CHAPTER: 2
THEORETICAL PERSPECTIVES OF THE STUDY

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CHAPTER: 2
THEORETICAL PERSPECTIVES OF THE STUDY

2.1. Introduction:

Main objective of the study is to construct and standardize spiritual intelligence scale. So this chapter is very important to understand the base of intelligence, theories of intelligence given by psychologist described in this chapter. Relationship between different types of intelligence, Meaning and concept of spiritual intelligence, and dimensions or factors for measuring spiritual intelligence were given in detail in the present chapter. For this investigator refer related literature of intelligence and websites. According to Mouley George J. (1978)¹,

"The review of the reference literature is essential to the development of the problem and to the deviation of effective approach to its solution"

2.2. Theoretical Information:

2.2.1 Meaning of Intelligence:

There are probably as many definitions of intelligence as there are experts who study it. Simply putting it, however, intelligence is the ability to learn about, learn from, understand, and interact with one’s environment. This general ability consists of a number of specific abilities, mentioned as under:

- Adaptability to a new environment or to changes in the current environment.
- Capacity for knowledge and the ability to acquire it.
- Capacity for reason and abstract thought.
- Ability to comprehend relationships.
- Ability to evaluate and judge.
- Capacity for original and productive thought.
Additional specific abilities might be added to the list, but they would all be abilities allowing a person to learn about, learn from, understand, and interact with the environment. Environment in this definition doesn’t mean the environment of the earth, such as the desert, the mountains, etc., although it can mean that kind of environment. It has a wider meaning that includes a person’s immediate surroundings, including the people around him or her. Environment in this case can also be something as small as a family, the workplace, or a classroom. Definition of intelligence given below:

Definitions of Intelligence:

◆ “Innate general cognitive ability”\(^2\) - Cyril Burt
◆ “Intelligence is a relational thinking”\(^3\) - Spearman
◆ “Intelligence is the ability to carry out abstract thinking.”\(^4\) - Terman
◆ “Intelligence is the ability to adjust one-self to a new situation”\(^5\) - Stern
◆ “Intelligence is the aggregate or global capacity of an individual to act purposefully, to think rationally and to deal effectively with his environment”\(^6\) - Wechsler
◆ “Intelligence is simply the ability to learn.”\(^7\) - Buckingham

2.2.2 Types of Intelligence:

There are three type of intelligence:

1. Abstract Intelligence
2. Social Intelligence
3. Mechanical Intelligence

1. ABSTRACT INTELLIGENCE:

Abstract intelligence is the ability to respond to words, numbers and letters etc. All tests of intelligence which require manipulation of
symbols are tests of abstract intelligence. Abstract intelligence is required in ordinary academic subjects in schools, such as reading, writing, history and so on. The highest level of abstract intelligence is manifested in the thoughts of philosophers and in the use of mathematical formula.

2. SOCIAL INTELLIGENCE:

Social intelligence means the ability of an individual to react to social situation of daily life. Social intelligence would not include the feelings of emotions aroused in us by other people, but merely our ability to understand others and to react in such a way towards them that the desired ends should be attained. High social intelligence is possessed by those who are able to handle people well. Adequate adjustment in social situations, as is made by the politicians, the social workers and the media persons, is the index of social intelligence.

3. MECHANICAL INTELLIGENCE:

Mechanical intelligence is the ability to adopt with machines. On the basis of these abilities, an individual could be a skilled labour, driver, mechanic or engineer. Thus, such circumstances which are related with machine and physical equipment, they adjust and adopt themselves. This ability can be increased by practice. People, who do not possess this ability, will not be able to do even their daily works and remains outshines.

2.2.3 Theories of Intelligence:

It is apparent form the definitions of intelligence that psychologists have different opinions about intelligence. Hence, in order to understand the nature of intelligence, one has to go through the different theories of intelligence. But the question arises: What is the difference between the nature and theory of intelligence? Theory tells us about the structure of intelligence, while nature tells us about
the functions of intelligence. Hence psychologists started concentrating on two questions:

(1) What is the structure of intelligence?
(2) What are the elements involve in intelligence?

In order to answer these questions, intelligence is defined on the basis of different factors. Theories of intelligence are mentioned as under:

(I) Binet’s Uni-Factor Theory
(II) Spearman’s Two-Factor Theory
(III) Thorndike’s Multi-Factors Theory
(IV) Thompson’s Sampling Theory
(V) Thurston’s Group-Factor Theory
(VI) Vernon and Burt’s Hierarchical Theory
(VII) Guilford’s Three Dimensional Theory

(I) Binet’s Uni-Factor Theory:

The theory was originally developed by Binet and supported by Stern, Terman and Ebbinghouse. The supporters of theory considered intelligence as a faculty which affect all the mental activities. According to this theory, if a person is proficient in one area, he should be proficient in other areas as well. Hence, the originator of this theory tried to prove that intelligence can be defined as uni-factor. It is on this basis that intelligence is defined by Binet as ‘ability’ to reason and by Terman as ‘ability to think’ and by Stern as ‘ability to adjust to the new circumstances’.

(II) Spearman’s Two-Factor Theory:

Two-Factor theory was given in 1904 by Spearman. Spearman’s basic assumption is that all mental tasks need two kinds of abilities or factors. The first factor is general capacity or general ability called ‘G’ and a specific ability or factor...
called ‘S’. ‘G’ is common for all tasks, while ‘S’ as there are different intellectual tasks. All intellectual tests centre on ‘G’. Spearmen postulated the existence of specific factors called ‘S’ factors each of which is specific to a particular type of activity. No person performs the same task in the same manner. The performance on a particular task is determined by the amount of ‘G’ and ‘S’ in different intellectual activities. Diagrammatically it can be shown by the following diagram:

```
1. G-factor (General Factor):
   ◆ Spearman considers this component as mental energy.
   ◆ It existed from birth in every individual.
   ◆ It remains equal for lifelong.
   ◆ It is found different in quantity while doing various works.

2. S-factor (Special Factor):
   ◆ For some work specific efficiency or intelligence needed.
   ◆ It is not gifted by birth. It can be attained from environment, education and
   ◆ Training. For example: music, dancing.
   ◆ This principle is not widely welcomed.

Spearman’s theory is able to explain the observed fact that children who show ability in one intellectual area also show ability

Figure-2.1
‘G’ and ‘S’ Factors of Spearman’s Two Factor Theory

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along other lines. Such fluctuations in abilities are most marked in the case of highly specific aptitudes, such as musical or mechanical abilities. Highly specific aptitudes may be poorly developed in individuals of relatively high general intelligence. He also found that the test of mental abilities which are highly similar correlate to a greater extent than can be accounted for by their common overlap of ‘G’. He later acknowledged the existence of group factors like verbal ability and spatial ability. He also made a mention of additional general factor – p, o and w.i.e. preservation, oscillation and will.

The practical application of Spearman’s two factor theory in test construction is that a test general intelligence will have parts which are highly loaded with ‘G’ and there would be several parts so that the effects of specific factors s1, s2, s3 etc. will be cancelled out. The net result of such a test will be that it measures ‘G’.

(III) Thorndike’s Multi-Factors Theory:

Thorndike divided intelligent activity into three types: (I) Social Intelligence or the ability to understand and deal with persons; (II) Concrete intelligence or ability to understand and deal with things, as in skilled trades and scientific appliances and (III) Abstracts intelligence, or ability to understand and deal with verbal and mathematical symbols. According to this theory, intelligence is said to be constituted of a multitude of separate factors or elements. Any mental act according to this theory involves a number of these minute elements, operating together. If performance on two tasks is positively correlated, the degree of correlation is due to the common elements involved into two tasks. According to this theory, there is no such factor as ‘General Intelligence’. Thorndike’s test of intelligence is composed of four parts:

1. Sentence Completion (C)
2. Arithmetical Reasoning (A)
3. Vocabulary (V)
4. Following Direction (F)

Thorndike does not claim that these four types of test items encompass the entire range of abstract intelligence. They represent and sample only certain parts but because of very significant correlation between all types of measures within tested range it is held that the other aspects of abstract intelligence can be estimated with satisfactory accuracy.

(IV) Thompson’s Sampling Theory:

According to Thompson’s, mind consists of various independent powers. A test measures only a few of these powers. If two tests measure the same power, the theory is, therefore, also known as common factor theory. The theory can be diagrammatically as given in Figure-2.2

![Figure-2.2](image)

**Thompson’s Sampling Theory**

Figure-2.2 shows small circle represent’s’ factor and large circle is representative of test. In the both test 6’s’ factors are common. Both tests are positively correlated.

Thompson disagree with the universal ability of Spearmen’s ‘s’ and ‘g’ factors. But he agrees with a kind of group factors which is neither narrow like Spearman’s‘s’ factor nor larger like ‘g’ factor.

(V) Thurston’s Multi-Factor Theory:

Thurston’s multi factor theory, as a matter of fact is mid way between Spearman’s two factor theory and Thorndike’s ability
theory. Thurston is famous for this factor analytic approach. According to him, intelligence is neither the projection of general ability nor of specific factor. He does not recognize the existence of ‘g’ and ‘s’ factor. He talked about primary mental abilities in mental activities.

On the basis of one factor analytical study Thurston solved about 12 primary mental abilities for the structure of intelligence. Some of them combine together from the group factor, which reveal the intelligence of an individual for a specific area. Main abilities among them used by Thurston are eight given below:

Table: 2.1

<table>
<thead>
<tr>
<th>Mental Abilities Used by Thurston</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Verbal Ability (V)</td>
</tr>
<tr>
<td>2. Word Fluency (W)</td>
</tr>
<tr>
<td>3. Number Ability (N)</td>
</tr>
<tr>
<td>4. Spatial Ability (S)</td>
</tr>
<tr>
<td>5. Memory (M)</td>
</tr>
<tr>
<td>6. Perceptual Speed (P)</td>
</tr>
<tr>
<td>7. Reasoning Ability (R)</td>
</tr>
</tbody>
</table>

At Present there is rather general agreement among the psychologist that there are many intellectual dimensions. However, there remains a factor that might be called general scholastic aptitude, a conclusion supported by the fact that factors on such tests as the Primary Mental Ability (PMA) are not completely independent but are correlated to some extent with each other. Despite the analytic
nature of the multifactor approach, it is still based on a limited conception of intelligence since little weight it is given to social intelligence, mechanical intelligence and to the abilities in special fields such as athletic, music and drama etc.

(VI) Vernon and Burt’s Hierarchical Theory:

This is a new theory in the field of intelligence. Vernon and Burt had given a new plan of factor’s arrangement. In this system a hierarchical importance is given to mental abilities. The shape of this plan is like a tree which starts from a ‘g’ factor of Spearmen. On the second stage, there are two broad factors: (1) Practical Ability and (2) Academic Ability. Further division of factors take place at next step. Practical ability is divided into perceptual, mechanical and special ability while academic ability is divided into reasoning, numerical and verbal ability. Theory is depicted in

![Hierarchical Theory](image)

Figure-2.3
Hierarchical Theory

This theory is founded on the basis of factor analysis approach.
Guilford’s Three Dimensional Theory:

On the basis of 20 years research work, Guilford (1967) gave a box model of intelligence. This is known as Structure of Intellect Model. As shown in model in Figure-2.4.

![Guilford's Three Dimensional Structures](image)

Figure -2.4

Guilford’s Three Dimensional Structures

- **Operations**:
  
  Operations include cognition, memory, divergent production, convergent production and evaluation and operations includes:

  1. Evaluation
  2. Convergent Production
  3. Divergent Production
  4. Memory
  5. Cognition

- **Products**:

  Products mean the information about the nature on which operations are to be carried out. Products include:

  1. Units
  2. Classes
  3. Relations
  4. Systems
  5. Transformations
6. Implications

• **Content**:

The form of information as in the mind of the subject is explained under these dimensions. Content include:

1. Figural
2. Symbolic
3. Semantic
4. Behavioural

❖ **Eysneek View of Guilford’s theory:**

Guilford classifies the intellect into operations, which it can perform; different contents of these operations which it can perform by taking all possible interactions, we obtain 120 cells corresponding to different mental abilities. Of there, Guilford claims to have evidence in actual factorial studies for eighty, he is optimistic about discovering the remainder.

• **Relationship between Different types of Intelligence:**

In the present time there are three types of intelligence. These three types of intelligence are as under:

(A) Intelligence Quotient
(B) Emotional Intelligence
(C) Spiritual Intelligence

Above three types of intelligence are associated with each other which are discussed as under:

For long, the world gave much importance to Intelligence Quotient. For Example, My son has an IQ of 230! the proud mother would gush. He's going to be a scientist. This attitude is a legacy of the early 20th century when psychologists devised tests to measure intelligence. These tests primarily measured intellectual or rational intelligence (used to solve logical problems). The higher the figure, the belief went, the greater the intelligence.
In mid-1990s, Daniel Goleman revealed findings in neuroscience and psychology that stressed the importance of Emotional Quotient (EQ). This makes us aware of our feelings and that of others. It gives empathy, motivation, compassion and an ability to respond skilfully to pleasure and pain. Goleman argued that EQ was a basic requirement for the use of IQ. If the areas of our brain that feel are damaged, our ability to think effectively diminished.

In the year 2000, however, authors Dana Zohar and Ian Marshall introduced a new dimension to human intelligence. Spiritual Quotient (or SQ) is the ultimate intelligence, they claim. This is the intelligence used to solve problems of meaning and value. Is my job giving me the fulfilment I seek? Am I relating to the people in my life in a way that contributes to their happiness and mine? Answers to these questions determine whether we will find happiness or not. IQ and EQ are inadequate in such issues. Spiritual Intelligence, explains Ram Mohan, a Vedanta teacher, is about the growth of a human being. It is about moving on in life. About having a direction in life and being able to heal ourselves of all the resentment we carry. It is thinking of ourselves as an expression of a higher reality. It is also about how we look at the resources available to us. We realize that nature is not meant to be exploited. Ultimately, we discover freedom from our sense of limitation as human beings and attain moksha.

Anand Tendolkar, a workshop leader, says: For me Spiritual Intelligence is about pondering over my life's purpose. Just being in touch with that question is fulfilling. Finally I realize that there is immensity to me. As I move along the path, deeper levels of me get unfolded, leading to fulfilment.

Humans are essentially spiritual beings, evolved to ask fundamental questions. "Who am I?", "Where am I going?", "What do others mean to me?" It is an ability to answer questions like these that
lead people to personal growth workshops. Spiritual Intelligence motivates people to balance their work schedules to spend time with the family. Or an executive with a high SQ might look beyond profit margins and devote time for voluntary work with orphans. Spiritual Intelligence also addresses the need to place one's life in a shared context of value.

The transformative power of SQ distinguishes it from IQ and EQ. IQ primarily solves logical problems. EQ allows us to judge the situation we are in and behave appropriately. SQ allows us to ask if we want to be in that situation in the first place. It might motivate us to create a new one. SQ has little connection to formal religion. Atheists and humanists may have high SQ while someone actively religious may not.

The awakening of our Spiritual Intelligence may be a time of great joy and meaning, who frequents personal growth programs. "Suddenly I had a feeling of being in control. Earlier things happened to me. Now I am more aware. Also, I have actually started living those values I had heard about—like acceptance and unconditional love."

In their book Spiritual Intelligence - The Ultimate Intelligence, Zohar and Marshall discuss the scientific evidence for SQ. In the 1990s, research by neuropsychologist Michael Persinger and neurologist V.S. Ramachandran at the University of California led to an identification of a 'God-spot' in the human brain. This area is located among neural connections in the temporal lobes of the brain. During scans with positron emission topography, these neural areas light up whenever research subjects are exposed to discussion of spiritual topics. Of course, this is culture specific, with Westerners responding to ideas of 'God' and Buddhists and Hindus responding to certain symbols. While the God-spot does not prove the existence of
'God', it does indicate that the brain is programmed to ask ultimate questions.

We use Spiritual Intelligence to transform ourselves and others, heal relationships, cope with grief, and move beyond conditioned habits of the past. To develop high SQ, each person needs to approach the task according to his/her personality.

J.L. Holland divided people into six personality types (take the test) and devised tests to determine one's type, or the mix. On each personality test we would have scored between zero and 12. This indicates the strength of our interest in that sector of life. An average adult will score 6 or more on perhaps three of the personality types. For example, we might score highest (say nine) on the artistic type, but score seven on the enterprising type and six on the investigative. Naturally, we must allow for some degree of overlap between the different types.

Once we know our personality type, we can better choose our particular path to higher SQ. Relationship between Intelligence, Emotional Intelligence and Spiritual Intelligence shows in Figure-2.5.

![Figure-2.5](image)

Figure-2.5
Relationship between IQ, EQ and SQ

Above figure-2.5 shows that general intelligence results in mathematical and verbal competencies; emotional intelligence results
in managing ourselves and our relationship and Spiritual Intelligence results in inner wisdom guided by compassion and equanimity.

2.2.4 Theoretical Information of Spiritual Intelligence:

- **Meaning and Concept of Spiritual Intelligence:**

  According to Stephen Covey,

  "Spiritual Intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the other(s)"

  Danah Zohar and Ian Marshall (2003) define it as,

  "Intelligence in which we can place our actions and our lives in a wider, richer meaning-giving context. It is the intelligence with which we can assess that one course of action or one life-path is more meaningful than another"

  "Spiritual Intelligence is our access to and use of meaning, vision and value in the way that we think and the decision that we make" 

  Robert Emmons defines Spiritual Intelligence as

  "The adaptive use of spiritual information to facilitate everyday problem solving and goal attainment"

  R. Emmons originally proposed five components of Spiritual Intelligence are: (i) The capacity to transcend the physical and material; (ii) the ability to experience heightened states of consciousness; (iii) the ability to sanctify everyday experience related to god; (iv) the ability to utilize spiritual resources to solve problems and (v) the capacity to be virtuous.

  According to Frances Vaughan,

  "Spiritual Intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world."

  Cindy Wigglesworth defines Spiritual Intelligence as

  "The ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances."
C. Wigglesworth breaks down the competencies that comprise SQ into 21 skills, arranged into a four quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ. The four quadrants of Spiritual Intelligence are defined as:

1. Higher Self / Self Awareness
2. Universal Awareness
3. Higher Self / Ego self Mastery
4. Spiritual Presence / Social Maturity

2.2.5 Dimensions of Spiritual Intelligence:

Main objective of present research is to construct and to standardize Spiritual Intelligence scale. Therefore, factors or dimensions were decided related to measurement of Spiritual Intelligence. For measurement of Spiritual Intelligence in the present research, different dimensions were decided through reviewing related literature. List of Dimensions prepared and sent to expert for their suggestions. After the review and suggestions of the experts nine (9) dimensions (factors) were determined to measure Spiritual Intelligence. These dimensions (factors) indicated below:

1. GOD AND RELIGIOUS
2. SELF-AWARENESS
3. RELIGIOUS CONCEPT
4. SPIRITUAL CHANGE
5. RELIGIOUS EXPERIENCE
6. VALUES
7. HELPING NATURE
8. SOCIAL MASTERY
9. SOUL, MEDITATION AND YOGA

To measure Spiritual Intelligence of students of higher secondary school of stander 11th and 12th, Nine (9) factors were
determined that are mentioned above. All these factors are explained below:

**Dimension: 1 God and Religious:**

God is the ultimate reality. He is the cause of all causes. Knowledge of God provides framework of meaning and value in personal life. This indicates greater faith in the existence of God. Fatherhood of God and Brotherhood of man or to fellow being is the essence of acquaintance with God. Human being’s life is designed and directed by the ultimate reality – God.

In the present study God and Religious was considered as factor to measure Spiritual Intelligence of students. In this factor, belief of students for God in different matters like opinion of students for God and religion was measured. How religious a student is? This type of measurement was done by this factor. In this factor, researcher considered below points for constructing statements:

- Religion and God
- Spiritual Personality
- Knowledge and belief related to God
- Belief for Prayer

By keeping above point, investigator had constructed statements related to God and religious to measure Spiritual Intelligence of students.

**Dimension: 2 Self- Awareness:**

Self-awareness means students’ awareness for himself for his/her behaviour, voice, politeness, thoughts, his/her acceptance in other group, family.

Until a man becomes self-aware, any other kind of awareness does not come to develop in him / her. When the conscience of a person awakes then only we can say that he / she has become self-

For the assessment of the Spiritual Intelligence, the components like a person’s experience of or confrontation with the inner self, awareness of the strengths and weaknesses of his/her own self, self-satisfaction, person’s beliefs regarding his own self etc. were included. So, positive and negative sentences are framed in the scale by which the Self-Awareness of the students was attempted to measure.

**Dimension: 3 Religious Concepts:**

The basis of the spirituality of a person is upon the religious beliefs of a person. Therefore, to assess the Spiritual Intelligence of the students the religious beliefs is taken as one of the factors in the study. To know the religious beliefs of a person, it is important to know that which kind of thought process a person has for all the religions of the country. Besides we can also know about the religious beliefs of a person by the information like if the person celebrates the festivals of other religions or not and which kind of feelings he has for the other religious festivals than that of his own. In this way, the following things were included to know about the religious beliefs of the students:

- The knowledge regarding religious customs - rituals and religious festivals
- The belief of equality of all religions
- The knowledge regarding various religions
- The beliefs regarding the acceptance and rejections of various religions
The beliefs regarding Salvation

**Dimension: 4 Spiritual Changes:**

There are many changes that keep on happening in the life of a person and some of them are brought about by the man himself/herself. When a person thinks about something or know about something, some changes do take place in a person. To bring about spiritual changes in a person there are many factors that are responsible i.e. reading the religious books, religious thinking of the people around you, being present in the religious gatherings, doing Satsang (सत्संग) for spiritual transformation, visits to religious places, going to religious institutions, listening to the religious preachers etc.

Due to such kind of activities, the transformation in the personality of the person can be observed and due to such transformation in the personality of the person, the spiritual beliefs of a person also are found to be changing. Sometimes such changes are in the affirmative direction, means a person who does not have interest in the spirituality gets attracted towards spirituality and starts taking interest in it. While the negative effects may also be observed in which a person starts going far away from the spirituality.

In the present study considering the dimensions (factors) like reading the religious books, religious thinking of the people around you, being present in the religious gatherings, doing Satsang (सत्संग) for spiritual transformation, visits to religious places, going to religious institutions and listening to the religious preachers a positive and negative sentences are framed in the scale by which the spiritual change experienced by the students was attempted to measure.

**Dimension: 5 Religious Experiences:**

Spiritual experiences can include being connected to a larger reality, yielding a more comprehensive self; joining with other
individuals or the human community; with nature or the cosmos; or with the divine realm.

A man everyday experiences various kinds of experiences which a man associates with his / her faith in which the things like prayer, realization of the God, the miracles of God and experience of the divine power are included.

Therefore in the present study to know the spiritual experience the sentences in the scale were framed keeping in view the various factors like the evaluation of the routine experiences of a person from spiritual point of view, the various abilities experienced due to the spirituality, correlating the various experiences of life with spirituality and the realization of the existence of God.

**Dimension: 6 Values:**

According to dictionary, Values are things that can be considered as good or pure, such as kindness, love, honesty, empathy etc. Values mean capacity to decide between true and false. Values mean capacity to discriminate between good and bad on ground of different context like psychology, sociology, morality and aesthetic views.

Value is basically a Sanskrit term. But it has not been used in Shastras. Simple mean of the term value is cost or purchase unit. Commodity by which is valued is value. Each practical behaviour of human are valued. Values that can discriminate between well and bad are called modesty. To understand meaning of values some definitions given below:

According to Kakasaheb Kalelkar¹⁴

*“Value means politeness, inculcated in lifestyle”*
According to Shree Radhakrishnan Mukherjee\textsuperscript{15}

"Values evolve from life, environment, society, culture, more of them from human being and optimum experiences related to behavior"

\textit{Values according to National Policy of Education (NPE) and NCERT:}

National Policy of Education (NPE) has given direction for the types of values that should be inculcated by education. Following contents are included in values.

- Proud of Cultural heritage
- Gender equality
- Protection of the environment
- Constitutional duties
- International understanding
- Protection of human rights
- Alleviate of Social discrimination
- Acceptance of small family
- Scientific attitude
- Patriotism
- Acquiring best
- Unity

NCERT has given list of 83 values related to social values, moral values and spiritual values. Among them main 6 values are as follows.

1. Goodness
2. Self discipline
3. Acceptance of other’s feelings
4. Humanism
5. Democratic perception
6. Non violence

\textit{Types of Values}

The following values were included in the present research:
1. Moral value:

Morality is important aspect of personality. It is an attitude of individual personality. Morality is a matter of experiences. Honesty, consistency, behaviour and follow ones rules etc. are included in moral values. In moral values some individual principles are included which gives the base for wrong- right, proper- not proper behaviour. Moral values include honesty, truth, love, sympathy, self respect and character.

2. Educational value:

Educational value includes motivates to work in the co-operation with individual, family, society, nation, nature in possibilities of empathy. National Policy of education has emphasised on value education. Value based education is the base of ideal society. Importance of values is consistently decreasing from the society. If teacher deprives society from value based education today then society will have to face many questions related to value based dilemmas that will pull apart the society. The country will also have to face dire consequences if the society does not survive. Due to lack of value based education there are arising threats like thefts, robbery, riots, corruption etc. Along with this adultery, flow in character, treachery, malpractices in examination etc. also increase. As to which all the education commissions have put more emphasise on value education. To restore the Indian values like love, truthfulness, honesty -etc. educational values are very much important.

3. Economical value:

In old ancient time people used to exchange their things instead of giving money. On the primary bases, now countries have created their own currencies as economical growth. Communication is important for physical, aesthetic aspects, cognitive aspects and for art related activities. Behind every activity monetary aspect is
responsible. Now a day’s people are desperate to earn money by any means.

4. Aesthetic values:

Peoples with aesthetic value give more priority to beauty in their life. People with aesthetic value think that beauty is truth. They measure every aspect of their life in terms of beauty.

5. Social value:

Peoples with aesthetic value give more priority to beauty in their life and more interest in social welfare.

6. Political value:

People with political values believe that power is the ultimate pleasure in life. They get more pleasure in doing political work. They want to secure their place in the society by acquiring great position.

7. Religious value:

Peoples with religious value give more priority to religion in their life. Their ultimate goal in life is worship. Their all activities are directed towards the goal.

The investigator had constructed the statements to know the value of the students including the values like secularism, morality, humanity and duty, devotion, peace and kindness, non-violence, justice and honesty etc. in the present study.

Dimension: 7 Helping Nature:

It is necessary to know how a student proves himself or herself helpful to other persons in adverse conditions. With areas to measure his or her Spiritual Intelligence, in this study, the statements related to helpful nature of students were constructed in which aspects like:

- Understanding of importance of human life
- Using mind, soul, wealth and body to help other persons.
- Rendering selfless services with sympathy.
Believing the maximum that ‘Service to man is service to God.’ Etc.

By keeping in mind above point investigator had constructed statements related to helping nature to measure Spiritual Intelligence of students.

**Dimension: 8 Social Maturity:**

It is widely believed that shining of a man is due to society. The person follows rules and regulations living with his particular society. He always tries to understand his society and to be favourable to it. Social thinking is always needed for persons. He has to develop some specific social efficiencies to maintain sociality. These social efficiencies are called social maturity.

Generally, when manners and customs, traditions, reforms and the person become social centred in stead of self-centred, it is called social maturity of the person. To know such information of students statements were constructed considering different aspects like social services and knowledge of social rituals, blind and wrong belief in society and activities and efforts to remove them, information about relations between various and society etc. were included in the statements.

**Dimension: 9 Soul, Meditation and Yoga:**

Soul, meditation and yoga are the most important factors which affect the spirituality of a person with a view to measure Spiritual Intelligence of students. Information of their knowledge about belief of soul, meditation and yoga is necessary.

**Soul:**

Soul (AATMA) is a transcendental source of energy within the living being. Man is not only a physical being but, also spiritual too. Soul is the guiding power of consciousness; it is installed by the higher soul SUPER SOUL (PARAMAATMA)/GOD/ALMIGHTY.
So soul connects human being to higher being or super soul. It leads to spiritual journey.

Human life is a journey which transcendent from material reality to ultimate reality. Spiritually intelligent one considers death as a natural phenomenon in which the essence of body, but not the soul would be perished. It is the tranquillity and feeling of satisfaction during the time of death. Death is a reality; so life is to be moulded to face this reality with calmness, confidence and courage. It happens at any time. So to be spiritual up to the last breath is essential. To live spiritually intelligent means to be spiritually intelligent during the time of death too i.e. to be ready to appear for the ‘final judgement’ with all the accountabilities of belief system and actions taken during the whole life period.

**Mediation:**

Mediation is the next step after retention in yoga. The subject of mediation and retention is same. In retention, the continuity of concentration of mind to subject is not maintained but in meditation this is possible. In retention unsteadiness of mind is probably found with concentration of mind where as in meditation, this unsteadiness is removed. This is the difference between retention and meditation. Mediation remains steady for longer time than retention does. In Sanskrit meditation is called:

The activity of engrossing in any thing or thought kept in centre continuous flow mind towards subject of meditation of mediator found. There are two types of meditation, meditation having attributes and without attributes. The subject of meditation having tri-attributes is Saguna meditation and when the subject having Trigunatita Brahma or Parbrahma is called Nirguna meditation. Ghandhiji explained how to sit and meditate that,
"The yogi sit, alone with steady mind and without any passion or accumulation is always with soul and God."\(^\text{16}\)

In short, the mediation means to concentrate mind towards one thinking. Long time systematic preparation is the key of success in mediations.

- **YOGA:**

  The word of yoga is derived form root word ‘YUJ’. Its means to join, to meditate, to apply, to unite or to compound the union of our wish to God’s wish is real unity. Mahadevbhai desai writes in the preface of ‘Ghandhiji’s Geeta Vichar,’

  "Yoga means to join the entire energy of body, mind and soul to God. Yoga means to control on mind, intelligence, felling and wish. Yoga means stability of soul with which man can see all aspects of life healthiness.”\(^\text{17}\)

  Yoga is one of the six branches of philosophy. Pantanjali has narrated yoga systematically in detail in ‘Yoga Sutra’. There are 195 sutra in ‘Yoga Sutra.’ In Indian Philosophy, the Darshan which unite every embodied soul with the God and makes him to attain Moksha is called Yoga Darshan.

  So, the information of students belief about soul, mediation and yoga was also collected. For this purpose, the statements related to their beliefs about existence of soul, the previous birth, relation between body and soul were constructed.

**2.3. Conclusion:**

In this present chapter, theoretical information related to this study is discussed in detail like meaning of intelligence, types of intelligence, theories of intelligence with figures, relationship with different types of intelligence, meaning and concept of Spiritual Intelligence, Dimensions of Spiritual Intelligence.
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