

# Periodic Research

## Impact of Personal Values on Spiritual Intelligence among Students



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### Abstract

Personal values are the reflection of the highest principle of mind and thought, and can even said to be a part of spiritual domain of the individual. They play a very important role in the motivation of individuals in various domains of their life. Personal values are said to develop with experience and interaction with significant others. Spiritual Intelligence is our quest for a greater understanding of life. It infers for ensuring a profound understanding of existential questions and insight into multiple levels of consciousness.

In the present paper, the investigators aimed to study Personal Values as predictors of Spiritual Intelligence of university students. Fifty one students from the Faculty of Social Sciences, Dayalbagh Educational Institute, Agra were selected and administered Personal Values Scale by Sherry and Verma (1988) and the Spiritual Intelligence Test (SIT) by Kumar & Gautam (2011). The data has been analysed on the basis of multiple regression analysis. Ten values (i.e. Religious, Social, Democratic, Aesthetic, Economic, Knowledge, Hedonistic, Power, Family Prestige and Health Value) have been measured and their respective contribution on spiritual intelligence is discussed in the paper.

**Keywords:** Personal Values and Spiritual Intelligence.

### Introduction

A value is a conviction, a mission, or a philosophy that is meaningful. Whether we are consciously aware of them or not, every person has a core or personal values (PV). Values can range from the conviction in hard work and regularity, as well as other psychological, such as, self-reliance, apprehension for others, and congruence of persistence. Values reproduce the power of action and its consequences. The more it express, the greater its power and effectivity. Personal values that are experienced by individuals are ranked higher in order than the social values which seem abstract or impersonal. In practical life, personal values play a very effective role.

Personal values are implicitly related to choices. Values guide decisions by allowing for an individual's choices to be compared to each chosen associated values. Personal values established primary in life may be tough to modifications. Though, personal values are not universal in nature; yet they are determined by one's genes, family, nation and historical environment. This does not mean that the value notions themselves are not universal, simply that each individual hold an exclusive conception of them that is a peculiar information of the suitable values for their own genes, feelings and experience. Personal values are the beliefs, values, and philosophies that we possess about life, its perseverance, and our own purpose. While growing up, one take on board the personal values of others around us and start to accept or reject such values as being a part of which one is, or not a part of our own selves. It is easy, however, to pass by the active recognition and sorting of personal values, and to just accept those values that were deep-seated in us by parents, teachers, society, etc. Knowing the personal values of growing students will help the adults and teachers in the direction that they are moving and the type of guidance required for them. Proper counselling may be provided when students do not carry proper values and help them to acquire such values which help them to adjust in colleges, and prepare for future.

### Review of Literature

The role of colleges and universities is crucial in imparting values to their students. Dayalbagh Educational Institute (DEI) is one such institute that has a unique scheme of innovative, comprehensive, interdisciplinary and value-based education that fosters academic excellence with holistic development. The Strategic Plan is for providing an

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environment to produce well-rounded students who are ready to take on challenges and be leaders with a fine blend of top quality in academics, work-experience and a strong value system (DEI,2014).

Spiritual Quotient (SQ) allows the intrapersonal and the interpersonal emotions to fill the gap between self and the other. Goleman (1995) wrote about interpersonal or within-the-self emotions and interpersonal emotions, which people share with others or apply to relate to others. SQ facilitates to have knowledge about what individuals are, what things mean to them and others, and provide meaning to their place in the world. SQ helps individual to develop his/her immediate ego selves and get beyond those deeper layers of capability which lie hidden within him/her. It provides the individuals with the opportunity to live a life which has a deeper level of meaning. To come in to full possession of the Spiritual Intelligence at some point of time, one has to face despair, pain, deep suffering and loss (Zohar, 2000). Emmons (2000) have defined Spiritual Intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". He suggested five components of Spiritual Intelligence as the abilities to-

1. Transcend the physical and material.
2. Experience heightened states of consciousness.
3. Sanctify everyday experience.
4. Utilize spiritual resources to solve problems.
5. Be virtuous.

Noble (2000; 2001) has acknowledged Spiritual Intelligence as an inborn human potential and agreed with Emmons' (2000) core abilities and added two other elements as:

1. The conscious recognition that physical reality is embedded within a larger, multidimensional reality with which people interact, consciously and unconsciously, on a moment to moment basis.
2. The conscious pursuit of psychological health, not only for themselves but also for the sake of the global community.

Wigglesworth (2002) explained Spiritual intelligence (SI) as the ability of individuals to behave with wisdom and compassion while maintaining inner and outer peace, regardless of the situation. There are four ladders in relation to the human intelligence. The hierarchies are depicted in a pyramid shape which shows the sequence of development. As toddlers, the first stage is to control their bodies, this is Physical Intelligence. The next development is the linguistic and cognitive abilities, these are known as Intelligence Quotient. One will then develop the Emotional Intelligence before reaching the Spiritual Intelligence.

Matsveru and Meylahn (2018) analysed the correlation between the well-being and work performance of Christian managers and support from their families, which would culminate into a model for use by Christian managers, their families and Christian practitioners related to helping profession. Thirty-two Christian managers in Ohangwena Region, Namibia, participated in the study, and six biblical examples and other key scriptures were selected to

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draw theological principles related to Christian managers' well-being and work performance in relation to family support. The article discusses a model, which is based on the understanding that Christian managers' well-being affects their work performance, that family support contributes significantly to Christian managers' well-being, that Christian managers have a role to play if they are to receive family support, and that churches play an important part in encouraging family support for Christian managers.

Williamson (2018) in his study found that by evaluating data based on questions regarding situational consumer ethical dilemmas, the EQ measure, more positively affects fraud awareness than cultural values, which were scored based on the six dimensions of culture defined in Hofstede's Model. Findings also revealed that the U.S. was the most fraud aware followed by Japan and then Panama. It can be proposed based to the Williamson's results that if EQ is important then SQ/ SI are the next important construct which positively influence the behavior. Hence, the present study focuses on the relationship between personal values and spiritual intelligence.

Smartt (2014) examined the relationship between student achievement and spiritual intelligence while controlling the age and gender in two public and two private schools in a south-eastern city. The American College Test (ACT) was used to obtain scores on variable of interest and criterion variable of achievement. The spiritual intelligence was measured using a 24 question self-report assessment tool entitled, 'The Spiritual Intelligence Self-Report Inventory' (SISRI-24), comprised of four subscales—critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), and conscious state expansion (CSE) that were investigated as predictor variables. Ninety students appeared for the SISRI-24 survey with seventy-six finishing the ACT. The results were analysed using sequential (hierarchical) multiple regression statistics. Analysis indicated the strength of the relationship between the predictor and control variables of spiritual intelligence, age, and gender, and the criterion variable of achievement (ACT). The findings also portrayed a small inverse relationship amongst a student's self-reported spiritual intelligence (SISRI-24) and the participants' achievement (ACT) that was not statistically significant.

Giraldi, Janaina de Moura Engracia & Ikeda, Ana Akemi (2008) in a study on Personal Values Dimensions (Civility, Self-direction, and Conformity) of Brazilian Executives, observed that the personal value dimension Civility received the maximum scores, indicating that the most important values in the sample were the ones related to good behavior Vis-a`-Vis society i.e. abiding by social rules of interaction. On the other hand, the least important values were those related to submission to social norms, and which comprise the dimension of Conformity.

Hyde, Rachel and Weathington, Bart (2006) examined the Congruence of Personal Life Values

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and Work Attitudes and found that most people placed the highest importance on family. Religion also received high importance followed by work and self receiving lower importance scores. The personal life values of work, family and religion all had significant positive relationships with Positive Affect. The value retained with the self and the connections of the personal life values were not significant. There is negative relation between one's Negative Affect and the value that one places on self, family, work, and religion. There is a low yet positive relationship between one's affective commitment and the value one places on self, family, work, and religion. It was found that the interaction between work and family to be highly negatively correlated with continuance commitment. For Positive Affect they found work and family value to have significant direct relations for women. However, for men, work and religion were significant predictors, whereas family was not. For affective commitment, work and family were again significant predictors for women. For men, self was the only significant predictor. For continuance commitment, they found a significant interaction between work and family for women only. For men, this interaction was in the expected direction but not significant. For normative commitment, family was a significant predictor for women but not for men. For conscientiousness, they found a significant family-by-religion interaction (as in the overall sample) for women but not for men. For honesty, they found a significant work-by-religion interaction for women. They found a strong, significant direct effect for religion among men.

#### **Problem**

To study the Personal Values as predictors of Spiritual Intelligence among Students.

#### **Objectives of the Study**

The present investigation aimed to achieve the following objectives:

1. To study the relationship of Personal Values with the Spiritual Intelligence among students.
2. To study the relative contribution of Personal Values on the Spiritual Intelligence among students.

#### **Hypotheses**

1. Personal Values has significant influence on the Spiritual Intelligence among students.
2. Personal Values will have significant contribution on the Spiritual Intelligence among students.

#### **Justification**

Students are the pillars of a country. In the modern age of competition and ambition it is important for them to be strong and stable spiritually to face the challenges and hardships along with unavoidable stress and strain. It is significant that students are provided with an educational and values based environment where they are able to develop and maintain emotional and spiritual stability during their educational journey.

Spiritual Intelligence is one's quest for a greater understanding of life. It entails a capacity for a profound understanding of existential inquiries and vision into manifold levels of consciousness. In this context, the present study was formulated to

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understand Personal Values as predictors of their Spiritual Intelligence among students.

#### **Method**

##### **Variables**

##### **Predictor Variable**

Personal Values

##### **Criterion Variable**

Spiritual Intelligence

##### **Sample**

The sample for the present study consisted of 51 girls of B.A. (Social Sciences) Honours from the Faculty of Social Sciences from Dayalbagh Educational Institute, Agra, and Uttar Pradesh, India. Convenient sampling was done.

##### **Control**

##### **Gender**

The study was conducted only on female students.

##### **Educational Qualification**

The study was conducted on students selected from B.A.(Social Sciences) Honours of Faculty of Social Sciences, Dayalbagh Educational Institute.

##### **Age**

The study was conducted on female students between the age group of 19 to 22 years.

##### **Design**

Correlation design was used.

##### **Operational Definitions**

##### **Definitions of 10 Personal Values**

##### **Religious Value**

This value is defined in terms of faith in God, attempts to understand Him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books.

##### **Social Value**

This value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the affected of their misery.

##### **Democratic Value**

This value is characterized by respect for individuality, absence of discrimination among persons on the basis of gender, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

##### **Aesthetic Value**

Aesthetic value is characterized by appreciation of beauty, form, proportion and harmony, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for literature, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

##### **Economic Value**

This value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gains in the choice of his job.

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## Knowledge Value

This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it.

## Hedonistic Value

Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist, the present is more important than the future.

## Power Value

The power value is defined as the conception of desirability of ruling over others and also of leading others. The characteristics of a person of high power value are that he prefers a job where he gets opportunity to exercise authority over others that he prefers to rule in a small place rather than to serve in a big place.

## Family Prestige Value

The family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status, which are traditionally characteristic of different castes of the Indian society.

## Health Value

Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation.

## Spiritual Intelligence

According to Emmons (2000), Spiritual Intelligence has been defined as, "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment".

## Tools

### Personal Values Questionnaire (PVQ) by Sherry and Verma (1998)

PVQ comprises of 40 questions covering the range of ten human values in individual, personality i.e. Religious, Social, Democratic, Aesthetic, Economic, Knowledge, Hedonistic, Power, Family Prestige and Health Value. Each value has an equal number of items and there are 12 items for each value. There is no time limit for filling up the questionnaire; hence respondent can fill it with ease and without any mental stress.

Two indices of reliability of the PVQ were found out by Hoyt's method and Test-retest Method varying between 0.54 to 0.85; administered over a time gap of 3 months.

The validity of PVQ was established through Criterion oriented validity and Validity Via correlation, first by administering the PVQ on a sample of 20 psychology students of BA-II and then hierarchy of the ten values was determined by asking them to rank the values. Then two hierarchies were correlated and the rank order coefficient of correlation was calculated, which was found to be  $r = 0.64$ .

### Spiritual Intelligence Test (SIT) by Kumar and Gautam (2011)

The scale was constructed on the basis of Likert's method of summative rating by Kumar and Gautam (2011). The items are on a five-point scale, ranging from 'strongly agree' 'agree', 'neutral', 'disagree' to "strongly disagree". The researcher measured the Split- half reliability of the test. The obtained coefficient of correlation value was  $r = 0.46$ , which was found significant at 0.01 level ( $r = 0.46, p < 0.01$ ).

### Analyses and Interpretation of Results

Correlation matrix (Table 1) was formed which includes the inter-correlations among the proposed variables. Interpretation of correlation coefficients are analysed on the basis of multiple regression.

Table 1: Correlation Matrix

	SI	Religious	Social	Democratic	Aesthetic	Economic	Knowledge	Hedonistic	Power	Family Prestige	Health
SI	1										
Religious	0.58	1									
Social	0.04	-0.02	1								
Democratic	0.02	-0.08	-0.27	1							
Aesthetic	0.18	-0.03	-0.02	0.12	1						
Economic	-0.21	-0.35	-0.23	-0.25	-0.18	1					
Knowledge	-0.28	-0.47	-0.19	0.22	0.21	-0.16	1				
Hedonistic	-0.22	-0.25	-0.26	-0.17	-0.09	0.40	-0.32	1			
Power	-0.24	0.00	-0.10	0.00	-0.41	-0.04	-0.06	-0.23	1		
Family Prestige	0.16	0.14	-0.03	-0.25	-0.40	-0.21	-0.14	-0.19	0.11	1	
Health	-0.08	0.00	0.11	-0.04	-0.10	-0.05	-0.02	-0.14	-0.15	-0.29	1

### N=51 Female Students

The matrix of coefficient of correlation (Table 1) indicates that Religious Value and Spiritual Intelligence are positively correlated ( $r = .58$ ). Table 1

also depicts the correlation coefficients between other Personal Values and Spiritual Intelligence.

**Table 2: Showing the F-Value**

	df	SS	MS	F	Significance F
Regression	10	8267.03431	826.703431	3.6223312	0.001692973
Residual	40	9128.96569	228.2241422		
Total	50	17396			

**N=51 female students**

Table 2 indicates that the F-value (F=3.62) significant at 0.01 level of significance, hence, positive contribution is observed for the criterion variable i.e. Spiritual Intelligence is

**Table 3: Multiple Regression Analysis**

Regression Statistics	
Multiple R	0.689366493
R Square	0.475226162
Adjusted R Square	0.344032702
Standard Error	15.10708914
Observations	51

**N=51 female students**

Table 3 shows the multiple regression analysis for the criterion variable i.e. Spiritual Intelligence. The joint contribution of all the ten predictor variables (Religious, Social, Democratic, Aesthetic, Economic, Knowledge, Hedonistic, Power, Family Prestige and Health Value) was obtained to be 0.475 on the criterion variable Spiritual Intelligence.

**Table 4: Regression Coefficient of Predictor Variables**

S. No.	Name of Variable	Regression Coefficient	Standard Error of Coefficient	Correlation Coefficient	t-value	B	Coefficient of Determination
1.	Religious	4.80732639	8.877867474	0.584926955	0.541495624	0.8658	0.5046
2.	Social	2.248478884	8.928395559	0.044282843	0.251834595	0.3825	0.0152
3.	Democratic	2.850280481	8.679623873	0.019700624	0.328387557	0.3705	0.00703
4.	Aesthetic	3.082233284	8.355314611	0.178715812	0.36889494	0.462	0.082
5.	Economic	2.664271054	8.882259014	-0.213314377	0.299954218	0.4256	-0.09
6.	Knowledge	1.350173418	9.077867392	-0.28483146	0.148732446	0.243	-0.067
7.	Hedonistic	1.133687231	8.573986901	-0.224532797	0.132224045	0.2316	-0.0506
8.	Power	0.236078727	8.66629694	-0.237291357	0.027241015	0.0336	-0.055
9.	Family Prestige	2.791433422	8.396078499	0.159066228	0.332468714	0.5301	0.0848
10.	Health	1.30814633	8.381692814	-0.075870396	0.156071853	0.1572	-0.012

**N=51 female students**

**Regression Equation between Spiritual Intelligence and Predictor Variables**

$$Y = 4.81 X_1 + 2.25 X_2 + 2.85 X_3 + 3.08 X_4 + 2.66 X_5 + 1.35 X_6 + 1.13 X_7 + 0.24 X_8 + 2.79 X_9 + 1.31 X_{10} + (-136.76)$$

The value of R<sup>2</sup> for the criterion variable is 0.475 which shows that about 48% of the contribution is accounted by the ten predictor variables i.e. Religious Value (X<sub>1</sub>), Social Value (X<sub>2</sub>), Democratic Value (X<sub>3</sub>), Aesthetic Value (X<sub>4</sub>), Economic Value (X<sub>5</sub>), Knowledge Value (X<sub>6</sub>), Hedonistic Value (X<sub>7</sub>), Power Value (X<sub>8</sub>), Family Prestige Value (X<sub>9</sub>) and Health Value (X<sub>10</sub>) in determining the Spiritual Intelligence of university students. The remaining 52% contributing variables are still to be accounted for.

A careful study of the equation reveals that among the ten predictor variables, taken for this study, Religious Value (X<sub>1</sub>), Social Value (X<sub>2</sub>), Democratic Value (X<sub>3</sub>), Aesthetic Value (X<sub>4</sub>), Economic Value (X<sub>5</sub>), Knowledge Value (X<sub>6</sub>), Hedonistic Value (X<sub>7</sub>), Power Value (X<sub>8</sub>), Family Prestige Value (X<sub>9</sub>) and Health Value (X<sub>10</sub>) is found to be contributing in Spiritual Intelligence. The contribution is significant at 0.01 level. Regression coefficient for X<sub>1</sub> is 4.81, which indicates that one unit increase in X<sub>1</sub> variable contributes to 4.81 unit variation in Spiritual Intelligence. The predictor

variable X<sub>1</sub> holds for about 0.50% of the contribution to Spiritual Intelligence.

Regression coefficient for X<sub>2</sub> is 2.25, which indicates that one unit increase in X<sub>2</sub> variable contributes to 2.25 unit variations in Spiritual Intelligence. The predictor variable X<sub>2</sub> holds for only about 0.015% of the contribution to Spiritual Intelligence. Similarly the Regression coefficients for X<sub>3</sub>, X<sub>4</sub>, X<sub>5</sub>, X<sub>6</sub>, X<sub>7</sub>, X<sub>8</sub>, X<sub>9</sub> and X<sub>10</sub> are 2.85, 3.08, 2.66, 1.35, 1.13, 0.24, 2.79 and 1.31 respectively which indicates that the predictor variables X<sub>3</sub>, X<sub>4</sub>, X<sub>5</sub>, X<sub>6</sub>, X<sub>7</sub>, X<sub>8</sub>, X<sub>9</sub> and X<sub>10</sub> holds for about 0.007%, 0.08%, -0.09%, -0.067%, -0.05%, -0.055%, 0.08% and -0.012% of the contribution to Spiritual Intelligence respectively for each predictor variable.

Hence, the first hypothesis which stated that, "Personal Values has significant influence on the Spiritual Intelligence among students," is accepted.

The second hypothesis which stated that, "Personal Values will have significant contribution on the Spiritual Intelligence among students," has also been accepted.

**Findings and Discussion**

The finding of the present investigation on the basis of multiple regression equation indicates positive contribution of Personal Values towards

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students in the determination of Spiritual Intelligence (SI).

Allison, Peter & Wald, Kris Von (2010) in their article on 'exploring values and personal and social development: learning through expeditions, Pastoral Care in Education', stated that outdoor education is a general term are often associated with personal and social health education (PSHE), personal and social development (PSD) and related terms. PSD is often understood as developing confidence, cooperation, trust and teamwork. The moral dimension of PSD has been more clearly recognized through official documentation reporting the prominence of values within a spiritual, moral, social and cultural context and placing PSD at the centre of education (Wylie, 2005). Self-esteem is also regularly identified as central to PSD in outdoor education; and not with standing debates on the nature and measurement of self-esteem, developing appropriate self-concept or self-awareness is a helpful way of identifying what is often the *raison d'être* i.e., the most important reason of expeditions.

Magre (2011) compared the values of secondary school students according to their socio-economic status. Personal Values varies statistically according to their socio-economic status has been tested in the study. The study was performed on 200 participants of secondary school students. Descriptive method has been used for the study and simple random sampling technique has been adopted for the collection of the data. Data in the study were collected through two standardized tools one for Personal Value questionnaire by Sherry and Verma to obtain value scores. And the other socio-economic status scale by Gyanendra Shrivastava. It comprises eight questions. Students above 25 score have high socio-economic status and students below 24 score have low socio-economic status. In this study; data were analyzed on the basis of t- test. The investigator found that there is significant difference in the religious, democratic, economic, knowledge, hedonistic, family prestige and health values of high socio-economic status and low socio-economic status. The scores of the students of high socio-economic status found to be higher on religious values whereas students of low socio-economic status were found to be higher on democratic, economic, knowledge, hedonistic, power, family prestige values.

Garg and Yadav (2018) in their study highlighted that it is the personal spiritual experience of the founders which slowly evolved into an ethical-spiritual social organization. The researchers suggest that ethical social entrepreneurship is the result of an intense yearning on the part of the social entrepreneur to serve and advance the wellbeing of people and the environment around them. These personal values of the entrepreneurs drive a process of help and resource contribution from like-minded people and institutions resulting in the formation of a social organization based on ethical intentions. The study proposed that social entrepreneurship which focuses on the subjective, individual, personal values of the social entrepreneur results in the formation of the social enterprise. The study is an attempt to highlight

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the role of one's own values in the creation and evolution of a social enterprise. It is an attempt to explore the relationship between ethics and social entrepreneurship.

Rudnev and Vauclair (2018) examined data on basic values and drinking behaviour from 21 national representative samples of the European Social Survey (2014). The results of multilevel regressions illustrated that there was a positive association between personal Self-Transcendence (vs. Self-Enhancement) values and frequency of drinking in countries laying higher meaning on extrinsic motivations (i.e., Conservation or Self-Enhancement values), while this link was less positive or even negative in countries assessing intrinsic motivations (i.e., Openness to Change or Self-Transcendence values). In addition, a marginally significant interaction between individual and country level Openness to Change (vs. Conservation) values supported the same counter-intuitive result. This study shows that the value behaviour differs culturally, in a more complex way than was assumed till now. This study opens up new venues for research on values and behaviour in a crosscultural context.

## Conclusion

Life without values becomes mechanical-like beings, driven here and there by the vicissitudes of life. In this real life, without a good value pattern, we would live unconscious, meaningless and purposeless lives. On the other hand, when we imbibe values, we live a purposeful and dynamic existence and become truly human. Hence, by fostering Personal Values in the students, students' holistic development can be achieved. By enhancing physical, mental and spiritual faculties, one can be rest assured that students' would be more conscious individuals and would perform better in academics as well as in other spheres of life.

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