The PHILIPPINE JOURNAL OF COUNSELING PSYCHOLOGY is published annually by the Philippine Association for Counselor Education, Research and Supervision (PACERS). Active members of PACERS receive the journal as a benefit of membership.

This refereed journal includes original contributions on counseling in different settings and for populations. It gives special attention to empirical studies on: (1) counseling techniques and intervention strategies; (2) the development and validation of assessment instruments that can be used in counseling; (3) group treatment and development programs; (4) counselor education and supervision. The journal also welcomes reviews of literature, concept papers, and research notes directly related to counseling.

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Foreword

Indeed this PACERS annual publication provides a venue where our colleagues from across the country share their creative works related to counseling psychology.

This year’s issue of the Philippine Journal of Counseling Psychology (PJCP) has a rich mix of articles from practitioners, all relevant to the practice of counseling, assessment, research, counselor education and supervision.

The article of Dr. Susan A. Estanislao compares career counseling efficacy between advanced counselor trainees and beginning counselor trainees. It concludes that educative functions (improvement of skills and knowledge), cognitive processing, and awareness of values, all contribute to increasing career counseling self-efficacy. The author is a Guidance Counselor at the Office of Counseling and Career Services, DLSU-Manila. She has an MA in Education major in Guidance and Counseling and a Ph.D. in Counseling Psychology from DLSU-Manila.

The research of Mr. John Addy Garcia, Joyce Grace Casas and Sheila A. Santos describes the role of parental influence in high school students career choices. It explores career plans, degree choice and selecting a university. Mr. Garcia is a faculty in Psychology at Help University College in Kuala Lumpur. Ms. Casas works as pre school teacher. She graduated with a BS in Educational Psychology from DLSU-Manila. Ms. Santos currently works as a guidance counselor. She graduated with a BA in Psychology and BSE major in Guidance and Counseling from DLSU-Manila.

The qualitative study entitled “The Effective Counselor from the Perspective of Filipino Practitioners and Clients” by Dr. Aimee Guarino is about the qualities of effective counselors from the perspective of Filipino practitioners, clients, and counselor educators in Metro Manila. She discusses the finding that Filipinos view effective counselors as possessing an integrated set of cognitive, affective, interpersonal, and spiritual qualities. The article asserts that all qualities of effective counselors are interdependent with one another. It further highlights the implications of the findings and proposes several recommendations. The author is the Guidance Director of Brokenshire College, Davao. She obtained her Ph.D. in Counseling Psychology from DLSU-Manila.

In her study, Ms. Sally Itliong - Maximo investigates the construct of Spiritual Intelligence (SQ) on 225 adult employees in relation to some variables such as: stress management, religious commitment, and gender. She concludes that among adults, no one can really claim full achievement of Spiritual Intelligence and that development of this human dimension is a matter of choice, commitment and responsibility. The author is an Associate Professor and currently Head of the Department of Psychology at St. Louis University in Baguio City.
In "Problems and Coping Strategies of University Students: Implications for Counseling Centers", the author Dr. Carmelita Pabiton explores the different problems of senior university students and their coping strategies. Based on the findings, she recommends that since it is the responsibility of every learning institution to address the needs of all its students, it is imperative for university counselors and policymakers to ensure that comprehensive, developmental and crises management counseling and related programs are designed, implemented and evaluated to develop the "total" person. The author is a full-time faculty of the Counseling and Educational Psychology, College of Education, DLSU-Manila.

The qualitative study of Dr. Rufino L. Ramos III, entitled "In the Eye of the Beholder: Implicit Theories of Happiness among Filipino Adolescents", provides a deeper understanding of the concept of happiness among Filipino adolescents. Culturally-relevant findings which have important implications for counseling practice are discussed. The author works as a Counseling Psychologist at the same time he is an Associate Professor of the Graduate School and the Psychology Department at the Ateneo de Naga University. Currently, he is one of the board members of the Executive Council of the Philippine Association for Counselor Education, Research, and Supervision (PACERS). His contact address is: College Guidance Center, Ateneo de Naga University, Bagumbayan Campus, Ateneo Avenue, Naga City 4400, E-mail: ruffy@sili.adnu.edu.ph

The research of Dr. Jose Alberto Reyes and Ron Resurreccion, validates Tiwala sa Sarili, a subscale of the Panukat ng mga Katangian ng Personalidad (PKP), as a promising personality assessment tool since it is moderately correlated with other self-efficacy measures. The authors encourage other researchers to work on other subscales so that the whole scale can be used locally. Dr. Reyes is a faculty member of the Counseling and Educational Psychology, College of Education, DLSU-Manila while Mr. Resurreccion is a faculty member of the Department of Psychology, DLSU Manila.

The article of Mr. Homer Yabut reviews the current literature in counseling supervision, the current status of research as well as the issues affecting it. The author poses a challenge for Filipino counselors to develop, train and supervise future counselors for the sake of the clients. Mr. Yabut is a faculty member of the Psychology Department at DLSU-Manila.

We hope the articles in this issue are useful resource materials in the practice of your profession.

The Editor
The Constructs of Spiritual Intelligence, Its Correlates With Stress Management and Variation Across Selected Variables

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Abstract

The descriptive-correlational method employed in this study enabled the researcher to investigate 1) the constructs of Spiritual Intelligence (SQ), 2) the relationship of Spiritual Intelligence and Stress Management and 3) the SQ constructs in function of the variables religious commitment, gender and other respondents' demographics. The researcher conducted her study among 225 employees of Saint Louis University (SLU), Baguio City, consisting of an adult population with age ranging from early twenties to late fifties. The researcher used three survey-questionnaire forms namely: The Spiritual Intelligence Indicators Inventory (SIII), The Religious Commitment Inventory – 10 and The Stress Management Strategies Inventory. The statistical treatments used were Factor Analysis – Principal Axis Factoring Method, Pearson and Partial Correlation Coefficients, Stepwise Multiple Regression Analyses and a series of t-tests. The scale devised reveals nine (9) factors that may enhance a person’s appreciation of SQ. There is a positive relationship between Spiritual Intelligence and Stress Management. There is also a positive relationship between Religious Commitment and Spiritual Intelligence. Although females exhibit higher levels of Spiritual Intelligence than males on factors that allude to a sense of connection and relationship with others, the total SQ reveals no difference between the two groups. This makes the researcher conclude that ultimately males and females will not differ in Spiritual Intelligence. Similarly, no significant differences were found between age groups (below 40 vs. 40 and above), religion (Catholics vs. non-Catholics), occupations (faculty vs. administration) and civil status (single vs. married).

The definition of intelligence has evolved through the years. It has been understood as the ability to solve problems, to adapt to novel situations, to use abstract concepts effectively and to grasp relationships and learn quickly. Initially, there was great emphasis on logical-mathematical intelligence measured through the so-called Intelligence Quotient (IQ). When Howard Gardner introduced the concept of Multiple Intelligence, there was then a departure from an overemphasis on IQ. In Western Psychology, two processes were first recognized, IQ which rules reason and Emotional Quotient (EQ) which rules emotion. Through PET scans, neuroscientists identified brain neural organizations for these processes. When IQ is tapped, the neurons which light up allow people to follow rules and to think logically and rationally. For EQ, massive bundles of neurons would light up controlling habit-building intelligence and emotion driven behaviors.

Very recently, Persinger and Ramachandran (1997) discovered a "God-spot" in the human brain made up of neural connections in the temporal lobe. It lights up whenever research subjects are exposed to discussions of spiritual or religious topics. This God-spot does not prove the existence of God but it is a proof that the brain is sensitive to wider meaning and value. Similarly, Singer (1990) has shown that there is a neural process in the brain which offers the first hint of a third kind of thinking, a unitive thinking, which can deal with questions of meaning. These neural oscillations literally "bind" our experience together unifying and giving meaning to our experience.

The focus of this present study is the understanding of SQ. Spiritual Intelligence, as defined by Zohar and Marshall (2000), is as quoted "the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life path is more meaningful than another."

Danah Zohar and Ian Marshall contend that in the early part of the twentieth century, as also asserted earlier, IQ was a big issue. More recently, EQ has been identified as a requirement for the effective use of IQ. Now, there exists much scientific data that points to the presence of a Spiritual Intelligence (SQ), the ultimate intelligence that serves as a necessary foundation for the effective
functioning of both IQ and EQ. Although different intelligences, EQ and SQ are closely related. Both positively reinforce each other. People need at least a little EQ to begin a spiritual journey like a little self-awareness and empathy. Once spiritual practices begin, SQ can be very reinforcing of EQ growth, and EQ growth can then nourish SQ growth.

Among Filipinos, the term “diwa” is used to refer to the Spiritual Core of their value system. It is that which provides inner strength and a sharper sense of personhood. The notion of diwa is based on the belief that human existence is a configuration of harmonious relationship between the physical body and the spiritual essence of being human. Life is without direction if there is no unity of mind, emotion and action. But if these are united, the inner self is at peace. And if peace reigns inside, life transcends its physical nature, it becomes the essence of the intellectual, emotional and spiritual consciousness that strengthens one’s way of life. (F. Landa Jocano, 1997).

In one of the retreats attended by this present researcher, she was struck by what the speaker said as he described a foreigner’s amazement of the Filipinos’ spirituality, to wit: “In the Philippines, they breathe God!” It is no wonder that the Filipino people remain resilient despite the difficulties that beset the country today – poverty, inflation, graft and corruption, war with militant groups, terrorism, calamities, etc. This is diwa at work among Filipinos. It is diwa which provides inner strength and meaning in life. Without diwa, life is meaningless and all things lose their significance. It makes people capable to deal effectively with all kinds of problems in life. It is diwa that accounts for the vitality, ardor and vibrancy of life. Jocano emphasizes that it is the soul of the Filipino people.

In order to have a better grasp of the human core of spirituality, a complete tripartite model of the human (Daniel Helminiak, 1996) emerges consisting of the organism, psyche and spirit. This model refines the standard model, body and mind (or body and soul), and distinguishes the psyche and spirit within the mind.

The organism refers to the physical life-form, bounded by space and time. It is the interest of IQ as it is the object of study in physics, chemistry, biology and medicine. For biological survival and health, the organism requires the satisfaction of life-sustaining physiological needs.

The psyche is a dimension of the human mind, some of which are shared in common with other higher species and constituted by emotions (feelings, affect), imagery (and other mental representations) and memory. Together, these determine habitual response, behavior and personality. The psyche appraises the organism of its dispositional status within itself and within its environment. The requirement of the psyche, as indicated by an adequate EQ level is to be comfortable, to feel good within oneself and within an environment.

The spirit is distinctively the human dimension of the mind, determined by self-awareness and experienced as spontaneous question, marvel, wonder and a dynamism open to all there is to be known and loved. It calls for authenticity which expresses itself as conscious awareness, intelligent understanding, reasoned judgment and self-determining decision. The spirit pertains to what transcends space and time. Satisfactory SQ means the effective use of this spiritual dimension of the mind. It is putting this spirit into action.

Given the tripartite model, it can be gleaned that the human is a system of systems; hence, the task of becoming human or human integration must be a complex and on-going task. The human being, by virtue of practical priority, is first of all, a biological organism. All other activities come to a halt when the organism is hungry, tired or sick. Even the most intimate or sublime of human interactions must pause while people attend to their toilet needs so to speak. The spirit, however, is the key to a systematic understanding of the human. The spirit which makes humans human subsumes organism and psyche into the form known as human being.

The development of Spiritual Intelligence in a person may be challenged by the rapid pace of change and the stresses required in this age of globalization. Advances in science and technology have revolutionized important aspects such as the work force, medicine, space researches, military, communication, education and others. Although this trend has contributed to the improvement of living, the present modern culture encourages self-centeredness, consumerism, individualism, lack of commitment and too much quest for money and power. Sad to say, modern society has become spiritually stunted. This spiritual dumbness is seen among
individuals of these times who are in a constant drift and remain unfulfilled. At the end of the day, most of these people feel bored, frustrated and burned out. Indeed, lack of meaning can lead to added stress which would require either direct or emotion focused coping for effective adjustment. Several studies indicate that intelligence is an important predictor of effective coping. Since spirituality is a form of intelligence, then it is assumed that it may have a relation to stress management.

The good news is, spirituality is influencing several helping professions in this contemporary society like counseling, education, medicine, nursing, psychology, social work, education and addiction treatment. In counseling and psychotherapy, spirituality is becoming a fifth force analogous to the four forces of Psychodynamics, Behaviorism, Humanism and Multiculturalism. Carl Jung (1933) was a pioneer in asserting that all human problems are spiritual. He believed that human beings are not only psycho-sexual and psycho-social but they are also psycho-spiritual. Hence, he suggested that healing is not possible without spiritual awakening or addressing issues related to spiritual distress. For Jung, a spiritual perspective is indispensable because intellectual or moral insights alone are insufficient to address human dilemmas. This started many authors like Brown & Peterson (1991); Kelly (1995); Richards and Bergin (1997) and Steere (1997) to examine the role of spirituality in human growth, self-actualization and development and questioned the impact of spiritual concerns on mental health.

Most people mistake religiosity for spirituality. Ideally, the two should go together and should mean the same things but the concept of spirituality is quite separate from organized religion. Although both involve the sacred, spirituality is a more subjective experience as it refers to the transcendent relationship between the person and a Higher Being, a quality that goes beyond a specific religious affiliation. Religion, on the other hand, is a set of beliefs and doctrines that are institutionalized; hence, relating more to the adherence to an organized church and religion. As compared to religion, spirituality is a more universal experience with fewer limitations.

It cannot, however, be denied that spirituality is related to religion. Spirituality as "Lived Reality" can be understood in a social and cultural sense. Different schools, religions and traditions have a set of practices, disciplines, beliefs and ethical commitments intended to reach the heights of spirituality. The author Daniel Helminiak (1996) asserts that no human activity, and therefore no spirituality, proceeds apart from some kind of community. As innate social beings, man cannot achieve spirituality independent of a community. Organized religions ideally should provide the means and methods, through rituals and prescribed behaviors, for its members to increase their levels of spirituality that mean inculcating among its members the feelings, thoughts, experiences and behaviors that arise from a search for the sacred and the meaningful. True religions promote spirituality and unity and not divisiveness among people.

It is with these premises that the researcher proposes a study on the constructs of Spiritual Intelligence and its correlates with Stress Management. Specifically, this research would focus on the following problems vis-à-vis their hypotheses (1) What are the constructs of Spiritual Intelligence? It is hypothesized that the factors underlying Spiritual Intelligence would refer more to the requirements of the human spirit and adhere to the sacred. (2) How can the relationship between Spiritual Intelligence and the two strategies of Stress Management – Problem-focused coping and Emotion focused coping – be best understood? Literature provides that EQ growth assists SQ growth, and SQ growth enhances EQ growth. Hence, the researcher hypothesizes that Spiritual Intelligence will have a more direct relationship with emotion-focused coping. Its relationship with problem-focused coping will be more indirect, that is, more likely mediated by emotion-focused coping and (3) How different are each constructs in function of the variables (3a) Religious Commitment – Assuming that concepts of spirituality are major teachings in one's religion, then the hypothesis is that the greater the religious commitment of a person, the more likely that spirituality will be expressed in concrete behaviors (3b) Gender – It is hypothesized that women will fare higher in constructs that give more value to relationships and connectedness while men will score higher in Spiritual Constructs that adhere to abstract ideas and concepts of individuation.
Methods and Procedures

Population and Locale of the Study

The researcher conducted her study among employees of Saint Louis University (SLU), Baguio City. The participants in this academic setting generally consist of an adult population with age ranging from early twenties to late fifties. This sample, gathered during the first semester of SY 2005-2006, includes members of the faculty and administration of the said university. Of the 225 survey questionnaires distributed, the researcher was able to retrieve 158 and 19 of these were invalidated; hence, only 139 sets were entered for treatment. The invalid questionnaires had too many items missed and/or did not reflect variability in responses. Some of the valid 139 participants also missed items either in the Personal Information portion or in the actual questionnaires, although minimal. These missing information were coded as zero (0) and were appropriately defined as Discrete Missing Values in the Statistical Package for Social Sciences (SPSS). This will also explain the discrepancy of the number of cases (N) among the variables treated. Table 1 presents the number of cases that have undergone statistical treatment considering the major demographic characteristics of the selected sample.

Table 1
Demographic Characteristics of the Sample

<table>
<thead>
<tr>
<th>Categories</th>
<th>Number of Cases (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
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<tr>
<td>Female</td>
<td>82</td>
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<tr>
<td>Age Level</td>
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<tr>
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<tr>
<td>Above 40</td>
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<tr>
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<tr>
<td>Married</td>
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<tr>
<td>Occupation</td>
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<tr>
<td>Faculty</td>
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</tr>
<tr>
<td>Administration</td>
<td>56</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>113</td>
</tr>
<tr>
<td>Non-Catholic</td>
<td>18</td>
</tr>
</tbody>
</table>

Data Gathering Tools

The main tools used by this researcher were three (3) survey-questionnaire forms designed to measure the main variables of the study.

The Spiritual Intelligence Indicators Inventory (SII). Some situations in this 86-item inventory were adopted from the International Institute for Transformation created by Daly Planet Communications. Some were derived from David Hassel's signs of prayerfulness and the others were formulated by this researcher based on her theoretical/conceptual framework. The researcher computed an alpha coefficient of 0.98 considering the 85 items which loaded on the nine (9) factors interpreted in this study.

The Religious Commitment Inventory – 10. This 10-item tool was developed by Everett L. Worthington and company. It measures two factors related to religious commitment. Six (6) items are largely cognitive in nature and are labeled Intrapersonal Religious Commitment while the other four (4) items labeled Interpersonal Religious Commitment are largely behavioral.

The Stress Management Strategies Inventory. This inventory related to stress management consists of 18 items some of which were adopted from the scales of Folkman et. al. (1986), K. Matheson and H. Anisman (2001). Odd items refer to problem-focused coping and even items to emotion-focused coping. The full scale and the scores in the two types of coping were used in the analysis.

For each of these scales, the participants were instructed to rate each item using a 6-point Likert Scale with the following qualitative interpretations:

1 = Not Very True of Me
2 = Not True of Me
3 = Somewhat Not True of Me

4 = Somewhat True of Me
5 = True of Me
6 = Very True of Me

Each set of questionnaires consists of these three inventories plus a portion for personal information on gender, age, religion, occupation and civil status.
Methodology and Treatment of Data

The Descriptive-Correlational Method was used in this research. The study aims to describe the attributes and nature of Spiritual Intelligence and determine its relationship with other variables such as Religious Commitment, Stress Management, and Gender. Other variables were also considered in order to facilitate greater understanding of Spiritual Intelligence. These include religion, occupation, civil status, and age.

Factor Analysis using the Principal Axis Factoring Method was chosen to determine the constructs of Spiritual Intelligence. Rotation of factors was carried out via the Varimax with Kaiser Normalization where rotation converged in 27 iterations.

Stepwise Multiple Regression Analyses were conducted to identify the best combination of predictors for Stress Management in general. Partial Correlation Coefficients were computed to describe the relationship between SQ and the two types of coping. A partial correlation coefficient was computed between SQ and problem-focused coping controlling for emotion-focused; likewise, a partial correlation was computed between SQ and emotion-focused coping controlling for problem-focused.

Pearson Product-Moment correlation coefficients were computed to describe the significance of relationships between SQ with age and religious commitment respectively. Finally, a series of t-test were carried out in order to see differences in the categories of gender, age, religion, occupation, and civil status across the SQ factors.

Results and Discussion

The Constructs of Spiritual Intelligence

The construct validity of the Spiritual Intelligence Indicators Inventory (SIII) was tested through Factor Analysis via the Principal Axis Factoring Method. A total of eleven (11) factors were extracted accounting to 51.872 of the total variance or 60.32% of the total variance considering a total of 86 items. Only nine (9) factors were, however, interpreted because of the few and heterogeneous nature of the items in Factor X and Factor XI. Each factor is discussed with a sample of items mostly factorially pure. Items with a factor loading of at least 0.30 are considered significant in each factor for interpretation.

Factor I - Eigenvalue 8.324 (9.68% of the total variance and 16.05% of the total extracted variance). This factor includes sample items such as (18) I trust the Divine to give me what I need (14) I seek meaning and purpose in life and (13) I am aware of God present in my daily endeavors. Considering the items in this factor, the researcher hypothetically labeled this as "Sensitiveness to Meaning, Purpose and Value." It seems that a spiritually intelligent person is one who can be deeply aware that MEANING exists in almost all human experience and at the same time is adept at sensing and discovering it. This SQ factor is characteristic of one who affirms that life has meaning whether in the extra-ordinary or mundane; whether in his relation with the self, others or with the Divine; whether in joy or in difficult times. Meaning, purpose and value can be drawn in life's lessons and daily human endeavors.

Factor II - Eigenvalue 7.991 (9.29% of the total variance and 15.41% of the total extracted variance). Items include (75) I am more forgiving than vengeful (79) I easily overcome resentments and bitterness (78) I am generally grateful of what I have (80) I have a sense of control over material possessions without being too much engrossed in them. The researcher labeled this factor "Sense of Harmony/Peace." Apparently, a spiritually adept individual has adequate self-object relations which makes it possible for him/her to be serene despite the lures of materialism, emotionally-loaded events, objects, persons and exposure to what is intolerable and difficult.

Factor II describes a person who has chosen peace as a way of life and who has found harmony within the self. This sense of peace may have been brought out by the capacity to forgive not only the self but also others. Forgiveness can only take place if one's views are not restricted; that is, there is the acknowledgment that people as well as the self have limitations. The idea that there is healing in forgiveness is once more reiterated here. People who choose to forgive see beyond the hurt and reap the rewards of a life free from bitterness, resentments and regrets. After forgiveness, what becomes of a person is one who experiences deep joy, serenity and contentment.

Factor III - Eigenvalue 7.262 (8.44% of the total variance and 14% of the total extracted variance). Items like (71) I have
great involvement with the community (70). I have already encountered the Person in God (84). I have a spiritual community to whom I turn for support and help and (68). I seek holy/sacred places and pursuits refer to this factor hypothetically named “Nurturance of Faith through Meaningful Encounter.” A person who would score high in Factor III seems to have a willingness to learn and grow. He actively seeks avenues for this spiritual growth and finds them in meaningful encounters.

In Humanistic-Existential Psychology, the term encounter implies an active involvement with another presence. Indeed, one’s personal growth cannot be achieved in isolation. It can be observed that Factor III represents an individual who exerts effort to nurture his/her faith by being in communion with the self and others.

Being in communion with the self entails the desire to seek wisdom and understanding that would eventually lead to better insight. Being in communion with others would also explain the importance of encounter in one’s religious organization. It reiterates Daniel Helminia’s assertion that no human activity, and therefore no spirituality, proceeds apart from some kind of community. Spiritual communities promote unity and a sense of fellowship which each person needs as an innate social being. Factor III is a reminder of the need to nurture one’s faith and spirituality. This can be accomplished by strengthening one’s encounters and being involved in a cause that is beyond the individual self.

Factor IV - Eigenvalue 6.616 (7.69% of the total variance and 12.75% of the total extracted variance). Sample items in Factor IV are (6) I am always mindful of my thoughts and feelings (4) I am often aware of my current experience (8) I am open and receptive to new experiences. The items in Factor IV are indicative of “Openness to Experience/Receptivity.” It measures the degree to which an individual can be mindful of internal as well as external events. Being receptive to experience – whether positive or negative – precedes the formulation of insights leading to a much deeper understanding about certain events.

Receptivity requires being in tune with the tempo of life experiences. There are life experiences which call for the fast-forward, multi-tasking time strategies such as those activities that need instantaneous and multiple responses. In other instances, this approach works against people. The author Nels Goud (2003) enumerates some life events which cannot be fully experienced using a fast-forward multi-tasking strategy. These are eating good food, dancing to a ballad with someone special, watching clouds while lounging on the grass, meditating or praying, showing a person that one is truly listening, viewing an art exhibit, rock climbing, holding a newborn infant and watching the sun set over the ocean.

The challenge for each one is to live the present moment to the full since the Divine purpose is to reveal God’s love at each single moment of one’s conscious life. Indeed, the immediate task is to accomplish clarity and vividness to experience at the present moment. The past that was and the future that will be must take backseat so that the present does not slip away unnoticed. People can make choices about how to conduct themselves. They can choose to always rush and be harried or they can choose to take their time enjoying and finding meaning in the journey itself.

Factor V - Eigenvalue 5.756 (6.69% of the total variance and 11.10% of the total extracted variance). The researcher named this factor “Transcendence and the Capacity for Peak Experiences” considering the sample items (59) I can let go and deal graciously with the unexpected (34) I enjoy learning and have a hunger for truth. (30) I live my life with joy and optimism. (47) I have great concern for the bigger scheme of things.

Transcendence begins with a sense that life has higher spiritual meaning. It involves the wisdom of knowing that there is something beyond the here and now of life and being able to connect to that something. The ability to transcend as reviewed previously provides man the deep conviction that life has meaning and worth even in the midst of life’s difficulties.

Transcendence may express itself in reflective and insightful quiet moments as well as in peak experiences. Abraham Maslow (1970) describes that it is quite characteristic in peak experiences that the whole universe is perceived as an integrated and unified whole. The perception that the universe is all of a piece and that one has a place in it can be so profound and shaken an experience that it can change the person’s character.

It is the contention that everyone has peak experiences, but not everyone realizes it. Factor V conveys the image of a
spiritually intelligent person who can easily recognize these little moments of revelation and use them to affirm the significance of life.

Factor VI - Eigenvalue 4.582 (5.33% of the total variance and 8.83% of the total extracted variance). Examples of items are (35) I love all living beings and do not harm them (39) I always act with pure intentions and with good conscience and (40) I give my money or material resources to help others.

This factor is labeled "The Practice of Moral Virtues" Human virtues are necessary conditions for the perfection of man. That is, they make man more supremely disposed and prepared to be of genuine service to his family, to the rest of his fellowmen and to himself.

The items of Factor VI bespeaks of a person whose spirit has compassion, humor, patience and courage. There seems to be the willingness to sacrifice for others and for the larger society carried out in goodwill and the purest of intentions.

Virtues lead to perfection and perfection requires integration. Rollo May (1953) emphasizes the importance of how a human being should not only make choices of values and goals, but must do so if he is to attain integration. It is worthwhile to point out once more that virtues elevate man from mere existence making him greater than any lower forms of animals. The existence of virtues drives persons to meaning and purpose.

Factor VII - Eigenvalue 2.983 (3.47% of the total variance and 5.75% of the total extracted variance). Sample items are (55) I am very interested in my profession and (54) I find my work meaningful and see it as having a contribution to society.

An analysis of the items in Factor VII reveal that meaningful work and a sense that one contributes to life is essential for one to have purpose. The challenge then is to understand the relationship of one’s specific tasks with the larger context – institution or society – in general.

Amy Wrzesniewski and colleagues found that people in jobs ranging from clerical to professional viewed their jobs in three basic ways: as a job, as a career or as a "calling" (William Compton 2005). For those who see their work as just a job, the meaning that they gain from work may have more to do with being a provider for their family and from activation of the work ethic. For those who see work as a career, meaning probably comes from accomplishing goals and from a sense of personal pride in achievements. Lastly, those who see their work as a calling probably derived meaning from a personal sense of fulfillment that was partially based on a sense of community.

Factor VII elucidates the spirituality of work. If work is to be meaningful, it must come from love. Whatever views a person have about his work, if it is rooted in love, then one can draw meaning from it. Work is a form of witness to the all powerful love that flows from a Divine source and making this love present to those benefited from one’s work.

Factor VIII - Eigenvalue 2.836 (3.41% of the total variance and 5.66% of the total extracted variance). Items include (22) I can live in uncertainty without knowing the answers (29) I can stand alone against others in society/family if their path sacrifices my spiritual integrity (25) People often comment on my playful, childlike nature (23) I have high acceptance of the reality of death and (26) I can tolerate suffering.

Factor VIII seems to represent the construct fortitude; hence, was suitably named "Sense of Fortitude." Fortitude displays a seemingly gutsy strength of mind from which surges the human virtues of patience, perseverance, constancy and courage. Indeed, the items above indicate a person with high level of tolerance and resilience. A spiritually intelligent person is one who is empowered with a courageous spirit that enables him/her to confront uncertainties, difficulties and even suffering and death.

It is again appropriate to refer to Rollo May’s four types of courage. When one uses his body (ex: smile) to reach out even to the most difficult person, he displays physical courage. Moral courage requires an involvement to human suffering; social courage is openness to intimacy despite the risks of rejection while creative courage is the courage to introduce new ideas that emanate from one’s center despite risks of criticism and disapproval. For all these types of courage, there is the full commitment to something but with the awareness that one may be possibly wrong. It is no doubt that the items in Factor VIII are parallel to Rollo May’s discussion on courage.

Factor IX - Eigenvalue 2.282 (2.65% of the total variance and 4.40% of the total extracted variance). Item samples are (76) My sense of self is not defined by the will of others and (73) I can listen to others’ woes without being overwhelmed and lost in their
feelings. The factor is hypothetically defined as "Capacity for Self-Individuation." James Mcmahon (1996) describes self-individuation as the capacity to discard all external influences and see the world with one’s eyes. A person who is spiritually intelligent acknowledges his person as separate from others. As such, he can make a personal stand on important issues and, despite a connection with others, can still maintain a healthy sense of objectivity.

Factor IX discloses the need to search for a sense of identity. The discovery of the self can indeed be a painful journey. There is the fear that the undiscovered self may turn out worthless, bizarre or evil. It is no wonder that people simply prefer the safety of conformity. Carl Rogers (Nelson Goud and Abe Arkoff, 2003) insists that the transition from conformity to freedom may create a strong sense of discomfort; yet the prize of undergoing this painful process is the discovery of the real self.

These nine (9) factors confirm the hypothesis that the constructs of Spiritual Intelligence are attuned to the requirements of the human spirit and adhere to the sacred. It begins with the conviction that life has a higher purpose, which is much beyond what is temporal. It seems to have both subjective and objective components. Subjectively, this conviction translates itself in a person’s inner experiences through harmony, transcendence, receptivity and peak experiences. Objectively, it manifests itself in a person’s outer behavior and actual relationships as he/she nurtures faith through meaningful encounter, practice of moral virtues, engages in life and meaningful work and display fortitude and self-individuation.

SQ Factors in Relation to Stress Management

There is a positive strong relationship between the Spiritual Intelligence Indicators Inventory and Stress Management Strategies Inventory given the obtained r = 0.778. This means that SQ determines 61% (0.778^2) of the variance in Stress Management. Each of the nine factors are also significantly related to stress management (p=0.000) (see Table 2).

Table 2
Correlations of the 9 Factors with Stress Management

<table>
<thead>
<tr>
<th>Factors</th>
<th>Correlations</th>
<th>Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factor I</td>
<td>0.690</td>
<td>Moderate</td>
</tr>
<tr>
<td>Factor II</td>
<td>0.730</td>
<td>strong</td>
</tr>
<tr>
<td>Factor III</td>
<td>0.739</td>
<td>strong</td>
</tr>
<tr>
<td>Factor IV</td>
<td>0.705</td>
<td>strong</td>
</tr>
<tr>
<td>Factor V</td>
<td>0.754</td>
<td>strong</td>
</tr>
<tr>
<td>Factor VI</td>
<td>0.611</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor VII</td>
<td>0.637</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor VIII</td>
<td>0.535</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor IX</td>
<td>0.695</td>
<td>moderate</td>
</tr>
</tbody>
</table>

Qualitatively, the relationships range from moderate to strong. To appreciate further the influence of SQ on Stress Management, the Stepwise Multiple Regression Analysis was carried out to determine the best combination of SQ Factors that can maximize the prediction of Stress Management. Factors V, III, VI and IX were retained in the equation. The regression of these factors on Stress Management is significant with an F(4,109) = 50.126, p < 0.001. The Multiple Correlation Coefficient R = 0.805 means that these four factors explain 65% (0.805^2) of the total variance in Stress Management. Factor VI appears to be a suppressor variable since it is observed that it has a negative beta coefficient. The predictors for stress management are as follows

Factor V – Transcendence and the Capacity for Peak Experiences, Factor III – Nurturance of Faith through Meaningful Encounter, Factor IX – Capacity for Self-Individuation and Factor VI – The Practice of Moral Virtues (Suppressor Variable)

When handling stress, there seems to be a need to put difficult situations in proper perspective. Common to transcendence and peak experiences, for instance, is the clarity and profoundness of perception. This yields better understanding of the situation and an easier managing of stress.

The faith that there is something greater beyond the here and now will compel people to distinguish what is trivial and what is relevant. In this respect, a person can simplify his actions and priorities towards these spiritual pursuits. A cause of stress for
many people is when they are concerned too much on worldly affairs. The demands of materialism make people create a lot of needs beyond what is necessary; hence, increasing stress levels. In order to manage life and reduce stress, there is a call to simplify and go back to the basics of living.

Peak experiences also serve as a respite from stress. This is not likened to escaping but these are opportunities to connect with oneself and to go back to one's center. To achieve focus is essential for stress management.

Stress is also lessened if people are internally driven because they perceive greater control over the course of their lives. Someone who is not adequately individuated may become pressured by social approval increasing his stress levels. In stressful situations, some immediate decisions ought to be made and it is to a person’s advantage if he can assume personal responsibility over these. Consequently, someone who cannot make decisions on his own may simply rely on external sources, which may even contradict each other. As a result, the person is confronted with the stress of pleasing all parties.

Meaningful encounters while nurturing one’s faith provide a support factor. Such support can assist a person go through very hard times as described by the author Kenneth I. Pargament (1997) citing spiritual support and interpersonal support as sources of religious support. Spiritual support comes in the form of some “divine visits” especially in times of calamities. A woman who loses a son experiences the warmth of a presence during his funeral. The sense of a spiritual presence offered this mother emotional comfort and reassurance in the most wrenching moments of her tragedy. Not only that, it gave her the strength to make it through. In this sense, the spiritual support she sought not only comforted, but empowered as well. Interpersonal religious support speaks of the social support which was cited as the factor that relates religion and well-being. Certainly, a community of believers can minister to each other sharing God’s presence with those in distress. When this researcher’s three-year-old son underwent a major heart surgery sometime late last year, the family was blessed with a variety of religious support – the warm feeling of prayer, emotional encouragement, prayer brigades, services and material support. It is through religious support – spiritual or interpersonal – that Jesus Christ’s promise in

the gospel comes alive when He said: “Come to Me all you who are weary and burdened and I will give you rest... For My yoke is easy and My burden is light.”

SQ in Relation to Emotion-focused and Problem-focused Coping  
Partial correlation coefficients were computed. When problem-focused coping was controlled, the relationship between SQ and emotion-focused coping dropped from 0.78 (strong) to 0.44 (weak) with both values significant (p=0.000).

When emotion-focused coping was controlled, the partial correlation  $r=0.18$ between SQ and problem-focused coping barely reached significance level ($p=0.052$) dropping from the zero-order $r=0.73$ (strong) which is significant ($p=0.000$).

Each of the two types of coping mediates the other in its relationship with SQ. However, the mediating effect of emotion-focused coping has a greater impact than that of problem-focused coping. Notice the large drop in the partial correlation between SQ and problem-focused coping when emotion-focused coping was controlled. Furthermore, it can be concluded that as compared to problem-focused coping, emotion-focused coping appears to have a stronger relationship with Spiritual Intelligence as gleaned from both the zero-order $r$'s and the partial $r$'s. This is very much supportive of literature, which stipulates that EQ growth assists SQ growth, and SQ growth enhances EQ growth.

Indeed, the SQ factors imply cognitive as well as affective approaches parallel to emotion-focused coping. These approaches contribute to the feeling that people are in control and that they can indeed cope, which may lead to the execution of problem-focused behaviors. The hypothesis that emotion-focused coping would mediate the relationship between SQ and problem-focused coping is confirmed.

On the other hand, the hypothesis stating a direct relationship between SQ and emotion-focused coping is not confirmed. It appears that problem-focused coping also mediates the relationship. Spiritual intelligence guides the actions of people towards meaning, purpose and value. This goal-directedness is likened to being problem-focused and being able to solve problems generates emotional equilibrium.

As a clincher, each of the two coping strategies mediates the other in its relationship with SQ. The only difference is in the
strength of the mediation. Emotion-focused is a stronger mediator than problem-focused.

**Spiritual Intelligence and Religious Commitment**

Pearson correlation coefficients were computed to describe the relationship between Spiritual Intelligence and Religious Commitment. The results are presented in Table 3.

<table>
<thead>
<tr>
<th>Spiritual Intelligence</th>
<th>Correlation</th>
<th>Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>SQ Total</td>
<td>0.598</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor I</td>
<td>0.562</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor II</td>
<td>0.512</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor III</td>
<td>0.681</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor IV</td>
<td>0.495</td>
<td>weak</td>
</tr>
<tr>
<td>Factor V</td>
<td>0.516</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor VI</td>
<td>0.528</td>
<td>moderate</td>
</tr>
<tr>
<td>Factor VII</td>
<td>0.389</td>
<td>weak</td>
</tr>
<tr>
<td>Factor VIII</td>
<td>0.434</td>
<td>weak</td>
</tr>
<tr>
<td>Factor IX</td>
<td>0.379</td>
<td>weak</td>
</tr>
</tbody>
</table>

The relationship between Religious Commitment and SQ factors are all significant ($p=0.000$) ranging from weak to moderate. On a general level (SQ total), it can be concluded that the relationship between the two variables are moderate in the positive direction.

A positive relationship indicates that as the level of spiritual intelligence increases, so too would religious commitment. No causal relationship can be concluded. It is possible that each factor can serve as both cause and effect of the other. That is, one who is committed in his religious organization may attend more meetings and services from which he learns more spiritual concepts and experiences meaningful encounter thereby increasing his level of Spiritual Intelligence. Similarly, one with a high level of Spiritual Intelligence would likely seek spiritual pursuits by committing to a religious organization.

The findings of this study confirm the research hypothesis. Indeed, Everett Worthington’s supposition is true (2003); that is, a highly religious person will evaluate the world through religious schemas and thus will integrate his religion into much of his life.

Peak experiences are also common especially during high praise and community worship. Peak experiences are universal and seem to bind religion and spirituality. When religions deviate from being too much dogmatic and ritualistic; but rather focus on what is universally sacred, the more they become truly spiritual. If so, committed members of these religions would likely exhibit higher levels of Spiritual Intelligence.

**Gender and Other Profile Differences and in Spiritual Intelligence**

On a general level, males and females do not significantly differ in their level of Spiritual Intelligence $t(106)= -1.676$, $p > .05$. There are three SQ factors, however, where females exhibit higher levels than their male counterparts. These factors are Factor II Sense of Harmony $t(119)= -2.414$, $p < .05$, Factor III Nurturance of Faith Through Meaningful Encounter $t(119)= -2.053$, $p < .05$ and Factor V Transcendence/Capacity for Peak Experiences $t(120)= -1.976$, $p < .05$.

This finding partially confirms the research hypothesis, specifically that which states that women will fare higher in constructs that will give more value to relationships. It can be observed that a common element for the above constructs is the capacity for connection with others beyond the self.

The researcher, however, is supportive of the position of psychologist Carol Gilligan who observed that the psychological development of men and women may start from different points but would later converge in adulthood. Men start aiming for individual achievement but will later value caring and mutual support. Women define themselves first in terms of relationships and later will assert the self. It is highly plausible that eventually males and females will not differ in Spiritual Intelligence in the adult level as supported by mostly insignificant t-values. Eventually, the spirituality of both men and women has a common end-point – that of achieving a balance between connectedness and individuation. Differences in Factors II, III and V may imply that this convergence is not yet totally complete but is already in the process as evidenced by the insignificant t-value for the total SQ.
In this way, Spiritual Intelligence, entails the fusion of both feminine and masculine; that is, the right brain’s holistic, relational and intuitive qualities with the left brain’s logical and analytical qualities. It reveals the integrative property of SQ harmonizing the paradoxes and opposites of life.

The SQ factors were also analyzed in function of the profile variables religion (catholic vs. non-catholic), occupation (faculty vs. administration), civil status (single vs. married) and age (below 40 vs. 40 and above). All t-values turned out to be insignificant which indicates that these variables are independent of Spiritual Intelligence.

The researcher is particularly surprised with the findings on age. Common sense would make one attribute greater wisdom and hypothesize higher levels of spirituality among the elder ones. This study, however, did not confirm this common sense view. Clearly, spiritual development is not that dependent on age as physical, motor and verbal development. Gordon Allport (1950) pointed this out when he said a person of twenty, thirty or even seventy years of age does not necessarily have an adult personality. In fact, chronological age is a comparatively poor measure of mental and emotional maturity, likewise of religious maturity.

As a final note, the researcher of this study concludes that among adults, no one can really claim full achievement of Spiritual Intelligence. The development of this human dimension is a matter of choice, commitment and responsibility. One comes to the realization that spiritual growth is an equal struggle among those who choose to pursue its path. The only requirement for joining the spiritual journey is to be human in the truest sense surpassing the boundaries of gender, age, occupation, religion, civil status and possibly all other determinants that put a restriction on a person’s dignity and worth.

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