The Normal Lights
Volume 10, No. 1 (2016)

Spiritual Intelligence of Pre-Service Students: Insights for Responsive Innovative Teachers and Transformative Education Leaders

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ABSTRACT The research, anchored on cognition, aimed to find out spiritual intelligence among third year students of the Philippine Normal University, Manila (A.Y. 2014-2015). Specifically, the study sought to look into the following: (1) Determine the spiritual intelligence in the following aspects: faculty, majorship, and sex; and (2) Interpret the spiritual intelligence of the participants in the following domains: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion. The research employed the descriptive-comparative design to determine the spiritual intelligence with regards to faculty, majorship and sex of the students. The respondents were selected through purposive convenience sampling in stratifying the profile of the students into faculty, majorship, sex, section and year level. A random sampling technique was utilized in identifying the participants. The *Spiritual Intelligence Self-Report Inventory (SISRI)* by King (2008) provided a useful starting point for the measurement of spiritual intelligence. Results revealed that the Philippine Normal University (PNU) students had spiritual intelligence interpreted as qualitatively *high*. The Faculty of Behavioral and Social Science (FBESS) had the highest mean scores with the BSE History students scoring the highest. Results also showed that the female students were better than their male counterparts. The Subscales (Critical Existential Thinking - CET, Personal Meaning Production - PMP,

Suggested Citation: Obias, P. (2016). Spiritual Intelligence of Pre-Service Students: Insights for Responsive Innovative Teachers and Transformative Education Leaders. *The Normal Lights*, 10(1), 204 – 236.

Transcendental Awareness - TA, and Consciousness State Expansion - CSE) were all *high* on spiritual intelligence. Most of the other majorships in this subscale had a *very high* PMP. Significantly, the PMP subscale had no occurrence of low mean scores.

Introduction

The mind and its ways, the soul of the brain, is the way of the mind that distinguishes man from the "lower" forms of creatures-phenomena that marked the history of man and the ever changing world. Cognition is a universal need for men and other forms of living creatures. It is a quality that each individual must actualize for one to be functional in daily life. It is cognition that gives facets of what life is all about. The mind functions in many ways through cognition. Intelligence, thinking, creativity, decision-making, problem-solving, aptitude, ability, motivation, stimulation, introspection and whatever the mind can do are within the realms of cognition.

It was believed in the earlier part of the twentieth century that a person with high rational intelligence (IQ) will most likely succeed in life. In mid 1990s, a theory was propounded that a person with high emotional intelligence (EQ) and rational intelligence (IQ), being the same, has greater chances of faring well in life because of the capacity to manage emotions better. Towards the end of the century, it was revealed that spiritual intelligence (SI), also SQ for short, is necessary for effective functioning of rational intelligence (IQ) and emotional intelligence (EQ). Goleman (1990) stated that, unlike IQ which can be possessed by computers, and EQ which exists in some mammals, SQ or spiritual intelligence is uniquely human, the most fundamental of the three. Spiritual intelligence (SQ) allows human beings to be creative, to change the rules, and to alter situations, giving individuals the ability to discriminate (Fry & Wigglesworth, 2010).

While cognitive intelligence is about thinking, emotional intelligence is about feeling, and spiritual intelligence is about being.

Cognition can be improved in many ways, and it is a great thing to train this cognitive mind to analyze, relate, and evaluate the world along with the greatness of spiritual intelligence. Intellect may benefit man; however, man is never born possessing all the intellectual skills that the mind can have. Intelligence functions to comprehend the world itself and the understanding to cope with the challenges as time goes by. It includes acting purposely, thinking rationally, and dealing accordingly with the environment. Along with this, social and moral values become facets of cognition to be enriched and enhanced to the level of intelligence through spiritual domain. According to Buzan (2001), intelligent people decide that anything which has to do with spirituality was either a con, irrelevant, or impish and that logic and argument were far more "true path." Thus, query emerged on the existence of intelligence that deals with the relationship of human beings to the surrounding nature. Former US President Carter (cited by Buzan, 2001) once said: "We must adjust to the changing times and still hold on onto unchanging principles."

From the aforementioned, social and moral values, as one facet of cognition, are drastically changing towards a different direction far from normal. Intellectuals have been stereotyped to deviate from finding purpose in life. Some may be perceived as indifferent to the society despite the intellectual knowledge that has been formed. Ironically, as this era prospers in technological, industrial, and other highly sophisticated fields of discipline, social and moral value divert in terms of the level of morality and spirituality. Some tend to believe so much on those who are acclaimed intellectuals while tending to forget that they too belong to a society driven by human laws, laws of nature, and Divine laws.

It is in this context that the educational community must initiate nurturing the students' cognitive prowess to sustain and maintain a career and life that lies ahead of them. With this in mind, students who will be teachers in the future will be equipped with intelligence that can make them innovative and responsive to the changing times without losing their social and moral values in this era of globalization. This can further enlighten teachers to become transformative leaders with the guidance of spiritual intelligence so as not to go astray in leading their constituents.

Most people often associate spirituality or spiritual intelligence to religion. Fry and Wigglesworth (2010) defined religion as "a specific set of beliefs and practices usually based on sacred text and represented by a community of people." It is a set of rules and practices that should be followed by believers. Furthermore, Zohar (2000) described religion as an external compulsory set of rules that is traditionally provided by priests, pastors, ministries, books, and conventional beliefs of the family while spiritual intelligence is an internal ability of a person to think and understand what life is based on experiences and its connection to the universe. Spiritual intelligence is the soul's intelligence wherein humans understand life, worth, and wholeness.

Zohar (2004) coined the term "spiritual intelligence" and introduced the idea in her book, *Rewiring the Corporate Brain*. Zohar used spiritual intelligence (SI) to describe what she calls spiritual capital (SC) where SI is the motivation behind SC. Spiritual capital, as defined by Zohar, is "the value of personal, social, or cultural beliefs and meanings that stimulate creativity, encourage moral behavior and motivate individuals". According to Covey (2004), spiritual intelligence is the central and most fundamental of all the intelligences because it becomes the source of guidance for others. As a matter of fact, Zohar expressed 12 features for spiritual intelligence. Those principles underlying spiritual

intelligence are self-awareness (knowing what one believes in and values what deeply motivates); spontaneity (living in and being responsive to the moment); being vision- and value-led (acting from principles and deep beliefs, and living accordingly); holism (seeing larger patterns, relationships, and connections; having a sense of belonging); compassion (having the quality of "feeling-with" and deep empathy); celebration of diversity (valuing other people amidst differences); field independence (standing against the crowd and having one's own convictions); humility (having the sense of being a player in a larger drama, of one's true place in the world); tendency to ask fundamental why questions (needing to understand things and get to the bottom of them); ability to reframe (standing back from a situation or problem and seeing the bigger picture or wider context); positive use of adversity (learning and growing from mistakes, setbacks, and suffering), and sense of vocation (feeling called upon to serve or to give something back).

To develop spiritual intelligence, the first fundamental principle that man must remember is: man is a spiritual being with spiritual experiences. Spiritual intelligence has been a part in man, engulfed with problem-solving and decision-making skills for as long as there is life. Spiritual intelligence allows individuals to utilize the intelligence quotient (IQ) and emotional quotient (EQ) in a unified way. Spiritual intelligence operates through knowledge on which the world was founded. Having spiritual intelligence can somehow be a determiner in increasing success in this next decade and beyond. In a study, Konopack and McAnley (2012) suggested that those who are more spiritual have greater quality of life.

The complexity of the research was designed towards the research agenda on cognition, and to find out the nurturance of diversified beliefs as manifested in the spiritual intelligence of the students of Philippine Normal University (PNU), the National Center for Teacher Education

(NCTE), in developing competent responsive teachers and transformative educational leaders in this advent of competitive globalization. In addition, according to Alkin (1992), the cognitive revolution on psychology, in turn, has penetrated the training and outlook of educational research and the development of workers. According to the survey conducted in 2003 by Higher Education Research Institute (HERI) at the University of California, as an initial project "Spirituality in Higher Education: A National Study of College Students Search for Meaning and Purpose, "a big change occurred in the spirituality of the students between their freshmen years to junior years in college. There were more students who attended religious services before they entered college and less as they reached the junior year, but more students had much stronger spirituality in their junior years than when they started college.

This research was then implemented on the emergence of spiritual intelligence in the current field of teacher education and psychology for PNU students. Peña (2001) found out that conformity, perceptions of legitimate parent authority, and the importance of conformity all decreased as a function of age among Filipino adolescents in Metro Manila; thus, Filipino adolescents have increased their sense in independence and autonomy. It is of interest that this study should be put into psychological consideration since pre-teachers, who are models of the future generation, ideally must possess spiritual intelligence. It will instill the relevance of spiritual intelligence within the cognition of every educator. The product of this study will be significant to all the PNU students who are willing to establish relationships to all those that surround them. Furthermore, this will serve as insights for teacher education curriculum in order to promote innovative delivery of knowledge, information, and service in education. This is also in response to PNU's agenda on transformative leaders, to which this study highly

contributes in promoting spiritual intelligence to be endowed on educational leaders to be.

The study extends upon the recommendation of the previous study titled "Critical Thinking of College Students: Inputs to Teacher Education Curriculum." It is the interest of the author to explore the different dimensions of cognition, since the domain of cognitive is one of its prime objectives in the teaching-learning process of the teacher-student interaction in gaining knowledge and information. The research considered a descriptive presentation of data for it intended to survey and provide information through the employment of the PNU junior college students as samples. Moreover, because of the specified scope of variables, its data were limited to a descriptive analysis. The results of the study may serve as a head start for a comprehensive inferential study in the future by utilizing a bigger scope across year levels and other profiles.

Conceptual Framework

Figure 1 shows the conceptual framework of the study. It features the components or sub-variables of spiritual intelligence the respondents' belonged to and have developed.

The respondents were stratified into faculty, majorship and sex. Twenty-six programs belonging to four faculties and two institutes served as the context of the study: Faculty of Arts and Languages – FAL (English, Filipino, Literature, Music Education, Speech and Theater Arts); Faculty of Behavioral and Social Sciences – FBeSS (History, Social Science, Values Education, and Psychology); Faculty of Education Sciences – FES (Early Childhood Education, Elementary Education, Home Economics, and Nutrition and Dietetics for Teachers); and the Faculty of Science, Technology, and Mathematics - FSTeM (General Science, Biology, Biology for Teachers, Chemistry, Chemistry

for Teachers, Physics, Physics for Teachers, Physics and Technology, Mathematics and Mathematics for Teachers); in addition, the two institutes: Institute of Knowledge Management – IKM (Library and Information Science, Information and Technology Education); and the Institute of Physical Education, Health, Recreation, Dance and Sports - IPEHRDS (Physical Education).

Reflected in the framework is the instrument developed by King (2008) to determine if the respondents possess spiritual intelligence (critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion) with regards to their profile (faculty, majorship, and sex). The subscales are qualitatively interpreted:

- *Conscious State Expansion (CSE)* – ability to enter and exit higher spiritual states of consciousness at one's own discretion;
- *Critical Existential Thinking (CET)* – capacity to critically contemplate meaning, purpose, and other existential/metaphysical issues; and to come to original existential conclusions or philosophies; also, the capacity to contemplate non-existential issues in relation to one's existence;
- *Personal Meaning Production (PM)* – ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose;
- *Transcendental Awareness (TA)* – capacity to identify transcendent dimensions/patterns of the self, of others, and of the physical world during normal states of consciousness, accompanied by the capacity to identify the relationship to one's self and to the physical.

Figure 1. Conceptual Framework of Spiritual Intelligence of College Students: Insights for Responsive Innovative Teachers and Transformative Education Leaders

Purpose of the Research Study

This research aimed to find out the spiritual intelligence of third year students of the Philippine Normal University-Manila, Academic Year 2014-2015. Specifically, it sought to:

1. Determine the spiritual intelligence in the following aspects: faculty, majorship, and sex; and
2. Interpret the spiritual intelligence of the participants in the following domains: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion.

Methodology

The research employed the descriptive-survey design. It determined the spiritual intelligence with regards to faculty, majorship, and sex of the students. The gathered data were based on the former study of the author on "Critical Thinking of College Students: Inputs to Teacher Education Curriculum." It focused on collecting relevant information about the current conditions of the junior, pre-service students of PNU. The aforesaid statistics opted only to present or survey data that would serve as baseline information for the PNU community to contemplate and spearhead significantly inferential research in the future, especially in the context of responsive innovative teachers and transformative leaders. The study intended to present limited variables and population samples for this very reason.

Subsequently, the research identified the sub-variables of spiritual intelligence (critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion) as the respondents' strengths

and weaknesses. The study was conducted at PNU, Manila. All the different faculties and its majorships in PNU were represented in this endeavour.

Participants

The respondents were selected through purposive convenience sampling in stratifying the profile of the students into faculty, majorship, sex, section, and year level. The third year students of PNU with one year to go before graduation and to work pre – service training were considered as the samples because they have gained more knowledge on how to be teachers and what they are supposedly to teach. In addition, onwards while becoming a teacher, life's obstacles in daily events have also strengthened their outlooks about who and what they are in the future. Knowledge and life experiences can consequently be assessed and evaluated as to what extent one's spiritual intelligence has been developed.

A random sampling technique was utilized all throughout in identifying the selection process of the respondents. The 26 majorship programs were represented by the 260 respondents from particular sections in the third year level. The female population of PNU has always outnumbered the males by almost 70%, explaining why there are less male respondents.

Instruments

This study made use of an existing psychological standardized test *Spiritual Intelligence Self-Report Inventory* (SISRI) by King (2008). This assessment contains four subscales: Critical Existential Thinking; Personal Meaning Production; Transcendental Awareness; and Conscious State Expansion. The scores determined which particular subscale of spiritual intelligence are the strengths and weaknesses of the participants.

The SISRI provided the data for the measurement of spiritual intelligence with a .61 reliability index. The test consists of 24 statements designed to measure various behaviors, thought processes, and mental characteristics. Each item is rated by encircling on the answer sheet provided one of the five possible responses that best reflects the individual, as follows: 0 – Not at all true of me, 1 – Not very true of me, 2 – Somewhat true of me, 3 – Very true of me, and 4 – Completely true of me.

For the total spiritual intelligence score, all the item responses or subscale scores are summed up. In item no. 6, the response must be reversed prior to summing the scores. For subscales Critical Existential Thinking (CET) and Transcendental Awareness (TA) which have a total of 28 items, the interpretations used in this study are: 22 to 28 – Very High; 15 to 21 – High; 8 to 14 – Low; and 0 to 7 – Very Low. For subscales Personal Meaning Production (PMP) and Conscious State Expansion(CSE) which have a total of 20 items, the interpretations used are: 16 to 20 – Very High; 11 to 15 – High; 6 to 10 – Low; and 0 to 5 – Very Low. For the total score, the interpretations are: 73 to 96 – Very High; 49 to 72 – High; 25 to 48 – Low; and 0 to 24 – Very Low.

Data Collection

The data were collected from 260 junior collegiate students of PNU. The respondents represented the 26 majorships from the four faculties and two institutes of the said university. The SISRI (King, 2008) were administered to all the respondents.

Data Analysis

The results of the instrument administered to the respondents were scored and interpreted based on the specification of the test. Frequencies, percentages, and mean scores were computed and presented in a tabular format for

further analysis. The scores were clustered and determined according to faculty, majorship, and sex and subsequently analyzed.

Results and Discussions

Determine the spiritual intelligence in the following aspects: faculty, majorship, and sex

The data were gathered by encouraging the participants to fill up the information needed on the first page of the answer sheet which contains the relevant variables in terms of faculty, majorship, and sex. The Spiritual Intelligence Self – Report Inventory (King, 2008) was distributed together with the answer sheet provided. The respondents were encouraged to answer according to their choice or feelings that best describe them and not based on or from the expectations of others since there are no right or wrong answers.

The profile of respondents is presented in Table 1. The variables of the study are represented in columns: faculties, majorships, and sex, along with its total number of respondents pertaining to the said variables. It shows that the PNU-Manila has four faculties and two institutes with their respective programs: Faculty of Arts and Languages – FAL Faculty of Behavioral and Social Sciences – FBeSS; Faculty of Education Sciences – FES; Faculty of Science, Technology, and Mathematics – FSTeM; Institute of Knowledge Management – IKM; and the Institute of Physical Education, Health, Recreation, Dance and Sports – IPEHRDS. There are 26 different majorships with unequal number of population but each majorship was represented by 10 randomly selected students from each section. There were some majorships that do not have male respondents since there are more female students.

Fifty-four (20.77%) of the respondents were male, and the remaining 206 (72.23%) were female. The FSTEM had the most number of male and female respondents because it has the most number of majorships. The other faculties had almost the same number of programs. The BSE History and BS Chemistry for Teachers both had the most number of male respondents with six for each major whereas BSE Home Economics, BSE Values Education, BSE English, BS Nutrition and Dietetics for Teachers, and BSE Chemistry all had 10 female respondents each since there were no male respondents.

Table 1. Profile of the Respondents in terms of Faculty, Majorship, Sex, and Majorships

Faculties and Majorships	**Male**		**Female**		
Faculty of Arts and Languages (FAL)	f	%	f	%	Total
Bachelor of Secondary Education in English (BSE English)	0	0	10	3.85	10
Bachelor of Secondary Education in Filipino (BSE Filipino)	1	0.39	9	3.46	10
Bachelor of Secondary Education in Music (BSE Music)	4	1.54	6	2.31	10
Bachelor of Secondary Education in Speech and Theater Arts (BSE STA)	2	0.77	8	3.08	10
Bachelor of Arts/Bachelor of Secondary Education in Literature (AB/BSE Lit.)	1	0.39	9	3.46	10
Total	8	3.08	42	16.15	50
Faculty of Behavioral and Social Sciences (FBeSS)					
Bachelor of Secondary Education in History (BSE History)	6	2.31	4	1.54	10
Bachelor of Secondary Education in Social Science (BSE Soc.Sci.)	3	1.15	7	2.7	10
Bachelor of Secondary Education in Values Education (BSE VE)	0	0	10	3.85	10
Bachelor of Science in Psychology (BSP)	3	1.15	7	2.7	10
Total	12	4.62	28	10.77	40

Faculty of Education Sciences (FES)					
Bachelor of Early Childhood Education (BECEd)	1	0.39	9	3.46	10
Bachelor of Elementary Education (BEEd)	1	0.39	9	3.46	10
Bachelor of Secondary Education in Home Economics (BSE HE)	0	0	10	3.85	10
Bachelor of Science in Nutrition and Dietetics for Teachers (BSNDT)	0	0	10	3.85	10
Total	2	0.77	38	14.62	40
Faculty of Science, Technology, and Mathematics (FSTeM)					
Bachelor of Science in Biology for Teachers (BSBT)	2	0.77	8	3.08	10
Bachelor of Science in Chemistry for Teachers (BSCT)	6	2.31	4	1.54	10
Bachelor of Science in Mathematics for Teachers (BSMT)	1	0.39	9	3.46	10
Bachelor of Science in Physics for Teachers (BSPT)	5	1.92	5	1.93	10
Bachelor of Secondary Education in Biology (BSE Biology)	1	0.39	9	3.46	10
Bachelor of Secondary Education in Chemistry (BSE Chemistry)	0	0	10	3.85	10
Bachelor of Secondary Education in General Science (BSE General Science)	2	0.77	8	3.08	10
Bachelor of Secondary Education in Mathematics (BSE Math)	1	0.39	9	3.46	10
Bachelor of Secondary Education in Physics (BSE Physics)	1	0.39	9	3.46	10
Bachelor of Secondary Education in Physics and Technology (BSE PT)	5	1.92	5	1.93	10
Total	24	9.23	76	29.23	100
Institute of Physical Education, Health, Recreation, Dance, and Sports					
Bachelor of Secondary Education in Physical Education (BSE PE)	2	0.77	8	3.08	10
Total	2	0.77	8	3.08	10
Institute of Knowledge Management					
Bachelor of Library and Information Science (BLIS)	2	0.77	8	3.08	10

Bachelor of Science in Information and Technology Education (BSITE)	4	1.54	6	2.31	10
Total	6	2.31	14	5.38	20
Sum Total (N)	54	20.77	206	72.23	260

The *Spiritual Intelligence Self-Report Inventory (SISRI - 2008)* by David King was the instrument used to gain information from the respondents. The mean scores were grouped according to faculty, majorship and sex.

Appendix A reveals that the spiritual intelligence of the respondents from all the faculties and institutes was generally high with a mean score of 65.93 falling within the range of 49-72, interpreted as *high spiritual intelligence*. The respondents from the FBESS gained the highest mean score of 67.20 as compared to those from other faculties. The respondents from IKM had the lowest mean score of 64.08 but still within the range of high spiritual intelligence.

Also from **Appendix A,** the BSE History majors had the highest mean score of 72.5 in spiritual intelligence. The BSE History majors along with BS Information Technology Education garnered Very High mean scores among the majorships. The BSE Social Science majors, with the mean score of 57.31 obtained the lowest mean score in spiritual intelligence in spite of being High.

In terms of sex, **Appendix A** bares that female students (66.11) had higher mean scores than the male students (65.78). Both scores are interpreted as High, though. Also, the males were relatively few.

With faculty and sex combined, the female students of the IKM obtained the highest total mean score (67.91) interpreted as High. On the other hand, the IKM male students had the lowest mean score (60.50) in spiritual intelligence. Subsequently, the IKM likewise comprised the highest and lowest mean scores, respectively, for the whole faculty in

spiritual intelligence. In addition, on the part of the female students, the FES obtained the lowest, albeit interpreted as High, total mean score (65.16). The FBESS males got the highest (67.89) in spiritual intelligence as compared to their male counterpart among the faculties.

For majorship and sex together, the males in BS Psychology of FBESS got the highest mean score (82.23) which is Very High. The males of BSE Social Science obtained the lowest mean score 51.34 (still within the range of High). The aforementioned mean scores of the males in FBESS also represent both the highest and lowest overall scores in terms of majorships and sex in spiritual intelligence. Next to BS Psychology, it was followed by the males of BSE Mathematics (79) and BSE Speech and Theatre Arts (76) with Very High in spiritual intelligence. For the female side, BS Information Technology majors got the highest mean score (75.17), which is Very High, and the BSE Biology had the lowest (58.77) with a High interpretation, among all the total samples of females in the different majors. After the females of BS Information Technology majors, the female respondents of BSE History majors also garnered Very High in spiritual intelligence.

Interpret the spiritual intelligence of the participants in the following domains: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion

It can also be gleaned from **Appendix A** that in terms of subscales (Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious Sate Expansion) of the SI, the students had high mean scores in all the subscales. The qualitative interpretation corresponds to the following score range: for Critical Existential Thinking (CET) and Transcendental Awareness (TA), 22-28 (Very High), 15-21 (High), 8-14 (Low), 0-7 (Very Low); for Personal Meaning Theory (PMP) and Conscious State Expansion

(CSE), 16-20 (Very High), 11-15 (High), 6-10 (Low), and 0-5 (Very Low). The subscales' score interpretations are based on David King's qualitative interpretation.

Critical Existential Thinking (CET)

All the faculties and both sexes had an overall High Critical Existential Thinking (CET). The male students of BS Psychology were the highest in CET with a mean score of 23 interpreted as Very High. The female students of BSE History with a mean score of 22 interpreted as Very High CET, ranked 2nd. On the other hand, the male majors of Bachelor of Elementary Education and BSE Filipino had mean scores of 14 and 11, respectively, interpreted as Low. These results on CET revealed that the PNU students had the capacity to critically contemplate meaning, purpose, and other existential/metaphysical issues. They have the ability to arrive at original existential conclusions or philosophies, depending on their scores. According to Zohan (2000), those with high scores have the ability to reframe learning and purpose through standing back from a situation or problem to see the bigger picture or overall context.

Personal Meaning Production (PMP)

In Personal Meaning Production (PMP), all the respondents gained a High PMP on spiritual intelligence. The male students of IPEHRDS (M=17.00), FAL (M=16.44), and FES (M=16.00) obtained higher PMP mean scores than the female students. The BS Psychology males had the highest overall PMP mean score of 19.33 (Very High). The male students of BSE Speech and Theatre Arts (18.5), Bachelor of Early Childhood Education (18.00), BSE Mathematics (18), BS Biology for Teachers (17), BSE Physical Education (17), BSE Filipino (16), AB/BSE Literature (16), and BSE General Science (16) also got Very High PMP mean scores on spiritual intelligence. On the other hand, the BSE Social

Science (9.67) and BSE History (9.0) male majors were the ones with a Low PMP among all the programs and compared to the females.

The female group from BSE Physics and Technology (M=17.8), BS Information Technology Education (M=17.5), BSE Values Education (M=17.2), BSE General Science (M=17), BSE History (M=16.75), BSE Home Economics (16.5), BSE Filipino (16.33), and BSE Chemistry (M=16.2) were Very High on PMP. The BSE Filipino and BSE General Science, both male and female groups, also Very High on PMP. The scores on PMP indicate the students' ability to derive personal meaning and purpose from all physical and mental experiences. This includes the capacity to create and master a life purpose. This further means being able to living in and being responsive to the moment by acting from principle and deep beliefs, and living accordingly (Zohar, 2000).

Transcendental Awareness (TA)

All the respondents, regardless of faculty and sex, had High Transcendental Awareness (TA) on spiritual intelligence. Significantly, in this subscale (TA), there were no mean scores interpreted as Low. The male students of the BS Mathematics for Teachers had the highest mean scores M=25 corresponding to a Very High TA of the spiritual intelligence. They were followed by the other male students with from the BSE Mathematics M=24; AB/BSE Literature M=23; BSE Speech and Theatre Arts M=23; and BSE Filipino and BS Psychology M=22. Among the female participants, only those of the BS Information Technology Education acquired a Very High TA (22.5) while the rest had only High spiritual intelligence. The PNU students in general and specifically those with Very High TA had the capacity to identify transcendent dimensions/patterns of the self, of others, and of the physical world during normal state of consciousness, accompanied by the capacity to identify

the relationship to one's self and to physical aspects. The respondents were able to value and respect everything that has life. Knowing what one believes in and values what deeply motivates is the underlying principles of spiritual intelligence that leads to self–awareness. They transcend to seeing larger patterns, relationships, and connections, and have sense of belongingness (Zohar, 2000).

Consciousness State Expansion (CSE)

With regards to Consciousness State Expansion (CSE), the respondents, by faculty and sex and as a whole, got High although the FAL (10.21) acquired a Low CSE on spiritual intelligence. The BS Psychology and BSE Mathematics male students both obtained the highest mean score of 18, interpreted as Very High.

Almost all the female students had High CSE, with the exception of those from the Bachelor of Library and Information Technology Science who had the only Low CSE in the female group. Along with the female students of Bachelor of Library and Information Science, the majority of male students of BSE Filipino and Bachelor of Elementary Education, BSE Social Science (9.33), BSE Mathematics for Teachers (9), and AB/BSE Literature (7) also got Low on CSE, with AB/BSE Literature being the lowest.

The highest mean scores in CSE means that the student-respondents have the ability to enter and exit higher spiritual state of consciousness at their own discretion or discern the state of what is good and bad. On the other hand, the lowest mean scores in CSE mean the respondents cannot enter or exit higher spiritual states of consciousness at their own discretion. Meanwhile, the low average scores implies difficulty in having the sense of being a part of this world and being unable to understand one's true place in the world (Zohar, 2000).

Conclusions and Recommendations

Conclusion

The selected third year PNU pre-service students, whether grouped by faculty, majorship, and sex, generally have High spiritual intelligence as reflected in terms of both intrapersonal and interpersonal relationships. This implies that the students value what they believe is good for them which serves as a motivating factor in living accordingly in their everyday life. This motivation enables them to possess conviction on how to live above others and, be responsive positively to what is happening around them at the moment. They learn and grow from mistakes, setbacks, and sufferings brought by adversity.

In interpersonal relationships, there is deep empathy and understanding, the very essence of valuing the differences among people. There is a sense to serve or give something back. This must be manifested in the teaching vocation. The students as future teachers truly embody the spiritual intelligence of being holistic and humble. They have the patience and perseverance to comprehend the bigger picture or wider context of the problem of other people, which they can apply to; their future students.

The following are the comprehensive results on the spiritual intelligence of the respondents: FBESS had the highest mean scores, with the BSE History majors being the highest, followed by BS Information Technology Education Very High. The females were better than their male counterpart. The IKM female students obtained the highest mean scores while the IKM male students had the lowest mean scores among the high scores. Likewise, the IKM got the highest and lowest scores, respectively, for the whole faculty and conjoint with sex. The males in BS Psychology got the highest mean scores interpreted as Very High. The

BSE Social Science obtained the lowest mean scores (still within the range of High). Lastly, the FBESS male students represented the highest and lowest scores overall in terms of majorship and sex.

Data on the spiritual intelligence of the students also provided relevant information on the subscales (Critical Existential Thinking- CET, Personal Meaning Production - PMP, Transcendental Awareness - TA, and Consciousness State Expansion- CSE) of Spiritual Intelligence:

> For the *Critical Existential Thinking* (CET) subscale, results revealed that all the faculties and both sexes had an overall High CET. The BS Psychology male majors, followed by the BSE History female students, obtained a Very High CET. In fact, they were the only ones who got mean scores interpreted as Very High. On the other end, the Bachelor of Elementary Education and BSE Filipino were the ones with a Low CET.

On *Personal Meaning Production* (PMP), both faculty and sex also garnered a High PMP. The faculties and institute of IPEHRDS, FAL, and FES male students obtained a Very High PMP. Likewise, most of the other majorships had a Very High PMP in this subscale. Among those with Very High PMP, the BS Psychology male majors had the highest overall scores and a Very High PMP. The BSE Social Science and BSE History, respectively, had the lowest overall scores and a Low PMP.

Transcendental Awareness (TA) subscale shows that with regards to faculty and sex, both had a High TA. The BS Mathematics for Teachers male students got the highest mean score interpreted as Very High TA while among the females, it was BS Information Technology Education students. Most of the male students, in terms of majorship, had a Very High

TA. Noteworthy is that the PMP subscale had no occurrence of Low mean scores.

Conscious State Expansion (CSE) of the faculty and of both sexes, as a whole, was High. However, the FAL, in particular, got a Low CSE. The BS Psychology and BSE Mathematics male students both achieved equally a Very High CSE. However, most male students were low on CSE. The Bachelor of Library and Information Technology Science female students were the sole with Low CSE while almost all of the female students in the other majorships were High on CSE.

The foreging demonstrates that the spiritual intelligence of the PNU students, whether grouped by faculty, majorship, and sex, is High. The implication is to provide opportunities to enrich and enhance their spiritual intelligence from High to Very High. Based on interpretations, the PNU pre-service students can learn from their experiences and are able to realize their experiences into actualizing a better life. They are generally holistically conscious of the relationship of the self to others and their social milieu. They value and respect everything that is around them and what life has provided. The students are aware of what is innately positive or negative in what is happening in their life and to the environment in reality. They are able to reflect about what is best for them and to others. This can be manifested through possessing a healthy and nurtured intrapersonal relationship.

Thus, PNU must act to revitalize and invigorate spiritual intelligence among its studentry. The Conscious State Expansion (CSE) subscale must be given attention since most of the obtained low scores were in this area. Emphasis on CSE is relevant for the student to have trust or confidence in carrying out decision making. The ability to discern if what they are doing is right or wrong should be evaluated for future endeavour. CSE likewise includes being creative as to what

solutions to consider, and this can be part of the competency to be developed. The aim is for students to be able to stand on their own, especially in problem solving that would beset them in the future.

In spite of a High spiritual intelligence, concerns for the male students must be considered. Generally, the males usually take the center stage to head start actions in this advent of competitiveness, changes, and progress. Their spiritual intelligence must be strengthened to enable them to possess the trait, among others, of being considerate to all those that surround them.

The aforementioned propositions can be embedded in the pedagogy, curriculum, syllabus, and the strategies and techniques of every faculty in PNU. In doing so, simultaneous preservation of the culture and moral values with the hope of a better society and governance can be achieved. The outcome of this research can also be attributed to the students' environment and experiences across their developmental span.

Recommendations

PNU's objective in developing innovative and responsive teachers and transformative leaders has been imbued among its junior students. However, this study recommends that PNU should further enhance and enrich its students' spiritual intelligence. Findings showed that in spite of a High spiritual intelligence, there are some subscales of spiritual intelligence that need reinforcement. The curriculum, syllabus, and teachers' strategies and techniques can be enhanced to include development of spiritual intelligence.

The Outcomes–Based Teacher Education Curriculum syllabi can contain activities in which the output reflects and manifests spiritual intelligence. Programs or actions plans

and activities can be formulated for the faculties especially for the majorships that got Low on some subscales.

In response to PNU's agenda on transformative leaders, the study highly recommends to promote spiritual intelligence so that educational leaders the university will produce will be endowed with it which will lead towards civil society and good governance, free of any ethical and moral complications. Doing so adheres to PNU's mission-vision of developing responsive innovative teachers and transformative leaders comparable with other ASEAN teachers and educational leaders. Truly, PNU as the National Center for Teacher Education (NCTE) should pursue its goal of producing teachers and leaders competent to join in the current global competition.

Cognitive development, in which spiritual intelligence is a part, is needed to be expanded and expounded across disciplines if the goal is to have better individuals in the future. Cognitive functions are highly recommended especially in the educational discipline where early development starts. Spiritual Intelligence is needed in cognitive development as a determiner to ensure progress in students' personal and civic life. Low spiritual intelligence may be one of the factors why some youths go astray.

Researchers in the field of cognition can dwell on studying culture and familial nurturance. Research on this area can shed light as to why some students have low spiritual intelligence.

It is likewise recommended that this study be replicated in other schools. Also, personal qualities or personology variable such as self-confidence, self-regard, self-efficacy and the like and their relationship to spiritual intelligence may be contemplated for a study. Likewise, it is recommended that other external demographic factors, aside from the ones involved in this study, be included in future

research so as to determine factors to spiritual intelligence, the results of which may be used in the holistic development of the well-being of students.

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Appendix A
Mean Scores of the Spiritual Intelligence of the Respondents

Faculty of Arts and Languages (FAL)

MAJORSHIP	SPIRITUAL INTELLIGENCE																							
	MALE										FEMALE													
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x	INT
BSE English	0		0		0		0		0		18.1	H	14.7	H	21.3	H	14.1	H	68.2	H	68.2	68.2	H
BSE Filipino	11	L	16	VH	22	VH	10	L	59	H	17.11	H	16.33	VH	20.11	H	14.44	H	67.99	H	126.99	63.5	H
AB/BSE Literature	21	H	16	VH	23	VH	7	L	67	H	17.78	H	13.56	H	20	H	11.89	H	63.23	H	130.23	65.2	H
BSE Music	17.5	H	15.25	H	19	H	11.75	H	63.5	H	18	H	15.33	H	18.67	H	14.83	H	66.83	H	130.33	65.17	H
BSE Speech and Theatre Arts	20	H	18.5	VH	23	VH	14.5	H	76	VH	15.25	H	14.25	H	18.75	H	12.75	H	61	H	137	68.5	H
Total Scores	69.5		65.75		87		43.25		265.5		86.24		74.17		98.83		68.01		327.25		592.75	330.49	
∑X	17.38		16.44		21.75		10.21		66.78		B 17.25		14.83		19.77		13.60		65.45		65.86	66. 10	
Interpretation	H		VH		H		L		H		H		H		H		H		H		H	H	

Legend:
VH - Very High
H - High
L – Low
VL – Very Low

Faculty of Behavioral & Social Science (FBESS)

MAJORSHIP	SPIRITUAL INTELLIGENCE																							
	MALE										FEMALE													
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x	INT
BSE History	19.5	H	14.67	H	20	H	15.83	H	70	H	22	VH	16.75	VH	20.5	H	15.75	H	75	VH	145.0	72.5	VH
BSE Social Science	16.67	H	9.67	L	15.67	H	9.33	L	51.34	H	19.43	H	13.71	H	18.71	H	11.42	H	63.27	H	114.61	57.31	H
BSE Values Education	0		0		0		0		0		17.1	H	17.2	VH	19.2	H	13.5	H	67	H	67	67.0	H
BS Psychology	23	VH	19.33	VH	22	VH	18	VH	82.33	VH	16.71	H	14.28	H	18.57	H	12.1	H	61.66	H	143.99	72.00	H
Total Scores	59.17		43.67		57.67		43.16		203.67		75.24		61.94		76.98		52.77		266.93		470.60	268.81	
∑X	19.72		14.56		19.22		14.39		67.89		18.81		15.49		19.25		13.19		66.73		67.23	67.20	
Interpretation	H		H		H		H		H		H		H		H		H		H		H	H	

Legend:
VH - Very High
H - High
L – Low
VL – Very Low

Faculty of Education Sciences (FES)

MAJORSHIP	SPIRITUAL INTELLIGENCE																						
	MALE										FEMALE												
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x	INT
Bachelor of Early Childhood Education	18	H	18	VH	21	H	15	H	72	H	15.33	H	14.78	H	18.67	H	13.67	H	62.45	H	134.45	67.23	H
BSE Elementary Education	14	L	14	H	20	H	10	L	58	H	15.56	H	14.56	H	17.11	H	13.44	H	60.67	H	118.67	59.34	H
BSE Home Economics	0		0		0		0		0		18.8	H	16.5	VH	19.2	H	13.1	H	67.6	H	67.6	67.6	H
BS Nutrition and Dietetics for Teachers	0		0		0		0		0		18.8	H	15.9	H	20.3	H	14.9	H	69.9	H	69.9	69.9	H
Total Scores	32		32		41		25		130		68.49		61.74		75.28		55.11		260.62		390.62	264.07	
∑X	16		16		20.50		12.50		65		17.12		15.44		18.82		13.78		65.16		65.10	66.02	
Interpretation	H		V H		H		H		H		H		H		H		H		H		H	H	

Legend:
VH - Very High
H - High
L – Low
VL – Very Low

Faculty of Science, Technology and Mathematics (FSTEM)

MAJORSHIP	SPIRITUAL INTELLIGENCE																							
	MALE										FEMALE													
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x	INT
BS Biology for Teachers	20.5	H	17	VH	19.5	H	13	H	70	H	18.25	H	14.63	H	19	H	14.13	H	66.01	H	136.01	68.01	H
BS Chemistry for Teachers	20.5	H	14.67	H	20.33	H	13.17	H	68.67	H	20	H	13.75	H	18.25	H	12.25	H	64.25	H	132.92	66.46	H
BS Mathematics for Teachers	20	H	14	H	25	VH	9	L	68	H	15.78	H	15.89	H	16.56	H	11.78	H	60.01	H	128.01	64.01	H
BS Physics for Teachers	19	H	15	H	17	H	11	H	62	H	16.86	H	14.71	H	19.29	H	12.71	H	63.57	H	125.57	62.79	H
BSE Biology	19	H	9	L	18	H	12	H	58	H	17.22	H	14.22	H	16.89	H	10.44	H	58.77	H	116.77	58.39	H
BSE Chemistry	0		0		0		0		0		18.4	H	16.2	VH	21.8	H	15.3	H	71.7	H	71.7	71.7	H
BSE General Science	21.5	H	16	VH	19.5	H	11.5	H	68.5	H	20.88	H	17	VH	19.5	H	13.63	H	71.01	H	139.51	69.76	H
BSE Mathematics	19	H	18	VH	24	VH	18	VH	79	VH	15.56	H	15	H	19.89	H	13	H	63.45	H	142.45	71.23	H
BSE Physics	20	H	15	H	17	H	13	H	65	H	19.22	H	14.78	H	21.33	H	13.78	H	69.11	H	134.11	67.06	H
BSE Physics and Technology	16.6	H	15.2	H	14.8	H	12.4	H	59	H	17.8	H	17.8	VH	21.8	H	15.2	H	72.6	H	131.60	65.8	H
Total Score	176.1		133.87		175.13		113.07		598.17		179.97		153.98		194.31		132. 22		660.48		1258.65	665.21	
∑X	19.57		14.87		19.46		12.56		66.46		18.00		15.40		19.43		13.22		66.05		66.24	66.52	
Interpretation	H		H		H		H		H		H		H		H		H		H		H	H	

Institute of Knowledge Management (IKM)

MAJORSHIP	SPIRITUAL INTELLIGENCE																							
	MALE										FEMALE													
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x	INT
BS Information Technology Education	16	H	15	H	17.5	H	15.5	H	64	H	21.5	H	17.5	VH	22.5	VH	13.67	H	75.17	VH	139.17	69.59	H
Bachelor of Library and Information Science	15.5	H	14.5	H	16	H	10.5	H	56.5	H	17.38	H	13.75	H	18.63	H	10.88	L	60.64	H	117.14	58.57	H
Total Score	31.5		29.5		33.5		26		120.5		38.88		31.25		41.13		24.55		135.81		256.31	128.16	
∑X	15.75		14.75		16.75		13.02		60.25		19.44		15.63		20.57		12.28		67.91		64.08	64.08	
Interpretation	H		H		H		H		H		H		H		H		H		H		H	H	

Legend:
VH - Very High
H - High
L – Low

VL – Very Low

Institute of Physical Education, Health, Recreation, Dance and Sports (IPEHRDS)

MAJORSHIP	SPIRITUAL INTELLIGENCE																							
	MALE										FEMALE													
	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	CET	INT	PMP	INT	TA	INT	CSE	INT	Total Scores	INT	SUM TOTAL SCORES	∑x		INT
BSE Physical Education	17.5	H	17	VH	15	H	14	H	63.5	H	18.88	H	15.25	H	19.86	H	13.86	H	67.85	H	131.35	65.68		H
Total Score	17.5		17		15		14		63.5		18.88		15.25		19.86		13.86		67.85		131.35	65.68		
∑X	17.5		17		15		14		63.5		18.88		15.25		19.86		13.86		67.85		65.68	65.68		
Interpretation	H		VH		H		H		H		H		H		H		H		H		H	H		
Sum Total Scores	385.77		231.79		409.30		264.48		1381.34		467.70		398.33		506.39		346.52		1718.94		3100.28	395.6		
													3100.28											
∑X	18.37		15.32		19.49		12.59		65.78		17.99		15.32		19.48		13.33		66.11		65.96	65.93		
Interpretation	H		H		H		H		H		H		H		H		H		H		H	H		

Legend:

CET- Critical Existential Thinking
PMP - Personal Meaning Production
TA - Transcendental Awareness
CSE - Conscious State Expansion

INT - Interpretation
L - Low
H - High
VH - Very High