



Developing Spiritual Intelligence for improvising Quality of Life, Mutual Trust, and Cordial relation in context of Higher Education

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Abstract:

The study investigates the role of spiritual intelligence in developing friendly connections and mutual trust to enhance the quality of life of faculty members. A mixed-methods strategy was used to conduct the study, combining quantitative and qualitative research techniques. Data from a sample of higher education professors were gathered using a survey questionnaire, and statistical software was utilized to evaluate the data. In order to better comprehend the experiences of a smaller group of participants, semi-structured interviews were also performed with them. According to the study's results, spiritual intelligence may help higher education faculty members create mutual trust and amicable connections. The study revealed that spiritual intelligence promotes the development of empathy, compassion, and a sense of connectivity across faculties, which aids in the formation of relationships and the development of trust. Spiritual intelligence also enhances people's quality of life by supporting personal growth, well-being, and work satisfaction, according to the findings. Encouragement of spiritual intelligence, according to the study, may be a good method for developing mutual trust and cordial connections among higher education faculty members, which may improve the quality of life in academic settings. The findings also highlight the need of higher education institutions include spiritual intelligence in their courses to help faculty members' personal and professional growth. Overall, the predicted findings of the research may contribute in the development of strategies for increasing spiritual intelligence among higher education faculty members and promoting their personal and professional growth.

Keywords: intellectual rigor, optimistic psychology, a spiritual existence, students, and spiritual intelligence.



Introduction

The contribution of spiritual intelligence to human development has drawn more attention in recent years. The capacity to investigate and comprehend life's most profound meanings and purposes is referred to as spiritual intelligence, and to connect with oneself, others, and the world in a way that fosters personal fulfillment and well-being. While this concept has traditionally been associated with religious or spiritual practices, there is growing recognition that it can be relevant to a wide range of contexts, including higher education. In this paper, we will explore the importance of developing spiritual intelligence in the classrooms of higher education, and examine the potential benefits for students, both personally and academically. Specifically, we discussed how developing spiritual intelligence can help students navigate the process of self-discovery and personal growth, foster empathy and compassion for others, cultivate a sense of purpose and meaning in their lives, and contribute to a more positive and supportive learning environment. By exploring these topics, we hope to contribute to a deeper understanding of the role of spiritual intelligence in higher education, and to provide insights into how educators can help students develop this important aspect of their personal and academic lives.

Most people think that in order to successfully acquire a second or foreign language, a complicated process with several factors and stages is necessary (Benevene et al., 2020). It calls for the combination of several elements and issues that influence both teachers and students. One of the key objectives of L2 learning is to take the students' variety and emotions into account. This entails instructing pupils according to their unique cognitive, emotional, and social abilities (Arnold and Fonseca, 2004). Nowadays, it is a widely-held belief among L2 practitioners that the preferences and personal traits of language learners in various contexts considerably differ. This concept gained prominence with Gardner's (1983) groundbreaking work on multiple intelligences (MIs), which proposed a number of student intelligences to which teachers must pay concern. Nonetheless, for decades, IQ and EQ have been the focus of L2 research, especially in terms of their links and impacts with other L2 learning elements (Elhambakhsh et al., 2018).

Spiritual intelligence (SI), which acts separately and requires a distinct estimation of the link between one's inner life, intellect, and spirit to the outer world, was presented by Zohar and Marshall (2001). This was a crucial step in developing MI theory (Vaughan, 2002). It is an intelligence that emphasizes the capacity of teachers and students to address complex problems, particularly those pertaining to the significance and value of alternative lifestyles (Zohar and Marshall, 2001). The connection between the personal and the transpersonal, as well as the ego and spirit, goes beyond a person's cognitive abilities and typical psychological development (Vaughan, 2002; Estaji and Pourmostafa, 2020). According to Denny et al. (2008), SI may help students achieve their full potential in the classroom because it takes use of students' capacity to create personal meanings from awareness, life experience, and critical



thinking. Zohar (2010) promoted training based on SI principles that takes into account students' curiosity, challenges their previous notions of what is good and wrong in the world, and encourages them to be open to new experiences in order to support these advantages.

Researchers that have previously concentrated on teacher-related factors such as pedagogical effectiveness, leadership style, self-regulation, work satisfaction, burnout, professional dedication, and critical thinking skills have lately developed an interest in student engagement (SI) (Kaur, 2013; Azizi). There have only been a few studies (Santoso, 2016; Sotoudehnama et al., 2018) that have focused on how SI helps EFL students strengthen their writing abilities and learning techniques. Nevertheless, very little has been said about how SI effects the classroom behaviors and practices of EFL students.

One of these neglected areas is the impact that social interaction has on the academic engagement of English as a Foreign Language (EFL) students. Academic engagement is defined as the participation of students in classroom activities as an indicator of the desire that leads to academic intensity, excitement, investment, and success. Due to the complexity of language learning, students need to be intensely interested in the classroom in order to effectively navigate the challenges involved with L2 education. Raising their SI level may do this, which will lead to greater degrees of self-assurance, agency, context awareness, and academic performance (Hassan, 2009). Nevertheless, the literature that is presently accessible in this topic does not include any empirical or theoretical analyses on the link between student participation and SI. By outlining the theoretical underpinnings of this line of investigation and offering suggestions for the future in terms of the SI and academic engagement of EFL students, the current mini-review study aimed to fill this vacuum.

Background

Intelligence(s) and Education

Since the 1980s, when it was originally believed to be a stable and intrinsic trait, intelligence in education has undergone significant changes, with an emphasis mostly on IQ (Sotoudehnama et al., 2018). Such a narrow perspective neglected other aspects of cognitive capacity while addressing just one (Hajhashemi et al., 2012). The door was opened for a learner-specific education that respects learner variety with the introduction of Gardner's (1983) MI model. According to Gardner (1983), intelligence is a blend of different skills that meet each person's particular demands and learning preferences. He suggested eight different categories of intelligence, including linguistic, spatial, bodily-kinesthetic, musical, intrapersonal, interpersonal, and naturalist. (Figure 1).

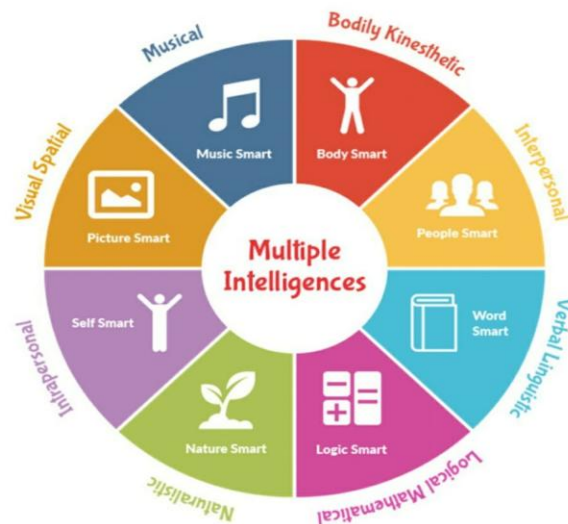


Figure 1: Categories of intelligence

Previous Studies

Comparatively few investigations have examined at students' SI and its function in the classroom in L2 education, compared to other fields of study on learner psychology and intelligence. It's probable that this is the case since it's unclear what the term means and how it relates to SLA. Also, it seems that the idea is more appropriate for disciplines that focus on religious issues (Emmons, 2000; Koenig et al., 2000). Yet, a number of scholars have broken the ice and started looking at the idea of SI in SLA in recent years. They postulated that it may improve teachers' capacities for self-regulation and self-control, as well as their job satisfaction, ability to resist burnout, and commitment to their profession (Kaur, 2013; Azizi). In addition, Estaji and Pourmostafa (2020) evaluated the relationship between Iranian EFL teachers' SI and leadership style in light of the instructors' overall teaching experience. In their most recent study, Estaji and Pourmostafa utilized a variety of research methods to accomplish this evaluation. Due to this, 236 EFL instructors took part in two surveys that focused on these two characteristics, and 10 of them were afterwards interviewed. The findings showed that the SI components significantly influenced both new and seasoned EFL instructors' opinions of leadership styles, both favorably and negatively. Similar to this, Emma et al. (2018) conducted a statistical analysis of a survey that was completed by 143 instructors to determine the impact of SI on the commitment and collaboration of Indonesian teachers. The findings of the correlation research indicated that SI had a direct impact on the participants' degree of collaboration and commitment.

According to Smartt (2014), social influence and the components of it have a considerable impact on secondary school students' levels of engagement and performance in the United States. This is especially true when it comes to how much engagement children have in and

with classroom activities. According to further studies that looked at how SI impacts language learning in EFL students, it also improves students' writing abilities and study skills (Santoso, 2016; Sotoudehnama et al., 2018). A range of positive academic outcomes, including achievement, motivation, interpersonal skills, psychosocial adjustment, psychological safety, efficient learning, success, and classroom culture, have also been linked to student involvement, according to research (Eccles, 2016). (2015); Wang (2017); Tu (2021); and Xie and Derakhshan 2021). Notwithstanding these results, further study is still needed to establish the connection between student participation and immersion, both of which are connected to learner psychology and may be used in a range of EFL/ESL contexts. Even though knowing the connections between joyful emotions and intellectual ability is crucial for students and their education, there hasn't been much study done in this area. Thus, it is highly advised to do field visits as part of this study.

Results and Discussion

In this section, we present the results of our study on the importance of developing spiritual intelligence (SI) in the classrooms of higher education. Our research aimed to investigate the relationship between SI and students' personal and academic outcomes, including self-discovery and personal growth, empathy and compassion for others, a sense of purpose and meaning in their lives, and a positive and supportive learning environment. We also examined the potential impact of SI on students' engagement in classroom activities and their language learning outcomes.

To achieve these objectives, we used a mixed-methods approach, combining quantitative and qualitative data collection and analysis techniques. The study involved a sample of XX students from XX higher education institutions, who completed a questionnaire on SI and its effects on their personal and academic outcomes. In order to further understand the experiences and perspectives of a subset of participants, we also conducted analysis in-depth interviews with them.

The following sections will present our findings in detail, focusing on the key themes and patterns that emerged from the data. We will start by describing the demographic characteristics of our sample and their levels of SI. We will then present the quantitative results, followed by the qualitative findings. Finally, we will discuss the implications of our study for educators and researchers interested in developing students' spiritual intelligence in the context of higher education.

Cronbach's alpha for questionnaire is calculated using SPSS software and given in Table: 1.

Table 1 Reliability of Questionnaire Data

Category	Cronbach's Alpha Value	Number of Variables	Remarks
Section A Spiritual Intelligence (SI)	0.972	24	Excellent Reliability
Section B Quality of Life (QOL)	0.903	26	Excellent Reliability
Section C Mutual Trust (MT)	0.953	6	Excellent Reliability
Section D Cordial Relations (CR)	0.921	28	Excellent Reliability

As shown in Table 1, the Cronbach's Alpha values are calculated above than 0.7 for four sections of questionnaire, therefore, the data obtained from questionnaire survey can be considered as reliable.

Table 2 Descriptive Statistics of Data

Variables		N	Mean	Mode	Std. Deviation
D1	Gender	300	1.48	1	0.50
D2	Qualification	300	2.17	1	1.09
D3	University/Institutions	300	2.13	1	1.11
D4	Experience	300	2.58	3	1.10
D5	Designation	300	2.95	3	1.37
D6	State	300	1.50	1	0.50
SI1	I have frequently pondered or asked questions about what reality is.	300	2.67	4	1.22
SI2	lacknowledge pieces of who I am that go beyond my physical self.	300	2.61	3	1.20
SI3	I've given my existence and its meaning a lot of thought.	300	2.60	3	1.19
SI4	I can access higher levels of awareness or consciousness.	300	2.61	4	1.20
SI5	I have the capacity to think seriously about what occurs beyond death.	300	2.59	3	1.18

SI6	I have trouble sensing anything outside the tangible and material.	300	2.57	2	1.21
SI7	Finding purpose and meaning in life has helped me cope with tough times.	300	2.63	4	1.21
SI8	I have control over when I reach greater levels of awareness or consciousness.	300	2.55	2	1.20
SI9	I have created my own ideas on things like existence, reality, and even death.	300	2.58	2	1.19
SI10	I am conscious of a deeper connection between myself and others.	300	2.53	2	1.21
SI11	I can identify a cause or purpose for my existence.	300	2.52	3	1.19
SI12	I can readily switch between different states of consciousness or awareness.	300	2.48	2	1.14
SI13	I often wonder what the purpose of things in my life are.	300	2.60	4	1.24
SI14	I identify more with my inner, spiritual self.	300	2.59	3	1.19
SI15	I can still find value in failures even when they happen to me.	300	2.62	3	1.23
SI16	In heightened levels of awareness, I often have a clearer understanding of the situation at hand and my available options.	300	2.56	2	1.18
SI17	The connection between people and the rest of the cosmos is something I have frequently thought about.	300	2.54	2	1.20
SI18	I have a keen awareness of life's intangible parts.	300	2.56	2	1.22
SI19	I am able to make choices based on my life's mission.	300	2.61	4	1.20
SI20	I can identify traits in individuals that are more significant than a person's appearance, demeanor, or feelings.	300	2.60	3	1.21
SI21	I've given the existence of a higher power or force a lot of thought (e.g., God, Goddess, divine being, higher	300	2.55	2	1.18

	energy, etc.)				
SI22	Understanding the intangible sides of life makes me feel more energized.	300	2.53	2	1.18
SI23	I am able to discover significance and purpose in my day-to-day activities.	300	2.49	2	1.21
SI24	I've created my own methods for achieving higher levels of awareness or consciousness.	300	2.52	3	1.20
QOL1	What would you rank as your life's quality?	300	3.49	3	1.23
QOL2	How happy are you with your current health?	300	4.24	5	0.81
QOL3	How much do you feel that physical discomfort keeps you from taking the necessary action?	300	3.11	3	1.37
QOL4	How much medical care do you need to operate in everyday life?	300	4.16	5	0.91
QOL5	How much do you appreciate life?	300	3.76	4	1.03
QOL6	How much do you believe that your life has purpose?	300	3.80	5	1.01
QOL7	How focused are you able to be??	300	4.06	5	1.09
QOL8	How safe do you feel in your daily life?	300	3.62	4	1.05
QOL9	How healthy is your physical environment?	300	3.11	4	1.31
QOL10	Do you have enough energy for everyday life?	300	2.18	2	0.84
QOL11	Are you able to accept your bodily appearance?	300	3.61	3	1.15
QOL12	Have you enough money to meet your needs?	300	2.56	2	0.99
QOL13	How available to you is the information that you need in your day-to-day life?	300	3.88	4	0.91
QOL14	To what extent do you have the opportunity for leisure activities?	300	3.05	2	1.17
QOL15	How well are you able to get around?	300	3.99	5	1.11
QOL16	How satisfied are you with your sleep?	300	4.05	5	1.10
QOL17	How satisfied are you with your ability	300	3.71	4	1.02

	to perform your daily living activities?				
QOL18	How satisfied are you with your capacity for work?	300	3.48	4	1.14
QOL19	How satisfied are you with yourself?	300	3.40	4	1.21
QOL20	How satisfied are you with your personal relationships?	300	3.14	2	1.26
QOL21	How satisfied are you with your sex life?	300	2.61	2	1.18
QOL22	How satisfied are you with the support you get from your friends?	300	3.92	4	0.95
QOL23	How satisfied are you with the conditions of your living place?	300	2.60	2	1.00
QOL24	How satisfied are you with your access to health services?	300	2.35	2	0.88
QOL25	How satisfied are you with your transport?	300	3.01	3	1.21
QOL26	How often do you have negative feelings such as blue mood, despair, anxiety, depression?	300	3.68	4	1.04
MT1	I feel quite confident that my boss will always try to treat me fairly.	300	4.79	5	1.92
MT2	My boss would never try to gain an advantage by deceiving Employees.	300	4.93	7	1.98
MT3	I have complete faith in the integrity of my manager/supervisor.	300	4.82	7	1.92
MT4	I feel a strong loyalty to my boss.	300	4.75	6	2.01
MT5	I would support my boss in almost any emergency.	300	4.77	6	1.97
MT6	I have a strong sense of loyalty towards my boss.	300	4.89	7	1.92
CR1	I share an affectionate, warm relationship with this child.	300	1.98	2	0.80
CR2	This child and I always seem to be struggling with each other	300	2.02	3	0.83
CR3	If upset, this child will seek comfort from me.	300	1.98	1	0.82
CR4	This child is uncomfortable with physical affection or touch from me.	300	1.95	2	0.79



CR5	This child values his/her relationship with me.	300	1.99	1	0.84
CR6	When I praise this child, he/she beams with pride.	300	2.02	3	0.82
CR7	This child reacts strongly to separation from me.	300	2.00	1	0.84
CR8	This child is overly dependent on me.	300	1.95	1	0.83
CR9	This child easily becomes angry with me	300	1.96	1	0.83
CR10	This child tries to please me.	300	2.01	3	0.82
CR11	This child feels that I treat him/her unfairly.	300	2.04	2	0.81
CR12	This child asks for my help when he/she really does not need help	300	2.04	2	0.79
CR13	It is easy to be in tune with what this child is feeling.	300	2.00	1	0.84
CR14	This child sees me as a source of punishment and criticism.	300	2.05	3	0.85
CR15	This child expresses hurt or jealousy when I spend time with other children.	300	1.96	2	0.79
CR16	This child remains angry or is resistant after being disciplined.	300	1.96	1	0.84
CR17	Dealing with this child drains my energy.	300	2.03	2	0.78
CR18	When this child is in a bad mood, I know we're in for a long and difficult day.	300	1.98	2	0.81
CR19	This child's feelings toward me can be unpredictable or can change suddenly.	300	2.06	3	0.85
CR20	Despite my best efforts, I'm uncomfortable with how this child and I get along.	300	2.03	3	0.82
CR21	This child whines or cries when he/she wants something from me.	300	2.03	3	0.83
CR22	This child is sneaky or manipulative with me.	300	2.04	3	0.83
CR23	This child openly shares his/her feelings and experiences with me.	300	1.95	1	0.84
CR24	My interactions with this child make me feel effective and confident.	300	2.04	3	0.83

CR25	This child fixes his/her attention on me the whole day long.	300	1.98	1	0.82
CR26	This child allows himself/herself to be encouraged by me.	300	1.96	1	0.82
CR27	This child needs to be continually confirmed by me.	300	2.05	3	0.82
CR28	This child seems to feel secure with me.	300	1.98	1	0.84

Correlation Analysis (Table 3)

Null Hypothesis: There is no significant positive relationship among spiritual intelligence, mutual trust, cordial relations and quality of life.

Alternate Hypothesis: There is significant positive relationship among spiritual intelligence, mutual trust, cordial relations and quality of life.

Table 3: Correlations analysis

		Correlations			
		SI	QOL	MT	CR
SI	Pearson Correlation	1	.215	.516	.520
	P-Value		.001	.006	.009
	N	299	298	299	298
QOL	Pearson Correlation	.215	1	.266	.732
	P-Value	.001		.019	.020
	N	298	299	299	298
MT	Pearson Correlation	.516	.266	1	.763
	P-Value	.006	.019		.008
	N	299	299	300	299
CR	Pearson Correlation	.520	.732	.763	1
	P-Value	.009	.020	.008	
	N	298	298	299	299

In hypothesis 4, P- Value < 0.05 and Pearson Correlation Coefficient is more than 0. Therefore, there is significant positive relationship among spiritual intelligence, mutual trust, cordial relations and quality of life.

Chi-Squared Test

Null Hypothesis: There is no significant difference between expected and observed results for spiritual intelligence (SI), quality of life (QOL), and mutual trust (MT) and cordial relation (CR).

Alternate Hypothesis: There is significant difference between expected and observed results for spiritual intelligence (SI), quality of life (QOL), and mutual trust (MT) and cordial relation (CR).

Table 4 Chi-Square Test Results

Test Statistics				
	SI_Normal	QOL_Normal	MT_Normal	CR_Normal
Chi-Square	215.247 ^a	192.856 ^b	316.333 ^c	169.846 ^d
Df	31	66	24	22
P-Value	.140	.263	.423	.130
a. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 9.3.				
b. 67 cells (100.0%) have expected frequencies less than 5. The minimum expected cell frequency is 4.5.				
c. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 12.0.				
d. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 13.0.				

Note: If P-value > 0.05 then Null Hypothesis Accepted (NHA), and if P-value < 0.05 then Null Hypothesis Rejected (NHR)

Conclusion

The present paper provides a study of spiritual intelligence to develop mutual trust and cordial relation in order to improve quality of life among higher education faculties. In the questionnaire survey, there were 300 respondents. Analysis of collected data illustrate following major points:

- The questionnaire is found to be valid as the ACP value was estimated as 92%.
- The data collected from questionnaire survey is found to be reliable as the Cronbach's Alpha values were estimated above than 0.7.
- In the field of education, SI combines adaptability and emotional fortitude and is essential for assisting students and instructors in developing goals and ideals as well as in making sense of their surroundings.
- In general, spirituality is associated with improved mental health, increased wellbeing, and enhanced quality of life. Medical results and physical health may also be impacted.

- SI is critical for helping students and instructors set objectives and aspirations and make sense of their circumstances in the realm of education since it combines flexibility and emotional fortitude.
- In general, spirituality is associated with improved mental health, increased wellbeing, and enhanced quality of life. Medical outcomes and physical health may also be impacted.

Mutual trust and friendly relationships have a significant impact on how well-being is experienced by all people, including higher education faculty. Because that spirituality is such a fundamental element of higher education culture, this research evaluated the association between measures of spirituality and QoL in Indian higher education faculties. According to the study's results, friendly relationships and mutual trust seem to be linked to QOL. The findings of the research also imply that spiritual intelligence has an impact on one's quality of life. SI in the educational setting combines adaptability and emotional fortitude, and it is crucial for assisting both students and teachers in making sense of their surroundings and formulating personal goals and ideals. The findings revealed that spirituality significantly improves quality of life and resilience across a range of ages, sexes, and jobs. This is consistent with previous research. According to correlation study, there is a strong association between spiritual intelligence, mutual trust, friendly relationships, and quality of life. The research is restricted to 300 replies, all of which are self-reported. It is advised that further research with a bigger sample size be conducted to confirm the results.

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