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Research paper



Determining the Effect of Spirituality and Cultural Intelligence on Emotional Intelligence of Female Scholars in the Seminary of Fatemeh Al-Zahra of Sari City in the Academic Year 2017-2018

Khatoon vakili[1*], Sareh Farhadi Bazmin Abadi[2], Azam Zoleykani[3]

[1]*Department of Educational Sciences and Psychology, Payame Noor University (PNU), Tehran, Iran.*
[2]*Educational Sciences bachelor, Payame Noor University (PNU), Tehran, Iran.*
[3]*Educational Sciences bachelor, Payame Noor University (PNU), Tehran, Iran.*
**Corresponding author E-mail: Vakili.k@yahoo.com*

Abstract

The purpose of this study is to determine the effect of spirituality and cultural intelligence on emotional intelligence of female scholars of the Seminary of Fatemeh Al-Zahra of Sari city in the academic year 2017-2018. The research methods are descriptive, survey and correlation. The statistical population includes all the female scholars of the Seminary of Fatemeh Al-Zahra of Sari. A total of 80 subjects were selected. The Likert scale was used for data collection. To analyze the data by SPSS software and test the research hypotheses, we used inferential statistics and structured equation modeling method using the LISER software. The results of the study showed that there is a significant relationship between reliance on inner being and cultural intelligence, and there is also a relationship between understanding and communication with the origin of existence and cultural intelligence. There is also a significant relationship between emotional intelligence and cultural intelligence.

Keywords: *Spirituality, Intelligence, Cultural intelligence, Emotional intelligence.*

1. Introduction

Today, one of the problems that organizations face is the problem of manpower and the inability of organizations to make optimal use of the potential of employees, especially at expert and professional levels. This has reduced the productivity of the organization and the inability to compete in the national and international arenas. Creating an atmosphere with affection, relationships with friends, successful experiences and proper work and physical environments can be important in the development of emotions and especially happiness (1). Historically, happiness and work have long been together. For example, during the agrarian era, the songs during work contributed to the execution of tasks and repetitive works, and although they had the least vibrant as they could, but they could be an element for the well-being of individuals. Experts now suggest that there are signs of depression, negative emotions and neuroticism in some organizations that have implications such as reduced age of suicide, increased rate of divorce and delinquency, leaving the work, and many psychosocial problems, as if happiness from the work environment and societies is gone and exhaustion has been replaced. In fact, the historical background of our country shows that happiness has been in interest of Iranian at all the time. In fact, happiness is a sense of satisfaction from life and the ability to enjoy one's experiences (1).

Gardner considers intelligence as the set of abilities that are used to solve problems and create new products that are considered valuable in a culture. In his view, the nine types of intelligence are: Linguistic, musical, logical-mathematical, spatial, bodily-kinesthetic intelligences, personal intelligences (which includes interpersonal and intra-personal intelligences), natural intelligence, and existential intelligence that include the capacity to raise existential questions (2).

The topic of intelligence as a fundamental feature that causes individual differences among humans has been considered from the beginning of human written history. But since the beginning of the study of intelligence, it has often been emphasized on its cognitive aspects such as memory, problem solving and thinking, while today not only the non-cognitive aspects of intelligence, namely emotional, personal and social abilities, are considered, the prediction of the individual's ability to succeed in life and adapt to it is also important. After expansion of the concept of intelligence to other realms, human capacity and abilities, and especially the emergence of emotional intelligence in psychology, a new structure called spirituality is introduced. This structure is in fact due to a new look in psychology, namely, attention to spirituality. Spirituality is one of the concepts related to the field of religion and spirituality that has recently been considered by human beings and is developing (3). It can be said that emotional intelligence is a set of abilities for using religious and spiritual resources.

The new branch of psychology and its new perspective, entitled "positive psychology", seeks to study psychological capacities and powers instead of psychopathology. The basic belief in this new perspective is that measurable positive features can protect individuals from risky adverse events. Psychologists interested in the field of positive psychology focus their attention on potential sources of positive feelings, such as happiness, that hope and happiness are one of the cognitive-motivational structures emphasized in this

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field. Emotional responses are an important part of human physiological interactions that affect their ability to survive and maintain health with various diseases. Happiness is one of the emotions that includes a wide range of emotional actions from relaxation to feeling of pleasure and trance (4). A happy person rarely experiences symptoms such as chronic headaches, tiredness and physical stress, irregularities in the functioning of the respiratory and cardiac system, and so on. Such a person is emotionally rarely trapped in mental disorders, especially anxiety and depression. In addition, a happy person uses his/her maximum mental skills to grow. Therefore, in expressing new ideas, political issues, focusing and memorizing and recalling information, he/she overcomes others. As if the peace of mind that brings joy increases the mental capability and brain function to deliver a positive performance (5). Enjoyment and happiness in school will spark growth and prosperity in all aspects of a student's existence. In a happy environment, the human mind becomes dynamic and his/her language and talent will flourish (6).

2. Defining the keywords

Spiritual intelligence: Spirituality represents a set of spiritual abilities, capacities and spiritual resources that their application in daily life can increase individual adaptability (7).
Emotional Intelligence: Emotional Intelligence is the ability to control your emotional intentions, to understand the most private emotions of others, to have a calm and deliberate behavior in human relationships, and self-restraint, passion, enthusiasm and perseverance (7).
Self-awareness: The ability to understand your emotions and strengths and weaknesses (8). The ability of self-awareness allows the individual to recognize his\her strengths and limitations and to gain trust in his/her value (9).
Self-management: Ability to manage your own conditions, tensions and capabilities (10). Self-controlled leaders do not allow themselves to have occasional bad behaviors throughout the day (11).
Social awareness: the ability for correct understanding of individuals and groups (12). Leaders who have social awareness make the emotions and feelings of others more practical rather than sensing them (13).
Relationship management: the ability to create favorable reactions in others (14). Leaders who have the ability to manage relationships use these skills to spread their passion and resolve disputes through jokes and expressing kindness (15).
Happiness: Happiness relates to the positive feelings of a person and his satisfaction with life. Studies show that happiness, positive emotions, emotional balance and satisfaction are personality factors that are highly correlated (16-20).

3. Research method

The research methods are descriptive, survey and correlation.
The statistical population includes all the female scholars in the Seminary of Fatemeh Al-Zahra of Sari, out of which 80 subjects were selected.
To collect statistical data, information gathering method was used as a field survey, in which the questionnaire tool is used. Overall, the structural equation technique in the LISER software was used to categorize the collected data from descriptive statistics in the SPSS software and to study the simultaneous effect of research variables on each other and to measure their direct and indirect effects on each other.

4. Findings

4.1. Gender

According to Figure 1, 100% (80 people) of the respondents are women. Figure 1 shows the frequency distribution of the age variable.

Table 1: Frequency distribution of the age variable

gender	Frequency percentage	Frequency
Female	100	80
Total	100	80

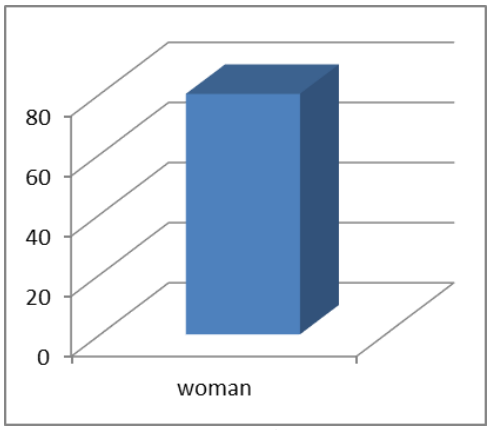

Fig. 1: Frequency distribution of the age variable diagram

4.2. Marital status

As shown in Table 2, 62.2% (50 people) of respondents are single and 37.8% (30 people)
are married. Table 2 shows the frequency distribution of marital status.

Table 2: Frequency distribution of marital status

marital status	Frequency percentage	Frequency
Single	.262	50
Married	8.37	30
Total	100	80

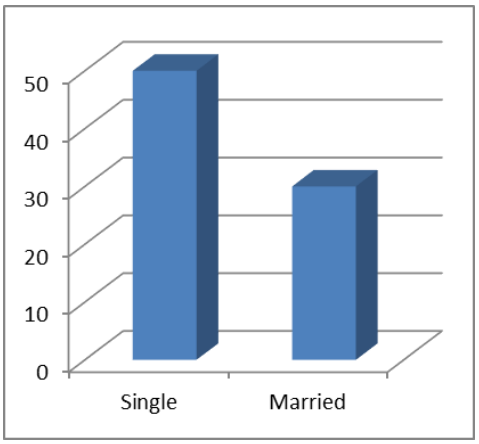

Fig. 2: Frequency distribution of marital status diagram

4.3 Covariance matrix between hidden variables of research

The basis of the data analysis in the LISREL program is the input of the covariance matrix, therefore, in Table 3, the covariance matrix between the hidden variables of the research is presented. The hidden variables of this research are: Emotional intelligence of female scholars (MI), understanding of cultural Intelligence (SCI), knowledge of cultural intelligence (KCI), motivation of cultural intelligence (MCI), and behavior of cultural intelligence (BCI).

Table 3: Covariance matrix between hidden variables of research

	OCB	*SCI*	*KCI*	*MCI*	*BCI*
OCB	00.1				

SCI	39.0	00.1			
KCI	570.	23.0	001.		
MCI	740.	140.	25.0	00.1	
BCI	740.	220.	150.	180.	001.

4.4 The results of the first hypothesis test

There is a significant relationship between understanding and communicating with the source of existence and cultural intelligence;
The results of this hypothesis test are presented in Table 4.

Table 4: Results of the first hypothesis test

Dependent variables	Path coefficient	t-statistic
Cultural intelligence of female scholars	0.48	4.16**

According to Table 4, the t-statistic is 4.16 and indicates the relationship between the variables at the 95% confidence level. The positive path coefficient of knowledge of cultural intelligence (0.48) indicates that there is a significant relationship between understanding and communication with the source of existence and cultural intelligence; and it can be said that null hypothesis is rejected and the first hypothesis of research is accepted.
The results of the second hypothesis test
There is a significant relationship between reliance on the inner being and cultural intelligence; the results of testing this hypothesis are presented in Table 5.

Table 5: The results of the second hypothesis test

Dependent variables	Path coefficient	t-statistic
Cultural Intelligence	0.63	8.32**

According to Table 5, the t-statistic is 8.38 and indicates a relationship between variables at 95% confidence level. The positivity path coefficient of motivation of cultural intelligence (0.63) suggests that there is a significant relationship between reliance on the inner being and cultural intelligence, and it can be said that the null hypothesis is rejected and the second hypothesis of the research is accepted.

4.5 The results of the third hypothesis test

There is a significant relationship between emotional intelligence and cultural intelligence;
The results of testing this hypothesis are presented in Table 6.

Table 6: Results of the third hypothesis test

Dependent variables	Path coefficient	t-statistic
Cultural Intelligence	0.39	4.52**

According to Table 6, the t-statistic is 4.53 and indicates a relationship between the variables at the 95% confidence level. The positive path coefficient (0.39) suggests that: 1) There is a significant relationship between emotional intelligence and cultural intelligence; therefore, the hypothesis is rejected and the third hypothesis of research is accepted.

5. Discussion and conclusion

The results of this research is in line with results of studies by Averi et al. (1980), Gordon and Dorana (1999), Alexander et al. (2008), and Warring and Clone (2006) that communication skills are a strong predictor of emotional intelligence and its components. However, research studies considered communication skills to be more self-disclosure and sympathetic responses; But among the research studies, there was no research found that concluded that any communication skills, such as listening, comprehension of messages, control of emotions, decisiveness in the word, and insight into the process of communication can be considered as predictors of emotional intelligence.
Based on theoretical bases, emotional intelligence is the result of revealing sincere issues and sharing sincere experiences. The relationship is the only and most effective way that can deepened the intimacy in a relationship. If individuals would be a good relationship establisher, all aspects of their lives will be improved (21-29). Nancy (2007) regards educating communication as the most effective way to intimate marital relationships; Because the depth of intimacy that couples create in their relationship depends on their ability to communicate clearly, explicitly and effectively their thoughts, feelings, needs, desires and wishes (31-33). Good communication creates deep intimacy; while bad communication, commitment, and positive points eliminate the relationship (34,35). Nazari et al. have argued that that communication in marriage is important; because communications fundamentally exist in the relationship husband and wife.
Couples who communicate effectively and have a sincere relationship have the necessary ability to acknowledge each other, listen and answer non-defensively to the needs of their spouse, and focus on existing issues when misunderstandings and negative emotions arise (35-40). Many couples who refer to the counselor due to intimacy problems in their relationship are often refer to weak communication as the main reason for their problems (41).
The results of this study are not consistent with the results of the study by Dehnavi. Studies show that as couples have higher cultural intelligence, they will also have more compatibility due to better understanding of their cultural differences and similarities with their partner. They also have a higher participation and cognitive motivation among new cultural collections due to having more cultural intelligence strategy, and do not rely solely on closed and uncompromising thoughts and assumptions, and they are more likely to verify and refine the strategies (42).
They are also able to interpret their mental patterns and adjust these patterns. These people, before encountering intercultural encounters with their spouses, if their actual experiences are different from their expectations, they will compile methods and modify their mental plans. They also have a better and more advanced ability to interact with others, these individuals are less likely to face problems in interpersonal interactions, and have higher self-confidence and popularity. Hence, their behaviors include flexible behavioral responses that can be applied in different situations, and have the ability to adapt and adjust in relation to a specific interaction or specific circumstance, and this will lead to the satisfaction of their marriage throughout their lives. Interpersonal relationships are largely driven and guided by the norms, customs, and expectations of a person from the cultural world. Particularly, the satisfaction from a marital life depends on the extent to which his/her expectations and cultural commitments are met by her/his marriage. Marriage in many ways is done between couples who come from different families with different subcultures. Consequently, the compatibility and marital satisfaction of these couples can depend on the level of their cultural intelligence.

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