

The Relation of Spiritual Intelligence and Emotional Intelligence with Personality Traits

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Abstract: Nowadays we witness an increasing interest in spiritual issues and their relation with other psychological components among experts of behavioural sciences. In the recent years, the concept of intelligence is not only regarded as a cognitive ability, rather it has extended to other fields such as emotional intelligence, natural intelligence, existential intelligence, and spiritual intelligence. The present paper is aimed at determining the relation of spiritual intelligence and emotional intelligence with personality traits of high school boys in Tehran. This paper is an applied research in terms of objective and a correlative research in terms of data analysis method. The research statistical universe comprises tehran high school boys. By using Cochran formula and cluster random sampling method, 300 students were selected. The research findings revealed that there is a significant relation between personality traits and dimensions of emotional intelligence and spiritual intelligence of high school boys. Also the regression results showed that spiritual intelligence is more effective on the student characteristics compared to emotional intelligence. Goodness of fit indices indicated the research model fitness with the measured components. [Shahrzad Motaghedi, Atefeh Amraie. **The Relation of Spiritual Intelligence and Emotional Intelligence with Personality Traits.** *Life Sci J* 2014;11(9s):24-31]. (ISSN:1097-8135). <http://www.lifesciencesite.com>. 4

Key words: spiritual intelligence, emotional intelligence, personal characteristics, high school, tehran high school boys.

1. Introduction

During the two recent decades, religious psychology and conceptual issues have drawn the attention of psychologists increasingly. Religious psychology describes the relation of religion and spirituality with mental health. In most of these studies, a positive relation has been found among religious beliefs, spirituality and mental health. (Pargament, 2007, West, 2000) Emmons defines spiritual intelligence as a set of capabilities for utilizing religious and conceptual resources. Spiritual intelligence has combined intelligence and spirituality in one construct; while spirituality is to search for holy elements, high consciousness, and perfection, spiritual intelligence includes the ability to use such issues which can predict individuals' function and compatibility and lead to production and valuable results (Rajaei, 2011).

Studies indicate that teenage years are deemed as the stage of "changes in behaviour and religious faith", as the religious trust rises by near 60% in teenage boys and by 65% in girls. Once they reach maturity they become owner of religious beliefs to which they remain faithful and committed almost to the end of life. It can be stated that juvenile stage is the period of moral and spiritual consistency. Those who achieve their religious objectives during spiritual maturity and growth will get closer to God. Hence, the main issue involved in human guidance is to attain the spiritual goals in life (Shoarinejad, 2001). The impact of religion and spirituality on human life has raised such issues as stress due to lack of faith, changing the religious sect, indulgence in religious beliefs and measures, joining a

new religious movement or meditation (Faghihi, 2005). The constructive framework of spiritual intelligence enjoys a capacity, which removes the defects of the previous research findings in religious and spiritual psychology and provides a new view regarding the spiritual basis for future studies.

On the other hand, the concept of emotional intelligence has endowed a new depth to the human intelligence and has extended it to the capability of evaluating the general intelligence of self. Emotional intelligence is related to the cognition of self and others, as well as consistency and adaptation with the environment which is essential to succeed in fulfilling the social needs. Emotional intelligence is a tactical capability (individual function) while cognitive intelligence is a strategic capability (long term). Emotional intelligence makes success prediction feasible because it depicts how an individual applies his knowledge in a real-time status (Bar-On, 2000). It cannot accurately undertake elaborating the destiny of various individuals who have similar opportunities, perspectives and educational conditions. Evidence reveals that spirituality growth and spiritual experiences are beneficial for human well-being, and the correlation among spiritual experiences, self-esteem, health and religious faith has been approved. The spiritual experiences can be interpreted as a self healing mechanism (West, 2011). When spirituality was posed as a personality factor, Mir (2010) stated that we must ponder about this conceptualization. As Pidment pointed out, spiritual intelligence is a kind of capacity. Here, spiritual intelligence issue is presented as a kind of cognitive intelligence or capability. Considering a psychological construct as intelligence

must be a capability not an orientation; as such, scales with right and wrong answers must be provided for its measurement. This capability must be enhanced with age and be comprised of a set of interrelated capabilities (Bahrami, 2006). Wolman (2012) believes that spiritual intelligence is an authentic and credible intelligence which embraces concepts like thought, conceptualization, problem solving. During puberty, mind has quick jumps, yet it requires a pivot point for jumping towards a higher personality, and religion is posed as the pivot point in teenagers. Within the process of religious concepts growth, child accepts the religious opinions in family and society; but he doubts them in early adolescence particularly between 14 and 15, and this is when he is incapable of perceiving the religious deep philosophy and his mind cannot appreciate the religious eternity and infinity. According to Wolman point of view, spiritual intelligence consists of seven components including divinity, mindfulness, extrasensory perception, community, intellectuality, trauma, and childhood spirituality.

Spiritual intelligence consists of capabilities applied for welfare and adaptability. Awareness of events and experiences of the an individual life and their adaptation, raising self-awareness, capability of perceiving different views, practices like prayer, having spiritual experiences are among factors that influence spiritual intelligence improvement. Education and awareness have a great impact on developing spiritual intelligence (Wolman, 2012). As per Emmons perspective (2011), spiritual intelligence is an intelligence which informs us about our limited power and teaches us the ways of relying on the absolute power. This issue affects highly the character stability since personality refers to the most salient and dominant feature (Esmacilifar, 2011). By such a perception, personality refers to those overall impressions that one individual has about others, that is an overall set of traits which actually represents a person and is observable in various social contexts. No doubt that personality term is one of the most controversial and yet attractive concepts that exists in the psychology science. Sophistication, diversity, range, and inclusion of this term is to the extent that has made achieving a comprehensive, sustainable and acceptable definition not only difficult but impossible, such that one can state there are as different definitions and interpretations as the number of those who have tried to understand and explain the term (Seyed Mohammadi, 2007). Personality psychologists regard it as a psychological totality which identifies a specific individual. Thus psychology always considers individual differences in personality issue and aims at explaining them (Mansour and Dadsetan, 2005). Personality is deemed as specific patterns for ways of thinking which determines how individual adapts to the

environment. Awareness of individual and personality differences may contribute to resolve many difficulties, and once we accept that humans differ in terms of inherent and acquired capabilities we will not expect identical behaviors from all people. But many features are not placed in one line and this matter allows us to classify people with similar traits in one group. Emergence of these personality traits are frequently accompanied by effective factors regarding the existence and its spirituality (Mickolinser & Shawer 2011). Consequently with regard to the matters mentioned, the researcher seeks to respond the basic question of whether there is any relation among emotional intelligence, spiritual intelligence and personality traits of high school teenage.

So, the main question of the present paper is that whether there is a relation among emotional intelligence and spiritual intelligence and personal characteristics in high school boys.

2- Materials and Methods

2-1-Research Hypotheses

There is a relation between students' emotional intelligence and spiritual intelligence.

There is a relation between students' spiritual intelligence and personality traits.

There is a relation between students' emotional intelligence and personality traits.

Students' personality traits are predictable through their spiritual and emotional intelligence scores.

2-2- Research Method

This paper has used correlative research method. the statistical universe of the present paper comprises all high school boys in 22 districts of Tehran in 2012. By using Cochran formula and error level of 5 percent, statistical sample size was estimated as 300 individuals.

Samples have been selected through cluster random sampling method. To analyze findings, multi-variable regression and Pearson correlation have been applied. Three types of questionnaires have been used for data collection, namely:

1. *Bar-On Emotional Intelligence Inventory (EQ-i)*

Emotional intelligence scale consists of scales (intrapersonal skills, awareness, interpersonal skills, empathy, self-control, consistency, general mood) and 15 subscales. The inventory has 90 questions. Respondents, when reading each statement, determine their level of agreement or disagreement with described characteristics on the 5-point Likert scale from 5 to 1 (completely agree and completely disagree) and in some questions with negative or reverse content from 1 to 5 (completely agree and completely disagree). The sum of scores of any scale questions amounts to nine total scores of each scale, and the sum of 15 scales scores amounts to the test total score. Attaining higher

score in the test reflects the individual superior position in the related scale or in the whole test, and vice versa.

2. Spiritual Intelligence Inventory

The spiritual intelligence inventory applied in the present paper has been provided by Ghobari and colleagues (2008).

Spiritual intelligence inventory does not have any particular conditions for implementation and any specific age limit. The test comprises 29 articles where 17 articles measure the aspect of relation with source of existence (1-divinity, 2-mindfulness, 3-extrasensory perception, 4-community) and 12 articles measure the aspect of spiritual life relying on the inner core (5-intellectuality, 6-trauma, and 7-childhood spirituality) (Alinia, 2009). The test content justifiability and reliability coefficients have been measured via Cronbach's alpha for spiritual intelligence subscales as equaling 0.86 and 0.83, respectively. Grading style of spiritual intelligence scale is such that any article is awarded 1 to 5 point. In general, the questionnaire comprises 29 articles in which the minimum score of the respondent equals 29 and the maximum score will be 145.

3. NEO Personality Trait Scale

To measure respondents personality factors, Neo-five – factor personality inventory will be applied which consists of 60 questions. This scale measures five main characteristics (psychosis, extroversion, receptiveness, responsibility and compatibility). For each factor, 12 statements have been considered which represent that factor, and respondents rate the statement from completely agree to completely disagree and from 1 to 5. It is expected in this test that all questions will be answered. Cronbach's alpha has been applied to assess the reliability. So having undertaken calculations for each of five personality factors namely psychosis, extroversion, receptiveness, responsibility and compatibility, values of 78%, 72%, 88%, 89% and 88% have been obtained, respectively.

3. Research Findings

3-1- First Hypothesis:

The relation of these two variables is presented in Table 1.

Table 1- Pearson Correlation between Students' Emotional Intelligence and Spiritual Intelligence

	N	Correlation Coefficient	Sig
Spiritual intelligence – emotional intelligence	300	0.991	0.000

As per Table 1, correlation between emotional intelligence and spiritual intelligence of students is significant (0.000). Thus it can be concluded that there

is a positive significant relation between emotional intelligence and spiritual intelligence of students.

3-2- Second Hypothesis

The relation between these two variables is presented in Table 2.

Table 2- Pearson Correlation between Spiritual Intelligence and Personality Traits of Students

	N	Correlation Coefficient	Sig
Neurosis – Spiritual intelligence	300	-.983**	0.000
Accountability – Spiritual intelligence	300	.956**	0.000
Compatibility – Spiritual intelligence	300	.954**	0.000
Extroversion – Spiritual intelligence	300	.949**	0.000
Experience acceptance – Spiritual intelligence	300	.939**	0.000

As shown in Table 2, correlation between personality traits and Spiritual intelligence of students is significant (0.000). Hence it can be stated by 99% confidence that there is positive significant relation between personality traits (extroversion, receptiveness, responsibility and compatibility) and Spiritual intelligence, and there is a negative significant relation between one component (psychosis) and Spiritual intelligence.

3-3- Third Hypothesis:

The relation between these two variables is presented in Table 3.

Table 3- Pearson Correlation between Emotional Intelligence and Personality Traits of Students

	N	Correlation Coefficient	Sig
Neurosis – Emotional intelligence	300	-.973**	0.000
Accountability – Emotional intelligence	300	.944**	0.000
Compatibility – Emotional intelligence	300	.943**	0.000
Extroversion – Emotional intelligence	300	.934**	0.000
Experience acceptance – Emotional intelligence	300	.935**	0.000

As shown in Table 3, correlation between personality traits and emotional intelligence of students

is significant (0.000). So it can be stated that there is a positive significant relation between personality traits (extroversion, receptiveness, responsibility and compatibility) and emotional intelligence, and there is a

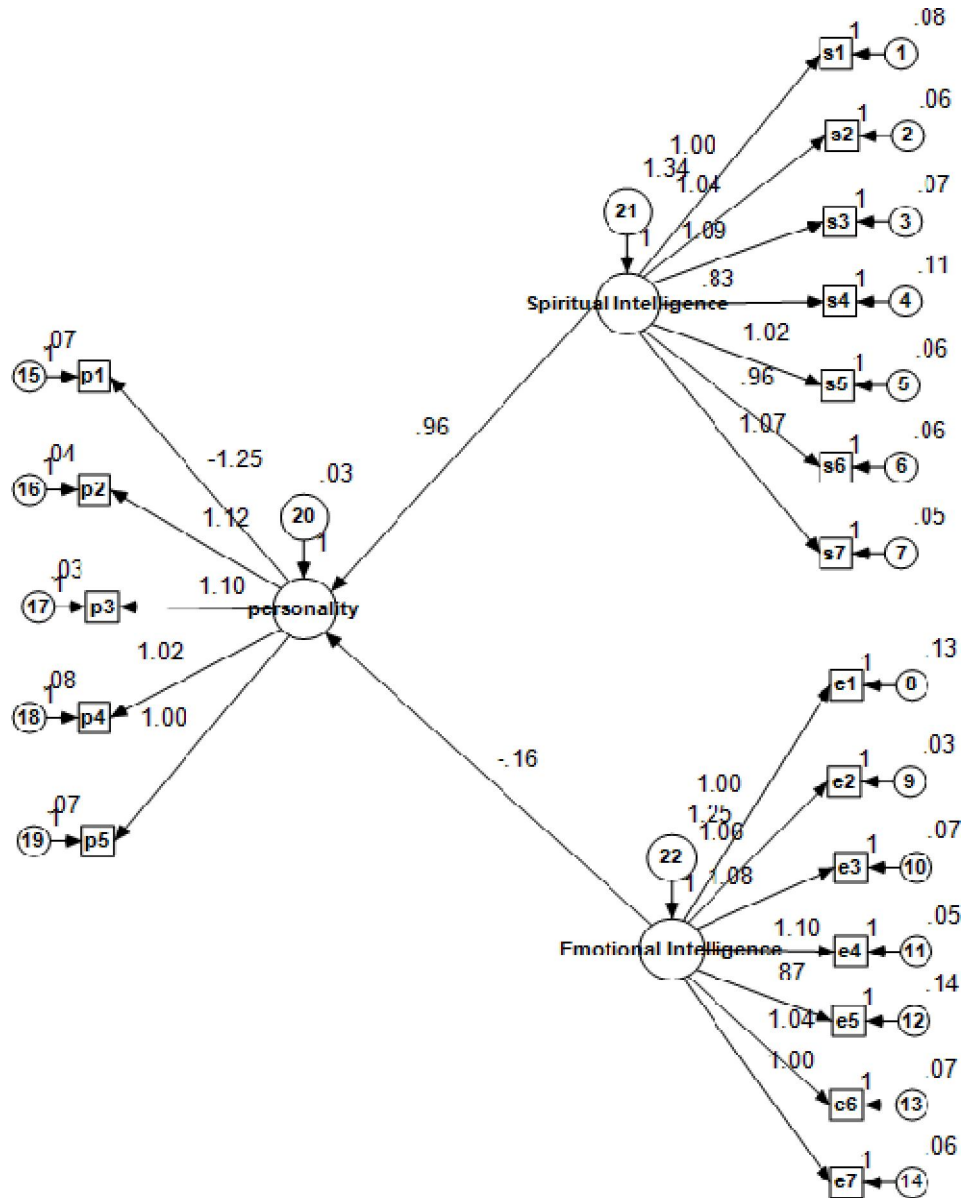
negative significant relation between one component (psychosis) and emotional intelligence of students.

3-4- Forth Hypothesis:

Regression statistical parameters are presented in Table 4.

Table 4- Regression Model, Variance Analysis and Regression Statistical Parameters of Personality Traits upon Spiritual Intelligence and Emotional Intelligence

sig	F	R Squares	R	sig	t	Beta	SEB	B	
0.000	1057.31	0.877	0.936	0.010	0.598	0.689	0.117	0.133	Spiritual intelligence
				0.001	3.582	0.314	0.116	0.160	Emotional intelligence



Below table presents indices of goodness of fit that indicate the model goodness of fit.

Table 5- Indices of goodness of fit

PGFI	TLI	CFI	IFI	RFI	NFI	RMR	AGFI	GFI
0.478	0.789	0.815	0.815	0.781	0.808	0.918	0.500	0.606

Given R^2 is the common variance percent of emotional intelligence and spiritual intelligence in predicting personality traits, the results of Table 4 reflect that emotional intelligence and spiritual intelligence predicts 0.69 of the variance in personality traits. Since F is lower than significance level of 0.01 ($\text{sig}=0.000, F=1057.3$), linear regression model is significant and emotional intelligence and spiritual intelligence have linear significant relation with personality traits. The impact coefficients of spiritual intelligence ($B=0.689$) and emotional intelligence ($B=0.314$) with regard to t statistics demonstrate that these two variables can predict changes in personality by 99% confidence. Also comparison of standard regression coefficients depicts that spiritual intelligence ($B=0.689$) has a greater contributing role in predicting student personality traits.

3-5- Model Fitness

In this section, the research model fitness has been studied by using structural equations method. table (5) shows coefficients of each variable.

4. Discussion and Conclusions

In recent years, spiritual intelligence and emotional intelligence, as new concepts of intelligence, have drawn the attention of many experts behavioural scientists. This new area has stimulated extensive research in different fields. The present paper studied the relation of spiritual intelligence and emotional intelligence with the characteristics of high school students.

The results obtained can be consistent with Hosseini research (2008) which addresses determining individuals' personality and emotional intelligence. Characteristics pertaining to individuals with high emotional intelligence includes being sociable, feeling inner peace, being socially flexible at home and work, being responsible, having a considerable capacity for serving people or solving problems, demonstrating sympathy and attention to self and others, are worthy of pondering. With respect to Golman,s (2000) opinion regarding classification of emotional intelligence components, it is found out that why emotional intelligence predicts personality traits. The research carried out by Ciarroche et al. (2010) can be mentioned as a consistent example. Also, Asadi (2009) has found a positive significant relation between emotional intelligence and personality. Other characteristics of

individuals with high emotional intelligence are namely, 1- recognition of individual emotions (self-recognition), 2- applying emotions accurately (self-control), 3- stimulating oneself (self-stimulation), 4- understanding emotions of others (sympathy), 5- retaining relations (relational and social skills). As per research results and the positive correlation, it is concluded that low or high emotional intelligence will cause changes in personality traits.

Also the results are consistent with Michel,s (2010) research in which he assessed a number of kindergarten kids in a longitude study based on the item of delaying success, and obliging oneself to achieve goals which is one of the subsets of self-stimulation component from Salovy point of view. The characteristics mentioned for these individuals is consistent with extroversion traits. In teenage years, they were more righteous and self-reliant, possessing more self expression power, and better capability in recognizing social situations. Studies on positive self-stimulation as an emotional intelligence component, Meyhali (2009) approved the role of receptiveness (a personality trait) in reinforcing positive & self stimulation and subsequently the role of self-stimulation in better performance.

According to Gardner (1993), if individuals are led towards favourite activities within their capability, they will be immersed in those activities and probably succeed. Attaining the level of immersing in activities represents the best status of emotional intelligence. This status indicates the ultimate level of using emotions, channelizing them, expressing spontaneous pleasure and spending minimum mental energy. Besides, since self-stimulation gives birth to self-esteem and optimism, it will provide the individual with better results in all fields. As per Mayer,s (2000) findings, self-stimulation is required for maintaining attention, self-mastery and creativity. Emotional continence, delaying success and quenching momentums is the infrastructure of any progress realization. Ability of attaining the stage of "immersing in activities" makes undertaking any considerable activity possible. Individuals with high compatibility (a personality trait) possess a high potential in stimulating themselves in any activities undertaken which will be highly effective and productive.

Among other studies consistent with this paper findings, Zilman (2007) research can be mentioned.

According to his point of view, lack of self-control (emotional intelligence component) regarding anger will deprive the individual from cognitive guidance and its consequences. Another research carried out regarding control is consistent with these findings in terms of the fact that lack of self-control regarding concern will negatively cause emotional capture, and its consequences confirm the fact that how the emotional capture may cause disorder in individual compatibility. And based on researches undertaken by Ciarroche and Capooty (2010), weak control of unpleasant emotions in those who have low emotional self-control will cause lack of compatibility and weak adaptation and increase level of psychosis (a personality trait).

Amrai (2011) showed in his research that there is a significant relation between spiritual intelligence and personal characteristics.

Among researches consistent with these findings, Andros 2010, Wolman 2004, and Yaghubi 2007 can be pointed out. Wolman (2004) believes that individuals with high character stability who are qualified for high spiritual intelligence as well enjoys traits namely, ability to deal with difficulties, pains and failures, high self-awareness, inner guiding feelings, learning from experiences and failures, building opportunities from difficulties to learn, ability to resist against public and not getting unanimous with public, saying why? and questioning about many issues, addressing moral virtues, being capable of self-control and enjoying high sense of flexibility. A research undertaken by Baker and colleagues (2011) revealed that psychosis alone is an accurate predictor for weakness in spiritual intelligence. Psychosis consists of traits such as anxiety, hostility, depression and irritability. Psychotic or neurotic individuals are unpredictable emotionally and are vulnerable to negative stress and psychological distress. Esmaeilifar (2011) found out that extrovert's tendency towards searching more interactions with others may change spiritual intelligence process. Also social extroversion and practical extroversion have a positive relation with spiritual intelligence. Miller (2006) believes that Spiritual intelligence can be deemed as the capability to achieve dreams. This intelligence is the infrastructure of all the things we believe in, and plays the role of beliefs, norms and values in activities we undertake. It is an intelligence by which we question about main issues and make changes in our lives. Through using spiritual intelligence we solve problems with regard to the position, meaning and value of them, and are able to make sense of our activities and to become aware of our performance meaning and find out what activities are more credible and which path in the world is the most superior one so as to be our pattern in the life. Dickman (2010) points out in his studies to positive

interaction of spiritual intelligence and personality. He states: "when you look at the world, whether you just see space and time, mass and effect, logic and reason? Or in addition, you see cohesion (relation) and design, purpose and meaning, faith and mystery of secrets? Human personality involves spiritual scope, and individuals do not enjoy their lives unless they meet the life general principles which encourage spiritual growth. Spiritual identity is a kind of individual feeling of growth regarding God and individual position in the world, and evaluating individual spiritual identity contributes to his growth (Miller, 2003). Spiritual intelligence is known as multiple methods of understanding the integrity of inner life (mind and spirituality) with exterior life in the world (Andros, 2007). While spirituality soars with experiencing divine elements, meaning and consciousness, spiritual intelligence involves capabilities that apply such spiritual issues for effective adapting and reacting and producing products and valuable consequences (Emmons, 2010). To elaborate spiritual intelligence, we present an example of intelligences which reflect multiple intelligence that commences with physical intelligence and it is shown with PQ. This intelligence draws our primary attention and in fact PQ comprises physical awareness and the matter regarding how to use it skillfully. The next part of rational or reasonable intelligence is IQ, the one that nowadays is considered more than other intelligences in educational systems. After IQ there is another level that is appropriated to EQ which plays an important role in achieving success in marketplace and contribute us while interacting and is somehow able to predict. The final level belongs to SQ which contains inner guidance and perception, retaining intellectual balance, internal and external equanimity, performance with insight, gentleness, and kindness. From Wolman perspective (2004), IQ is deemed as a gateway to login. We will not be able to enter the desired space for studying our favorite major unless we possess the minimum IQ required. However, what makes us the best in our profession and our favorite field is our EQ degree. EQ and SQ are interrelated. Yet they are regarded as two different and distinctive intelligences. Enjoying minimum EQ may be a proper start for spiritual journeys, because a little self-awareness and sympathy is required for starting this process. But as soon as commencing spiritual practices, spiritual intelligence may play an activating and reinforcing role in EQ growth. On the other hand, EQ may be effective in SQ growth and improvement. In fact, EQ and SQ have direct and positive impact on each other, and growth and development of each one bring about growth and development of the other. It must be mentioned that computers possess a high degree of IQ, and most animals enjoy EQ, but these are only humans that possess spiritual intelligence (SQ), a

unique dimension of intelligence, ability to be creative, to change their personalities and affect rules and roles by their changes, to create essential development, and change the world in the best manner. In fact, through using spiritual intelligence, humans solve their problems with regard to their position, meaning and value. It is an intelligence through which we endow meaning to our activities and become aware of the concept of our behaviour and find out the more credible activities and the most superior issues in our concept of life.

The research findings has many implications because spiritual intelligence, as the infrastructure of personal beliefs, plays an essential role in various fields particularly improvement of mental health. So, attention to spiritual intelligence and its relation with the personal characteristics may help adolescents in solving the problems and linking to others and the world. Obviously, generalization of the results requires further research in this regard.

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5/23/2014