	
Decision	with relationship	

	Variable 1	Variable 2
Mean	3.935	82.904
Standard Deviation	0.613	4.183
Observations	60	60
Alpha (error allowance)	0.05	
df	60	
Critical Value	0.2500	
Computed r	-0.0263	
Decision	no relationship	

Table 8. Truth vs. Academic
Performance

	Variable 1	Variable 2
Mean	3.935	82.904
Standard Deviation	0.613	4.183
Observations	60	60
Alpha (error allowance)	0.05	
Df	60	
Critical Value	0.2500	
Computed r	0.0561	
Decision	no relationship	

The tables show that there is no significant relationship between consciousness and academic performance, between transcendence and academic performance, and between truth and academic performance. On the other hand, there is a significant relationship that exists between grace and academic performance, and between meaning and academic performance.

5. Summary, Conclusions and Recommendations

This chapter recapitulates the important findings in this study and lays down conclusions made out of the findings. Recommendations directed to specific groups of people follows so that the findings in this study may have significance and meaning.

5.1. Summary of Findings

Sixty students became the respondent in this study: 11 fourth year, 25 third year, and 24 second year high school students. They finished the Integrated Spiritual Intelligence Scale (ISIS) containing 83 items. Also, their first quarter general average was noted and recorded. After that, the possible relationship was established using Pearson Moment of Correlation.

The following were the significant findings base on the survey conducted and the processed information:

- The UECS high school students has a level of 3.87 in terms of consciousness, 3,76 in terms of grace, 3,69 in terms of meaning, 3.45 in terms of transcendence, and 3.62 in terms of truth;

- The UECS fourth year high school students has a mean general average of 83.94 with a standard deviation (sd) of 4.71 in the first grading period of this school year, the third year students has 82.89 with sd of 3.47, while second year students has 82.28 with sd of 4.54.
- For consciousness, the critical value (cv) was 0.2500 and the computed r (cr) is 0.2068. For grace, the cr is 0.2500 and the cr is 0.3470. For meaning, the cv is 0.2500 and the cr is 0.2530. For transcendence, the cv is 0.2500 and the cr is -0.0263. For truth, the cv is 0.2500 and the cr is 0.0561.

5.2. Conclusions

The significant findings that resulted from the survey and the data processed resulted in the following conclusions:

- The UECS high school students' consciousness is already developing. This is the result of constant devotion and Bible study held during devotion time in the morning before classes start. The chapel hour, values education classes and Sunday school are also major contributors to this aspect. On the other hand, students application of they are learning from the Bible are not yet properly applied especially on the aspect of communing with God in times of worship or personal meditation.
- The UECS high school students are considered on the level of average in terms of academic performance.
- Consciousness, transcendence and truth have no significant relationship with academic performance while grace and meaning have significant relationship with academic performance.

5.3. Recommendations

The following suggestions and recommendations were the result of the conclusions formulated in this study:

- For class advisers/teachers – Devotion time with the students should not be neglected. It is through this effort that students can come to know more about Christ, and have a strong relationship with Him. Strategies in doing this should be brainstormed during monthly meeting so that ideas can enlighten every teacher on how they can handle their devotion time.

- For parents – Parents should serve an example at home and in Christian gatherings so that their children will be motivated to continue believing and live out the truths their learning in school. They should participate actively in school or church activities so that children will have something to emulate as they grow in Christian faith.

- For students – Students should not neglect communing with God in exchange of this world's treasure. There's nothing more that can compare the satisfaction of knowing, receiving and serving Christ.

- For school officials – School managers and administrators should continue the effort of promoting spirituality as a school culture. Annual retreats should be strengthened because this is really a great help for the students to open up their heart and mind to their Creator and Savior.

- For future researchers – Additional studies can be done with regards to this topic, knowing that it is the thrust of the school to lead students to Christ.

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