

The Effect of SI-G Training on Increase SQ among Iranian Student in Malaysia

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Abstract

The main goal of this study is to determine whether SI-G training is able to help increase SQ. The present experimental study examined the effect of SI-G training on spiritual intelligence among Iranian students in Imam Khomeini School situated in Kuala Lumpur. This study has evaluated the effect of SI-G training program regarding the increasing SQ and its subscales. It evaluates the follow up test and the sustainability of the training program. The study shows that with SI-G training, spiritual intelligence and its subscales can be enhanced. Essentially, spiritual intelligence is a factor that affects training, practice and society in general. There is a relationship between most of the subscales of spiritual intelligence, therefore, training some of the subscales of spiritual intelligence can directly affect the other subscales. In this study, spiritual intelligence was measured by Integrated Spiritual Intelligence Scale (ISIS) employed to assess students' spiritual intelligence before and after the three weeks training period. Subsequent findings were discovered following SI-G training program. The result of the pre-test showed that most of the students have low SQ and the researcher has chosen 34 of them as sample. The sample gratitude has the lowest score and run through the highest mean between other subscales. This study revealed the significant relationship between 22 subscales of spiritual intelligence and between these subscales in relation to spiritual intelligence. The findings provided that SI-G training has effect on increasing spiritual intelligence and also improved most of the subscales. After 3 weeks, the researcher conducted a follow up test, comparing its result with post test, revealed that training program did not have good sustainability on SQ and some of the subscales. However, after comparing the results with pre-test, training program showed an effect on increasing SQ within three weeks of training.

Keywords: SI-G Training, SQ, Spiritual Intelligence, Iranian Student

1. Introduction

The adolescence period is the best time to develop positive emotions and training skills because adolescents are seeking to find their identity and future personality at this particular period. Meanwhile, there are many places for adolescents to attain suitable training grounds like high schools, art clubs, sport clubs, etc. These places provide the best opportunities for spiritual intelligence sub-skills training. Youth are spiritually disconnected. This is the complaint of many concerned adults who sensed that problems among young people are growing greater, even those young people growing up in 'religious' homes are among the victims of a number of social ills. Such disconnection causes young people in learning religion but not practicing it, not realizing it, and not having it influence their lives in a meaningful way. In fact, disconnection occurs between the knowledge that they are receiving and that knowledge will translate into meaningful actions and positive, healthy human and spiritual development. As such, the fear is a growing culture of meaninglessness among the youth. In such a culture, the only value that many young people receive from the society in most cases is materialism or the pursuit of physical pleasure. The understood purpose for existence is no more than an accumulation of 'things' (Garbarino, 1999).

Youth researchers across the globe acknowledge the war of values taking place inside the hearts and minds of young people. Youths are in desperate need of the skills, knowledge and competencies to moderate the worldliness of our age with the understanding that can only come from the wisdom and applies spirituality, also known as spiritual intelligence. Hence, the current research aims to provide a program for the development of spiritual intelligence among the adolescents.

2. Literature Review

The recent recovery of interest in the psychology of religion and spirituality may be partly due to the crowd of empirical findings and theoretical arguments suggesting that religious and spiritual variables contribute significantly to physical and mental health (Emmons, 2000). Hill (1999) has acknowledged that the relationship between religion or spirituality and mental health is complex. He has noted that both positive and negative

correlations between these variables have been found across many studies, although the benefits of religion and spirituality ultimately appear to outweigh any potential disadvantages. For example, personal spirituality has been found to be a useful resource for maintaining well-being when dealing with stressful situations (Fabricatore, Handal, & Fenzel, 2000). Moreover, by devoting time and energy to the inner world, an individual can complete his or her need for meaning, values, and sense of direction. These needs, and the means to access and complete them, are addressed through one's spiritual intelligence (Zohar & Marshall, 2000).

Rather than starting with religious knowledge and transferring it solely in a closed classroom environment where young people are essentially removed from their everyday settings, the development of spiritual intelligence in the abovementioned manner can improve the facilitation of spiritual understanding and deeper meaning of daily life. This can help young people to better understand the sacredness in everything they do and experience, making the oneness of God (*tawhid*) a living reality, rather than a static book-rendered classroom subject. In this process lies the development of spiritual intelligence, and the need for it. Without it, young people cannot connect their lives and the events taking place around them to anything greater and more meaningful; they cannot see the wholeness of life and how they and what they do fit into it. Without spiritual intelligence, it is difficult for young people to strive for 'ultimate success' while at the same time live in the world with our heart and mind, understanding both the temporal and eternal significance of every moment in life. The researcher is convinced that the missing link is spiritual intelligence. Some previous researchers suggested that we can develop our spiritual intelligence through focusing on spiritual practices like yoga, prayer, meditation ,etc (Vaughan, 2002) or within developing the fruits of spirituality like humility, kindness, generosity, tolerance, etc (Noble, 2000), and Howell (2004) suggested seven step training (Awareness, Meaning ,Evaluation, Being centred ,Vision, Projection, Mission) for improving spiritual intelligence. But these researchers have only stated their suggestions and there is no experimental research available to verify their ideas.

On the other hand, there is a scale (ISIS) that has been formulated for SQ measurement in adults in 2007. It seems the evaluating and developing reliability and validity of this scale for other groups of people is necessary as it is a new scale in this field. One of the most important groups of society is adolescents, for whom there is no proper scale to measure SQ.

3. Methodology

The purpose of this research is to investigate the effect of training on spiritual intelligence among adolescents. Hence, this is a quasi-experimental study based upon the non-equivalent Groups Design as suggested by Campbell and Stanley (1963). In this research, there is one experimental group and one control group because according to Johnson & Christensen (2000), it helps to control any confounding extraneous variables that will threaten the internal validity of the design. Subjects of the experimental group and control group sit for the same pre-test and post-test. Hence, testing effect, maturation effect and instrumentation effect did not pose any problems to internal validity of the study Ary et al., (1996). In addition, based on Ary et al., (1996) statement, the researcher was in complete in charge of the experiment, so that history relevance did not impose any problem to internal validity as well.

The scale used in this study was an adaptation of the Integrate Spiritual Intelligence Scale (ISIS) by Amram and Dryer in 2007. This survey has been conducted among Iranian adolescent girls who live in Malaysia and study in an Iranian school (about 120 subjects). In this study, the pilot test has been firstly administered to 30 students, then its results were analyzed wherein the subscale needed for the training was determined and the reliability of the scale was measured.

Based on the findings of the pilot test, the lowest scored subscale in ISIS scale were determined to be included in the training program. Afterwards, the pre-test was carried out among the population of 90 students (those 30 students taking part in the pilot study were excluded) Subsequently, 34 students scoring the lowest in SQ test were selected as the sample of the study and later they were randomly divided into two groups: 17 students in the experimental group and 17 students in the control group. In this research, 17 students were chosen in each group because the acceptable precision for the smallest effect demands either a large sample size ($>>8$ in a crossover; $<<32$ in a controlled trial) or several pre and post tests on each subject (Hopkins, 2000). Five training sessions were planned for the experimental group. The duration of each session was about 130 minutes per week. Therefore, it took about two months to complete the training program. After five sessions, a post test was conducted among two groups and the achieved data were analysed to evaluate the effect of the training course.

After 3 weeks, the same Spiritual Intelligence Scale (ISIS) was administered as a follow up test to the control and experimental groups in order to study the results of the training stability after that duration. The population in this research was selected among Iranian girl adolescents who live in Malaysia and study in an Iranian school (about

120 students). 120 students who participated in this survey as the subjects had an average age of 15. The sampling procedure will be used in this study is according to the result of pre-test in which following the pilot test, a pre-test will be administered to all the students (90 students who had not taken the pilot test). Then, 34 students achieving the lowest score in ISIS will be chosen as the sample. This group will be randomly divided into two groups: 17 students in the control group and another 17 students in the experimental group.

4. Results and Discussions

The statistical computation used in the study was based on an equal number of 16 students from both the control and experimental groups which brings out the total sample of the study of 32 students.

4.1 Evaluation of SQ and its subscales in control group and experimental group before training

According to the results in table 2, the total of student's spiritual intelligence (SQ) demonstrated that the students in the control group had low SQ (SQ= 3.95) based on the scoring of the ISIS by Amram and Dryer. If the total mean for the SQ was below 4.30, it signifies low SQ and therefore to be essentially improved. The findings of the study showed that the other subscales have also small means, the lowest score was for gratitude (M=2.75), so it needs more attention in the training program while the highest score was practice factor (M=4.44), this exhibits a potential point in facilitating the course of the training program.

In table 2, the lowest mean of the subscales was gratitude (M=2.65), and practice (M=4.44) has a highest mean in relation to the other subscales. Except awareness (M=4.34) and practice (M=4.44) all of the subscales had a mean value below the trash hold of 4.30. In line with the findings of this study in the experimental group, gratitude has the lowest score (M=2.75) and practice the highest mean score of 4.50 in view of the other subscales. The mean SQ was 3.96, so it must be significantly enhanced. In addition, all of the means of the subscales in the groups were smaller than 4.30 and also needed to be improved. Overall, the results of the pre test in the group are similar to results of pre test in control group. In table 3, the lowest mean of subscales is related to gratitude (M=2.75) and practice (M=4.50) has a highest mean between other subscales. Except relatedness (M=4.49) and practice (M=4.50) all of subscales had mean below than 4.30 that signifies to be improved.

4.2 Evaluation of SQ and its subscale in control group and experimental group after

After the implementation of the five sessions of the training program for the experimental group, the researcher conducted a post test with the same scale (ISIS) on both the experimental and control groups. The researcher conducted a pre test and a post test in the control group with the intention of guarding against the threat to internal validity. By using a control group, the study minimized the chances that any differences found was due to variables outside the experimental group (maturation of subjects). Five weeks after implementing the pre-test without any training on spiritual intelligence, the researcher performed a post test for the group with the same scale (ISIS). In line with the findings of this study revealed in table 4, the mean of SQ was 4.08 indicating a need for improvement. The highest mean of the subscales fits in to joy (M=4.50) followed by practice (M=4.41) and awareness (M=4.36) respectively. The other subscales have a mean lower than 4.30 and gratitude has the lowest mean (M=3.03) in the field. Hence, the students of the group were weak in SQ and its subscales.

According to the data chart above, Gratitude (M=3.03) had the lowest mean. Excluding awareness (M=4.36), joy (M=4.50) and practice (M=4.41), the other subscales had means smaller than 4.30, so the students did not have good score in SQ and its subscales at the post test level. After implementing the pre test, the researcher conducted five sessions via SI-G (spiritual intelligence-gratitude) training for the experimental group and at the end of the training, post test was performed. Data analysis on the distribution of mean scores demonstrated that the mean of the SQ was 4.80, so the students benefit from the SQ programme. Table 5 indicated that self acceptance as a subscale, has the highest mean score of 5.07 while most of the subscales had a mean score higher than 4.30. In comparison with pre test scores in table 3, the study discovered the difference between the mean scores in the subscales. Most of the mean scores for the subscales were increased. Gratitude with the lowest mean in pre-test was improved after the training session (M=4.79). This figure shows that all of subscales have a mean above the thresh hold of 4.30

4.3 Evaluation of the Effect of Training with *t* – test

The section will carry out the general research objective and answer hypothesis 1 and 2 of the study. The objective is to determine whether SI-G training would help increase SQ .This discussion will address the first and second null hypothesis of the study.

4.3.1 Differences in SQ before and after SI-G Training in the Experimental Group

Table 6 revealed the results of the t-test for the control group. Although the control group has not able to receive

any training in the field of spiritual intelligence, but at the same time they received regular training programs like life skills and religious lessons from the school. The findings revealed that the purpose subscale with ($t = 2.40$, $p \geq .05$) has changed considering its mean ($M=0.47$). The study can therefore conclude that in post test it has improved. Thus, regular trainings in schools maybe effective on purpose subscale not on SQ (as a whole) or its other subscales. Overall, most of the subscales had $p \geq .05$, so generally there were no significant difference between pre-test and post test in control group.

In line with the findings of the current study, Jain and Purohit (2006) study on senior citizens equally found no significant difference between seniors citizens living with family and those living in old age homes regarding their overall spiritual-intelligence. The notion of spiritual intelligence Jain and Purohit (2006) argues can be developed with practice and can help a person distinguish reality from illusion. The concept may be expressed in any culture as love, wisdom and service. It is related to emotional intelligence in so far as spiritual practice includes developing intrapersonal and interpersonal sensitivity.

4.3.2 SI-G training does not have any significant effect on the 22 subscales of SQ

According to table 7 the data obtained from the t-test for pre test and post test in experimental group indicated that the training programme had a significant interaction effect on the relationship between SIG training and SQ ($t = 8.49$, $p \leq .0001$). The results suggested that there were significant differences between most of the subscales mean score in pre test and post test. This means the training had effect on the most of subscales. Gratitude with mean 2.04 ($t = 7.42$, $p \leq .0001$) had the largest effect size by training compared to other subscales.

Furthermore, in accordance with the findings of this study, Jain and Purohit (2006) study equally indicated significant differences at many domains of spiritual intelligence. In the case of the study by the scholars, the notion of GOD and religiosity, soul, self awareness, interpersonal relations, spirituality in leadership, helping behaviour, flexibility, ability to use and overcome suffering, ability to transcend pain and being spiritually intelligent about death revealed significant differences. Although, the study was largely different from the study, it overwhelmingly confirmed the finding of this study. On the other hand, all the means in the table were positive, so the researcher improved the means of the subscales after training. However, in some subscales like practice, service, higher self and relatedness, the difference was not significant.

4.4 To evaluate the sustainability of the effects of training after 3 weeks

In this research, the follow up test with the same scale (ISIS) was conducted in third week after post test between control group and experimental group. The purpose was to address also above objective (objective 4). This section covers the findings and discussion to Hypothesis 4 and 5. In this section, t-test analysis was performed to examine the sustainability of the effect of training after 3 weeks.

4.4.1 Difference between the score of SQ in follow up test and pre-test in control group and experimental groups

Table 8 displays the result of the t-test between pre test and follow up test in control group. The findings show that except purpose subscale ($t = 2.37$, $p \geq .05$), SQ and all its subscales did not have any change between pre test and follow up test in control group which showed no significant difference. Therefore, the null hypothesis was accepted so there is no significant difference between the score of SQ in follow up test and pre-test in control group. The results also revealed that one of subscale (purpose) in control group despite training on spiritual intelligence (they had regular training in school like, life skills and religion studies), however its score increased after about eight weeks. The conception of spiritual Intelligence, Zohar (2000) referred to as "our access to and use of meaning, vision and value in the way that we think and the decision that we make". In the view of the scholar, it is the intelligence that makes us whole and gives us our integrity.

4.4.2 Differences between the score of SQ in post test and follow up test in control and experimental groups

According to the findings of this research which have been shown above in table 9, there was no significant difference between SQ in post and follow up test in the control group. Therefore, this study accepted the null hypothesis that there is no significant difference between the score of SQ in post test and follow up test in control group. Based on the value reported in the table 10, the scores of the subscales in SQ was not significantly different after 3 weeks, so just life skill training, religious training, regular training in school and time pass could not increase SQ, therefore special training is needed. In the view of Emmons (2000), spirituality can be viewed as a form of intelligence mainly because it foretells functioning and adaptation and offers the wherewithal that enable people to solve problems and attain goals.

4.4.3 Differences between pre test and follow up in SQ and some sub scales

Table 10 displayed the result comparing data in pre test and follow up test in experimental group. According to the

results, there was a significant difference between pre test and follow up test in SQ ($t = 6.08, p < 0.001$) and some subscales like synthesis ($t = 2.31, p \leq 0.05$), beauty ($t = 4.29, p \leq 0.05$), gratitude ($t = 4.23, p \leq 0.05$), joy ($t = 3.45, p \leq 0.05$), freedom ($t = 3.09, p \leq 0.05$), purpose ($t = 2.37, p \leq 0.05$) and self acceptance ($t = 4.36, p \leq 0.05$). Therefore, this study does not support the null hypothesis that showed there is no significant difference between the score of SQ in pre-test and follow up test in experimental group. In line with the findings of the current study, similar studies conducted by George, Larson, Koenig and McCullough (2000) equally found significant differences between spiritual intelligence from different facets. Besides, according to the Mean values all of subscales improved after training and after 3 weeks time pass.

4.4.4 Differences between post test and follow up test in most sub-scales of spiritual intelligence

Three weeks after post test, the researcher conducted follow up test in the experimental group for evaluating the sustainability of the effects of training. According to the results shown in table 11, there was no significant difference between post test and follow up test in most of subscales, which means that the effects of the training had sustainability in some of subscales. However, there were significant differences between the results of the follow up test and post test on SQ, gratitude, optimism and sacredness. In details, mean value in SQ and these subscales were negative so that means their means have decreased in follow up test. Hence, training did not have sustainability in SQ and these subscales. Differences in findings particularly within the current study reflect the changes in spiritual intelligence when examined from different domains.

On the other hand, except high self, practice, and service all of the mean values in other subscales and SQ were negative, so the mean scores in follow up test have decreased. So according to results, the study accepted the null hypothesis that there was no significant difference between the score of SQ in post test and follow up test in experimental group. However, if the study considered the result in table 10, the study may conclude that despite the decreasing score in the follow up test, the scores never came back to pre-test, means that the SI-G training had effect in increasing SQ and its subscales three weeks after training, the result had significant difference with scores before training.

4.5 Relationship between the twenty two subscales in spiritual intelligence

This section covers the findings and discussion pertaining to the relationship between the twenty two sub scales in spiritual intelligence. The purpose was to address the third research objective which sought to examine the relationship between the twenty two subscales in spiritual intelligence. Therefore, bi-variate correlation analysis was performed between 23 students that participated in pre-test, to examine the relationships between these subscales. Besides, in testing the hypothesis the Pearson 'r' correlation coefficients analysis was carried out to determine the nature and direction of the relationships.

4.5.1 Relationship between the 22 subscales in spiritual intelligence

Table 12 displays the results of the Pearson Product Moment Correlation between the subscales and overall means (SQ). According to the results, most of the subscales had significant relationships, for example, awareness with gratitude, embodiment and relatedness and SQ or SQ with most of the subscales like awareness, synthesis, beauty, gratitude, purpose, acceptance, optimism, self acceptance, holism, relatedness, scared, high self and egoless. Therefore, this study does not support the null hypothesis that suggests that there was no significant relationship between 22 subscales in spiritual intelligence. Available literatures reviewed for the current study suggests a significant relationship between spirituality, life purpose and satisfaction, health, and wellbeing (George, Larson, Koenig, & McCullough., 2000; Kass, Friedman, Leserman, Zuttermeister, & Benson., 1991). Given the support garnered from other scholars, the current study can safely conclude that the training program for one of the subscales can affect on other subscales that have relationship, for example the training about gratitude can effect on awareness, beauty, optimism, peacefulness and also on spiritual intelligence.

5. Discussion and Conclusion

The main goal of this study was to determine whether SI-G training would help to increase SQ. The first researcher conducted the pre-test between 90 students, evaluating the result of the pre-test showed that most of the students had low SQ and the researcher has chosen 34 of them as sample. The sample gratitude had the lowest score and practices the highest mean between other subscales. This study revealed the significant relationship between 22 subscales of spiritual intelligence and between these subscales and spiritual intelligence. The findings provided that SI-G training had effect on increasing spiritual intelligence and also improved most of subscales. After 3 weeks the researcher did the follow up test, comparing its result with post test, revealed that training program did not have good sustainability on SQ and some of the subscales. However, after comparing the results with pre-test led to a conclusion that training program affects an increasing SQ even three weeks of training. The study

suggested that with SI-G training, spiritual intelligence and its subscales can be enhanced. Essentially, spiritual intelligence is a factor that affects training, practice and the society in general.

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Table 1. Distribution of Respondents According to Group

Groups	gender	N	mean of SQ
Control group	female	16	3.95
Experimental group	female	16	3.96
Total		32	

Table 2. Descriptive information of SQ and its subscales according to result of pre-test for control group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>ST.DV</i>
Awareness	16	4.34	0.77
Synthesis	16	4.15	0.77
Beauty	16	3.82	0.94
Gratitude	16	2.65	0.83
Joy	16	4.11	0.99
Discernment	16	4.23	0.76
Freedom	16	3.70	0.53
Purpose	16	3.65	0.70
Service	16	4.04	1.03
Embodiment	16	3.97	0.49
Intuition	16	4.07	0.68
Acceptance	16	3.14	0.69
Mindfulness	16	3.37	0.79
Optimism	16	3.61	0.61
Peacefulness	16	3.53	0.76
Self acceptance	16	3.76	0.70
Holism	16	4.12	0.97
Relatedness	16	3.95	0.91
Sacredness	16	3.74	0.67
High self	16	4.09	0.57
Practice	16	4.44	0.45
Egoless	16	3.98	0.61
SQ	16	3.95	0.21

Table 3. Descriptive information of SQ and its subscales according to result of pre-test for experimental group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>ST.DV</i>
Awareness	16	4.22	0.73
Synthesis	16	4.21	0.67
Beauty	16	4.13	0.61
Gratitude	16	2.75	0.87
Joy	16	4.00	0.57
Discernment	16	4.12	0.71
Freedom	16	3.85	0.56
Purpose	16	4.07	0.42
Service	16	4.20	0.97
Embodiment	16	3.92	0.67
Intuition	16	3.93	0.65
Acceptance	16	3.50	0.67
Mindfulness	16	3.28	0.85
Optimism	16	3.67	0.56
Peacefulness	16	3.70	1.06
Self acceptance	16	3.53	0.73
Holism	16	3.96	0.89
Relatedness	16	4.49	0.83
Sacredness	16	4.08	0.50
High self	16	4.12	0.36
Practice	16	4.50	0.53
Egoless	16	4.19	0.75
SQ	16	3.96	0.25

Table 4. Descriptive information of SQ and its subscales according to result of post-test for control group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>ST.DV</i>
Awareness	16	4.36	.68
Synthesis	16	3.95	.49
Beauty	16	4.13	.95
Gratitude	16	3.03	1.06
Joy	16	4.50	.74
Discernment	16	4.15	.67
Freedom	16	3.96	.65
Purpose	16	4.12	.41
Service	16	4.00	.94
Embodiment	16	3.81	.60
Intuition	16	3.99	.73
Acceptance	16	3.65	.81
Mindfulness	16	3.23	.90
Optimism	16	3.58	.63
Peacefulness	16	3.76	.80
Self acceptance	16	3.69	.74
Holism	16	4.00	.72
Relatedness	16	4.30	.99
Sacredness	16	4.06	.72
High self	16	3.98	.48
Practice	16	4.41	.47
Egoless	16	4.27	.85
SQ	16	4.08	.25

Table 5. Descriptive information of SQ and its subscales according to result of post-test for experimental group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>ST.DV</i>
Awareness	16	4.78	.57
Synthesis	16	4.79	.81
Beauty	16	4.76	.74
Gratitude	16	4.79	.58
Joy	16	4.85	.77
Discernment	16	4.55	.86
Freedom	16	4.51	.95
Purpose	16	4.71	.98
Service	16	4.55	.83
Embodiment	16	4.56	.88
Intuition	16	4.63	.85
Acceptance	16	4.71	.90
Mindfulness	16	4.64	.85
Optimism	16	4.76	1.04
Peacefulness	16	4.86	.78
Self acceptance	16	5.07	.75
Holism	16	4.83	.84
Relatedness	16	4.97	.86
Sacredness	16	4.86	.61
High self	16	4.45	1.17
Practice	16	4.91	.84
Egoless	16	4.51	.76
SQ	16	4.80	.32

Table 6. Results of t-test between pre-test and post test for control group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>t value</i>	<i>p</i>
Awareness	16	0.0250000	0.09	0.9283
Synthesis	16	-0.1937500	-0.87	0.3997
Beauty	16	0.3062500	0.93	0.3691
Gratitude	16	0.2812500	0.81	0.4310
Joy	16	0.3937500	1.71	0.1072
Discernment	16	-0.0750000	-0.36	0.7238
Freedom	16	0.2625000	1.23	0.2386
Purpose	16	0.4750000	2.40	0.0300
Service	16	-0.0437500	-0.11	0.9160
Embodiment	16	-0.1500000	-0.77	0.4526
Intuition	16	-0.0750000	-0.29	0.7727
Acceptance	16	0.5187500	1.80	0.0921
Mindfulness	16	-0.1375000	-0.56	0.5856
Optimism	16	-0.0250000	-0.16	0.8760
Peacefulness	16	0.2312500	0.75	0.4643
Self acceptance	16	0.0687500	-0.37	0.7177
Holism	16	0.1187500	-0.51	0.6200
Relatedness	16	0.3562500	1.36	0.1943
Sacredness	16	0.3187500	1.56	0.1401
High self	16	-0.1000000	-0.45	0.6568
Practice	16	0.0312500	-0.17	0.8647
Egoless	16	0.3000000	1.45	0.1682
SQ	16	0.1256250	1.36	0.1954

Table 7. Result of t-test between pre-test and post test for Experimental group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>t value</i>	<i>p</i>
Awareness	16	0.5625000	2.47	0.0258
Synthesis	16	0.5812500	1.94	0.0720
Beauty	16	0.6375000	2.51	0.0242
Gratitude	16	2.0437500	7.42	<.0001
Joy	16	0.8562500	3.37	0.0043
Discernment	16	0.4250000	2.00	0.0636
Freedom	16	0.6687500	2.20	0.0437
Purpose	16	0.6375000	2.16	0.0476
Service	16	0.2437500	0.83	0.4178
Embodiment	16	0.6375000	2.58	0.0210
Intuition	16	0.7000000	2.35	0.0326
Acceptance	16	1.2125000	4.57	0.0004
Mindfulness	16	1.3625000	4.48	0.0004
Optimism	16	1.0937500	3.83	0.0017
Peacefulness	16	1.1625000	2.80	0.0136
Self acceptance	16	1.5375000	4.98	0.0002
Holism	16	0.8687500	2.62	0.0191
Relatedness	16	0.4625000	2.04	0.0690
Sacredness	16	0.7750000	4.83	0.0002
High self	16	0.3625000	1.16	0.2659
Practice	16	0.0125000	0.07	0.9470
Egoless	16	0.7250000	2.96	0.0098
SQ	16	0.8375000	8.49	<.0001

Table 8. Result of t-test between pre-test and follow up test for control group

<i>Variables</i>	<i>N</i>	<i>Mean</i>	<i>t value</i>	<i>p</i>
Awareness	16	-0.0500000	-0.17	0.8688
Synthesis	16	-0.2687500	-1.11	0.2859
Beauty	16	0.0500000	0.14	0.8888
Gratitude	16	0.0625000	0.22	0.8313
Joy	16	0.0187500	0.05	0.9610
Discernment	16	-0.1125000	-0.41	0.6890
Freedom	16	0.2187500	1.86	0.0828
Purpose	16	0.3000000	2.37	0.0315
Service	16	0.2125000	0.63	0.5400
Embodiment	16	-0.1875000	-1.06	0.3043
Intuition	16	-0.1875000	-1.23	0.2377
Acceptance	16	0.0187500	0.07	0.9439
Mindfulness	16	-0.2562500	-0.93	0.3681
Optimism	16	0.0500000	0.21	0.8353
Peacefulness	16	0.3750000	1.10	0.2895
Self acceptance	16	-0.1312500	-0.62	0.5442
Holism	16	0	0.00	1.0000
Relatedness	16	0.1000000	0.35	0.7309
Sacredness	16	0.1687500	0.78	0.4483
High self	16	-0.1250000	-0.85	0.4087
Practice	16	0.3500000	0.00	0.2730
Egoless	16	-0.0500000	-0.22	0.8311
SQ	16	0.0318750	0.47	0.6422

Table 9. Result of t-test between post-test and follow-up test for control group

variables	N	Mean	t value	p
Awareness	16	-0.0750000	-0.30	0.7703
Synthesis	16	-0.0750000	-0.42	0.6792
Beauty	16	-0.2562500	-0.73	0.4758
Gratitude	16	-0.2187500	-0.58	0.5697
Joy	16	-0.3750000	-1.16	0.2652
Discernment	16	-0.0375000	-0.14	0.8922
Freedom	16	-0.0437500	-0.22	0.8262
Purpose	16	0.2125000	1.71	0.1079
Service	16	0.2562500	0.69	0.5003
Embodiment	16	-0.0375000	-0.18	0.8582
Intuition	16	-0.1125000	-0.47	0.6445
Acceptance	16	-0.5000000	-1.22	0.2424
Mindfulness	16	-0.1187500	-0.45	0.6560
Optimism	16	0.0750000	0.34	0.7378
Peacefulness	16	0.1437500	0.33	0.7444
Self acceptance	16	-0.0625000	-0.27	0.7892
Holism	16	0.1187500	0.34	0.7393
Relatedness	16	-0.2562500	-0.80	0.4371
Sacredness	16	-0.1500000	-0.82	0.4236
High self	16	-0.0250000	-0.13	0.8949
Practice	16	0.0312500	0.16	0.8763
Egoless	16	-0.3500000	-1.32	0.2059
SQ	16	-0.1575000	-1.44	1714

Table 10. Result of t-test between pre-test and follow-up test for experimental group

<i>variables</i>	<i>N</i>	<i>Mean</i>	<i>t value</i>	<i>p</i>
Awareness	16	0.5500000	2.08	0.0550
Synthesis	16	0.6312500	2.31	0.0355
Beauty	16	0.7875000	4.29	0.0006
Gratitude	16	1.2812500	4.23	0.0007
Joy	16	0.9625000	3.45	0.0036
Discernment	16	0.4187500	1.70	0.1105
Freedom	16	0.5437500	3.09	0.0075
Purpose	16	0.3000000	2.37	0.0315
Service	16	0.5125000	1.79	0.0944
Embodiment	16	0.2000000	0.90	0.3829
Intuition	16	0.3312500	1.62	0.1271
Acceptance	16	0.5250000	1.75	0.0999
Mindfulness	16	0.7187500	1.70	0.1102
Optimism	16	0.1500000	0.59	0.5668
Peacefulness	16	0.7562500	1.86	0.0828
Self acceptance	16	1.2187500	4.36	0.0006
Holism	16	0.6187500	1.73	0.1042
Relatedness	16	0.2750000	0.91	0.3763
Sacredness	16	0.2562500	1.35	0.1959
High self	16	0.5375000	2.85	0.0122
Practice	16	0.1687500	1.00	0.3345
Egoless	16	0.3562500	1.29	0.2177
SQ	16	0.5656250	6.08	<.0001

Table 11. Result of t-test between post-test and follow-up test for experimental group

variables	N	Mean	t value	P
Awareness	16	-0.0125000	-0.05	0.9590
Synthesis	16	-0.0500000	0.16	0.8764
Beauty	16	-0.1500000	0.57	0.5744
Gratitude	16	-0.7625000	-3.35	0.0043
Joy	16	-0.1062500	0.52	0.6115
Discernment	16	-0.0062500	-0.02	0.9839
Freedom	16	-0.1250000	-0.38	0.7065
Purpose	16	-0.3375000	-1.18	0.2560
Service	16	0.2687500	0.95	0.3548
Embodiment	16	-0.4375000	-1.52	0.1491
Intuition	16	-0.3687500	-1.33	0.2023
Acceptance	16	-0.6875000	-1.83	0.0876
Mindfulness	16	-0.6437500	-1.48	0.1591
Optimism	16	-0.9437500	-2.63	0.0188
Peacefulness	16	-0.4062500	-1.74	0.1026
Self acceptance	16	-0.3187500	-0.99	0.3374
Holism	16	-0.2500000	-0.76	0.4593
Relatedness	16	-0.1875000	-0.64	0.5343
Sacredness	16	-0.5187500	-2.80	0.0134
High self	16	0.1750000	0.50	0.6212
Practice	16	0.1562500	0.66	0.5163
Egoless	16	-0.3687500	-1.51	0.1516
SQ	16	-0.2718750	-2.29	0.0371

Table 12. Correlation between subscales and with SQ

subscale	Awareness	Synthesis	beauty	Gratitude	Joy	Discriminate	Freedom	purpose	service	embodiment	intuition	Acceptance	Mindfulness	optimism	peaceful	Self acceptance	holism	Relatedness	Scaredness	High self	Practice	Egoless ness	Spiritual intelligence(SQ)
Awareness	1	0.01	0.14	0.04*	-0.07	-0.16	-0.15	0.01	-0.23	0.46**	-0.18	0.2	-0.19	0.07	0.12	-0.18	0.19	0.46**	0.25	0.18	0.3	0.131	0.24*
synthesis	0.01	1	0.03	-0.1	-0.33	0.10	-0.07	0.15	0.16	0.35*	0.37*	-0.09	0.19	0.20	-0.21	0.28	0.33	0.31	-0	0.55**	0.34	0.51**	0.47**
Beauty	0.14	0.03	1	0.11**	0.34**	0.13	-0.28	0.24	0.19	0.21	0.10	0.19	-0.04	0.32	0.04	0.03	0.04	-0.1	-0.2	-0.04	0.01	0.37*	0.17*
Gratitude	0.04*	0.11	0.11**	1	0.08	-0.04	-0.10	0.22	-0.03	-0.2	0.11	-0.3	0.24	0.07*	0.21**	0.14	0.17	-0.1	-0.3	0.09	0.242	-0.13	0.13**
Joy	-0.07	-0.33	0.34**	-0.1	1	0.24	0.02	0.05	-0.06	0.03	0.06	0.05	-0.09	-0.17	0.06**	0.03*	-0.07	-0.1	0.16	-0.25	-0.25	-0.14	0.19
Discriminate	-0.16	0.104	0.13	-0	0.24	1	0.47**	-0.08	0.16	0.23	0.32	-0.19	0.07	0.17	0.33	0.30	0.31	0.07	-0.1	-0	-0.03	0.00	0.43*
Freedom	-0.15	0.07	-0.28	-0.1	0.02	0.47**	1	0.25	0.07	-0.32	-0.36*	-0.02	-0.13	-0.36*	-0.19	0.05	0.32	-0.2	0.24	-0.05	-0.34	-0.20	-0.1
Purpose	0.01	0.15	0.24	0.22	0.05	-0.08	0.25	1	0.09	-0.04	-0	0.01*	0.02	0.18	0.05	-0.3	-0.05	0.2	0.45*	0.11	-0.02	0.117	0.34**
Service	-0.23	0.16	0.19	-0	-0.06	0.16	0.07	0.08	1	-0.04	0.59**	-0.14	-0.01	0.17	0.34	0.21	-0.15	-0	-0.1	0.2	0.20	0.13	0.22
Embodiment	0.46**	0.35*	0.21	-0.2	0.03	0.23	-0.32	-0.04	-0.04	1	0.19	0.05	-0.18	0.25	0.05	0.01	0.30	0.31	0.24	0.19	0.19	0.40*	0.37*
Intuition	-0.18	0.37*	0.10	0.11	0.06	0.32	-0.36*	-0	0.59**	0.19	1	-0.44*	-0.08	0.20	0.20	0.224	0.10	0.07	-0	0.19	0.32	0.29	0.22
Acceptance	0.21	-0.09	0.19	-0.3	0.05	-0.19	-0.018	-0.01*	-0.14	0.05	-0.44*	1	0.23	-0.01	0.05**	-0.11	-0.35*	0.12	0.1*	-0.07	-0.02	0.08	0.05*
Mindfulness	-0.19	0.19	-0.04	0.24	-0.09	0.07	-0.13	0.02	-0.01	-0.18	-0.08	0.22	1	0.46**	-0.14	0.11	0.04	-0.1	-0.4*	0.07	0.32	-0.20	0.34

subscale	Awareness	Synthesis	beauty	Gratitude	Joy	Discriminate	Freedom	purpose	service	embodiment	intuition	Acceptance	Mindfulness	optimism	peaceful	Self acceptance	holism	Relatedness	Scared	High self	Practice	Egoless ness	Spiritual intelligence(SQ)
Optimism	0.072	0.203	0.316	0.07*	-0.16	0.17	-0.359*	0.18	0.168	0.25	0.202	-0.01	0.459**	1	-0.017	0.134	0.474**	-0	-0	0.15	0.453**	0.377*	0.5**
peaceful	0.124	-0.212	0.041	0.208**	0.058**	0.332	-0.191	0.05	0.339	0.05	0.199	0.047**	-0.14	-0.017	1	0.082	0.001	0.37*	0.06	-0.06	0.105	-0.186	0.1
Self acceptance	0.10	0.281	0.032	-0.1	0.03*	0.304	-0.053	-0.3	0.209	0.01	0.224	0.1*	0.108	0.134	-0.082	1	0.028	-0.3	-0.3	0.35	-0.15	0.121	0.31*
Holism	0.19	0.328	0.04	-0.2	-0.07	0.309	0.315	-0.05	-0.15	0.3	0.102	-0.35*	0.04	0.474**	-0.001	0.02	1	0.22	0.01	0.03	0.298	0.2306	0.26**
Relatedness	0.458**	0.308	-0.12	-0.1	-0.11	0.073	-0.208	0.2	-0.01	0.31	0.07	0.12	-0.06	-0.022	0.371*	0.29	0.216	1	0.25	0.17	0.289	0.1282	0.22*
Scared	0.247	-0.002	-0.2	-0.3	0.16	-0.085	0.242	0.45*	-0.15	0.24	-0.03	-0.06	-0.41*	-0.033	0.059	-0.327	0.006	0.25	1	-0.05	-0.06	0.1021	0.02*
High self	0.18	0.54**	-0.04	0.09	-0.25	-0.004	-0.051	0.11	0.202	0.19	0.189	-0.07	0.075	0.146	-0.06	0.347	0.028	0.17	-0	1	0.117	0.2365	0.4*
Practice	0.3	0.335	0.01	0.24	-0.25	-0.029	-0.344	-0.02	0.198	0.19	0.322	-0.02	0.321	0.453**	0.105	-0.146	0.298	0.29	-0.1	0.12	1	0.2583	0.23
Egoless	0.131	0.508**	0.368*	-0.1	-0.15	0.433	-0.208	0.12	0.129	0.4*	0.293	0.08	-0.11	0.378	-0.186	0.121	0.231	0.13	0.1	0.24	0.258	1	0.42*
SQ	0.24*	0.469**	0.17*	0.13**	0.19	0.433	-0.148	0.34**	0.217	0.37	0.223	0.05*	0.335	0.498**	-0.064	0.31*	0.26**	0.22*	0.02*	0.4*	0.229	0.4159*	1

*. Correlation is significance at the 0.05 Level

***. Correlation is significance at the 0.01 Level