



Spiritual Intelligence and i-E Locus of Control: a Relationship Study

KEYWORDS

I-E Locus of control, Spiritual intelligence

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ABSTRACT *Spiritual intelligence is the ability to understand themselves and others. I-E locus of control refers to the extent to which individuals believe that they can control events that affect them. Previous studies indicate that personality variables such as emotional intelligence, self-monitoring and I-E locus of control may influence spiritual intelligence. However, this study examined the relative effect of I-E locus of control on spiritual intelligence among school teachers. Stratified random sampling was employed in selecting hundred and seventeen teachers from ten schools. Data was collected through two instruments namely Spiritual Intelligence and I-E Locus of Control Scales. Correlation and ANOVA were used to test the hypotheses. The results indicated that there was no significant relationship between I-E locus of control and spiritual intelligence. On the other hand respondents belonging to different experience groups were heterogeneous on their scores on spiritual intelligence. On the basis of these findings, it is suggested that institutions may focus on spiritual intelligence while recruiting teachers and while identifying training needs and deciding training programs for them.*

1. INTRODUCTION

Researches in the area of human intelligence differentiate three types of basic intelligence. They are viz. rational intelligence, emotional intelligence and spiritual intelligence. Rational intelligence develops is the linguistic and conceptual skills. It starts to develop at early stages. The next intelligence to develop is emotional intelligence. Though some early development of relationship skills may exist, for many, emotional intelligence becomes a focus area only later when one realizes the need to improve based on feedback in romantic and work relationships. Spiritual intelligence then 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 (Wigglesworth, 2002).

Spirituality appears to meet virtually all the criteria as specified by the theory of multiple intelligences proposed by Gardner (1993). Researches in neurobiology, genetic codes, and psychometric have made it clear that spirituality can be considered as intelligence. The neurological basis of spirituality as a form of intelligence is the human brain. According to neurology, human intelligence is rooted in the genetic code, and the completely evolutionary experience of life on earth. Neurologically, everything that bears on intelligence is routed through, or controlled by, the brain and its neural extensions into the body (Selman, 2005). One kind of neural organization enables rational, logical rule-bound thinking: rational intelligence. Another kind of neural organization allows associative, habit bound, pattern-recognizing emotive thinking: emotional intelligence. The third neural organisation offers a viable tertiary brain process for synchronous neural oscillations. This neural organisation unifies data across the whole brain. It also has the potential to transform material arising from reason and emotion: spiritual intelligence. Based upon the brain design, the three basic intelligences work together and complement one another, but each of them has its own area of power and can function in a stand-alone mode.

It may be said that materialism has made people to focus only on money and money making, as a result eradicating the spiritual values. Due to this deterioration of spiritual values people are dispirited, stressed and lack concern for fellowmen. This has led to the decline in work performance at the individual level. Spiritual intelligence may address this fundamental challenge currently faced by business. Research evidence shows that personality variables such as emotional intelligence, self-monitoring and I-E locus of control may influence spiritual intelligence. However the study focuses on the influence of I-E locus of control on spiritual intelligence. I – E locus of control is discussed in the following section.

I – E locus of control is the framework of Rotter's (1954) social learning theory of personality. It refers to the extent to which individuals believe that they can control events that affect them. One's "locus" can either be internal (meaning the person believes that they control their life) or external (meaning they believe that their environment, some higher power, or other people control their decisions and their life). Individuals with internal locus of control believe that events result primarily from their own behaviour and actions. Those with external locus of control believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior, tend to exhibit more political behaviours, and are more likely to attempt to influence other people than those with external locus of control. Those with internal locus of control are more likely to assume that their efforts will be successful. They are more active in seeking information and knowledge concerning their situation. Internals were believed by Rotter (1966) to exhibit two essential characteristics: high achievement motivation and low outer-directedness. This was the basis of the locus of control scale proposed by him.

Spiritual intelligence is the awareness, management and regulation of human energy. It is the key to personal fulfillment and good work performance. I – E locus of control refers to the extent to which individuals believe that they can control events that affect them. Previous studies on

spiritual intelligence and personality traits have shown positive results, indicating a significant relationship between I-E locus of control and spiritual Intelligence. To address this issue, an empirical study was undertaken. This paper examines the relationship between I-E locus of control and spiritual Intelligence on a sample of employees working in government and private schools in Coimbatore.

2. NEED FOR THE STUDY

The importance of spiritual intelligence in organisational research has increased. I – E Locus of control has also been considered as an emerging personality variable in organisational research providing a comprehensive approach to the understanding of personality and its contribution to organisational life. The review of existing literature shows that there exists a research gap in the spiritual intelligence and I – E Locus of control research. However, previous studies indicate a significant relationship between spiritual Intelligence and I – E locus of control (Singh, 2006; Venkatapathy & Anbugetha, 2011a). This has necessitated the formulation of the research problem.

Technological advancements and materialism have destabilised the spiritual quest, tradition and the age long customs of India. This is true of almost all the industries in India, but the study focuses on education industry. Education can be said as one of the most important tools that help man to elevate to his fullest potential. Development of a nation depends on the quality of education that her citizens receive. This shows the contribution of teachers towards the development of a nation. Teachers are source of knowledge and values and they are responsible for the future of young students. They are expected to impart knowledge and values in and outside the classroom that would help students contribute their best to the development of themselves and the country. Especially school teachers impart knowledge to children. School teachers become a model knowingly or unknowingly to the young students. Hence it becomes important that they have good morals, values and the ability to mould students. Most of the schools focus only on syllabus and result ignoring other essential aspects of education. Consequently, this carelessness in the part of the management of the schools have resulted in undesirable outcomes such as increased stress to the teachers, lack of commitment, lack of sense of belonging; lack of trust; lack of team orientation; prevalence of discrimination and reduced work performance. The deterioration of spiritual values among the teachers may affect the total growth and development of young students. Increasingly important is the fact that children need to be given more value based education. It is because they have more chances of getting deviated from the necessary values in the current materialistic environment. Bringing in Spiritual intelligence practices, which has its roots in the Indian epics can address these fundamental challenges faced in the education industry. I – E locus of control is also considered to be an important personality variable that contributes to organisational life. Since I – E locus of control refers to the extent to which individuals believe that they can control events that affect them, it is proposed that people with internal locus of control will differ in their spiritual intelligence scores in comparison with people with external locus of control. Hence, it is appropriate and relevant to carry out such a study. It is expected that the knowledge derived from this study would expand the existing knowledge that pertains to the specific relationship between the two variables.

3. RESEARCH QUESTIONS

Based on the above arguments the following research questions are identified,

1. Whether I-E locus of control and spiritual intelligence are related to each other?
2. Whether the respondents belonging to various designations and different orientations of locus of control would remain homogeneous on their scores on spiritual intelligence?

4. HYPOTHESES OF THE STUDY

To find answers to the research question, the following hypotheses are formulated.

1. There is no significant relationship between I-E locus of control and spiritual intelligence.
2. The respondents belonging to various experience groups and different orientations of locus of control would remain homogeneous on their scores on the sub scales of spiritual intelligence. Based on the above hypothesis, detailed hypotheses could be advanced as follows:
 - a. The employees belonging to various experience groups would remain homogeneous on their scores on logical thinking sub scale of spiritual intelligence scale.
 - b. The employees belonging to different orientations of locus of control would remain homogeneous on their scores on logical thinking sub scale of spiritual intelligence scale.
 - c. There would be no interaction effect between the respondents belonging to various designations and different orientations of locus of control on their scores on logical thinking sub scale of spiritual intelligence scale.

Similar hypotheses for other sub scales of spiritual intelligence namely: Reasoning, Surpassing and Consciousness are formulated.

5. METHODOLOGY

The teachers working in government and private schools located in Coimbatore were marked as the universe. Fifteen schools were short listed based on the willingness of the management to carry on the research. This was important as co-operation of the institution played a significant role in ensuring that accurate data was collected within the timescale available. Ten schools were selected using lottery method. The total population was 272. Every second employee was selected to be included in the sample. Hence 136 teachers participated in the study. After omission of incomplete forms the total sample consisted of 128 respondents. Among all participants, 28 percent were with less than ten years of experience; 32 percent were with ten to twenty years of experience and 40 percent were with more than twenty years of experience.

The questionnaire used to measure spiritual Intelligence was Spiritual Intelligence Self Report Inventory (SISRI) developed by King (2008). The scale originally had a co-efficient of alpha as 0.92. It is a 24 item scale and has four sub scales. Anbugetha and Venkatapathy, (2010) reported reliability co-efficient of the spiritual intelligence self report inventory using Spearman Brown split-half and Cronbach's alpha method. The reliability co – efficient were 0.73 and

0.75 respectively showing that the scale is reliable and valid in the Indian context. Locus of Control was measured with the well-known and widely used 29 item Rotter scale. The scale used two-alternative forced choice technique. Rotter believed that the scale was an adequate measure of two concepts, achievement motivation (which he took to be linked with internal locus of control) and outer-directedness, or tendency to conform to others (which he took to be associated with external locus of control).

Karl Pearson Correlation coefficient was computed to determine if there is any significant relationship between I-E locus of control and spiritual intelligence.

Two way ANOVA (Unequal Numbers) Richard et al, (1996) was used to examine if there is any difference between the respondents belonging to various experience groups viz., less than ten years; ten to twenty years and above twenty years and different orientations of locus of control namely internal and external on the various dimensions of spiritual intelligence.

6. FINDINGS

Pearson correlation was computed to determine if there is any significant relationship between I-E locus of control and spiritual intelligence. The correlation co-efficient between the two variables is 0.74; $p > 0.05$ this is not significant at 0.05 level. Hence the null hypothesis that "there is no significant relationship between I-E locus of control and spiritual intelligence" is accepted.

Logical thinking is about an individual's feeling about the purpose of one's life; Reasoning is the meaning that an individual associates with his/her life. Whereas, surpassing is capacity to identify the relationship between the self and the nature; while consciousness is about being sensitive to the environment. To examine if there is any difference between the respondents belonging to various experience groups and different orientations of locus of control on their scores on the above said dimensions of spiritual intelligence a 2x3 model was proposed.

The main effects of locus of control orientations on all the four dimensions of spiritual intelligence have not achieved the level of statistical significance at 0.05 level. Similarly the interaction effect of experience groups and locus of control orientations on all the four dimensions of spiritual intelligence have not achieved the level of statistical significance at 0.05 level. Hence the null hypotheses relating to the main effects of experience groups and the interaction effect are accepted. Whereas the main effect of experience groups on three dimensions of spiritual intelligence namely: logical thinking ($F = 4.621, p < 0.05$); reasoning ($F = 12.172, p < 0.001$); surpassing ($F = 3.665, p < 0.05$) have achieved the level of statistical significance. Hence the null hypotheses relating to the main effect of experience groups on logical thinking, reasoning and surpassing are rejected. However the main effect of experience groups on consciousness failed to achieve the level of statistical significance at 0.05 level Hence the null hypotheses relating to the main effect of experience groups on consciousness is accepted.

A significant F – value, in the case of independent variables that have more than two levels has to be followed up by running a post hoc test. Tukey's HSD has been worked out to identify the mean differences among the various experience groups namely less than ten years, ten to twenty years and more than twenty years on the scores on the

sub scales of spiritual intelligence. Post hoc tests reveal that there is a significant difference in the mean scores on three dimensions of spiritual intelligence between the respondents in less than ten years and more than twenty years ($p < 0.05$). Similarly there is a significant difference in the mean scores on all the dimensions between the respondents in less than ten years and ten to twenty years ($p < 0.05$). However, there is no significant difference in the mean scores between the respondents in ten to twenty years and more than twenty years ($p > 0.05$).

Based on the results of ANOVA and post hoc tests it can be said that people with experience less than ten years differ in their spiritual intelligence scores in comparison with people with ten to twenty years of experience and more than twenty years of experience. Whereas, the respondents belonging to different orientations of locus of control viz., internal and external remained homogeneous on their scores on all the four dimensions of spiritual intelligence. Similarly there is no interaction between years of experience and locus of control orientations on spiritual intelligence.

7. DISCUSSION

Spiritual intelligence is an important variable that contributes to individual enhancement. However, empirical researches in the area of spiritual intelligence are still in its infancy. There are a few studies explaining the relationship between spiritual intelligence and variables such as emotional intelligence; self – monitoring, work performance and big five personality traits (Tischler, Biberman & Mckeage, 2002; Amin, 2004; Duchon & Ashmos, 2005 and Venkatapathy & Anbugeetha, 2011b). Anyhow, a research gap was identified in the relationship between I-E locus of control and spiritual intelligence. The relationship between I-E locus of control and emotional intelligence that may be considered as one of the building block of spiritual intelligence, was inconsistent (Singh, 2006; Venkatapathy & Anbugeetha, 2011a; Brown & Swartz, 2012). It was hence decided to study the relationship if any between spiritual intelligence and I-E locus of control.

Respondents with different locus of control orientation remained homogeneous on their scores on spiritual intelligence. However, respondents belonging to different experience groups differed significantly on their scores on spiritual intelligence. It was found that as teachers gained more experience they tend to score high on spiritual intelligence. The reason may be due to the fact that teachers with more years of experience tend to have better mental clarity; ability to understand themselves and others better. School teachers with increase in focus on syllabus and results have become more stressed. This may lead to decrease in their commitment and work performance. This may affect the wholesome growth and development of the children. It is an advantage if they are more spiritually intelligent and there by perform better in their work.

8. CONCLUSION

Spiritual intelligence is a desirable ability for the management of institutions in the current scenario. If institutions select and develop people with higher spiritual intelligence, they will perform better at work which will help in the wholesome development of the students. Future researchers should look into how various measures of spiritual intelligence are related to locus of control orientation. This will provide further clues as to how exactly spiritual intelligence is related to I – E locus of control. A further investigation of the same relationship, especially in service

oriented industries is also required to clarify the relationship between spiritual intelligence and I – E locus of control in other industries.

This study contributes to the understanding of the relationship between spiritual intelligence and I – E locus of control. In education industry, being balanced and performing well amidst stress and chaos are more imperative and is important for the wholesome development of the students. Teachers who are better in spiritual intelligence become more desired in such scenarios. This research provides a key area for institutions to focus while recruiting teachers and while identifying training needs and deciding training programs for them.

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