The Relationship between Spiritual Intelligence and Mental Health among Staff at the Islamic Azad University of West Azerbaijan Province

Mehran Molavi
Department of Management, Mahabad Branch, Islamic Azad University, Mahabad, Iran
Corresponding Author: dr_molavi1967@yahoo.com

Farinaz Tabibzadeh
Department of Psychology, Urmia Branch, Islamic Azad University, Urmia, Iran

Limou Taeid
Department of Librarianship, Mahabad Branch, Islamic Azad University, Mahabad, Iran

Abstract

The aim of this study was to investigate the relationship between spiritual intelligence and mental health among staff at the Azad University of West Azerbaijan Province. Materials and Methods of this study was descriptive-correlation. The population 700 members of staff at the Islamic Azad University of West Azerbaijan Province and number samples 248 were obtained using Morgan table. To measure the King’s spiritual intelligence questionnaire (2008) and to assess the mental health questionnaire of Goldberg and Hiler (1979) was used. The validity by seven professors and authorities Administration and reliability was confirmed by Cronbach's alpha, respectively, 0.84 and 0.91 respectively. In order to analyze the data, Pearson correlation test was used. The results show that between spiritual intelligence and its components, i.e., critical thought (p<0.05), production of personal meaning (p<0.05), transcendental consciousness (p<0.05), and there is a significant positive relationship between the expansion of consciousness mode (p<0.05) and the staff at the Islamic Azad University of West Azerbaijan province.

Keywords: Spiritual Intelligence, mental health, critical thought.
Introduction

In recent decades, the psychology of religion and spiritual issues are increasingly of interest to psychologists. And a new concept in this area has been of interest to psychologists. The remarkable thing is that to achieve success in life, it is not necessary that only people with high general intelligence, but also what is necessary emotional intelligence and spiritual intelligence is high. Based on the findings, it seems that those who have spiritual tendencies when dealing with injuries, better responses to the situation and the position of producers to better manage their stress (Khodabakhshi, Rahimi Kia, and Jafari 2014). Spiritual intelligence represents a set of abilities, capacities spiritual resources that their use in daily life can cause increased adaptability. The definition of spiritual intelligence, particularly on its role in solving issues and find meaning and purpose in life everyday actions and events can be emphasized (King, 2008, p. 11). Spiritual intelligence makes the person look at the problem more with gentleness and compassion, be more effort to find solutions, to better withstand the hardships of life and dynamism to their lives and move (Elkins, 2004, p 182). King believes that spiritual intelligence in a person creates a unique capacity to understand and meaning in life and to reach a higher spiritual position, his four-factor model of spiritual intelligence offers. The elements of this model are: 1. critical reflection about issues of existence: critical thinking capacity of the metaphysical and existential topics such as, indeed, the world, death, etc; 2. Production of personal meaning: the ability to use physical and psychological experiences create personal meaning and purpose; 3. transcendental consciousness: the ability to identify aspects of transcendent self, others and the world using consciousness; 4. develop state of consciousness: the ability to login to a higher spiritual status, including deep reflection, prayer, meditation and exit it (King, 2008, p. 13). Spiritual intelligence is the ability to use and develop the resources, values and spiritual qualities to the extent that daily function and comfort (physical and mental) enhance (Amram, 2007). Various studies have proven positive impact on mental health is spiritual intelligence (Heravi, et al., 2012; Zarei stigma, 2015; Dickman, 1990). Mental health as one of the criteria considered in determining public health which means that the well-being and ensure their efficiency, competition capacity to be self-reliant, self-actualization belonging intergenerational and potential intellectual, emotional, and more. Mental health plays an important role in ensuring the dynamism and efficiency of any society. Due to the physical and mental health, social and cultural in any society and lay the groundwork for achieving a vibrant and healthy living is healthy in the community for years to come. To achieve such a worthy cause, prevention of emotional disorders, depression and anxiety disorders. This necessary and essential addition to the adverse effects on the young person is serious social problems for communities anymore. So understanding, diagnosis, treatment and prevention of them is important (Mehri and Seddiqi, 2009). According to various studies on the relationship between spiritual intelligence has been done with multiple variables; Organizations and institutions growing more and more attention to promoting spirituality and mental health promotion staff to their work have turned improvement of human resources and increase performance. In this context and considering the activities of the Azad University in West Azerbaijan province, having an efficient system based on Islamic values and strong intellectual is essential to promote a dynamic organization. Therefore, to achieve this goal, the need is felt to be the organizational spirituality, spiritual intelligence, mental health examined. To be based on the findings of the necessary solutions to enhance
spiritual health and planning, possible problems in the personnel management and minimized. In fact, this study aims to investigate the relationship between spiritual intelligence and mental health of staff at the Azad University of west Azerbaijan province.

Theoretical Bases

Spiritual Intelligence

Spiritual intelligence is a special intelligence that reflects a unique set of experiences and human capacities that all people possess to varying degrees. Also, spiritual intelligence structures that psychology, biology, religion, spirituality and mysticism overlap. However, due to lack of agreement about the meaning of spirituality, now better, spiritual intelligence test definitions, and generally stay open (wagon, 2002). The concept of spiritual intelligence, involves adopting a pragmatic approach to spirituality (Emmons, 2000). Spirituality is personal and subjective nature. In the West, spiritual intelligence analysis considered the act to resolve the matter in the outside world. Structural spiritual intelligence, mental issues related to spirituality sacred experiences and real-world issues and external assignments that are typically in their intelligence, in Merges (Wellman, 2001).

And even transcendent facilitate encounters. Active integration of spirituality in daily life and use adaptive abilities, values and resources as it represents the expression of spiritual intelligence (wagon, 2000). To clarify the matter have said and repeat daily regular activities with conscious awareness, a sense of presence and understanding of simple things in life, they can affect a person’s view and creating a sense of holiness. For example, spiritual intelligence can be used to identify and attempt to understand the thought patterns, intentions and beliefs that constitute the foundation of our behavior and others, used (Nossel, 2004). The use of values and ethics in the behavior of the person, the Bible and the Qur'an is emphasized. As a result, spiritual intelligence, perhaps as a sober and sometimes challenging process, which requires psychological development, introduction and understood. This dimension arises when it spiritual intelligence for understanding beyond the current situation, (now at the level of issues that are occurring), surmounting the larger context of life come and see. In line with this, think about the symbolic meaning of spiritual intelligence involves individual life events and find meaning and purpose in life experience. So, in a sense, a person’s spiritual intelligence is a lens through which to understand events and experiences, and this way of seeing things from a higher perspective (Nossel, 2004).

Mental Health

Campbell psychiatric culture in the sense this term psychological recovery and social adequate compliance with accepted norms of any society is defined (Pour Afkari, 2004). But the definition of the term is suggested by experts. For instance: Karl Menniger: mental health of the individual with the world around him as possible compromise that would be happy and useful harvest, defines. Watson: normal behaviors coming from ordinary people that he sees a sign of mental health.
Kinsberge: mental health fluency and proficiency in a correct relationship with the environment, especially in three important areas of life, love, work and play knows. He continued to work on finding talent, a happy family environment, escape from the issues that are involved with the law, enjoy life and make full use of the opportunities the criteria for balance and mental health.

(Milanifar, 2001)

The World Health Organization defines mental health “within the meaning of mental health, general health and mental health, the place is full ability to perform social roles of physical and mental health is not only absence of disease retardation” (Ganji, 2010)

Canadian Mental Health Mental health is defined in three parts:
1. related to their attitudes: such issues like: mastering their emotions, good knowledge of your weaknesses and satisfaction are included.
2. The attitudes of others: They wanted to have long and close friendships, a sense of belonging to a group, a sense of responsibility to the environment, human and material part of its name:
3. Attitudes to life: the acceptance of responsibilities, tasteful facilities and their interests, abilities and tastes good decision to work is included.

It seems that every corner of reality within the definition and the definition of the World Health Organization and the Canadian Mental Health Association is more comprehensive (Ahmadvand, 2010).

Research Methodology

Methodology of research is descriptive-correlation. The population included 700 members of staff at the Azad University of West Azerbaijan Province. Samples were obtained using Morgan table in 248. The sample was selected by random cluster method. To measure the King's spiritual intelligence questionnaire (2008) and to assess the mental health questionnaire of Goldberg and Hiler (1979) was used. The validity by seven professors and authorities Administration and reliability was confirmed by Cronbach’s alpha, 0.84 and 0.91, respectively. In order to analyze the data, Pearson correlation test was used.

Findings

a) Descriptive Results
Sex) 88% male and 22 percent were women.
Age) 43% aged between 25 and 35 years, 44% between 35 and 45 years and 23% over 45 years of age.
Level of education) diploma 6%, 9% technician, 63% bachelor and 22% were masters and doctoral degrees.

b) The Results of Testing Hypotheses
In this section, the data was put into the software SPSS and then using Pearson correlation analysis we perform. The results of the analysis of the assumptions are stated below. Results in Table 1 show that between spiritual intelligence and mental health staff at the University of West Azerbaijan province, there is a significant positive relationship. The results also show that between spiritual intelligence (p <0.05) and its components, i.e., critical thought (p <0.05),
production of personal meaning (p <0.05), transcendental consciousness (p <0.05), and there is a significant positive relationship between expansion of consciousness mode (p <0.05) with the staff at the Azad University of West Azerbaijan province.

Table: The correlation coefficient between intellectual intelligence mental health

<table>
<thead>
<tr>
<th>mental health</th>
<th>Spiritual Intelligence and its components</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Spiritual Intelligence</td>
</tr>
<tr>
<td>0.54</td>
<td>Pearson correlation</td>
</tr>
<tr>
<td>0.000</td>
<td>level of significance</td>
</tr>
<tr>
<td>0.41</td>
<td>Pearson correlation</td>
</tr>
<tr>
<td>0.002</td>
<td>level of significance</td>
</tr>
<tr>
<td>0.23</td>
<td>Pearson correlation</td>
</tr>
<tr>
<td>0.006</td>
<td>level of significance</td>
</tr>
<tr>
<td>0.32</td>
<td>Pearson correlation</td>
</tr>
<tr>
<td>0.001</td>
<td>level of significance</td>
</tr>
<tr>
<td>0.35</td>
<td>Pearson correlation</td>
</tr>
<tr>
<td>0.000</td>
<td>level of significance</td>
</tr>
</tbody>
</table>

**Discussion and Conclusion**

The aim of this study was to investigate the relationship between spiritual intelligence and mental health among staff at the University of West Azerbaijan Province. The results showed that there is a significant positive relationship between spiritual intelligence and mental health of staff at the Azad University of West Azerbaijan province. And this is consistent with the findings of other researchers (Heravi, et al, 2012; Zarei Kalaleh, 2015; Dickman, 1990). So managers and officials should strengthen the spiritual intelligence among their staff through education and culture and thereby enhance the mental health of their employees. The results showed that there is a significant positive relationship between critical thought and mental health and staff at the Azad University of West Azerbaijan province. And this is consistent with the findings of other researchers (Heravi, et al., 2012; Zarei Kalaleh, 2015; Dickman, 1990). So managers and officials should strengthen critical thought and culture of pay among employees through training and thereby enhance the mental health of their employees. The results showed that there is a significant positive relationship between the production of personal meaning and mental health staff at the University. And this is consistent with the findings of other researchers (Heravi et al, 2012; Zarei Kalaleh, 2015; Dickman, 1990). So managers and officials should boost production of personal meaning among their staff through education and culture and thereby enhance the mental health of their employees. Results showed that there is a significant positive relationship between transcendental consciousness and mental health and staff at the Azad University of West Azerbaijan province. And this is consistent with the findings of other researchers (Heravi et al, 2012; Zarei Kalaleh, 2015; Dickman, 1990). So managers and officials should boost production of personal meaning among their staff through education and culture and thereby enhance the mental health of their employees.
researchers (Heravi et al, 2012; ZareiKalaleh, 2015; Dickman, 1990). So managers and officials should strengthen high awareness among employees through education and culture, and in this way the mental health of their employees raises. Results showed that there is a significant positive relationship between the developed state of consciousness and mental health staff at the Azad University of West Azerbaijan province. And this is consistent with the findings of other researchers (Heravi et al, 2012; ZareiKalaleh, 2015; Dickman, 1990). So managers and officials need to strengthen awareness among employees through the expansion of education and culture was in this way; it raises the mental health of their employees.
References


Khodabakhshi Sharareh, Kia Amin Rahimi, Jafar Hassan. (2014) identifying the relationship between spiritual intelligence and mental health of Lorestan University of Medical Sciences. Results. 16 (1): 58-65


Milanifar, Behruz (2001) Mental Health, Tehran, Ghomes

