EMOTIONAL AND SPIRITUAL INTELLIGENCE OF LORMA COLLEGES'

NON-TEACHING STAFF

Authors: Ao-Asen, Michelle, Tayaban, Sheena, Lura, Louis, Evangelista, Edna, Aceituno, Elizabeth, Barnachea, Julius

(Faculty of the College of Arts and Sciences, Lorma Colleges, Philippines)

July, 2017

ABSTRACT

This study was conducted to determine the emotional and spiritual intelligences of Lorma Colleges non-teaching staff. There were 39 respondents in this study. This research used standardized survey questionnaires to measure the emotional and spiritual intelligences. The statistical used were frequencies, percentages, and correlation? The results revealed that the emotional intelligences of the respondents was extremely high. Also, the results showed that the spiritual intelligence of the participants was also extremely high. Finally, quantitative results manifested that there is a significant relationship between emotional and spiritual intelligences of Lorma Colleges non-teaching staff.

TABLE OF CONTENTS

Page

Background of the study

An emotionally intelligent person creates a working environment that is as much driven by performance as it is by greater cooperation and greater sensitiveness towards each other. In other words, emotionally intelligent person creates a working environment that is free from rancor and prejudice and at the same time is characterized by high performance that emanates from the ability to focus on results and at the same time, not swayed by petty conflicts. The point here is that the emotionally intelligent employee deals with his co-workers using intrinsic and extrinsic motivations. This means that he or she works with the other employees through empathy, awareness, and emotionally connect with them.

On the other hand. The spiritually intelligent person deals with fellow employees or workers with empathy and awareness of other employees' needs. The spiritually intelligent employee works with the premise that each individual has talents that can manifest themselves through recognition and nurturing. The point here is that in many organizations, it is the case that the working environment is characterized by intense competition and driven solely by profits. However, emotional and spiritual intelligence of employees or workers can also result in higher profit, since this kind of workers perform at their best. Further, emotional and spiritual intelligence are very much needed in these turbulent times when the obsession about profits alone has people into a situation where humanistic values have been abandoned in the pursuit of money and profits.

Theoretical Framework

Emotional Intelligence

Emotional intelligence (EQ) is defined by Singh (2003) as the "ability of an individual to appropriately and successfully respond to a vast variety of emotional stimuli being elicited from the inner self and immediate environment. EQ constitutes three psychological dimensions, namely emotional competency, emotional maturity and emotional sensitivity.

Emotional Competency. Under this dimension, employees have to learn four competencies which have been identified in a detailed research. Firstly, employees have to learn tackling emotional upsets which means tackling frustrations, conflicts, inferiority complexes, etc. while also avoiding emotional exhaustion, stress, burnout, and negativity of emotions. Secondly, employees should learn to acquire high self-esteem which is reflected in the feelings of confidence and competence. Moreover, an emotionally intelligent employee has a tactful response to emotional stimuli by trying to manipulate the ongoing environment to his/her advantage by reacting appropriately. Lastly, employees should learn to handle ego problems without hurting their self-esteem by not talking incessantly of himself and his own doings, thus effectively handling egoism.

Emotional Maturity. Singh (2003) added that emotionally mature individuals exhibit behavioural patterns of emotional maturity while dealing with the inner self and the immediate environment. Such emotional maturity consists of some important aspects, namely self awareness, developing others, delaying gratification, and adaptability and flexibility.

Emotional Sensitivity. Sensitivity was defined by Singh (2003) as the characteristic of being peculiarly sensitive and judge the threshold for various types of stimulations, evoking sensations, feelings and emotions. With that said, individuals may exhibit proper understanding of emotional arousal, empathy, improved interpersonal relations, and proper communication of emotions.

Spiritual Intelligence

The term spiritual intelligence was coined by Danah Zohar. Spiritual intelligence is defined as a set of mental capacities for existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states through awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence. Further, it is defined as the ability to maintain inner and outer peace, to behave and act with wisdom

and compassion regardless of the situation and circumstances (King, 2011; Vaughan, 2002; & O'Doherty, 2015).

(King, 2008) proposed four components of spiritual intelligence, namely critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion.

Critical Existential Thinking. Critical existential thinking is the first component of spiritual intelligence. It is referred to as the capacity to contemplate nature, meaning, and purpose of existential and other metaphysical issues such as existence, reality, consciousness, the universe, time, truth, justice, evil, and other similar issues. By definition, existential is all about existence (Oxford University Press, 2011). Therefore, in the most basic sense, existential thinking can be defined as thinking about one's existence (King, 2008). In his theory multiple intelligences, Howard Gardner added his ninth intelligence which is the existential intelligence. Gardner (1999, p. 60) defined existential intelligence as "the related capacity to locate oneself with respect to such existential features of the human condition as the significance of life, the meaning of death, the ultimate fate of the physical and the psychological words, and such profound experiences as love of another person or total immersion in a work of art."

Furthermore, existential thinking must be critical, wherein deep contemplation and analysis of such issues must be involved. For an individual to contemplate existential issues, one must use critical thinking by integrating scientific knowledge and personal experience, (King, 2008).

Personal Meaning Production. The second component of spiritual intelligence is personal meaning production. King (2008, p. 61) defined it as "the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose." Rollo May's existential psychology postulates that people search for meaning in their lives for them to make essence in their existence (Ryckman, 2008). Nasel (2004) suggested that in order for us to achieve spiritual intelligence, we must learn to contemplate the symbolic meanings of personal events and circumstances in order for us to find purpose and meaning in all aspects of life experiences. Reker and Wong (1988, p. 221) defined personal meaning as "cognizance of order, coherence and purpose in one's existence, the pursuit and attainment of worthwhile goals, and an accompanying sense of fulfilment".

Transcendental Awareness. The third component is transcendental awareness which is defined as one's capacity to identify the self's transcendent dimensions (e.g. transpersonal or transcendent self), including of others and of the physical world during their conscious state, accompanied by one's capacity to identify relationship to oneself and to the physical (King, 2008). Transcendent is defined as "going beyond normal or physical human experience" (Oxford University Press, 2001, p. 972). In Erich Fromm's humanistic psychoanalysis, humans have the need to transcend, or to rise above their passive existence (Feist, J. & Feist, G.J., 2006). Transcendental awareness is a skill wherein individuals are able to perceive and appreciate things beyond its physical substance and have a deeper understanding and awareness of oneself (Gaylican, 2014).

Conscious State Expansion. The final component of spiritual intelligence is conscious state expansion. It is defined as "the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) at one's own d*iscretion* (King, 2008, p. 72). In a psychological perspective, conscious state or consciousness is defined as the state where we can think and talk rationally. It includes memories and experiences that we are full aware of. Emmons (2000, p. 10) also supports this ability, as he defined it as the ability to "engage in heightened or extraordinary forms of consciousness."

Emotional Intelligence and Spiritual Intelligence

In a study entitled, "Connecting the Spiritual and Emotional Intelligences: Confirming an Intelligence Criterion and Assessing the Role of Empathy" conducted by King, D., Mara, C., and DeCicco, C. (2012), they found out that of

the components of Spiritual Intelligence, personal meaning production correlated most strongly with both measures of emotional intelligence. This observation may reflect the intimate connection between emotion and meaning, as it has been suggested that personal meaning arises from the reflection on and integration of one's emotional experiences (Greenberg, 2006 as cited by Kingd, Mara, & DeCicco, 2012). It is speculated that this is one key point of intersection between the spiritual and emotional intelligences. Specifically, it is proposed that one's ability to construct personal meaning may aid in organization of one's emotions and, alternatively, that one's ability to accurately perceive and interpret emotions contributes to more efficient meaning making, at least as it relates to emotional experience.
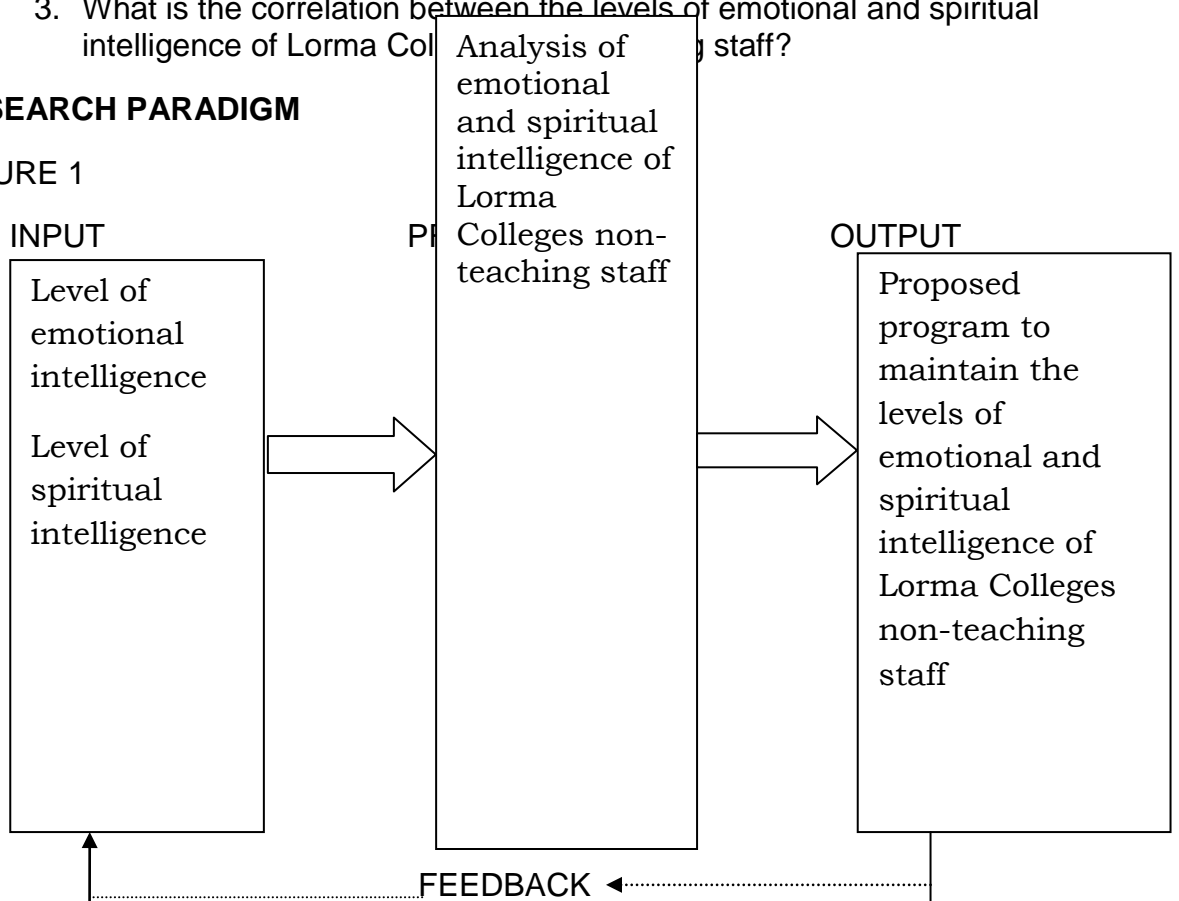
Statement of the Problem

The focus of this study is to determine the levels of emotional and spiritual intelligence of Lorma Colleges non-teaching staff. Specifically, it sought answers to the following problems:

1. What is the level of emotional intelligence of Lorma Colleges non-teaching staff in terms of:
   a. emotional competency;
   b. emotional maturity; and
   c. emotional sensitivity?
2. What is the level of spiritual intelligence of Lorma Colleges non-teaching according to:
   a. critical existential thinking;
   b. personal meaning production;
   c. transcendental awareness; and
   d. conscious state expansion?
3. What is the correlation between the levels of emotional and spiritual intelligence of Lorma Colleges non-teaching staff?

RESEARCH PARADIGM

FIGURE 1

INPUT	PROCESS	OUTPUT
Level of emotional intelligence Level of spiritual intelligence	Analysis of emotional and spiritual intelligence of Lorma Colleges non-teaching staff	Proposed program to maintain the levels of emotional and spiritual intelligence of Lorma Colleges non-teaching staff

FEEDBACK ◄⋯⋯⋯⋯⋯⋯⋯⋯

CHAPTER II

DESIGN AND METHODOLOGY

This chapter presents the methods and procedures used in the study. It discusses the research design, the population and locale of the study, the data gathering tools, the data gathering procedure, and the treatment of data.

Research Design

The study used a descriptive-correlational method. The method involves describing, comparing, correlating, analysing, and interpreting the existing conditions of the variables of the study. This will show whether and how strongly pairs of variables are correlated.

Population and Locale of the Study

A total of 39 non-teaching staff of Lorma Colleges participated in the study which was conducted in Lorma Carlatan campus, City of San Fernando, La Union.

Data Gathering Tools

The researchers made use of standardized survey questionnaires to gather the needed data. Emotional Intelligence Questionnaire and Spiritual Intelligence Questionnaire were used to measure the level of emotional and spiritual intelligences of the respondents, respectively.

Emotional Intelligence Questionnaire. This questionnaire which consists of 22 situational questions was developed by Dr. Dalip Singh and Professor NK Chadha. The test measures three psychological dimensions namely emotional sensitivity, emotional maturity, and emotional competency. It has been standardized for professional managers, businessmen, artists, graduate students and adolescent population. It has a test-retest and split-half reliability of 0.94 and 0.89, respectively and a validity of 0.89. Furthermore, it has been attempted online by more than persons worldwide.

Spiritual Intelligence Questionnaire. This questionnaire is a self-report inventory made by David king. It consists of 24 items with 5 possible responses arranged in a likert scale. The scales will be scored as 0 for not true at all, I for not very true, 2 for somewhat true, 3 for very true, and 4 for completely true. Items 1, 3, 5, 9, 13, 17, 21 are indicative of Critical Existential Thinking. Items 7, 11, 15, 19, and 23 are indicative of Personal Meaning Production. Items 2, 6, 10, 14, 18, 20, and 22 are indicative of Transcendental Awareness. Item 6 will be reverse scored. Lastly, item 4, 8, 12, 16, and 24 are indicative of Conscious State Expansion.

The 24-item spiritual intelligence inventory is the shortened form of the original test. It has an alpha of 0.92, which represents an appropriate internal reliability. Individual subscales of Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion also displayed adequate alpha coefficients of .78, .78, .87, and .91, respectively.

Data Gathering Procedure

The researchers started by writing a formal letter requesting for permission to administer questionnaires to the respondents. Upon the approval of the request, data gathering ensued whereby the researchers personally administered the questionnaires to the respondents. The questionnaires were then checked to ensure that all items were answered and all questionnaires were retrieved before organizing and interpreting the data gathered.

Treatment of Data

All data gathered were tabulated and computed for analysis. The data from each questionnaire were scored and tallied separately. The following statistical tools were used to treat and interpret data:

Frequency and percentage. Frequency and percentage were used to determine the number of respondents who fall under each level of emotional and spiritual intelligence.

Pearsons's R correlation. Pearson's r correlation was be used to determine the correlation between emotional and spiritual intelligence.

CHAPTER III

Results and Discussion

This chapter contains the results of data gathered from 39 respondents using survey questionnaires. This includes the profile of participants in terms of emotional intelligence and spiritual intelligence.

Table 1 shows the level of emotional intelligence of the Lorma Colleges nonteaching staff according to their emotional sensitivity. Out of the 39 respondents, 16(41.03%) scored extremely high, 11(28.21%) scored high and 12(30.77%) scored moderate with this specific dimension of emotional intelligence. Respondents who scored high in this particular dimension are expected to display impeccable ability for interpersonal dealings due to their empathetic understanding of others as well as well-versed communicability of their emotions. Furthermore, people who scored high in this dimension might show a good grasp of the relationship between feelings and actions and thus are seen to be able to control well their reactions and maintain them in a low intensity. These revealed that the respondents in general display adequate and elevated emotional sensitivity.

Table 1. Respondents' Level of Emotional Intelligence: Sensitivity

Emotional Sensitivity	F	%
Extremely High	16	41.03%
High	11	28.21%
Moderate	12	30.77%
Total	**39**	**100%**

This implies that the Lorma Colleges nonteaching staffs demonstrates the ability to understand threshold of emotional arousal, manage their immediate environment, maintain harmony and comfort and even realize the communicability of their emotions (Nithya, 2017). Furthermore, the scores of the respondents suggest that they are capable of maintaining positive interpersonal relationships and communicate positive emotions as explained by Tokpam et.al (2015) on their reports regarding this particular dimension.

Table 2 reveals the level of emotional maturity of the Lorma Colleges' nonteaching staff. Seven (17.95%) respondents scored extremely high in emotional maturity, 27(69.23%) scored high while five (12.82%) of the 39 total respondents scored moderate in emotional maturity. Respondents who scored extremely high are expected to display outstanding manner in dealing with the inner-self and the immediate environment as explained by Sharma et.al. (2014). On the other hand, respondents who scored high are also considered to do well in recognizing their own feelings and show skills in managing them in consideration to others. These shows that majority of the respondents scored

Table 2. Respondents' Level of Emotional Intelligence: Maturity

Emotional Maturity	F	%
Extremely High	7	17.95%
High	27	69.23%
Moderate	5	12.82%
Total	**39**	**100%**

high in emotional maturity. Hence, presents the respondents in general to be considerably flexible, adaptable, balanced in terms of the matters of the heart, mind and even appreciative of the views of others (Nithya, 2017).

Table 3 shows that the emotional competency of all the respondents falls under extremely high. This may be indicative of high self-esteem and a well-versed tackling of emotional upsets (Singh, 2015). According to Nithya (2017), this directs an individual to an outstanding work and performance. However, these high results may be explained by the experience of evaluation anxiety by the respondents. This cause people to fear that they will be found to be deficient or inadequate by others like supervisors (Donaldson, et.al., 2002).

Table 3. Respondents' Level of Emotional Intelligence: Competency

Emotional Competency	F	%
Extremely High	39	100.00%
Total	**39**	**100%**

Thus, might have propelled the respondents to answer in a positive light especially that this particular dimension is concerned with work performance. This might lead to impression management which is explained as the process by which people control the impressions others form of them (Gwal, 2015).

Table 4 presents that the level of emotional intelligence of the respondents considering all the aforementioned dimensions of emotional intelligence falls under the extremely high range. This is indicative that the respondents have a high ability to motivate themselves and others (Tokpam et.al, 2015). These offer the assumption that despite the demanding workloads and possible stressful workplaces, the respondents are adept to have a better control of their emotions.

Table 4. Respondents' Overall Level of Emotional Intelligence

Emotional Intelligence	F	%
Extremely High	39	100.00%
Total	**39**	**100%**

In line with this, it highlights the important role that emotional intelligence plays for employees in organizations (Kannaiah & Shanti, 2015). Thus suggests that the respondents have a well-versed understanding of themselves and even other people that which allow them to accomplish their workload as well as relate with others with ease and efficiency.

Nonetheless, remarkable consistent high results of the respondents might better be understood with caution. This may be brought about by several factors affecting the research results. The tool is the one that made use of self-report method that relied on the individual report of the respondent's own behaviors. This might have made it subject to social desirability bias and faking (West, 2014).

Table 5 presents the level of critical existential thinking of the respondents. The highest number of respondents fell under above average 46.15%) in critical existential thinking. It then implies that these respondents have a remarkable ability to critically contemplate the nature of existence which is often associated to being able to deliberate on the "big questions" of life as explained by King (2008).

Table 5. Respondents' Level of Spiritual Intelligence: Critical Existential Thinking

Critical Existential Thinking	F	%
Low	1	2.56%
Below Average	4	10.26%

Average	11	28.21%
Above Average	18	46.15%
High	5	12.82%
Total	**39**	**100%**

On the other hand, respondents who scored high seem to have excellent skills in critical evaluation of existence. However, those who scored low and below average on this particular dimension of spiritual intelligence may show little tendency to engage in this way of thinking as suggested by King (2008). The results in general show that the majority of the respondents display adequate to outstanding ability of critical existential thinking.

Table 6 shows the distribution of the respondents' level of spiritual intelligence under Personal Meaning and Production. From the 39 respondents, 18 (46.15%) scored above average, 14 (35.90%) and 6 (15.38%) scored high and average, respectively. These results suggest that most of the participants have significantly high ability to create personal meaning and purpose both in their physical and mental experiences (King, 2008).

Table 6. Respondents' Level of Spiritual Intelligence: Personal Meaning Production

Personal Meaning Production	*F*	%
Low	0	0.00%
Below Average	1	2.56%
Average	6	15.38%
Above Average	18	46.15%
High	14	35.90%
Total	**39**	**100%**

Moreover, it should be noted that the participants who scored above average are also good at internalizing and giving symbolic definitions to their personal encounters and other life events which allow them to search for meaning and purpose in life. Such ability enables them also to examine the meaning of their personal experiences in searching for the real meaning and providing reason about their life in general.

Table 7 presents the distribution of the respondents' level of intelligence in terms of transcendental awareness. Most of the participants (46.15%) fall under above average in this specific dimension. This means to show that the respondents have noticeable ability to identify transcendental dimensions of themselves, of other people around them, and of the world in general.

Table 7. Respondents' Level of Spiritual Intelligence: Transcendental Awareness

TA	*F*	%
Low	0	0.00%
Below Average	1	2.56%
Average	17	43.59%
Above Average	18	46.15%
High	3	7.69%
Total	**39**	**100%**

They also have high capacities to examine the connection that exists between themselves and the world they live in. In addition, having a high score in this dimension means that the respondents to think about things beyond human experiences resulting to understanding of things which are transcendent.

This ability is also significantly related to the capacity of the respondents to examine the rationales to the questions about their very existence. Thus, paves the way in a deeper sense of comprehending the connection of the divine force or universe and their present experience of their realities (King, 2008).

Table 8 shows the distribution of the respondents' level of spiritual intelligence under the dimension of conscious state expansion. The results reveal that almost half (48.72%) of the respondents scored above average on this aspect which means that they have high abilities to experience higher spiritual states of consciousness at their own various means such as through deep contemplation, mediation, or prayer (King, 2008).

Table 8. Respondents' Level of Spiritual Intelligence: Conscious State Expansion

CSE	*F*	%
Low	0	0.00%
Below Average	3	7.69%
Average	9	23.08%
Above Average	19	48.72%
High	7	17.95%
Total	**39**	**100%**

King (2008), also maintained that, in a psychological perspective, people who scored high in this dimension is far more than what consciousness is in general. Consciousness means a deeper awareness of environmental and cognitive experiences.

Table 9. Correlation of EQ and SQ

r value	p value	Interpretation
0.146	0.375	not significant

The above table shows the relationship between the emotional quotient and spiritual quotient of the respondents. The r-value which is 0.146 reflects a not significant relationship between the two variables. This implies that even if the values for the emotional and spiritual intelligence are both generally high, they do not show a strong relationship. This might depict why in other instances it might be that the value for EQ and the SQ does not necessarily equate to each other.

CHAPTER IV

Conclusions and Recommendations

Conclusions

1. The emotional intelligence of the Lorma Colleges non-teaching staff falls on the range of extremely high which might have been affected by several reasons.
2. Majority of the Lorma Colleges non-teaching staff had an above average spiritual intelligence. None of them fell on the range of low spiritual intelligence.
3. There is no significant relationship between the Lorma Colleges non-teaching staff's level of emotional intelligence and spiritual intelligence.

Recommendations

1. In order to maintain the high emotional intelligence of the respondents, increasing the awareness of their own emotional quotients may be made possible through the dissemination of their results.
2. To help sustain the above average spiritual intelligence of the respondents, awareness of their spiritual quotient may be advantageous.
3. For future researches, the psychometric properties of the two self-report questionnaires may be looked into since they had yielded significantly high values from the respondents.

REFERENCES

Donaldson, S. I., Gooler, L. E., & Scriven, M. (2002). Strategies for Managing Evaluation Anxiety: Toward a Psychology of Program Evaluation. *American Journal of Evaluation,23*(3), 261-273. doi:10.1177/109821400202300303

Tokpam , R., Saikia, J., & Borah, T. (2015). Study of various dimensions of emotional intelligence of employees. *International Journal of Latest Research in Science and Technology,4*(4), 106-109. Retrieved July 14, 2017.

Rajeshwari, G. (2015). Tactics of Impression Management: Relative Success on Workplace Relationship. *The International Journal of Indian Psychology,2*(2), 37-44. Retrieved July 14, 2017, from http://www.ijip.in

Kannaiah, D., & Shanti, R. (2015). *European Journal of Business and Management,7*(24), 147-154.

King, D. B. (2009). *Rethinking claims of spiritual intelligence: a definition, model, and measure*(Unpublished master's thesis). Trent University.

Sharma, D., Mishra, I., & Sharma, V. (2014). Emotional intelligence among employees of government and public sectors. *International Journal of Social Sciences,3*(3), 124-142.

Nithya, S. (2017). Software Professionals‟ Emotional Competency during Pre-Post Emotional Intelligence Intervention. *International Journal of Emerging Research in Management &Technology,6*(1), 1-5. doi:0.23956/ijermt/V6N1/105