SPIRITUAL QUOTIENT AMONG INDIAN AND FOREIGN STUDENTS–A CASE STUDY OF DAVANGERE (KARNATAKA)

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ABSTRACT

India is a land of many religions propaganda the principles of their religion in their own way and they are also engaged in spreading spirituality in their own perception. In India students' intelligence quotient and emotional quotient is based on the spiritual quotient acquired by them from their religious background. But in the case of students of western countries it is not so, because today's western culture characterized by selfishness, materialism, lack of sense of community, and ultimately a lack of meaning. Yet common values, customs, purposes and meaning are what bind a community together. If society isn't providing these anchors, the answer is to develop individual Spiritual Quotient and find your own. This paper empirical in nature makes an attempt to comparatively analyse the spiritual quotient of Indian students and foreign students studying in India. The study area chosen is Davangere city in Karnataka state. Davangere is the hub of educational institutions in the area of engineering, medical and management attracting several foreign students because of the presence of top class institutes in the areas mentioned above. Davangere has good number of foreign students doing their higher education. This paper tries to identify the reasons for difference in spiritual quotient among Indian and foreign students.

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INTRODUCTION

Now days in the present competitive world human beings encounter a good account of issues. These issues might hamper growth and development of human society. In order to overcome these difficulties human beings need to have intelligent quotient, emotional quotient and spiritual quotient. Though, these quotients have been in practice for very long time, particularly now they have become more indispensable to be successful. In this context one needs to know a brief account of what all these quotients are?

One of the basic skills of extremely effective people is the facility to make the right decision. Individuals Emotions have a commanding influence on the superiority on our thinking and decision-making. Individual's ability to think clearly regulates one's capacity to utilize natural talents and skills. Considering performance is usually defined and judged by behaviours, being able to manage our emotions becomes more important.

Intelligent quotient is one of the important factors in determining the psychological advantage of children between the age of 5 and 12 because of genetic and environmental issues. i.e., how the intelligence quotient is regulating children from 5 years to 12 years. Working memory, selective attention, and alertness (or sustained attention) are key factors of cognitive development. Working memory refers to the capacity to simultaneously store, deal with and monitor information. It plays an important role in all forms of cognition and is essential in normal daily functioning.

Spiritual quotient plays an important role in providing directions to achieve the desired goals especially students. Spiritual quotient is very much essential to deal with individual's emotions and intellect in order to ensure the student to gain the master knowledge and skills.

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Emotional Intelligence is a term used to describe the way in which we handleboth our own emotions and those of others and the impact they have on bothourselves and others.

"IQ and emotional intelligenceare not opposing competencies,but rather separate ones…. Allof us mix IQ and emotional intelligencein varying degrees." Daniel Goleman.

Emotional Intelligence Quotient (EQ), describes a concept that involves the ability, capacity, skill or (in the case of the trait EI model) a self-perceived ability to identify, assess, and manage the emotions of one's self, of others, and of groups. Emotional Intelligence can be a significant factor in helping us to become more effective leaders and managers in today's stressful working environment.

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EI vs. IQ

Emotion, according to the experts, is anunconscious state, distinct from cognition(thinking), volition (will) or motivation Intelligence, on the other hand, is "a setof cognitive abilities which allows us toacquire knowledge, to learn and to solveproblems." Given this, IQ and EI seem like Contradictions in terms, an oxymoron, and an "us vs. them" But IQ/EQ tests notwithstanding, Emotional Intelligence are notthe opposite of intelligence. Rather it is aunique intersection of the two that canenable you to use your emotions to help yousolve problems and live a more effectivelife – both at home and at work.

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In 1912 William Stern, a German psychologist, coined the abbreviation "I.Q.," a translation of the German Intelligent-Quotient ("intelligence quotient").

He proposed that an individual's intelligence level be measured as a quotient of their estimated "mental age" and their chronological age.

Four Fundamentals

Emotional Intelligence consists of fourfundamental capabilities: self-awareness (the ability to identify your ownemotions and their impact), self-management (the ability to control your emotionsand behaviour), social awareness (the abilityto recognize and understand the emotions ofothers and react appropriately), andrelationship management (the ability toinfluence and connect with others).

Spiritual Quotient (SQ) is a key element in providing guidelines towards an individual's achievement especially students. One's level of intelligence does not depend only on their level of intellectual intelligence. In fact it also depends on emotional and spiritual quotientwhich is seen as the element that could influence a student's level of achievement. SQ is also able to influence improvement of students' value in order to produce a balanced individual as objectified by the National Education Philosophy. All these while, many people think that if an individual has a high level of intellectual, therefore the individual will have opportunity to achieve better success compare to those with low intellectuals. However there are cases where people with high intellectuals who are left out from those who have low intellectuals.

When relate to a learning context, this situation shows that spiritual quotientis very much related to emotions and intellectual in order to ensure a student to achieve a high mastery of knowledge and skills. A good and pure spiritual will cause one to have a deep desire to achieve a particular

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wish and this will encourage him or her to work hard to achieve his or her dreams. This situation will ensure the gaining process to go smoothly and become easier.

Therefore, a student who wishes to master knowledge and skills well should increase his or her level of spiritual intelligence. This could be done by always approach God who created us and purify our souls from all dilemmas. They should instil honestly, responsibility, cooperation, discipline and others in themselves to overcome the problems faced. With high spiritual quotient, students could also solve all problems and avoid negative attitudes.

High level of SQ will also help students to control their laziness to study, avoid all the other emotional disturbances which could lead to negative impacts in influencing their mastery of skills level. Hence, SQ is very much related with an individual's emotions and this could not be separated. As a whole, humans have various intelligence levels. The diversity of intelligence levels owned by humans will influence their life. This includes intelligence level in term of intellectual, emotions and spiritual.

The achievement in life is related to a good relationship that can be built in a society. Students are required to be smart in facing all the positive and negative influences from the environments. The ability to think well based on a high level of emotional and spiritual quotient will encourage towards finding solutions to face environmental influences well. If these things occurred, it is proven that the students could form good personality with a complete package to achieve balance as objectified in the National Education Philosophy.

This study aims at bringing out the differences in the Spiritual Quotientamong Foreign students studying in Davangere(Karnataka, INDIA) and Nativestudents.

Spiritual Quotient Definition

Wikipedia definition of Spiritual Quotient

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Spiritual quotient is described as a measure that looks at a person's spiritual intelligence in the same way as Intelligence quotient looks at a cognitive intelligence.

Spiritual Quotient is the study of Social, Investigative, Artistic, Realist, Contractor and Conventional aspects of the personality to assess how balanced a person is and now a days many authors, scholars claims that spiritual quotient is the ultimate intelligence of human being and claimed this is intelligence used to solve the problem on values or you may call the persons ability to take value based decision.

LITERATURE REVIEW

According to Zohar and Marshall (2000), Spiritual Intelligence is an intelligence which encounter question of meanings or 'values' whereby the intelligence places our characters and life in a broader and richer context of meanings as well as the intelligence to evaluate a person's action or way of life which is more meaningful compared to others. Zohar and Marshall (2000) regarded SI as more complete compared to EI because other than being based on the emotions itself, SI is also based on human socio and spirituality. Thus SI is seen as the platform needed to operate human's brain and emotions effectively. This means that by having a high spiritual intelligence, one could control his or her emotions well and later influence good thinking towards certain individuals. **Augustin (2001)** stated that SI is closely related to God or religion. **Whereas Tischler, Biberman and Mckeage (2002)** stated that SI refers to one's personal experience interpersonally about God and something extraordinary or about something that is pure. SI's focus is a direct experience about something which differs from daily routines, materials, feelings as well as emotional reality. This has been related to an individual's internal strength which has been mentioned in Islam as having a pure heart. A person with a pure heart will be able to control all their actions.The importance of the heart has been mentioned by

Bukhari and Muslim has been stated by Rasullulah in the book by **MohdAzhar Abdul Hamid (2006)** "whereby in Adam's body contained a piece of meat in physical from that in fact refers to the pure heart. If the heart is good, the whole body will be good and if the heart is bad, the whole body will be bad as well".Spiritual intelligence could function as the guidelines in our life to differentiate the good and bad things. This situation is related to those who have balanced and could control themselves from doing things which are against the norms such as killing themselves because of life's stresses and as the final solution to the problems. A person with a high spiritual intelligence will avoid himself or herself from doing such things. This is because the pureness of one's heart will cause one's mind to control the actions which are not supposed to be done such as talking roughly and to have impolite manners.Spiritual intelligence in this context does not refer to a specific religious orientation. It is an interconnected configuration of affective orientations intimately linked to create meaning through connecting ideas, events, and persons **(Dent, Higgins, &Wharff, 2005; Fry, 2003).** These connections result in both personal and organizational transformations. Spiritual intelligence is further defined as the ability to construct meaning through intuitively seeing interconnectedness between life-world experience and the inner spheres of the individual psyche **(Rogers, 2003; Yang, 2006). Tisdell (2003)** contends that spirituality is an important part of the human experience, which is fundamental to understanding how individuals construct meaningful knowledge. Tisdell asserts that spirituality has a deep cultural dimension that informs intellectual development. The process of meaning making is manifested in and mediated by cultural context. For leaders to facilitate meaning making as a spiritual experience, they must make an empathetic linkage to organizational members' cultural grounding. In other words, the leader must be able to recognize as well as honor the cultural diversity of the organization in order to create an organizational culture of

shared vision **(Owens &Valesky, 2007).**Tisdell challenges us to construct an educational milieu that celebrates both the cultural differences and the commonalities of the human experience as a spiritual endeavor linked to the constructs of ethics and moral judgment. The challenge today is for the profession to recover its spiritual heritage (Parsons, Fenwick, Parson, English, & Wells, 2002). The driving hypothesis of spiritual intelligence is that it is not dependent upon an organized religious orientation, but rather on the values and ethics of individuals as they contribute to organizational health and wellbeing.**Emmons (1999**) asserts that persons who demonstrate a capacity for heightened consciousness of transcendence possess spiritual intelligence. Spiritual intelligence empowers the individual to cope with and resolve life-world issues while demonstrating virtuous behaviour such as humility, compassion, gratitude, and wisdom. Thus, he describes spiritual intelligence as a cognitive ability to envision unrealized possibilities and transcend ordinary consciousness through applying basic thought processes that have both temporal and existential meanings.Biases against scientific study of constructs such as spirituality may be attributed to lack of precise definitions or a primary focus on associations rather than a focus on underlying mechanisms. A neuroscience perspective provides the necessary framework to encourage rigorous studies of such theoretical constructs by examining the neuropathology of the brain **(Cacioppo, Hawkley, Rickett, &Masi, 2005). Persinger (1996)**and **Ramachandran (1999)** independently claim to have discovered the ―God spot‖ within the brain. The "God spot" is an area in the brain that functions like a built-in spiritual centre located within neural connections in the temporal lobes. Examinations of various brain scans, taken with positron emission topography, reveal that these neural areas light up whenever subjects are exposed to discussion of spiritual motifs. These scientists are very careful to point out that the ―God spot does not prove the existence of a divine being. Nevertheless, their

findings strongly suggest that the brain is wired for cognitive constructs that produce meaning-making reflection. This suggests that humans are naturally predisposed to think in spiritual terms.**Singer and Gray (1995)** discovered neural processes in the brain devoted to making interconnections that unify rational, emotional, and spiritual experiences. Prior to Singer and Gray's findings, the consensus in the scientific community was that the brain's organization was capable of producing only two neural processes: (a) neurological processes serially connecting neural tracts, allowing the brain to think logically and rationally and (b) neurological processes where thousands of neurons are interconnected in a chaotic mode of massively organized bundles resulting in affective thoughts. Observation of unifying neural oscillations means that a third kind of thinking exists— unitized thinking. The brain unitizes neurological organizations resulting in cognitive processes that seek the answer to meaningful questions (Singer, 1999; Singer &Gray, 1995)**Deacon (1997)** examined the evolution of symbolic imagination and its role in intellectual development. He proposed that the brain has the ability to construct symbolic imaginative processes resulting in deep reflective thinking about the meaning of life, experiences, and human existence. Zohar and Marshall (2001) defined spiritual intelligence as the intellectual ability to question why we are here and to be creative in our pursuit of answers. Thus, spiritual intelligence involves the cognitive processes resulting in both social modifications and consciousness transformations. Spiritual intelligence is rooted in the human need for understanding the world and our place in it.**Wolman (2001)** argued that ―understanding the context and meaning of our actions frees us to make conscious choices rather than enslaving us to respond reflexively to life's demands. Accordingly, developing spiritual intelligence empowers one to articulate ineffable moments that release the psyche's intrinsic spiritual energy.Education is Fearful of Things Spiritual SQ can find natural expression in the classroom;

yet educators are fearful of things spiritual, and in today's global world, fear is not only in education but everywhere. Parker Palmer (1999), senior associate of the American Association of Higher Education and Senior Advisor to the Fetzer Institute, stated this challenge to education: Fear is everywhere—in our culture, in our institutions, in our students, in ourselves—and it cuts us off from everything. Surrounded and invaded by fear, how can we transcend it and reconnect with reality for the sake of teaching and learning? The only path I know that might take us in that direction is the one marked "spiritual."**Palmer (1999)** shared that, as a teacher, he saw the price we pay for a system of education so fearful of things spiritual that it fails to address the real issues of life—dispensing facts at the expense of meaning, and learning information at the expense of wisdom—and that such schooling alienates and dulls students. Palmer defined spiritual as a quest for connectedness with self, with others, with the worlds of history and nature, and with the mystery of being alive.

Statement of Problem

From the available literature it is learnt that there is a great deal of work being done on the spiritual intelligence of students. But still there is a scope to study the perception of Indian Students and Foreign Students towards the Spiritual Quotient because of the changing scenario in the modern world.

The Objectives of the Study are as follows:

1. To understand Demographic profile of foreign students studying in Davangere.

2. To analyse the Spiritual Quotient of students (including foreignstudents).

3. To make comparative analysis of Spiritual Quotient among Foreign and Davangerestudents.

4. To interpret the perception of foreignstudents towards Indian Culture and Spirituality.

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Research Methodology

This paper is descriptive in nature.Primary Data has been collected with the help of close ended questionnaire (face to face interaction with foreign and Indian students). Secondary Data has been collected through different sources such as Magazines, Internet, and Literature. Convenience sampling method has been used. Sample size is 150 where 75 each from Native and Foreign students are included. The data collected is interpreted and analysed with the help of Percentage and correlation.

Analysis & Discussions

The respondents consist of 75 foreign students (various disciplines) of different nations. Their nationality is as follows.

From the available Primary Data, Table 1 explains the students from different countries studying in various disciplines.

Table No. 1

Students from different countries studying in various courses

Courses / Country	Medical	Dental	Management	Total
Malaysia	29(39)	14(19)	00(00)	43(57)
Indonesia	08(11)	02(2.5)	02(2.5)	12(16)
Singapore	06(08)	02(2.5)	00	08(11)
China	09(12)	01(01)	02(2.5)	12(16)
Total	**52(70)**	**19(25)**	**04(05)**	**75(100)**

Note:figures in brackets indicates percentage

Source: Primary data

Malaysia students consist of 57 % of foreign students studying in Davangere, followed by Indonesia and china 16%, Singapore 11%. From the disciplines wise Medical 70%, followed by Dental 25%, and Management 5%.

From the available Primary Data Table 2 explains the gender ratio of students from different countries studying at Davangere.

Table No.2

Gender ratio of students from different Nations studying at Davangere.

Nations / Sex	Malaysia	Indonesia	Singapore	China	Total
Male	32(43)	02(03)	04(05)	09(12)	47(63)
Female	11(15)	10(13)	04(05)	03(04)	28(37)
Total	43(58)	12(16)	08(10)	12(16)	75(100)

Note:figures in brackets indicates percentage
Source: Primary data

In overall foreign students 63% are male 37% are female. Among male 43% belongs to Malaysia, among females 15% belongs to Malaysia. It is clear that more students are coming from Malaysia, irrespective of male or female to pursue Profession and Management Education.

From the available Primary Data, table 3 explains the Overall experiences of Foreign Student respondents on Spiritual Quotient

The collected opinion of Foreign and Indian student respondents on various aspects of spiritual quotient such as Positive life, Connection with God, Visiting religious places, caring for others, to be a part of India, influenced by Indian culture, adopting Indian life style and spiritual aspects of Hindu religion has been filled in Table 3 and Table 4

Table No. 3

Overall experiences of Foreign Studentrespondents on Spiritual Quotient

Si no	Criteria	SDA -2	DA -1	IND 0	A 1	SA 2	Tot
1	My life has a sense of complete and positive purpose to it.	18 -36	18 -18	15 0	13 13	11 22	-19
2	I feel a great connection to and often feel 'at one' with the universe and/or God.	14 -28	05 -5	12 0	23 23	21 42	32

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3.	I understand and have a deep knowledge of myself. I do what I say and express this in my being.	04 -8	05 -5	15 0	28 28	23 46	61
4	I am known for my playful, irrepressible and bubbling sense of humour and childlike (but not childish) view of the world.	06 -12	14 -14	12 0	25 25	18 36	35
5.	I am deeply at peace with myself.	11 -22	08 -8	15 0	16 16	25 50	36
6.	Other life forms generate in me a sense of awe, wonder, love and respect.	14 -28	13 -13	05 0	22 22	21 42	. 23
7.	I achieve the right balance of appropriate caring for others.	10 -20	14 -14	12 0	24 24	15 30	20
8	I enjoy serving all people to the best of my ability and at every opportunity.	08 -16	02 -2	04 0	25 25	36 72	79
9.	I am amazed at my capacity for wonder	13 -26	15 -15	04 0	23 23	20 40	22
10.	I visit religious places regularly.	16 -32	15 -15	07 0	14 14	23 46	13
11.	I am influenced by mythological characters of my religion	17 -34	08 -08	12 0	21 21	22 44	23
12.	I am grateful to India for education opportunity provided.	05 -10	04 -04	14 0	28 28	24 48	62
13	I am very much influenced by Indian culture.	09 -18	04 -04	15 0	32 32	15 30	40
14.	I am interested in adopting Indian lifestyle.	05 -10	07 -7	16 0	24 24	23 46	53
15	I am interested in spiritual aspects of Hindu religion.	14 -28	36 -36	25 0	0	0	-64

Source: Primary data

Table No. 4

Overall Experiences of Indian Studentrespondents on Spiritual Quotient

SI NO	Criteria	SDA -2	DA -1	IND 0	A 1	SA 2	TOT
1	My life has a sense of complete and positive purpose to it.	10 -20	14 -14	13 0	21 21	17 34	21
2	I feel a great connection to and often feel 'at one' with the universe and/or God.	12 -24	13 -13	15 0	24 24	11 22	09
3.	I understand and have a deep knowledge of myself. I do what I say and express this in my being.	12 -24	18 -18	19 0	15 15	11 22	-5
4	I am known for my playful, irrepressible and bubbling sense of humour and childlike (but not childish) view of the world.	08 -16	09 -09	15 0	24 24	19 19	18

5	I am deeply at peace with myself.	15 -30	14 -14	12 0	28 28	06 06	-10
6	Other life forms generate in me a sense of awe, wonder, love and respect.	14 -28	15 -15	18 0	22 22	06 12	-9
7	I achieve the right balance of appropriate caring for others.	05 -10	16 -16	14 0	24 24	16 32	30
8	I enjoy serving all people to the best of my ability and at every opportunity.	04 -08	05 -05	11 0	28 56	27 54	97
9	I am amazed at my capacity for wonder	17 -34	14 -14	12 0	10 10	22 44	10
10	I visit religious places regularly.	09 -18	15 -15	18 0	13 13	20 40	20
11	I am influenced by mythological characters of my religion	11 -22	13 -13	15 0	24 24	1224	13
12	I am grateful to India for being an Indian	09 -18	08 -8	06 0	24 24	28 56	54
13	I am very much influenced by my culture.	13 -26	15 -15	19 0	25 25	03 06	-10
14	I am interested in adopting Hindu way of lifestyle.	15 -30	07 -07	14 0	15 15	24 48	26
15	I am interested in spiritual aspects of Hindu religion.	23 -46	14 -14	03 0	15 15	20 40	-5

Source: Primary Data

The following table shows the correlation of spiritual quotient between Indian and Foreign Students at Davangere

X	Y
-19	21
32	09
61	-05
35	18
36	-10
23	-09
20	30
79	97
22	10
13	20
23	13
62	54
40	-10
53	26
-64	-05
416	**259**

Formula

$$r = \frac{n(\Sigma xy) - (\Sigma x)(\Sigma y)}{\sqrt{[\, n\Sigma x^2 - (\Sigma x)^2\,]\,[\, n\Sigma y^2 - (\Sigma y)^2\,]}}$$

n=15,

x= 416,

y= 259,

Σx=603,

Σy=1118,

Σx^2=29987,

Σy^2=91504,

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dxdy=48547.

r=0.525 (moderate positive correlation)

Overall Experiences of Indian and Foreign Student respondents on Spiritual Quotient (Table 3& Table 4) are as follows:

1. 50.6% of Indian Students have positive view compared to the Foreign Students (36%) towards their own life.

2. 58.66% of Foreign Students have more feeling towards great connection with universe and God compared to Indian Students (46.6%).

3. 34.66% of Indian Students do not understand themselves and they won't express according to them, whereas 68% of Foreign Students are likely they do what they expect.

4. 54% of the Foreign Students are peaceful on the other hand 45% of the Indian Students are peaceful.

5. 73% of Indian Students and 81% of the Foreign Students are enjoying in serving best of their ability and at every opportunity.

6. 69.33% of Indian Students feel happy to an Indian and 69.33% of Foreign Students are grateful to India for providing opportunity to study in India.

7. 62% of Foreign Students & 37% of Indian Students influenced by Indian culture.

8. 62 % of Foreign Students and 52% of Indian Students interested in adopting the Indian lifestyle.

9. 66% of Foreign Students did not agree for having spiritual aspects in Hindu Religion whereas 46.6% of Indian Students agreed for having spiritual aspects in Hindu Religion.

10. The correlation for spiritual quotient between Indian and Foreign students is +0.525.

Findings

1. Majority of foreign students are from Malaysia and Indonesia about (60%). Malaysian students (29) are more in taking MBBS.

2. Male and Female foreign students are pursuing Professional and Management Education.

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3. Students become more caring, more tolerant and more connected with others as well as more actively engaged in a spiritual quest.

4. Most of the Islam students feel that religion is nothing but performing of five times Namaz. Whereas Hindu culture is concerned, the poojas rituals and other forms are not the part of the religion but the part of caste and family activities.

5. The foreign students are materialistic towards their studies and not having the broader outlook towards the other religions.

6. Service to mankind is equal to service to god accepted by both the student community irrespective of nationality and religion.

7. Correlation for spiritual quotient between Indian and Foreign students is 0.525 (moderate positive correlation). That means Indian and foreign students have similar view towards spiritual quotient.

8. Majority of Indian and Foreign Students (69.33%) are happy to be a part of India.

9. **62%** of the foreign students are interested in adopting the Indian lifestyle & only 52% of Indian students are interested in adopting the Indian lifestyle.

Suggestions

1. Interracial interaction, and service learning--appear to be effective because they expose students to new and diverse people, cultures and ideas.

2. College activities are to be designed in such a way that spiritual activities should be contributed to students' spiritual growth.

3. Spiritual development is enhanced if students engage in "inner work" through activities such as meditation or self-reflection, or if their professors actively encourage them to explore questions of meaning and purpose.

4. All Indian students should feel happy to be a part of India& they need to show interest to adopt the Indian lifestyle.

5. To control the unethical practices of educatedyouth a spiritual oriented curriculum is to be developed at all level of schools and colleges. i.e. preferably at under graduation stage.

6. Spiritual development is impeded when students engage in activities that distract them from campus life opportunities--activities such as watching television and playing video games.

Conclusion

The study is basically the comparative nature of spiritual quotient of Foreign and Indian students. The result is positively correlated. The outcome of the study is that there is need to implement spiritual oriented curriculum at the university level and a general paper on spirituality in Indian context should be introduced as optional for foreign students studying in India, which will facilitate in propaganda of Indian spiritual and religious perspectives to the world and thereby help in build incredible India brand image.

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