

# Relationship Between Spiritual Intelligence Components and individual Identity in Students of Foreign Languages in Tehran

Saba Mahboub Khalajani, Abdolhassan Farhangi

MA Student, Department of Psychology, Tehran North Branch, Islamic Azad University, Tehran, Iran, Assistant Professor, Department of Psychology, Tehran North Branch, Islamic Azad University, Tehran, Iran

## Abstract

Given the increasing confusion in identity, the emptiness and the subsequent emergence of mental illness and addiction in the youth of the country, The present paper investigated the relationship between the components of spiritual intelligence and identity statuses and the role they play in students' identity structure formation. The statistical population consisted of 161 BA students of Foreign Languages in Tehran, aged between 18 and 24, chosen through the simple random sampling procedure, during the 2015-2016 academic year. A correlational research design was used in this study. The data was collected adopting Amram's Integrated Spiritual Intelligence Scale (ISIS) (2007) and Bennion and Adams' Extended Objective Measure of Ego Identity Status. The collected data was analyzed using the Pearson's test and multiple linear regressions. The findings of the study showed a meaningful correlation between spiritual intelligence subscales and identity status. A meaningful positive correlation was observed between "Inner Directedness," "Meaning," and "Truth" on the one hand and individual identity status on the other ( $p < 0.001$ ). Hence, focusing on these three spiritual intelligence components can help individuals acquire the Achievement Identity and avoid Identity Diffusion, Identity Foreclosure, or Identity Moratorium.

**Key words:** Individual identity, Spiritual intelligence, Students

## INTRODUCTION

As a simple definition, identity equates personhood. Adolescents should be able to hold knowledge and perceptions they have gained in the past and put them in a framework so that they can build a unified character and also can have a clear understanding of the past; In addition, they should be able to answer the following difficult questions with certainty. (Akbarzadeh, 1376: 22) “

“What do I expect from life? “” Where is my place in the universe? “” Who am I? What are my religious, philosophical and moral Values?” (Seligman, 1996: 132).

One of the main issues of Erikson's psychosocial theory (1968) is identity and its development. Identity is defined as a feeling experienced consciously through one's interaction with his/her social reality. The identity of a person, in response to changes happening in one's surroundings, is constantly under change. To Erikson, identity formation, along with the strong feeling of identity, is of crucial importance; Erikson considers lack of strong identity as one of the underlying elements of psychopathology and social dysfunction. (Berk, 2007).

Erikson's theory considers identification stage versus role confusion as the core of the eight stages of psychosocial development.

Erikson believes that individual identity in adolescence is formed successfully over time. This, of course, is based on the experiences gained through proper interaction with the society. The adolescence and the young should be able to know their ego and make a distinction between their own ego and that of others. This contributes to achieving their mental health. However, if disillusionment

Access this article online



www.ijss-sn.com

Month of Submission : 05-2017  
Month of Peer Review : 06-2017  
Month of Acceptance : 07-2017  
Month of Publishing : 07-2017

**Corresponding Author:** Abdolhassan Farhangi, Department of Psychology, Tehran North Branch, Islamic Azad University, Tehran, Iran Postal code: 1651153311

and distrust set in, adolescents, instead of having social contact with people, tend to be alone; instead of being dynamic and energetic, tend to be lethargic and inactive; or instead of gaining awareness and building identity generate uncertainty in their character. Then, incongruous behavior emerges, leading to their imbalanced behavior and identity crisis (Schultz, 2000).

In 1966, Marcia introduced the issue of identity. In fact, his goal was to operationalize the concept of identity. According to him, this approach could establish the validity of Erikson's fifth stage of psychological development. Marcia (1966) raised the issue of identity with regard to the presence or absence of each of these two criteria: the crisis (during the time when the adolescent being challenged with choosing among various life options and values) and commitment (referring to one's dedication to one vocation or a certain conviction). In fact, Marcia had distinguished four identity statuses: achievement, foreclosure, moratorium, and diffusion. In the identity achievement status, the adolescent has overcome the crisis, making a commitment; in the Identity Foreclosure status, the adolescent is still in crisis, but has not made a commitment; the third status refers to the period in which the adolescent has not faced a crisis, but has taken on a commitment and finally the Identity Diffusion status refers to the stage when the person is neither experiencing a crisis and nor having a commitment. (Berk, 2007) (Table 1).

These identity statuses are the result of identity crisis and demonstrate different forms of its development. One in his/her late adolescence (18-22 years old) must have an independent identity status. Issues of crisis and commitment refer to when the person is looking for life options and finally gets hold of ideas for future occupation, religious as well as political worldview (Armstrong, 2005).

One of the fundamental needs of the adolescent is enjoying an independent identity. This must be fulfilled since it affects the adolescent's future life in many respects. Erikson argues that failure to find Achievement Identity is the underlying factor for the person not being able to obtain lasting positive cultural, religious or ideological values in life. He believes that such a person, failing to achieve his ideals, suffers identity confusion and

cannot assess life value, resulting in an incoherent plan for life (Erikson). According to the studies conducted, Identity Crisis (confusion of roles), especially in young people, is the most important social pathology observed in our country, adversely affecting personal, social, and cultural relationships. In addition, this has led to an increase in mental illnesses, including depression, sexual dysfunction, pervasive anxiety, addiction and suicidal tendencies.

Robert Kagan (1985) considers identity formation as a process of constant evolution. He takes identity as the overall process comprising both cognition and emotion (Feist and Feist, 2016, translated by Seid Mohammadi). Not understanding the meaning of life is one of the most important factors that leads to one's feeling of futility and uselessness in his/her personal and social life. Hence, it can be inferred that to understand the meaning of life enables one to solve complicated problems including life values and ideology. However, to accomplish this requires one to achieve self-integration ability while taking different roles in his/her personal and social life and this may not be obtained through logical and emotional intelligence per se, but one should be equipped with the spiritual intelligence -the intelligence beyond the conventional intelligence. Recently, spiritual intelligence has attracted the attention of many scholars. There is a wide consensus among them that while intelligence refers to one's ability to choose among various options and to adapt herself/himself to the surrounding, spiritual intelligence makes it possible for one to come to a holistic understanding of life for re-interpreting and conceptualizing life experiences. This makes life's unprecedented events become more precious and valuable (Nasel, 2004).

Spiritual intelligence, underlying individual's beliefs, plays such a crucial role in promoting and maintaining one's mental health (vegan, 2002 Richards 1999) that today the World Health Organization has assumed four complementary dimensions for human being: physical, psychological, social and spiritual. Spiritual intelligence is the ability to employ thinking, skills and life value and spiritual resources for promoting one's daily functioning as well as health (Amram, 2007). Spiritual Intelligence goes beyond one's physical and cognitive condition for understanding his/her surroundings and enters the realm of intuitive and transcendent vision of the person. This makes one find answers to questions such as: "Who am I?" "Why am I here?" and "What really matters?", leading the person to exploring the hidden sources of love and joy that lie under the stressful everyday life. This discovery can help both themselves and others (Syntar, 2000).

Zohar and Marshall (2000) have defined spiritual

**Table 1: Marcia's Four status of identity (adopted from Williamstown College, 2004, as reported by Berk, 2007)**

Exploration Commitment	Yes	No
Yes	Achievement	Foreclosure
No	Moratorium	Diffusion

intelligence as the intelligence enabling one to search for meaning and value in life and successfully deal with life problems. It is the intelligence through which we can put our life activities in a richer, broader and more meaningful context. We can also be able to assess which action or behavior is more meaningful.

Based on the studies conducted, we can say that spiritual intelligence is a holistic ability, encompassing categories of life, both material and spiritual. It helps one not only answer some philosophical problems of meaning and value, but also to explore the solution to many personal and social problems and to adapt more consistently with themselves and the world around himself/herself and others. In addition, concerning the common points found between identity and spiritual intelligence, there seems to be a mutual relationship between spiritual intelligence and individual identity.

Considering the definition given above, to gain an achievement identity, or in terms of Erikson, to answer the fundamental question “Who am I?”, one should resort to the spiritual intelligence.

To the best of our knowledge, as so far no studies in Iran have addressed the relationship between spiritual intelligence and self-identity, the present study seeks to answer the following question:

Is there a relationship between the spiritual intelligence and individual identity among EFL students, aged 18-24, studying at Azad University, North Tehran Branch?

This study is aimed at determining the most effective elements of spiritual intelligence in self-identity. The findings can be used for organizing operational/educational workshops with the objective of helping the young to gain achievement identity.

The findings of this study can also be used for educational policy makers, including the Ministry of Education, Universities and researchers in the fields of humanities and psychology.

## LITERATURE REVIEW

Khalqkhah and Babaei Menghari (2014) in a study entitled “The Relationship between attachment styles and spiritual intelligence with religious beliefs in the Secondary high school students in Amol” have concluded that there is a relationship between the attachment and spiritual intelligence components with religious beliefs of the students. Regression analysis also has reported a

significantly positive relationship between attachment styles, along with the elements of spiritual intelligence and religious beliefs of the students.

Naderi, Asgari, Roshani and Adaryani (1388/2009) have carried out a study entitled “The relationship between spiritual intelligence, emotional intelligence in life satisfaction of the elderly”. They have found that there is a significantly positive relationship between spiritual intelligence and life satisfaction as well as between emotional intelligence and life satisfaction; that is to say, both types of intelligence have predictive values for life satisfaction. In line with that, Bani Fatemeh (1391) in a study entitled “The Relationship between attachment and spiritual intelligence components and problem solving abilities among female students” has reported the positive effect of attachment styles on problem-solving ability of students. Likewise, spiritual intelligence has been observed to increase problem-solving ability of the students studied. Farsinejad (1383/2004) has investigated the relationship between identity components with social well-being and educational self-efficacy among high school student and has found that whereas informational identity style and identity commitment directly predicts social well-being and educational self-efficacy, diffuse/avoidant identity indirectly acts as a predictor (through commitment).

Mahasneh, and Shammout, (2015) have investigated the relationship between spiritual intelligence and personality traits among Jordanian university students and come to the conclusion that there is a positive and statistically significant relationship between different dimensions of spiritual intelligence (critical thinking, meaning production, personal, transcendental consciousness and expanded state of consciousness) and personality traits (neuroticism, extraversion, openness to experience, agreeableness and conscientiousness), but no significant correlation has been found between the production of personal meaning and dimensions of transcendental consciousness and personality traits of neurotic students. Schwartz and Mason (2009) in a study entitled “Relationships of Social Context and Identity to Problem Behavior Among High-Risk Hispanic Adolescents” have maintained that school performance and the identity confusion of the students are because of the use of alcohol, illicit drug use and sexual risk taking.

## METHOD

The study used a descriptive and correlational design. It was performed on 161 EFL undergraduate students of Islamic Azad University of Tehran-North, aged 18-24, during the academic year 2015-16. The sample was randomly selected

out of 280 students. The sample size was determined following Morgan formula. The sample consisted of 39.8 % male, and 50.3% female students but the gender of 9.9% of the sample was not indicated by the participants.

One of the tools used in this study was the Objective Measure of Ego Identity Status proposed by Bennion and Adams. In 1986, they, following the theory of Erikson and Marcia, revised the first version of the questionnaire dealing with the identity components. The questionnaire consisted of 64 items to assess four subscales of the identity crisis of adolescence, including diffusion, moratorium, foreclosure, and achievement, each with 16 questions. They were scored on a Likert scale with six responses, ranging from strongly agree (6) to strongly disagree (1).

To assess the reliability of the components of identity, Carlson (2001) chose 162 students with the internal consistency of .69, the identity confusion, .81 for Identity Moratorium, .66 for the Identity Foreclosure and .76 for identity achievement and with the mean score of .77. The test-retest reliability of the questionnaire used for the Iranian students under study ranged from .54 to .76. In the study conducted by Asgarian Moghadam, Bagheri, Jazayeri, Turkmen, et al (1392/2013), the researchers compared the emotional intelligence and identity styles in women with major depressive disorder and ordinary women. In that study, the Cronbach's alpha coefficient scale of belief among Iranian students ranged from .59 to .73 and the interpersonal alpha coefficient in the same group varied between .6 and .81. The Cronbach's alpha in this study was .931. (Bodaghi, et al, 2012).

The other tool used for this study was the Integrated Spiritual Intelligence questionnaire proposed by Amram and Dryer (2007). The questionnaire assessed consciousness (including mindfulness, Synthesis), grace (including beauty, gratitude, and joy), inner-directedness (having discernment and freedom), meaning (having a sense of purpose and service), character and existence (including immanence and intuition), truth (including openness, trust, equanimity, inner-wholeness, presence), transcendence (including higher-self, holism, sacredness, relatedness, practice, egolessness)

The six-point Likert scale was used for assessing the responses given to the questions. A strong correlation (.99) was reported between the short questionnaire with 45 statements and the long one with 83 statements. The Cronbach's alpha coefficient scale for the whole questionnaire was .97 and that for the subscales ranged from .84 to .95. In Iran, the Cronbach's alpha coefficient for this group was .96, indicating a high reliability. The Cronbach's alpha coefficient for the study was .93.

To investigate the go togetherness of the spiritual intelligence and its components, as well as their predictive value, with individual identity, Pearson correlation coefficient was used. In addition, regression analysis was conducted to measure the relationship among the variables simultaneously

## THE FINDINGS

As it is seen in Table 2, mean and standard deviation of personal identity are 3/87 and 0/95 and mean and standard deviation of spiritual intelligence are 3/08 and 0/78 respectively. In addition, Table 2 indicates the features of descriptive statistics of spiritual intelligence.

The simultaneous regression test shows the correlation between the identity and spiritual intelligence (Table 3).

Table 3, shows the correlation coefficient between individual identity and components of the spiritual identity, demonstrating that the following components have the highest correlation: Meaning (.76), inner directedness (.71) and truth (.68) at p-value of 0.05. The lowest correlation coefficient is shown to be between the consciousness and existence and character with individual identity, respectively as follows: (-.052, & -.061). In total, taking the correlation matrix into consideration, the findings have showed that the correlation among the components of the spiritual intelligence is significant at p-value of 0.01 and the correlation is positive.

In the next step, simultaneous regression was chosen to measure the strength of the relationship between variables. Regarding Tables 4, 5 and 6, R square demonstrated that the entry of predictor variables (Spiritual intelligence and Individual Identity) accounted for 83.7 % of the variation individual identity. The F value also was shown to be significant at  $P < 0.001$ . Regarding this, regression coefficient was significant at  $P < 0.001$ , verifying the main hypothesis of this research.

**Table 2: Mean, and standard deviation of students' scores in measuring individual identity and components of spiritual intelligence**

Variables	Mean	SD
Individual identity	3.87	0.95
Spiritual intelligence	3.08	0.78
Consciousness	3.11	0.86
Grace	3.75	1.11
Inner-Directedness	3.77	1.20
Meaning	2.93	0.75
Existence and character	3.69	1.14
Truth	4.21	0.97
Transcendence	3.87	0.95

**Table 3: Correlation matrix between individual identity and components of spiritual intelligence**

Variables	1	2	3	4	5	6	7	8	9
Individual identity	1								
Spiritual intelligence	0.726**	1							
Consciousness (mindfulness, synthesis)	-0.59	0.445**	1						
Grace (beauty , gratitude, and joy)	0.018	0.513**	0.613**	1					
Inner-directedness ( discernment, and freedom)	0.718**	0.610**	-0.052	0.038	1				
Meaning (purpose and service)	0.766**	0.636**	-0.107	0.007	0.561**	1			
Character& existence (immanence, and intuition)	-0.018	0.471**	0.631**	0.583**	0.003	-0.043	1		
Truth (openness, trust, presence, equanimity, inner-wholness)	0.682**	0.531**	-0.85	-0.57	0.333**	0.402**	-0.096	1	
Transcendence (holism, relatedness, sacredness, higher-self, practice, egolessness)	0.185*	0.448**	0.130	0.112	0.053	0.135	0.123	0.125	1

\*P<0.05, \*P<0.01

**Table 4: Model summary**

Model	R	R square	Adjusted R square	Standard error of the estimate
1	0.919	0.845	0.838	0038566

**Table 5: Regression analysis summary (ANOVA)**

Model	SS	df	MS	F	Sig.
Regression	123.779	7	17.683	118.888	0.00
Residue	22.756	153	0.149		
Total	146.535	160			

Table 6 shows the result of the simultaneous regression analysis in which all variables entered the equation. After the entry of the inner-directedness (discernment, freedom), the beta coefficient (the effect of independent variable on the dependent one) has revealed that the predictor variable has a significant effect on the dependent variable, i.e. the individual identity (inner-directedness Beta=.360). The observed F value has verified this at  $p < .001$ . Likewise, the regression weight of the inner-directedness (discernment, freedom), significantly affect the individual identity with  $t = 9.32$  and  $p < .001$ . In addition, the result of simultaneous regression analysis has showed the significant effect of meaning components (purpose, service) on individual identity after the entry of meaning (meaning Beta=.399). The observed F value has also displayed the significance effect with  $p$ -value  $< .001$ ). Similarly, the regression weight of the meaning componentssignificantly affect the individual identity with  $t = 9.861$  and  $p < .001$ .

The results of regression have showed the influence of the entry of truth predictor (openness, trust, presence, equanimity, inner-wholness) on the individual identity, indicating the significant effect of the truth predictor on the latter (Beta =.397). The observed F value has verified this at  $p < .001$ . Furthermore, the result of simultaneous regression analysis has showed the significant effect of truth components (openness, trust, presence, equanimity, inner-whilness) on individual identity (Truth Beta=.397). The

observed F value has also demonstrated the significance effect with  $p$ -value  $< .001$ ). Similarly, it is noticed that the regression weight of the truth componentssignificantly affect the individual identity with  $t = 11.203$  and  $p < .001$ .

## DISCUSSION AND CONCLUSION

To the best of our knowledge, no study has so far been carried out on the effect of spiritual intelligence on identity formation. From the findings of the present study, we have found a direct relationship between the presence of spiritual intelligence and individual identity. It is observed that the spiritual intelligence contributes to the formation of individual identity through the following variables: inner-directedness, meaning and truth. In some theories, the positive effect of spiritual intelligence on identity formation has been observed. The theory of Paul and Smith (2003), for instance, has mentioned some factors affecting the formation of identity, including: being aware of the self and one’s relationship with God, having cognition and interaction through spirituality among the cases. Vegan (2002), has stipulated that the growth of spiritual intelligence would lead to the personal growth. This would also overtake the identity formation and at times would grow beyond conventional psychological features. This begins with self-awareness, and by practice, promotes to be the concern of all human beings.

In line with this research, Mazidi (2013), having conducted a study on the impact of the components of spiritual intelligence on defense mechanism styles, has found that among components of spiritual identity, those of grace and inner directedness have showed a significantly positive relationship with mature defense mechanism. Also, Kashani (2014) has found a significant relationship between some aspects, but not all, of spiritual intelligence with students’ self-control component. In explaining the findings, the researcher has argued that the component of the “consciousness” represented the ability to raise or change awareness by activating the intuition and integrating

**Table 6: Simultaneous regression between individual identity and spiritual Intelligence components**

Model	Unstandardized coefficients		Standardized coefficients	t	Sig
	B	Standard error	Beta		
Constant	-0.075	0.217		-0.345	0.731
Consciousness	0.022	0.055	0.018	0.405	0.686
Grace	-0.005	0.047	-0.004	-0.106	0.916
inner-directedness	0.309	0.033	0.360	9.32	0.00
Meaning	0.316	0.032	0.399	9.861	0.00
Existence and character	0.026	0.055	0.20	0.469	0.640
Truth	0.332	0.030	0.397	11.203	0.00
Transcendence	0.057	0.032	0.058	1.776	0.078

various visions into unified value, leading to an increase in daily functioning and well-being. Mindfulness and synthesis are considered as two components of awareness involving understanding different visions, reevaluating one's status, recognizing one's positive and negative points, and tolerating disagreement. It is worth mentioning that an individual by solely having the capabilities mentioned above may not be able to understand all components of personal identity, including professional identity, gender identity, style, ideal lifestyle, friendship making skill, the political and religious orientations. However, it should be acknowledged that although such capabilities mentioned might not help the person to have access to "individual achievement identity, they are effective for the formation of the individual identity.

Also concerning grace (beauty, gratitude, and joy), as a component of spiritual intelligence, which shows one's ethical and humanistic traits, the researcher states that schools and universities do not train the adolescents and the young on issues such as human virtues, life on the basis of appreciation and gratitude, respect and love for all creation and acting on the basis of creativity, beauty and inner talents. Hence this component is left undeveloped in them unless they themselves pursue such noble virtues and discover the meaning of their lives. Hence, it is less likely to find such a capability in people aged 18 to 24 years. Then, when such a feature is either missing or not fully developed in them, it is less probable to find a strong and significant relationship between "grace" and "individual identity".

With regard to inner-directedness, which consists of two sub-components: discernment, and independency and freedom, it is said that those who are endowed with inner directedness, have, in effect, freedom and independency and hence are able to act independently. In addition, those with inner-directedness ability can gain individual Achievement Identity provided that they have the vision, *i.e.* acting through inner understanding, values and truth. This capability enables them for approaching a definite and understandable worldview while acquiring the individual achievement identity; and take a more transparent and easier

step. In other words, the inner directedness component has a positive significant effect on acquiring individual identity.

It is also observed that when discernment and freedom rise in people, this helps them to get away from Identity Diffusion (those who do not like to make commitment and live for the day, living in bewilderment and absurdity) or Identity Moratorium (those who do like to make various choices freely and autonomously, but have not made a commitment to these choices and are manipulated by others) and get closer to Identity Achievement.

Amram (2007) maintains that the meaning component has some impacts on life and individual identity. It shows the ability to experience meaning and relate the activities and experiences to profound inner values and interpret life in such a way that it can promote one's daily performance and health, even when facing pain and suffering. Amram names two features of this ability, as follows: having purpose in life and responding to the call of others. With respect to the questions posed in the questionnaire, having fundamental purpose in life does not happen in vain or is not accompanied by a state of confusion; It rather means to have a purpose based on meaning so that having vocations or any other purposes in life would be under the shadow of a more profound and extensive meaning. Those who have understood the deepest meaning of life seek a meaningful goal in life, perceiving vocations sacred for serving other people. Such people can have positive effects on the lives of those around them since in addition to having meaning, they have commitments on what they are doing. Ericson has also maintained such people are more likely to acquire identity achievement since they have already obtained two features essential for having identity achievement: career identity and clear commitment.

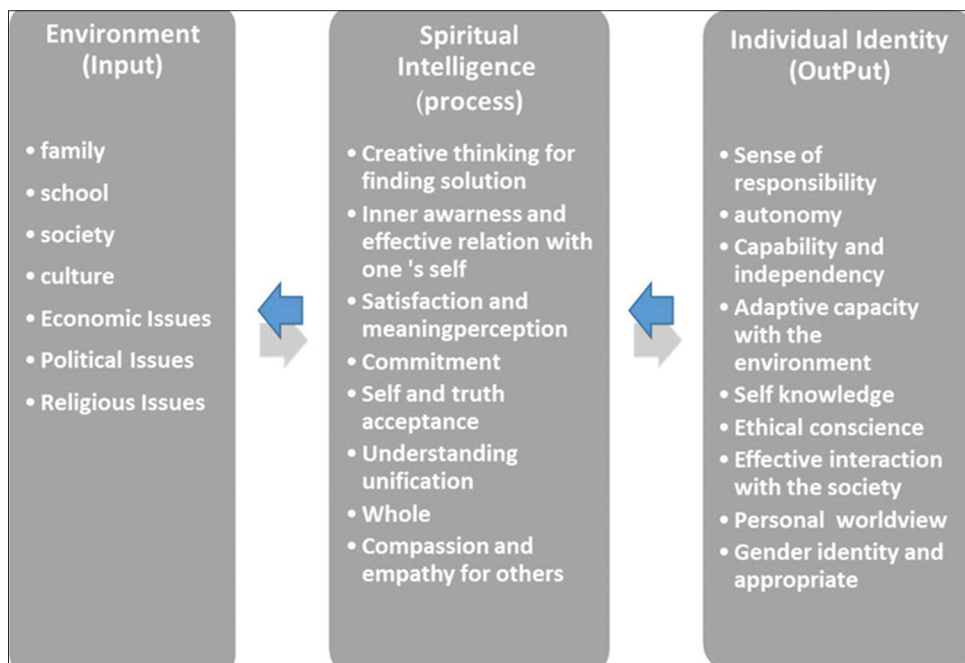
Regarding the component of "existence and character", it is noticed that although its subscales "immanence" and "intuition" have not affected acquiring the "Achievement Identity, they have contributed to people's life quality. This has been accomplished through using the power of intuition, paying attention to sleeping status or to hidden

feelings toward others or skillfully helping others to find clues contributing to decision making and finding the route of descent life. Moreover, having the capability to know one’s body, as well as being aware of the sense of connection to one’s nature, being interested in nature and enjoying the routines, such as taking shower and eating food, can also affect people’s quality of life.

It should be emphasized that when we refer to the relationship between “truth”, by “truth” we mean one’s capability to be open and receptive to all kinds of truth, the truth being about himself, others or life. To Erikson, Achievement Identity on the one hand encompasses autonomy, self certainty, established clear commitments (vocation, sexual polarization, etc.), personal ideology (religious and political beliefs, the meaning of life, etc.), accountability and adaptability when facing sudden change, and on the other, followed by subscales of “ truth and honesty”, including openness, presence, trust, equanimity and inner- wholeness. One can easily detect similarities and commonalities existing between these features as well as the positive and effective relationship among them. Once an individual finds “inner- wholeness” as accepting and being kind to oneself despite all the restrictions and difficulties, then (s)he can achieve autonomy, *i.e.* the ability to make decisions under different conditions. Those who have created the subscale of “the truth and honesty”, including “openness” (accepting the truth without being pushed, or being resistant), “presence” (be aware of and receptive to their current experience), “trust” (the ability to live without apprehension and the belief that every event

is the best possible one to happen) and “ equanimity” (having inner peace regardless of the events and turbulence of the surrounding), they will enjoy more life satisfaction, resulting in a higher self-confidence for choosing the future profession, as well as their personal worldview, pursuing their goals with tranquility. Such people will finally come up with a purposeful life met by their commitment made clearly. In general, it can be inferred that the more one enjoys the above-mentioned features of truth, it is more likely for one to acquire the “achievement identity”. Regarding these findings, the educational authorities, in schools or universities, can design courses or workshops for the young to promote the components of the truth in them. This is expected to lead to the reduction, if not the elimination, of the likelihood of the presence of foreclosure, moratorium, and diffusion identities in the young. Thus the present study has succeeded in meeting its goal which was to determine the most effective components of spiritual intelligence for acquiring the achievement identity. In the case of the component “transcendence”, Amram has maintained that this shows one’s ability to adapt to sacred issues, going beyond one’s ego by gaining the holistic perspective. This would promote one’s daily functioning and well-being. However, findings of this study have showed no significant relationship between relationship between the questions of this component and those related to individual identity.

One of the main reasons for non-significant relationship found between other components of spiritual intelligence and individual identity seems to be the holistic perspective



**A hypothetical Model demonstrating the Relationship between Spiritual Intelligence and Individual Identity**

taken by Bennion and Adams' questionnaire measuring individual identity states. Despite the fact that this inventory is one of the best one existing in Iran, having examined the questionnaire for the four identity statuses, i.e. Identity achievement, Identity Foreclosure, Identity moratorium, and Identity Diffusion (16 questions for each status), the researchers have found that the inventory measures all identity modes through the following eight general questions: 1. Choosing/not choosing the gender identity; 2. Choosing/not choosing the occupation; 3. decency or indecency of gender behavior; 4. presence or absence of faith or religious beliefs; 5. presence or absence of political faith; 6. Choosing/not choosing a specific entertainment; 7. adopting/not adopting criteria for making friends; and 8. adopting/not adopting criteria for ideal life style.

Concerning identity formation, Erikson (1968) holds that achievement identity, is attained when one seeks to find the answer to the question "Who am I?"; makes stable and clear commitments; maintains autonomy and flexibility when facing sudden change; and ultimately achieves gender identity and specific occupation as well as personal worldview. Having studied the subscales of the questionnaire, we have found that, based on the definitions given, they are not precise or complete enough to detect individual identity. Hence, we could not find a significant relationship between individual identity measures in general with components of awareness, grace, integrity and inner-wholeness and presence and character – subscales of spiritual intelligence. Moreover, it is noticed that the individual identity is represented as material being; that is, the questionnaire measures the individual identity in its physical and material sense, whereas the spiritual identity, as its name implies, aims at acquiring transcendental ethics and deeper meaning of life which goes beyond the material and physical aspect of life. This can be the scope of further research scrutinizing more into features of individual identity by taking both physical and spiritual dimensions of human being into account while designing the questionnaire. This is hoped to help scholars to find the subscales of individual identity more accurately. Moreover, the findings of such research can have pedagogical implication for the young to develop achievement identity. In other words, the findings can be used for setting up operational/educational workshops with the objective of helping the young to gain achievement identity.

In conclusion, it has been found that in assessing the individual identity, personal thinking is usually measured in general and from material standpoint rather nonmaterial and spiritual one. There would be a significant relationship between individual identity and four statuses of identity provided that the subscales of the individual identity, like those of the spiritual identity, were taken into consideration.

In addition, by developing the inner-directedness, meaning and truth and honesty, the components of the spiritual intelligence, in people, we can expect that the young are more likely to acquire the individual identity.

Finally, a hypothetical model of how the relationship between spiritual intelligence and individual identity can be drawn through the findings of such research. The input provided by environment and sent into the spiritual intelligence is analyzed and after some time is returned into the environment, called the ultimate identity.

## REFERENCES

- 1) Abdi Zarin, S. (2009). The Relationship between Identity, Adolescent Mental Health, Depression and Academic Achievement in High school Male Students in Qom. *Journal of Education*, 21. Islamic Azad University, Bojnourd Branch. (Persian)
- 2) Amram. Y. & Dryer, C. (2007), "The Development and Integrated Spiritual Intelligence Scale (ISIS)", Palo Alto, CA: Institute of Transpersonal Psychology Working Paper.
- 3) Amram. Y. (2007), "The Seven Dimensions of Spiritual Intelligence", An Ecumenical Grounded Theory. Paper presented at the Conference of the American Psychological Association, San Francisco, CA.
- 4) Anandarajah. G. & Hight. E. (2001), "Spirituality and Medical Practice: Using the Hope Questions as a Practical Tool for Spiritual Assessment", *American Family Physician*. Volume 63, Number 1, 81-88.
- 5) Armstrong, Thomas (2005). *Seven Kinds of Smart: Identifying and Developing Your Multiple Intelligences* (Nahid Sepehrpoor, Trans.). Tehran: Peikavin. (Original work published 1999).
- 6) Askarian Moghadam Zanjani, H., Bagheri, F., Zajayeri, A., Turkmen, and M., Amiri, H. (2013). The Relationship between the Emotional Intelligence and Identity Styles in women with Major Depression Disorder and Normal Women. *Journal of Knowledge and Research in Applied Psychology*, 14 (52), pp.109-119. (Persian)
- 7) Bahari, S., & Farkish, Ch. (2009). The relationship between Individual Identity and Attachment styles with Young people's Mental Health. *Modern Thoughts in Education*, 2. Pp.50-63. (Persian)
- 8) Banifateme, Fateme (2012). The relationship between Attachment styles and Spiritual Intelligence and Problem Solving ability in Students. M.A. Thesis. Azad University. (Persian)
- 9) Beirami, M. (2010). The comparison of Identity Styles, Different Kinds of Identity in Male and female Students. *Scholarly Journal of Psychology of Tabriz University (Quarterly)*, No. 20. (Persian)
- 10) Berk, Laura (2008). *Developmental Psychology* (Development through Lifespan) (Seyed Mohammadi, Trans.). Tehran: Arasbaran. (Original work published 2007).
- 11) Bodaghi, N., Farokhi, N., Assadzade, H. (2012). The design and standardization of Adolescent Gender Identity Questionnaire, aged 10-18, in Tehran. *Educational Measurement*, 3 (8). Pp.85-108. (Persian)
- 12) Borjali, Zahra (2010). The Relationship between Spiritual Intelligence Component and Religious Orientation with Individual Identity of Tehran State University Students: M.A. Thesis, Faculty of Education and Psychology, Alzahra University. (Persian)
- 13) Buzan. T. (2001), "The power of spiritual intelligence: 10 ways to tap into your spiritual genius", London: Thorsons.
- 14) Daaleman. T. P, Perera, S & Studensk, S. A. (2004), "Religion, Spirituality and Health Status in Geriatric Outpatients", *Annals of Family Medicine*. Vol. 2, No. January/February.
- 15) Emmons. R. A. (1999), "The psychology of ultimate concern: Motivation and spirituality in personality", New York: The Guilford Press.
- 16) Emmons. R. A. (2000), "Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern", *The International Journal for the Psychology of Religion*, 10(1), 3- 26.
- 17) Erikson, E.H. (1986), "Identity: youth and crisis", Oxford, Norton



- & Co <http://psycnet.apa.org/index.cfm?fa=search.displayRecord&id=1968-35041-000>
- 18) Faramarzi, S., Homaei, R., Soltan Hoseini, M., (2009). The Relationship between Students' Spiritual Intelligence and Emotional Intelligence. *Bi-Quarterly Journal of Islam & Psychology*, 3(5), pp. 23-7. (Persian)
  - 19) Fatahi, A., and Farhangi, M. (2008). Spiritual Intelligence, Integrating other Types of Intelligence: Concepts, Challenges and its Implications in Management and leadership. *Journal of Management and Development Process*, 37. (Persian)
  - 20) Feist, J., & Fiest G. (2016). Theories of Personality. (Seyed Mohammadi, Trans.). Tehran: Ravan (Original work published 2016).
  - 21) Ghojari Bonab, B., Salimi, M., Selyany, L. and Noori Moghadam, S. (2007). Spiritual Intelligence. *ANDISHE-E-NOVIN-E-DINI (Modern religious Thought), A Quarterly Research Journal*,3(10), pp. 125-147. (Persian)
  - 22) Goleman. Daniel (1998), "Emotional Intelligence Leads to Success", <http://www.hrfuture.net/management-leadership/emotional-intelligence-leads-to-success.php?Itemid=267>.
  - 23) Hadjian, A.R., Sheikholeslami, M., Homaei, R. (2012). The Relationship between Spiritual Intelligence and Emotional Intelligence. *Mental Health and Behavioral Science Research journal; Special Issue.No.6*.(Persian)
  - 24) Hejazi, E., Borjalilu, S. (2010). The Relationship between Identity Styles, Identity Commitment and Academic Self-Efficacy: Does identity Commitment have a Mediating Role. *Journal Of Psychology*, 13 (4), pp. 377-390. (Persian)
  - 25) Khaleghkhah, Ali, Babaei Menghari, Mohammad Mahdi (2014). *Relationship between attachment styles and spiritual intelligence with religious attitudes of Secondary school students in Amol city*, Religion and Health, 2(2), Pages: 1-9.
  - 26) Kharazmi, Shahindokht (2009). Quality of Life and Happiness Index. Tehran: Haft Tabligh. (Persian)
  - 27) Mahasneh, Ahmad M Shammout, Nizar A, Alkhazaleh, Ziad M Al-Alwan, hmed F, Abu-Eita, Jawhara D(2015). The relationship between spiritual intelligence and personality traits among Jordanian university students. *psychology research and behavior managment*. volume 8.p 89-99.
  - 28) Marcia, James E. (1966), "Development and validation of ego-identity status", *Journal of Personality and Social Psychology*, Vol 3(5), 551-558. <http://dx.doi.org/10.1037/h0023281> <http://psycnet.apa.org/journals/psp/3/5/551>
  - 29) Masn, Paul-Henri, & Kagan, Jerome (2000). Growth and personality of the Child. (Mahshid Yasaii, Trans.). Tehran: Markaz. (Original work published 1985).
  - 30) Mazidi, M. & Heidari, M. (2013). The Relationship between Spiritual Intelligence and Defense Mechanism styles. M.A. Thesis. Shahid Beheshti University. (Persian)
  - 31) Moalemi, S., Raghobi, M., & Salari Degi, Z. (2010). A Comparison of Spiritual Intelligence and Mental Health of Addicts and Non-addicts. *Journal of Shahid Sadoughi University of Medical Sciences and health Services*, 18 (3). Pp.232-245. (Persian)
  - 32) Naderi, F., Asgari, P., Roshani, Kh., & Mehri Adriani, M. (2009). The Relationship between Spiritual Intelligence and Emotional Intelligence with Life Satisfaction in the Elderly. *Scholarly Journal of new Findings in Psychology*, 5 (13), pp. 127-138. (Persian)
  - 33) Nasel, D.D. (2004). Spiritual orientation in relation to spiritual intelligence: A new consideration of traditional christianity and New Age/individualistic spirituality. Doctoral Dissertation, University of Australia: Australia.
  - 34) Noble, K. D. (2000), "Spiritual intelligence: A new frame of mind", *Advanced Development Journal*, 9, 1-28.
  - 35) Piaget, Jean (1988). *The psychology of Intelligence*. (Rabani, H., Trans.). Tehran: Safalishah. (Original work published 1950). (Persian)
  - 36) Rezaee, S., Ghodsi, A. (2010). The Relationship between Religious orientation and Identity Styles: A comparative Study on High School Students in Tehran. *National Studies (Quarterly)*, 11 (3). (Persian)
  - 37) Richard, J. Morris, & Kratochvil, Thomas (2010). *The practice of Child Therapy*. (Mohammad reza Naeieinian, Trans.). Tehran: Roshd. ((Original work published 2008).
  - 38) Safari, H., Jenaabadi, H., & Abbasi, A. (2016). Prediction of Academic Aspiration based on Spiritual Intelligence and Tenacity. *Scholarly Bimonthly of Education Strategies in Medical Sciences*, 9(1). (Persian)
  - 39) Sagharvani, S., & Ghayor, Seyd M. (2009). Spirituality, Self-Actualization and Spiritual Intelligence in the Workplace. *Art Quarterly*, 6, 21-31. (Persian)
  - 40) Samadi, P. (2006). Spiritual Intelligence. *New Thoughts in Education*, 2(3), pp.99-114. (Persian)
  - 41) Schwartz, Seth J, Mason, Craig, A. Pantin, Hilda, Wang, Wei C., Brown, Hendricks, Campo, Ana, Szapocznik, José (2009). Relationships of Social Context and Identity to Problem Behavior among High-Risk Hispanic Adolescents. *US National Library of Medicine, National Institutes of Health*. 40(4): 541-570.
  - 42) Shafiee, A. (2014). Spiritual Intelligence and its Impact on the Mental Health of Human Resources Organization. *Islamic Studies and Psychology (bi-seasonal)*, 14. (Persian)
  - 43) Shokri, O. (2007). Individual differences in Identity Styles and Academic Performance. *Research in Psychological Health*, 1 (1). (Persian)
  - 44) Sinetar, M. (2000), "Spiritual intelligence: What we can learn from the early awakening child", New York: Orbis Books.
  - 45) Singh, S. K. (2007), "Emotional Intelligence and Organizational Leadership, A Gender Study in Indian Context", *International Journal of Indian Culture and Business Management*, Vol. 1, No. 1/2.
  - 46) Sisk, D. A (2008), "Spiritual intelligence: The tenth intelligence that integrates all other intelligences", *Gifted Education International*, 16(3), 208-212.
  - 47) Sisk, D. A. & Torrance, E. P. (2001). "Spiritual intelligence: Developing higher consciousness. Buffalo, New York", Education Foundation Press.
  - 48) Sohrabi, F. (2008). Principles of Spiritual Intelligence. *Mental Health Journal (Quarterly)*, 1., pp.1-18. (Persian)
  - 49) Sohrabi, F., & Naseri, E. (2010). A Study of the Conception and Components of Spiritual Intelligence and Developing an Instrument to Assess. *Journal of Research in Psychological Health*, 4. (Persian)
  - 50) Vaughan, Frances (2002), "What is Spiritual Intelligence? ", *Humanistic Psychology*, Creative, Vol. 42.
  - 51) West, William (2004). Psychotherapy and Spirituality. (Shirafkan, S., & Shahidi, Sh, Trans.). Tehran: Roshd.
  - 52) Wigglesworth, Cindy (2002-2011). "Spiritual Intelligence and Why It Matters", <http://www.innerworkspublishing.com/news/vol22/intelligence.htm>.
  - 53) Wright, Ian (1992), "Critical Thinking: Curriculum and Instructional Policy Implications"
  - 54) Yaghoobi, A. (2010). An Investigation into the relation Between Spiritual Intelligence and Happiness index in Students of Buali Sina University, Hamedan. *Journal of Research in Educational System*, 9.(Persian)
  - 55) Zarati, I, Amin Yazdi, A., Azad Falah, P. (2009). The Relationship between Emotional Intelligence and Attachment Styles. *Advances in Cognitive Sciences (Quarterly)*, 29. (Persian)
  - 56) Zohar, D. & Marshall, I. (2000), "SQ: Connecting With Our Spiritual Intelligence. New York", Bloomsbury Publishing.
  - 57) Zohar, D. & Marshall, I. (2000), "SQ: Spiritual Intelligence, the Ultimate Intelligence", New York: Bloomsbury Publishing.

**How to cite this article:** Khalajani SM, Farhangi A. Relationship Between Spiritual Intelligence Components and individual Identity in Students of Foreign Languages in Tehran. *Int J Sci Stud* 2017;5(4):784-792.

**Source of Support:** Nil, **Conflict of Interest:** None declared.