Spiritual Quotient and Human Relationships among School Principals

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Abstract

Aim: The present study aimed at surveying the relationship between spiritual quotient and human relationships among the principals of elementary schools of Esfarayen City in Iran.

Methods: The sample group consisted of 100 randomly selected managers. Data gathering was carried out through spiritual quotient and human relationships' tests. Descriptive statistics and the Pearson's Correlation Coefficient were used for data analysis.

Findings: The results showed that there was a significant and positive relationship between spiritual quotient and its elements including communication, self-awareness, trust, and motivation, on the one hand, and human relationships of the participants on the other. In addition, there was a positive and significant relationship between Transcendental Awareness, Conscious State Expansion, Personal Meaning Production, and Critical Existential Thinking, and human relationships among the participants.

Conclusion: Spirituality at work may result in increasing creativity, honesty, trust, sense of personal perfection, organizational commitment, job satisfaction, participation at work, morality and professional conscious, motivation, and performance. Therefore, a spiritual manager leads the organization toward success in a way that the customers, employees, and society members enjoy the benefits.

Keywords: Spiritual quotient, Human relationships, Management

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Introduction

Intelligence is one of the most intriguing and interesting mental processes that has different manifestations in different creatures [1]. The more developed the creature, the more intelligent and consequently more complicated they are. A critical issue for anthropologists and experts of world health organization (WHO) is taking into account spiritual aspect of man. They have recently defined man as a bio, psychological, social, and spiritual creature. Importance of this topic lies also in the re-emergence of spiritual interests and tendency to search and gain better image of confidence and its repercussion in daily life. Then Spiritual intelligence refers to the human's ability in planning creatively created questions in life [2].

Intelligence is a cognitive ability, which was first discussed by Alfred Binet in 1905 [3]. Despite intensive works on the phenomenon and variety of theories introduced, there is a general agreement among the scholars as to different aspects of intelligence. Spiritual Quotient (SQ) is one type of intelligence. Zohar and Marshall (2000) introduce the concept of spiritual intelligence (SI) as a form of intelligence that is based on a person's deepest meanings and needs to fulfill a higher existential purpose [4, 5]. Despite intelligence quotient which even computers enjoy it, Emotional Quotient (EQ) is notable in some of mammals and human in particular [6]. SQ is a newly noticed aspect of man's intelligence that is used to deal with conceptual and value system matters.

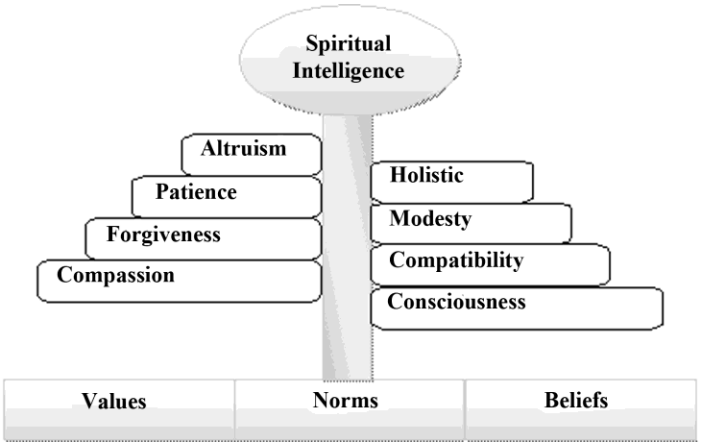


Figure 1 Elements of spiritual quotient

Mc Shery et al. (2002) emphasized that SQ is the bed rock of one's beliefs that influences on their performance so that it dictates the actual form of life [7]. SQ increases flexibility and

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self-awareness and consequently coping with hardships of life will be improved. Indeed, SQ increases one's capacity to find inspiration, so that an individual try to answer the fundamental questions of life and criticize the traditions based on holistic and intuitive viewpoint toward the universe.

Elkins and Cavendish (2004) believed that the field of SQ prepares an individual to approach the problems more tenderly and emotionally, work harder to solve life problems, cope better with hardships and, add dynamism energy to their life [8].

Smith (2004) showed that SQ is required for better coordination with the environment and people that have higher SQ better cope with the life pressures and have better performance in harmonizing with the environment [9].

Krick Patrick (1999) maintained the fact that religion, throughout the history of man' evolution, has created psychological approaches and frameworks to overcome variety of problems that troubled our ancestors indicates evolutional function of religion and spirituality [10]. Among this framework are attachment, unity and solidarity, social interaction, and tribal altruism. There are studies on inheritance trait of spiritual capacities and capabilities, although psychological evidence shows that SQ is a higher cognitive capacity rather than specific capabilities for which specific part of the brain could be accounted.

The extraordinary influence of SQ on key variables of management such as leadership, motivation, self-control, and human relations makes SQ a critical issue in the field of management. Psychological, neurological, anthropological, and cognitive facts of a third type of intelligence were found in the late 20th century, which were later called as SQ.

SQ is the capability to achieve deep understanding of existential questions and viewpoints regarding the several level of awareness. Thereby, it is more than mental capability and prepares the individual to connect with supernatural and spiritual matters. Additionally, spiritual intelligence is beyond mainstream psychological development. Thus, self-awareness includes insight into relationship with heavenly existence, other peoples, the earth, and all creatures.

SQ refers to a specific type of intelligence through which one raises questions as to basic issues of life. It helps approaching problems based on their meaning, value, and position; it gives meaning to our endeavors so that it tells us why we are doing something and which one of our deeds are of higher value and which path of life is better to follow [11].

In general, SQ is an inner wisdom, keeping mental balance, inner and outer peace, insightful performance, tenderness, and sympathy. Although SQ and EQ are related to each other, there are differences between them

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and they are considered as different types of intelligence [12]. Having minimum EQ leads individual to the path of spiritual journey. Development of EQ may be effective in development of SQ. Indeed, they have positive and direct effect on each other and development of one leads to development or the other [4].

According to Mike George (2006), SQ is needed because it is very helpful in different ways including [13]:

- Finding and using the deepest inner sources that enable us to stand and get along with others;
- Creating a clear and stable sense of having identity at dynamic work environment;
- Creating the ability to perceive the real meaning of events and accidents and giving meaning to working;
- Determining and harmonizing values with a sense of having clear purpose;
- Working based on the personal values and not giving up that leads to sense of integrity; and
- Perceiving the fact how and when personal desires halts the above function; i.e. perceiving and influencing the real cause.

An outcome of creating and practicing SQ concerns more capability to remain in peace and concentrate in the face of hardships and turbulences, keeping altruistic approach without selfishness, and following a brighter and calmer approach to the life. Despite the fact that many assume that there is nothing spiritual about job or work environment, there are many aspects of professional life that depend on one's SQ. According to George (2006) three main fields can be noted [13]:

1. Personal security and its effect on personal effectiveness: SQ improves stability and self-confidence of people so that they can cope better with hardships at work.
2. Creating and improving relationship between people: SQ helps improving mutual understanding and interaction at work place.
3. Change management and removing obstacles: SQ helps overcoming fears caused by changes.

The new paradigm of management is the outcome of change at awareness level of managers and employees who seek original meanings.

George (2006) argued in his study titled "scientific utilization of SQ at work place" that managers with high SQ may adopt different ways in managing and leading the staff [13]. Managers, nowadays, have come to understanding that training human resources with higher performance and capacity is a shortcut toward realization of the organizational goal. The advantages that organizations might have to outperform their competitive are not limited in employing new technologies but also include ways to improve self-confidence, commitment, and attachment of the employees

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to the organizational goals. Only a highly confident manager may improve confidence of their employees and those with higher SQ or those who at least try to improve their SQ have better chance of success.

Schools are excellent example of human organization as all its existential aspect are of human, by human, and for human; and because of this, education management means skills of human relations. Human relations are set of activities and interactions that cover people's needs. Such relations, as a need of human life, are formed and stabilized between people who live together. Consequently, creating human relationship, after supplying the needs, creates motivation, growth, and sense of usefulness, satisfaction, mutual understanding, and trust. These outcomes initiate a cycle of positive signs of livelihood that lead to further positive moods [14].

Many scholars have argued that creating humanistic relationships is an effective factor in managers' success. As studies on engineers have shown, rather than technical knowledge, it is the capability to create human relationships that determines success or failure of engineers. That is, the engineers who manage to create better human relationships with their colleagues and clients are more successful. Above all, managers should ask themselves if they can accept others, if they can acknowledge others' right of life and expression, and if they admit that every human being is unique with different talents and capabilities? Should a school principal fail to accept their teachers and students the way they are and stick with their own personal capabilities and desire as the benchmark to evaluate other, they will never manage to create effective and useful relationships with others.

In addition to the skills needed to create group and interpersonal relationship with colleagues and students, to create effective relationship with colleagues and students, principals need to take several aspects into account. Among these aspects are emotional and intellectual openness, patience in dealing with different ideas and viewpoints, listening effectively and actively to others to see their points, adopting supportive attitudes and creating trust and friendly environment, showing sympathy and understanding, adopting optimistic viewpoints toward others and remaining neutral. In this regard, what is more effective in the pattern of human relationship is the viewpoint to humanity and the universe.

Taking into account the importance of each one of the above variables in managers and principals' attitude, the present paper is an attempt to survey the relationship between SQ and human relationship among the principals of elementary schools in Esfarayen, Iran.

Method

This correlative study is aimed at surveying the relationship between SQ and human relationship

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in primary school's principals. Study population was comprised of all principals of elementary schools in Esfarayen (n = 220). As to demographical specifications, there were 40 women and 180men and 172 married and 8 unmarried. A sample group was selected randomly (n = 100). Two questionnaires including king's questionnaire, Rodney McAdam, Shirley- Ann Hazlett, Christine Casey questionnaire were used for data collection. Sampling in this study is simple random sampling. And Demographic variables are age, level of education and teaching experience. Inferential statistics used in this research are: Kolmogorov – Smirnov, Pearson correlations coefficients and Regression.

King's questionnaire

For data collection in respect of spiritual intelligence, King's questionnaire (2008) has been employed [15]. The questionnaire included 24 articles (parts). The questionnaire was normalized on the students of Payame Noor University by Abdollahzadeh (2008) in cooperation with Keshmiri and Arab Ahmadi [17]. Reliability of the questionnaire was 0.89 and in addition to content validity, face validity of the questionnaires was confirmed by the experts in the field.

Rodney McAdam, Shirley-Ann Hazlett, Christine Casey questionnaire (2005) [16]

This questionnaire was translated by Moghimi Seyed Mohammad; Ramazan, Majid (2011) [18]. It had 43 items with five sections. The reliability of this questionnaire was obtained by the authors as 0.87 based on Kronbach's alpha coefficient. Kronbach's alpha obtained for related sub-scales were as follows: first section, 0.85; second section, 0.88; third section, 0.89; and fourth factor, 0.90; and fifth section, 0.84. The face validity of the questionnaires was confirmed by seven experts in the field.

Results

To learn more about the studied sample, initially obtained information. The distribution of gender, degree of education and teaching experience offered (Table 1-3).

Table 1 distribution of the sample by gender of respondents

Gender	Frequency	Percent	Cumulative frequency
Male	70	70.58	99.99
Female	30	29.41	29.41
Total	100	99.99	99.99

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Table 2 distribution of the sample by degree of education of respondents

Degree of education	Frequency	Percent	Cumulative frequency
Diploma	5	4.7	4.7
Associate degree	20	29.41	34.11
Bachelor	60	58.82	92.93
MA	15	7	99.99
PhD	100	99.99	99.99

Table 3 distribution of the sample by teaching experience of respondents

Teaching experience	Frequency	Percent	Cumulative frequency
1-8 year	20	15	15
8-16 year	50	49	64
16-25 year	30	36	100
Total year	100	100	100

Hypothesis one: There is a significant relationship between Transcendental Awareness and human relationship among principals of elementary schools of Esfarayen.

Table 4: Pearson's Correlation test on the two variables of hypothesis 1

No.	Statistics	Value
1	Correlation coefficient	218
2	Sig.	0.00

As listed in the table above, significance of the Pearson's Correlation test has been confirmed. Thereby, there was a significant and direct relationship between Transcendental Awareness and human relationships. Transcendental Awareness was the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., holism, nonmaterialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical world. Transcendental consciousness of human relations: in fact, we can say that spirituality through tacit knowledge (Mooney and Timmins. 2007), [19] and through spiritual intelligence [15] affects decisions and also will affect manager staff relations. Leadership is important in fostering a sense of transcendence. Pratt and Ashforth (2003) [20] suggest that leaders can model behavioral integrity. Spiritual intelligence goes beyond the physical and cognitive relations with surrounding environment and enters to intuitive and transcendent realm of individual's perspective to life. This perspective includes individual's entire phenomenon and experiences that is influenced by the overall perspective [4]. A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.

Hypothesis two: there is a significant relationship between Conscious State Expansion and human

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relationship among principal of elementary schools of Esfarayen.

Table 5: Pearson's Correlation test on the two variables of hypothesis 2

No.	Statistics	Value
1	Correlation coefficient	0.145
2	Sig.	0.007

As listed in the table above, significance of the Pearson's Correlation (0.145) test has been confirmed (p-value = 0.007< 0.5). Thereby, there is a significant and direct relationship between capacity and ability to evaluate and analyze experiences and human relationships. Conscious State Expansion is the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, and oneness) at one's own discretion (as in deep contemplation or reflection, meditation, prayer, etc.). Leaders can promote psychological safety by allowing employees to show themselves and demonstrate initiative and creativity without a fear of negative consequences to their career or status [20]. The alignment of an employee's identity, value, and purpose, a result enabled by effective leadership, can foster transcendence [20]. When leaders demonstrate congruence among the organization's vision, mission, goals, and practices, they will impact a sense of spirituality in the wider organization and contribute to a more effective work environment (Fry 2003 [21], Fry 2005 [22], Fry and Slocum 2008 [23], Fry et al 2011 [24], Fry et al 2012 [25], Fry et al 2011 [26]).

Hypothesis 3: there is a significant relationship between Critical Existential Thinking and human relationship among principal of elementary schools of Esfarayen.

Table 6: Pearson's Correlation test on the two variables of hypothesis 3

No.	Statistics	Value
1	Correlation coefficient	0.044
2	Sig.	342

As listed in the table above, significance of the Pearson's Correlation (0.044) test has not been confirmed (p-value = 0.342 > 0.5). Thereby, there was no significant relationship, so H0 has been supported. Critical Existential Thinking is the capacity to critically contemplate meaning, purpose, and other existential/metaphysical issues (e.g., existence, reality, death, the universe); to come to original existential conclusions or philosophies; and to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective). Contrast to our finding, Elkins and Cavendish (2004) pointed out that the person who had a spiritual intelligence had critical thinking and utopianism [8]. Therefore, such a person strives toward depicting better world in his mind and tends to meet these aspirations.

Hypothesis 4: there is a significant relationship

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between Personal Meaning Production and human relationship among principal of elementary schools of Esfarayen.

Table 7: Pearson's Correlation test on the two variables of hypothesis 4

No.	Statistics	Value
1	Correlation coefficient	0.187
2	Sig.	0.045

As listed in the table above, significance of the Pearson's Correlation (0.139) test has been confirmed (p-value = 0.45 < 0.5). Thereby, there was a significant relationship, so H1 has been supported. Personal Meaning Production was the ability to derive personal meaning and purpose from all physical & mental experiences, including the capacity to create and master (i.e., live according to) a life purpose. Cohen (2002) believed that spiritual intelligence included the meaningful sense and having mission in the life, having sanctity sense in the life, transcendental understanding of the material, and believing in better world [27]. According to Nazel (2), spiritual intelligence included our connection with ego, others, society, the earth and our viewpoint on existence [11]. Elkins et al (2004) had a structure of multi-dimensional phenomenon of spirituality knowledge that there was a dimension of meaning and purpose in life in which was the man to fill the vacuum of meaning and personal and professional meaningful life [8]. Zohar and Marshall (2000), on the other hand, thought of spiritual intelligence as a way by which we addressed and solved problems of meaning and value, or an intelligence with which we could assess our course of action as struggling with questions of good and evil [4]. These spiritual leaders gave meaning to the followers' effort and organizational goals by connecting them to the deeply held values of subordinates. Value-based leaders articulate a vision of a better future to energize extraordinary follower motivation, commitment, and performance by appealing to subordinates' values, enhancing their self-efficacy and making their self-worth contingent on their contribution to the leaders' mission and collective vision (House & Shamir, 1993)

Hypothesis 5: there is a significant relationship between SQ and communications among principals of elementary schools of Esfarayen.

Table 8: Pearson's Correlation test on the two variables of hypothesis 5

No.	Statistics	Value
1	Correlation coefficient	0.398
2	Sig.	0.00

As listed in the table above, significance of the Pearson's Correlation (0.139) test has been confirmed. Thereby, there was a significant relationship, so H1 has been supported. Danah Zohar defined one of 12 principles underlying spiritual intelligence as Compassion: Having the quality of "feeling-with" and deep empathy [29]. Altruism is a set of values, assumptions and

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methods of thinking right shared by the members of the group and taught to the new members (Fry, 2011 [24].); therefore, altruism is realized when a person acts more than his/her obligations, so that he/she prefers the interests of others to the interests of him/herself. For example, helping each other when necessary and ignoring one's interests for others' interests (for the benefit of others). This causes communication networks to be formed between individuals; and leaders pay attention to the needs and interests of their employees and finally pay attention to their growth and development and assign the authority and responsibility to them. People with a sense of calling and membership will become attached, loyal to, and want to stay in organizations that have cultures based on the values of altruistic love, and Productivity and continuous improvement [30].

Hypothesis 6: there is a significant relationship between SQ and self-awareness among principals of elementary schools of Esfarayen.

Table 9: Pearson's Correlation test on the two variables of hypothesis 6

No.	Statistics	Value
1	Correlation coefficient	0.398
2	Sig.	0.00

As listed in the table above, significance of the Pearson's Correlation (0.398) test is confirmed (p-value = 0.00 < 0.5). Thereby, there is a significant relationship and H1 is supported. For this finding we can refer to Danah Zohar (2000) that defined 12 principles underlying spiritual intelligence [29]. One of these principles is self-awareness which means knowing what I believe in and value, and what deeply motivates me. Self - Awareness means gaining a better understanding of who you are and how your behavior influences others. Then we see that these two factor are correlated with each other. When spiritual quotient of principals is high, also the self-awareness of them is high and they know how they can influence others. On the basis of Definition of Cohen (2002), spiritual intelligence is the ability to deploy and update resources, values and spiritual qualities, such that, it can promote the daily functioning and welfare (physical and psychological) of the person [28]. Thus the managers with high spiritual intelligence achieves to self-awareness that helps them to lead their organization. Zohar (2000), referring to spirituality and not spiritual intelligence, defines it as encompassing self-awareness, spontaneity, vision, and values [29].

Hypothesis 7: there is a significant relationship between SQ and motivation among principals of elementary schools of Esfarayen.

Table 10: Pearson's Correlation test on the two variables of hypothesis 7

No.	Statistics	Value
1	Correlation coefficient	0.398
2	Sig.	0.00

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As listed in the table above, significance of the Pearson's Correlation test is confirmed). Thereby, there is a significant relationship and H1 is supported. From Zohar and Marshalls, (2000) view, spiritual intelligence is the ability through that we solve issues of meaning and values [4]. The administrators who was in search of meaning for their work can transfer motivation for it to their employees. By being aware of spirituality and spiritual aspects managers can become better leaders and can motivate and understand their staff more effectively. Kouzes and Pozner (1987, p.30) defined leadership as ''the art of mobilizing others to want to struggle for shared aspirations.'' [31].

Hypothesis 8: there is a significant relationship between SQ and trust among principals of elementary schools of Esfarayen.

Table 11: Pearson's Correlation test on the two variables of hypothesis 8

No.	Statistics	Value
1	Correlation coefficient	0.398
2	Sig.	0.00

As listed in the table above, significance of correlation coefficient has been confirmed and, thereby, there was a significant and direct relationship between SQ and trust among the participants. People with a sense of calling and membership in organization will become attached, trust to, and want to stay in organizations that have cultures based on the values of altruistic love, and productivity as well as continuous improvement [30]. People who are hope/faithful of the organization's vision and who experience calling and membership will "Do what it takes" in pursuit of the vision to continuously improve and be more productive. The existence of a spiritual leader in the organization gives this feeling to the employees that their job is considered important by the organization and other colleagues (members); When a job or occupation is considered or perceived as an important work by the organization and other colleagues, it can strengthen and develop a sense of trust and intimacy between employees and other colleagues and facilitate the relationships between leaders and employees and ultimately the employees feel themselves responsible and partner in the decision making process of the organization and to assist leaders and other colleagues in the organization.

Discussion and conclusion

Considerable effect of SQ on key aspects of management such as leadership, motivation, self-control, ability to change, communications, performance and the like and its mutual relationship with other types of intelligences, makes spirituality a worthy topic for further studies. In addition, the relationship between SQ and other types of intelligence makes spirituality

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and SQ a critical issue in the field of organizational management.

Managers that adopt spiritual viewpoints are more open to change and tend to find higher meaning and goal for their organization. They are well aware of importance of being connected to a super-national force and tend to have an individual expression of their spirituality. These managers believe in abundance of resources so that there are enough resources to them and there is no need for intense competition. Thereby, they tend to trust easier and share information of their job with their colleagues and teammates. People with spiritual attitudes in organizational hierarchy try toward empowerment of others and tend to adopt win-win approach in conflicting situations.

Spiritual manager follow insight creating approach rather than intervention; trust approach rather than control; and humbleness rather than posing themselves. They put emphasis on moral values such as honesty, righteousness, freedom, and trust. They have positive effect on moral identity of their employees and create deep commitment among the staff.

Spiritual managers emphasize on individual development, team decision making, and helping others' development. Rather than trying to mold their beliefs and thoughts based on the mainstream, they challenge different ideas to reach a higher result. Spiritual manager tends not to involve with their position in the hierarchy and they know that the mind can be easily attracted to marginal and superficial matters. Rather than being influenced by the situation, a spiritual manager creates proper situation for themselves.

Spirituality at work may results in an increase in creativity, honesty, trust, sense of personal perfection, organizational commitment, job satisfaction, participation at work, morality and professional conscious, motivation, and performance. A spiritual manager leads the organization toward success in a way that the customers, employees, and society members enjoy the benefits.

On the importance of spirituality in organizations, it can be said that spirituality in acts includes a person's attempt to search and find the ultimate purpose for his work life to establish a strong relationship between an individual with his colleagues and other participating people in his job; and the adjustment or unity between an individual's principle beliefs with his organizational values. Myers think spirituality in the workplace is an emotive and inspiring power to find a meaning and purpose in the work life, deep understanding of the work value, and the vastness of existence, natural creatures, and personal belief system.

Having positive characteristics such as personal meaning production and transcendental

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awareness and therefore a strong self-efficacy is double and even more important for teachers and those who are responsible for the teenager education. It seems that when the teenagers enter school, in addition to their colleagues, they accept their teachers' behavior and speech more as their own guide and imitate them in most cases. Therefore, the high spirit of attempt and commitment in different cases and work conscientiousness and high self-efficacy is of special importance to teachers. Self-efficacy is formed during numerous internalizations and externalizations occurring in rich environments. Self-efficacy through internal motivation causes an individual to attempt in the environment spontaneously, and achieves self-efficient beliefs. The findings are somehow in line with domestic and foreign performed studies, including research. The mentioned researchers have studied and analyzed the relationship between spiritual intelligence with components and variables such as self-efficient beliefs, their enhancement and adjustment in facing current life situations, and have indicated their effects to some extent. The findings are also in line with some foreign research including Smith. Foreign researchers also recognized the effective factors in creating self-efficacy, studied their relation with success variables, and emphasized the spirituality effect on increasing individual power. Therefore, the suggestions are proposed in two categories: a) The following points are made to increase self-efficacy: 1. Giving positive feedback to employees 2. Holding training workshops 3. Managers should start with framing simpler purposes, then the basic and more difficult ones to cause self-efficacy development in individuals. b) Educational managers are suggested to do the following to increase spiritual intelligence: 1. Different organizations and related and continuous trainings must be held to recognize the ego, one's position in life, and the position of divinity in individual and organizational life. 2. Long-term planning must be done for making the work and life meaningful to teachers; talk to teachers about basic values and beliefs, emphasize the necessity of a strong feeling about the purpose, consider the moral and religious consequences of their own decisions, and ask teachers to expand and develop their abilities. 3. Holding self-assessment sessions for making the teachers familiar with multiple human dimensions and his lofty position. 4. Some researcher Having defined transcendental purposes for teachers and selecting one or more in their life, and helping them achieving these purposes [30]. 5. Making the teachers more and more familiar with spiritual resources for solving their work and personal life problems. They might not be aware of some resources.

Limitations of this research

Any research has always faced with some

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limitations and the limitations of this study Can be cited the following factors:

1. Some staff lack of familiarity with some of the concepts discussed in the study population.
2. According to the researchers believe questionnaire cannot properly assess people's interests, It is better to use qualitative methods.

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