

Spiritual Intelligence Among Female Health Care Professionals

Renu Pandey, Pankaj Kumar Mishra

Assistant Professor, Department Of Clinical Psychology, Sri Aurobindo University, Indore, M.P.
Rehabilitation Psychologist, Ankur Rehab Center

Abstract

Spiritual intelligence positively correlates with well-being, mental health, and job satisfaction, though the degree of correlation varies from person to person. The present study is an attempt to compare Spiritual Intelligence among Graduate Professionals of Allopathic and Ayurvedic, doctors. For exploring the difference among the groups, null hypothesis was formulated in the present study. A total of 100 participants from Madhya Pradesh through purposive sampling were selected and subsequently divided them into two groups. Each group consisted of 50 participants. All participants were married females and pursued private practice. The mean age of all participants was 44.8 years. **Spiritual Quotient** test by Dr. Kavita Koradiya, Rikhita Singhal & Dr. Darshan Narang was used to obtain the scores on Spiritual Intelligence of the participants in the present study. *t*-test was used to verify the null hypothesis, which indicates that there is Significant Difference in Spiritual Intelligence of both Group.

Keywords- Spiritual Intelligence, Allopathic Graduate Doctors, Ayurvedic Graduate Doctors

Date of Submission: 06-01-2025

Date of Acceptance: 16-01-2025

I. Introduction

People often discuss and study the term "spirituality" by equating it with religiousness. However, in reality, the two concepts are quite distinct from one another. Given that spirituality is a cognitive aspect of human nature, rather than solely a ritualistic practice, it is rare to observe individuals who are spiritual despite not believing in a higher power. Psychologists are currently conducting a substantial quantity of research on the application of intellectual abilities, as well as emotional and spiritual intelligence on quality of life, Gratitude, Mental illness and recovery, job performance and healthy relationship (1-5). Researchers assert that incorporating spiritual intelligence into daily tasks positively influences mental health (6-8) and well-being (9-13). This integration not only enhances personal well-being but also fosters stronger interpersonal relationships (14-15). As individuals develop their spiritual intelligence, they may find themselves better equipped to navigate life's challenges with resilience and empathy (16-19).

According to Wolman, R. (2001) "The human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live(20)." Spiritual intelligence is a higher level of intellect that extends beyond the ego and provides access to the mature traits and advanced powers of the inner self. These capacities include knowledge, compassion, integrity, joy, love, creativity and peace.

Spiritual intelligence is a higher degree of intelligence than the mind. Developing spiritual intelligence leads to the discovery of a more profound sense of meaning and purpose, as well as the improvement of a broad variety of key life skills and career abilities.

Healthcare professionals play a crucial role in delivering medical care to those suffering from various Physical illnesses. Healthcare professionals often experience significant levels of distress owing to the demands of their employment. The immediate impact of these demands can adversely affect their livelihood, leading to a noticeable reduction in their job performance and overall well-being. Some recent researches (21) This investigation will help determine which group possesses a greater capacity for integrating spiritual intelligence into their practice, potentially improving outcomes for those they serve. The health care professions include many different disciplines such as Allopathy, Ayurveda, Homeopathy, Unani, etc.

Though their goals are the same, these apparently unrelated health services serve their patients differently.

Additionally, certain personal peculiarities play a crucial role in therapy. The present study is an attempt to identify differences in Spiritual Intelligence among Graduate Professionals of Allopathic and Ayurvedic married doctors.

Objective of the Study-

1. To assess spiritual intelligence among female health care professionals of Allopathic and Ayurvedic doctors.
2. To compare spiritual intelligence among female Graduate Professionals among Allopathic and Ayurvedic doctors.

Hypothesis-In present study, Null Hypothesis was formulated i.e.

Ho: There is no significant difference in Spiritual Intelligence among Female Graduate Professionals among Allopathic and Ayurvedic doctors.

II. Methodology

Sample and Sampling

A total of 100 participants from Madhya Pradesh through purposive sampling were selected and subsequently divided them into two groups. Each group consisted of 50 participants. The first group consisted of 50 Graduate Doctors in Ayurveda, while the second group consisted of 50 Graduate Doctors in Allopathic. All participants were married females and pursued a private practice. Divorced, Single, Separated and Housewives Graduate Doctors were treated as exclusive criteria in the present research. The mean age of all participants was 44.8 years.

Tool Used

Spiritual Quotient (22) by Dr. Kavita Koradiya, Rikhita Singhal & Dr. Darshan Narang was used to obtain the scores on Spiritual Intelligence of the participants in the present study. This scale consisted 51 items. Each item in the scale was to be responded on the 4-point scale from Strongly agree to Strongly disagree. Scale was standardised for working women (40-50 Years). It has satisfactory internal reliability and validity established through correlations with other related measures.

III. Result

Ho: There is no significant difference in Spiritual Intelligence among Female Graduate Professionals among Allopathic and Ayurvedic doctors.

Group	N	Mean	S.D.	S.E _d	t-Test Value	d.f.	p-Value
GDAIP*	50	136.08	37.61	6.93	3	98	0.01
GDAyP**	50	156.88	31.37				

*Graduate Doctors of Allopathic Professionals

** Graduate Doctors of Ayurvedic Professionals.

Results shows that our obtained t- value is higher than the value of level of significance at the level of 0.01 according to the degree of freedom 98. hence our null hypothesis is rejected at the level of 0.01 of confidence. For verification of hypothesis, mean value of both groups were compared. Hence as per the mean value of both groups, the mean value of second group i.e. GDAyP is greater than first group. Hence it can be concluded that Second Group's spiritual intelligence is higher than first group and the value of standard deviation of second group also is less than first group, which also indicates that the scores of second group is less deviated than first. Hence it can be resulted that female Graduate Professionals of Ayurvedic doctors are significantly more spiritual intelligent than female Graduate Professionals (of Allopathic doctors).

IV. Discussion And Interpretation

As per the results of present study, it is clear that Ayurvedic Graduate Doctors have significantly higher Spiritual Intelligence compared to Allopathic Graduate Doctors. In present study, married females self-employed doctors were chosen, because self-employment and marital responsibilities are associated with high level of distress (23-24). That type of parameters can reduce the work performance but both group's participants were working well. Ayurvedic graduate female's doctors are more spiritual than allopathic female's doctors indicates that their performance of work will be higher satisfactory as well as subjective well-being (25-28). When people are able to grow spiritually and live their lives without worry, fear, and anxiety, they are able to face challenges head-on, think creatively, and accomplish their work with greater clarity, meaning, and purpose. People who are spiritually intelligent are better able to overcome their fear of change, since this dread stems from inside rather than from external factors. When one's spiritual intelligence grows, they become more attuned to their own emotions and better able to assist others in developing more profound emotional regulation skills (29). It is also true that the development of spiritual intelligence can enhance emotional intelligence (EQ). Spiritual intelligence can achieve this because it remains unaffected by ideas. Instead, the constant stream of ideas

passing through your head completely immerses you in the here and now, making you more sensitive to the feelings of all individuals.

In the medical field, there is a strong connection between the health of individuals and the profession of physicians are crucial, as the quality of care they provide directly influences patient outcomes. Effective communication, empathy, and a commitment to ongoing education are essential qualities that help physicians foster trust and promote better health within their communities but above-mentioned statement is explaining one way ideology of patient's care but what's about the health and distress related issues of clinician. On that topic no one initiate the discussion as clinical health care is characterised by numerous characteristics. These aspects include, among other things, communication between individuals and interactions between different groups. Every day, a multitude of stressors in their working environment expose physicians to health risks and demotivate them to complete their work. When conceptualizing psychological well-being, multi-dimensional models are an extremely important component. The struggle that individuals go through in order to realise their full potential is what constitutes well-being. Education of skills related to spiritual intelligence in all levels and for all individuals notably affects fulfilment of transcendentalism and meaningfulness of the society (30).

Spiritual intelligence, the ultimate form of intelligence, is characterized by its ability to reflect values and meanings, encompass mental adaptability capacities, and ultimately lead to elements that are non-materialistic and non-obligatory. Spiritual intelligence consists of spiritual sources, ideals, and specifications that consistently enhance the physical and mental well-being of individuals. Individuals who have a high score on the spiritual intelligence scale transcend the physical and material realms, achieve the highest possible degree of consciousness, draw upon spiritual resources to find solutions to difficulties, and ultimately exhibit qualities such as modesty, forgiveness, justice, and compassion with regard to their actions (31).

V. Conclusion

Health care professionals come from different-different approaches of treatment and personality wise differences also seen. Present study shows that Graduate Doctors of Ayurvedic professionals are significantly more spiritual intelligent than Graduate Doctors of Allopathic Professionals.

Compliance with Ethical Standards

Acknowledgment-

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of interest-

The author(s) declared no conflict of interest.

Informed Consent-

Informed consent was obtained from all individual participants included in the study.

Source of Support-

None

References

- [1] Sodhi R (2016), Emotional Intelligence And Spirituality: A Review, *International Journal Of Indian Psychology*, Volume 4, Issue 1, No. 82, Issn:2348-5396 (E), Issn:2349-3429 (P), Dip: 18.01.148/20160401, Isbn:978-1-365-59365-9
- [2] Iskandar,S.E.,Fitriani,N.I.,Syahrudin,S.,Agustina,Y.(2023).Effectiveness Of Intelligence: Intellectual, Emotional And Spiritual Towards Employee Performance In Business Organizations.*International Journal Of Economics, Business And Management Research*.7(7),160-174
- [3] Shabani, J., Hassan, S. A., Ahmad, A., & Baba, M. (2010). Age As Moderated Influence On The Link Of Spiritual And Emotional Intelligence With Mental Health In High School Students. *Journal Of American Science*, 6(11), 394-400.
- [4] Taylor, G. J. (2001). Low Emotional Intelligence And Mental Illness. In Ciarrochi, J., & Forgas, J. P. (Eds.), *Emotional Intelligence In Everyday Life: A Scientific Enquiry* (Pp. 67–81). Philadelphia, Pa: Taylor And Francis.
- [5] Sandage, S. J., Hill, P. C., & Vaubel, D. C. (2011). Generativity, Relational Spirituality, Gratitude, And Mental Health: Relationships And Pathways. *The International Journal For The Psychology Of Religion*, 21, 1-16.
- [6] Rosmarin, D. H., Krumrei, E. J., & Pargament, K. I. (2010). Are Gratitude And Spirituality Protective Factors Against Psychopathology? *International Journal Of Existential Psychology & Psychotherapy*, 3(1), 1-5.
- [7] Rosmarin, D. H., Pargament, K. I., & Flannelly, K. J. (2009). Do Spiritual Struggles Predict Poorer Physical/Mental Health Among Jews? *International Journal For The Psychology Of Religion*, 19(4), 244-258.
- [8] Arif, A. (2015). Spiritual Intelligence, Self-Esteem And Mental Health Status Among The School Going Adolescents. *Indianjournal Of Positive Psychology*, 6(3), 233–237. <https://doi.org/10.15614/ijpp/2015/V6i3/147185>
- [9] Ajele, W. K., Oladejo, T. A., Akanni, A. A. & Babalola, O. B. (2021). Spiritual Intelligence, Mindfulness, Emotionaldysregulation, Depression Relationship With Mental Well-Being Among Persons With Diabetes During Covid-19pandemic. *Journal Of Diabetes & Metabolic Disorders*. <https://doi.org/10.1007/S40200-021-00927-8>
- [10] Hayes A. F., Scharkow M. (2013). The Relative Trustworthiness Of Inferential Tests Of The Indirect Effect In Statistical Mediation Analysis Does Method Really Matter? *Psychol. Sci.* 24, 1918–1927. 10.1177/0956797613480187

- [11] Sacker A. (2012). Health Related Behaviors And Well-Being In Adolescence. Icls Occasional Paper 9.2. Available At: https://www.ucl.ac.uk/epidemiology-health-care/sites/epidemiology-health-care/files/op9_2.pdf (Accessed May 07, 2020)
- [12] Lun V. M., Bond M. H. (2013). Examining The Relation Of Religion And Spirituality To Subjective Well-Being Across National Cultures. *Psychol. Relig. Spiritual.* 5, 304–315. <https://doi.org/10.1037/A0033641>.
- [13] Bożek A, Nowak P, Blukacz M. The Relationship Between Spirituality, Health-Related Behavior, And Psychological Well-Being. *Front Psychol.* 2020 Aug 14;11:1997. Doi: 10.3389/fpsyg.2020.01997. Pmid: 32922340; Pmcid: Pmc7457021.
- [14] Ram, V. & Srivastav, A.S. (2024). The Relationship Of Spiritual Intelligence And Emotional Intelligence With Individual Work Performance In Indian Population. *International Journal Of Indian Psychology*, 12(2), 403-409. Dip:18.01.455. 20241202, Doi:10.25215/1202.455
- [15] S. Jasmindehora, T Sudheer, M Vasantha, M Bhavani & J Rohith (2019). Relationship Between Spiritual Intelligence And Psychological Well-Being. *International Journal Of Indian Psychology*, 7(1), 990-996. Dip:18.01.113/20190701, Doi:10.25215/0701.113
- [16] Kumari, A. & Narain, P. (2024). Impact Of Spiritual Intelligence On Resilience Among Employed Women. *International Journal Of Indian Psychology*, 12(3), 1398-1407. Dip:18.01.137.20241203, Doi:10.25215/1203.137
- [17] Aliabadi Pk, Zazoly Az, Sohrab M, Neyestani F, Nazari N, Mousavi Sh, Fallah A, Youneszadeh M, Ghasemiyani M, Ferdowsi M. The Role Of Spiritual Intelligence In Predicting The Empathy Levels Of Nurses With Covid-19 Patients. *Arch Psychiatrnurs.* 2021 Dec;35(6):658-663. Doi: 10.1016/J.Apnu.2021.10.007. Epub 2021 Oct 24. Pmid: 34861961; Pmcid: Pmc8541884.
- [18] Hajibabae F., Farahani M., Ameri Z., Salehi T., Hosseini F.(2018) The Relationship Between Empathy And Emotional Intelligence Among Iranian Nursing Students. *International Journal Of Medical Education.* 9:239–243. Doi: 10.5116/Ijme.5b83.E2a5
- [19] Gloria, C., Health, M. S.-S. And, & 2016, Undefined. (2013). Relationships Among Positive Emotions, Coping, Resilience, And Mental Health. *Wiley Online Library*, 128(1), 3–20. <https://doi.org/10.1111/Acps.12095>
- [20] Wolman, R. (2001). *Thinking With Your Soul: Spiritual Intelligence And Why It Matters* (1st Ed.). New York: Harmony Books.,P-83
- [21] Vinayak, P.L., Vinutha, A. (2024). A Study On Empathy And Job Satisfaction Among Ayurvedic And Allopathic Doctors. *International Journal Of Indian Psychology*, 12(3), 2731-2737. Dip:18.01.263.20241203, Doi:10.25215/1203.263
- [22] Dr. Koradia, K., Singhal, R., Dr. Narang, D., (2008) *Spiritual Quotient*. Agra Psychological Research Cell, Agra
- [23] Khan, R. A., & Tarique, M. (2019). Effects Of Job Stress On Employee's Performance. *International Journal Of Social Sciences And Management*, 6(3), 165-173.
- [24] Rasool, H. F., Bashir, S., & Khan, F. A. (2018). Impact Of Job-Related Stress On Employee Performance: A Review And Research Agenda. *Journal Of Business And Management Sciences*, 6(2), 50-56.
- [25] Biani A, Goodarzi H, Mohammadkouchaci A. The Relationship The Dimensions Of Psychological Well-Being And General Health In The Islamic Azad University Isfahan (Khorasgan) *J Knowl Res Psychol.* 2008;35-36:153.
- [26] Michael Manie F. Structural Relationship Between Psychological Wellbeing And Perceived Emotional Intelligence, The Ability To Control Negative Thinking And Depression In Mothers Of Children With Mental Retardation Compared With Normal Children. *Exceptional Children Research.* Ninth. Num 2. 2008:103–20
- [27] Carr D. The Fulfilment Of Career Dreams At Midlife. Does It Matter For Women's Mental Health? *Journal Of Health And Social Behaviour.* 1997;38(33):1–344.
- [28] Chandler, C. K., Holden, J. M., & Kolander, C. A. (1992). Counselling For Spiritual Wellness: Theory And Practice. *Journal Of Counseling & Development*, 71, 168-175. <http://dx.doi.org/10.1002/J.1556-6676.1992.Tb02193.X>
- [29] Abdullah Zadeh H, Bagher-Pour M, Bvzhmhrany C, Lotfi M. Tehran. Psychometric Publishing Center; 2008. *Spiritual Intelligence*.
- [30] Sahebalzamani M, Farahani H, Abasi R, Talebi M. The Relationship Between Spiritual Intelligence With Psychological Well-Being And Purpose In Life Of Nurses. *Iran J Nurs Midwifery Res.* 2013 Jan;18(1):38–41. Pmid: 23983726; Pmcid: Pmc3748553.
- [31] Bagheri F, Akbarizade F, Hatami H. The Relationship Between Nurse's Spiritual Intelligence And Happiness In Iran. *Procedia Soc Behav Sci.* 2010:1556–61.