

RESEARCH PAPER

HOLISTIC DEVELOPMENT OF ADOLESCENTS FOR SOCIAL INTELLIGENCE, EMOTIONAL MATURITY AND SPIRITUAL PERSONALITY FOR NATION BUILDING

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ABSTRACT

Over 225 million adolescents reside in India which is greater than the total population of Germany, United Kingdom, and Canada put together. It is imperative that this immense human potential be given an enabled environment, empowered and effectively mobilized for the holistic development of adolescents and consequently the nation. To understand the complexities of young people, most of which arise from their very state of transition, this study assesses the relationship between emotional maturity (EM), social intelligence (SI) and spiritual personality (SP) among 100 randomly selected adolescent students from Jodhpur district (50 boys and 50 girls) and aged between 16 and 19. Data was collected using the Emotional Maturity Scale (EMS), Social Intelligence Scale (SIS) and Spiritual Personality Inventory (SPI) and analyzed using t-test, product moment correlation coefficient and multiple regression tools. Results obtained indicated that there is a significant difference in the three groups of adolescents -higher, middle and lower groups, based on SI, EM and SP scores and gender differences in relation to their emotional maturity, social intelligence and the spiritual personality. Regression analysis showed a contribution of SI and EM to SP, suggesting that individuals with more SI, EM, and SP, can holistically contribute to national development.

Keywords: Holistic development, Adolescent, Social intelligence, Emotional maturity, Spiritual personality

INTRODUCTION

Holism is the idea that natural systems (physical, biological, chemical, social, economic, mental, linguistic, etc.) and their properties should be viewed as wholes, not as collections of parts. This often includes the view that systems function as wholes and that their functioning cannot be fully understood solely in terms of their component parts (Auyang, 1999; Oshry, 2008). The term *holism* is derived from Ancient Greek word - *holos*, meaning "all, whole, entire, total."

In primary care, the term "holistic," has been used to describe approaches that take into account social considerations and other intuitive judgments (Hart, 2010). The term holism and so called approaches appear in psychosomatic medicine in the 1970s, when they were considered one possible way to conceptualize psychosomatic phenomena. Instead of charting one-way causal links from psyche to soma, or vice-versa, it aimed at a systemic model, where multiple biological, psychological and social factors were seen as interlinked.



The concept of personality is used to explain the stability in person's behaviors over time and across situations (consistency) and the behavioural differences among people reacting to the same situation (distinctiveness). On the whole personality refers to an individual's unique constellation of consistent behavioural traits (Wayne, 1994).

Personality is "The dynamic organization within the individuals of those psychophysical systems that determine his characteristics behavior and thought" (Allport, 1961). "Personality is a dynamic entity governing oneself and others for development" (Kaliappan, 1996). Carducci (2009) identified three features common to most of the personality definitions. They are: uniqueness of the individual, consistency of behavior and content and process of personality.

The spiritual personality may be defined as "An individual who knows how to anchor his lifestyles around his noble attitude towards others and follow the path of moral rectitude". Spiritual person keeps his thoughts anchored, focused and disciplined. The essential characteristics of spiritual people are love, peace and unity. A spiritual person's behavior governed by the fundamental attributes of the divine character.

A spiritual person is like the mariner in a storm, he slackens sail, waits, hopes and the storms do not prevent him from loving the sea. Person who loves God shall get the essence of spiritual quality; and those who desires spiritual life with his full faith, wisdom and whole heart shall find it. If a person is truly spiritual, he would believe the unity in diversity and the oneness of all life on earth.

The common phrase, "building a personality", is a misnomer. Personality is, not much like a river that continuously flows and to be a person is to be engaged in a perpetual process of becoming. A spiritual lifestyle is not similar when applied to human relation in different situations. A spiritual person achieves a high degree of unity within himself. The often conflicting elements of personal experiences, such as impulses, desires and emotions must be coordinated. The general pattern of spiritual lives may involve well-being, honesty, truthfulness, unity, brotherhood and similar qualities.

For a man with spiritual personality, the responses to life are, in their quality, established and well-organized; one can count in him. He has positive emotions, desires and ideas. He is a whole person with a unifying pattern thought and feeling that gives coherence to everything that he does. His "well-integrated" life does not mean a placid life, with all conflicts resolved. Many great souls have been inwardly tortured. In all strong characters, when one listens behind scenes, one hears echoes of strife and contentions. Nevertheless, far from being at loose ends within themselves, such persons have organized their lives around some supreme values and achieved powerful concentration of purpose and drive.

Spiritual personalities do not hold ideals and ambitions in their glory, and in the development of personality. Building the spiritual personality is impossible if the individual finds outside himself, in devotion to which he forgets himself. To be a spiritual person you must get yourselves off the hands. Modern spirituality is also called "post-traditional spirituality" and "New Age spirituality" (Otterloo, 2012).

A spiritual person constantly runs upon self-focused life and lives miserably striving to find happiness through "self-expression". Popularly self-expression has meant: "Let yourself go; knock the being from your emotional barrels and let them gurgle!" As a protest against moralists this is easily explicable and as a means of release to some individuals.

A spiritual person who has genuinely identified himself with other persons has done something of first rate importance for himself without intending it. Hitherto he has lived, let us say, in a mind like a room surrounded by mirrors. Every side that he turned to, he saw himself. Now, however, some of the mirrors change to windows.

Adolescents are particularly inclined toward a search for ultimate meaning and transcendence. Research suggests that adolescence may be a period of augmented spiritual awareness and spiritual development. In as much as this developmental period marks the window of the onset of prevalent forms of pathology, such as substance abuse and depression, a growing body of research has examined protective qualities of personal spirituality in the onset of life-time course of disorder. Overall, studies find a highly robust protective effect of spirituality against the onset of



psychopathology, particularly with respect to the spiritual dimensions of transcendence and an ongoing daily relationship with the Divine. Parental support for spiritual individuation and peers interested in discussing spiritual concerns can help to strengthen and clarify personal spirituality in adolescence (S. burg, 2011).

Personal well-being, both physical and psychological, is an important aspect of modern spirituality. Contemporary authors suggest that spirituality develops inner peace and forms a foundation for happiness. Meditation and similar practices may help any practitioner cultivate his or her inner life and character. Ellison and Fan (2008) assert that spirituality causes a wide array of positive health outcomes, including "morale, happiness, and life satisfaction."

Social intelligence is the capacity to deal effectively with individual or group in a social situation. It indicates ability to get along with superiors and subordinates. Each individual has his own temperament; some are sympathetic, cordial and pleasant while others are indifferent and unsympathetic. Social intelligence shows the quality of good adjustment with other persons, situations and environment. It is one's ability to understand and deal with persons of different nature. Bernard stated that "social intelligence is the ability to understand and manage men and women, boys and girls wisely in human relations".

In the present circumstances, youth as well as children are facing difficulties in life. These difficulties are giving rise to many psycho-somatic problems such as anxiety, tension, frustrations and emotional upsets in day to day life. So, the study of emotional life is now emerging as a descriptive science, comparable with anatomy. Actually emotional maturity is not only the effective determine of personality pattern but it also helps to control the growth of adolescent's development.

Emotional maturity just doesn't happen because you reached a certain age, finished school, started a job, and got married, had children, made lots of money, or attained high social position. None of those in themselves make you emotionally mature.

The concept "Mature" emotional behavior of any level is that which reflects the fruits of normal emotional development. A person who is able to keep his emotions under control, who is able to broke delay and to suffer without self-pity, might still be emotionally stunned and childish. Therefore, the emotionally mature is not one who necessarily has resolved the conditions that aroused anxiety and hostility but it is continuously in process of seeing himself in clearer perspective, continually involved in struggle to gain healthy integration of feeling, thinking action.

MATERIALS AND METHODS

Design: The present research is a field study in which the adolescent's spiritual personality, social intelligence and emotional maturity were assessed. Independent variable (IV) is three groups i.e. higher, middle and lower based on three variables and gender i.e. boys and girls whereas dependent variable is spiritual personality, social intelligence and emotional maturity.

Sample: For the present study an incidental purposive random sample consists of 100 adolescents or teenagers was taken, both boys and girls between the age group of 16 to 19 years of the Jodhpur city.

Tools: Spiritual Personality Inventory (SPI) by Akbar Husain (2012). It measures two factors of spiritual personality:

- (a) *Noble Attitude toward Others*- The essential characteristics of a spiritual person is noble attitude toward others. A spiritual person is one whose behavior is governed by the divine attributes such as trustworthy, righteousness, faithful, generous, God-fearing, kindness, truthful, and who lives for the sake of others.
- (b) *Moral Rectitude*- Morality develops healthy personality and makes an individual act nobly. The core characteristics of a spiritual person whose behavior is governed by moral rectitude are self-controlled, steadfast, firm and patient, pure and clean, satisfied etc.



(c) *Social Intelligence Scale (SIS)* by Mathur (2007).

(d) *Emotional Maturity Scale (EMS)* by Singh and Bhargava (1990). It measures five categories of emotional maturity: (a) Emotional Unstability (b) Emotional Regression (c) Social Maladjustment (d) Personality Disintegration and (e) Lack of Independence.

RESULTS

Table 1 below shows that maximum number of adolescents has very low levels of social intelligence, emotional maturity and spiritual personality. Adolescents of higher levels on these three dimensions are very few in number. So there is need to develop adolescents on these three dimensions for better nation building.

Table 1: Percentage distribution of adolescents on social intelligence, emotional maturity and spiritual personality.

DIMENSIONS→	SOCIAL INTELLIGENCE	EMOTIONAL MATURITY	SPIRITUAL PERSONALITY
LEVELS↓			
HIGHER	32%	43%	29%
MIDDLE	13%	27%	32%
LOWER	55%	30%	39%
TOTAL	100%	100%	100%

Tables 2, 3 and 4 below, show highly significant difference between higher and lower groups on social intelligence, emotional maturity and spiritual personality. The results clearly indicated that maximum number of adolescents have low social intelligence, emotionally immature and less spiritually development. Thus, when adolescents themselves are deviants, how then could they build the future nation? Therefore, there is urgent need to develop these adolescents so that they can contribute to nation building.

Table 2: Mean, S.D. and 't' values of adolescents on social intelligence scale.

GROUPS	N	MEAN	SD	t	p
HIGHER	47	71.91	7.19	18.20**	0.01**
LOWER	53	50.62	4.28		

*** P<0.001 ** P<0.01 *P<0.05

Table 3: Mean, S.D. and 't' values of adolescents on emotional maturity scale .

GROUPS	N	MEAN	SD	t	p
HIGHER	57	86.38	13.59	16.79**	0.01**
LOWER	43	144.25	20.80		

*** P<0.001 ** P<0.01 *P<0.05

Table no. 4: Shows Mean, S.D. and 't' values of adolescents on spiritual personality scale

GROUPS	N	MEAN	SD	t	p
HIGHER	49	126.57	7.59	15.15**	0.01**
LOWER	51	101.72	8.73		

*** P<0.001 ** P<0.01 *P<0.05

Table 5 shows the correlation coefficient between all the higher, middle and lower group of spiritual personality (SPIH, SPIM & SPIL), social intelligence (SIH, SIM & SIL) and emotional maturity (EMSH, EMSM & EMSL).



Correlation was conducted to examine the relationship between higher, middle and lower groups of adolescents on social intelligence, emotional maturity and spiritual personality. As can be seen in table 5 below, each of the higher groups has positive and significant relationships indicating that those with higher scores on the variables tend to have higher contribution towards nation building. Lower groups of adolescents on these three variables have negative relationship with each other; indicating that this group can't help in the nation building because when they are struggling themselves, how then can they contribute to nation building.

Table 5: Correlation coefficient between all the higher, middle and lower group of spiritual personality (SPIH, SPIM & SPIL), social intelligence (SIH, SIM & SIL) and emotional maturity (EMSH, EMSM & EMSL).

Correlations

		SPIH	SPIM	SPIL	EMSH	EMSM	EMSL	SIH	SIM	SIL
SPIH	Pearson Correlation	1	-.267	-.101	-.259	.051	.025	.121	.031	.006
SPIM	Pearson Correlation		1	.223	.463**	.064	-.113	-.376*	.302	.031
SPIL	Pearson Correlation			1	.248	-.177	.073	-.172	.477	-.331*
EMSH	Pearson Correlation				1	-.042	-.091	.480**	.285	-.095
EMSM	Pearson Correlation					1	.162	.212	-.060	.132
EMSL	Pearson Correlation						1	.036	-.034	.007
SIH	Pearson Correlation							1	-.083	.385*
SIM	Pearson Correlation								1	.183
SIL	Pearson Correlation									1

** . Correlation is significant at the 0.01 level (2-tailed). * Correlation is significant at the 0.05 level (2-tailed).

Table 6A, B, and C below, shows the multiple regression analysis conducted to examine the contribution of social intelligence and emotional maturity on spiritual personality. The multiple regression models were performed with the SI and EMS predictors. As can be seen in the tables, the analysis yielded a significant overall model ($F=5.861$, $p<.005$). The model accounts for a 10% of variance in SPI, with only SI as a significant predictor at the 0.01 level. The test for EMS is not significant. It was concluded from this model that SI is significantly associated with increased SPI, whereas the contribution from EMS is not significant.



Table 6A, B and C: Regression analysis to predict contribution of social intelligence and emotional maturity on spiritual personality.

A: Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	74.192	12.578		5.898	.000
	SI	.479	.143	.391	3.424	.001
	EMS	.096	.051	.215	1.881	.063

a. Dependent Variable: SPI

B: ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2373.498	2	1186.749	5.861	.004 ^b
	Residual	19639.502	97	202.469		
	Total	22013.000	99			

a. Dependent Variable: SPI; b. Predictors: (Constant), SI, EMS

C: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.328 ^a	.108	.089	14.22916	.108	5.861	2	97	.004

a. Predictors: (Constant), SI, EMS

Table 7 below shows that there is significant gender difference between adolescent boys and girls on spiritual personality as a factor of noble attitude toward others unlike moral rectitude observed not to be a significant factor. The adolescent boys have developed more noble attitude toward others in comparison of adolescent girls. It means that in today's scenario, both adolescent boys and girls possess spiritual personality considered very important in their moral development.

Table 8 below shows also that there are significant gender differences between adolescent boys and girls on four factors of emotional maturity i.e. emotional instability, emotional regression, social maladjustment and personality disintegration but not significant on lack of independence factor. This shows that adolescent boys are more emotionally mature in comparison of adolescent girls. Better is the score then there is better maturity. Girls are emotionally unstable because they are confined to home, cooking, family orientation and more restrictions, due to this they don't facilitate the other human beings. Emotions are internal events that coordinate many psychological



subsystems including physiological responses, cognitions, and conscious awareness. The adolescent girls need to develop on all factors of emotional maturity in order to fulfill their potential and find happiness in their adult lives.

Table 7: Mean, S.D. and 't' values of adolescent boys and girls on spiritual personality factors.

Factor	Boys			Girls			't'	p
	N	M	SD	N	M	SD		
Noble Attitude towards others	50	65.26	10.46	50	60.98	11.32	1.98*	0.05*
Moral Rectitude	50	50.36	6.76	50	51.20	6.77	0.62	No Sig.

*** P<0.001 ** P<0.01 *P<0.05

Table 8: Mean, S.D. and 't' values of adolescent boys and girls on five factors of emotional maturity.

Factor	Boys			Girls			't'	p
	N	M	SD	N	M	SD		
Emotional Unstability	50	28.24	8.70	50	20.98	6.04	4.84**	0.01**
Emotional Regression	50	29.78	7.37	50	19.56	3.56	8.81**	0.01**
Social Maladjustment	50	27.16	7.07	50	19.32	5.75	6.07**	0.01**
Personality Disintegration	50	24.98	7.92	50	14.54	2.27	8.94**	0.01**
Lack of Independence	50	21.72	6.64	50	29.70	39.86	1.39	No Sig.

*** P<0.001 ** P<0.01 *P<0.05

Similarly, Table 9 shows that there is significant gender difference between adolescent boys and girls on social intelligence and overall emotional maturity but no significant difference on overall spiritual personality. Thus, what young people perceive about their own social experiences and adjustment has the potential to fuel patterns of behavior and inferences that can become reciprocally self-perpetuating. Therefore, it is necessary to make adolescents more emotionally mature in order to increase their social intelligence and develop their spiritual personality for a better contribution to nation building.



Table 9: Shows Mean, S.D. and ‘t’ values of adolescent boys and girls on social intelligence, emotional maturity and spiritual personality scales.

Factor	Boys			Girls			‘t’	p
	N	M	SD	N	M	SD		
Social Intelligence	50	53.82	7.55	50	67.44	12.12	6.74**	0.01**
Emotional Maturity	50	131.88	30.55	50	90.66	21.36	7.81**	0.01**
Spiritual Personality	50	115.62	14.53	50	112.18	15.22	1.15	No Sig.

** P<0.001 ** P<0.01 *P<0.05

Table 10 shows correlation coefficients between social intelligence, emotional maturity and spiritual personality. With the entries of table 10, one can conclude that the social intelligence component have more impact on emotional maturity and spiritual personality. This made us conclude that there is positive relation between social intelligence, emotional maturity and spiritual personality. Thus the higher group of adolescents on these variables can contribute the nation building.

Also, from the burgeoning evidence that demonstrates the positive link between social intelligence, emotional maturity and spiritual involvement, as well as the impact of various critical factors on healthy adolescent development, it is clear that social, emotional and spiritual personality should continue to be examined alongside other resources, correlates, and predictors of positive adolescent and youth development in order to ascertain holistically, the adolescent functioning patterns within the context of environmental and social influences.

Table 10: Intercorrelations between social intelligence, emotional maturity and spiritual personality.

VARIABLES	N	CORRELATION ‘r’	SIGNIFICANCE
Spiritual Personality V/S Social Intelligence	100	0.27**	0.01** (2-tailed)
Spiritual Personality V/S Emotional Maturity	100	0.003	No significance
Social Intelligence V/S Emotional Maturity	100	0.54**	0.01** (2-tailed)

DISCUSSION

Emotions typically arise in response to a person's changing relationships (Mayer *et al.*, 2000). According to Srivastava and Misra (2012), spiritual intelligence assists people in many contexts (corporate, community or family) to develop their spiritual awareness, capacity and intelligence, and also to apply that intelligence towards being more effective as an individual, and to expand their capacity to make greater contributions to the endeavors of others. Epidemiological studies have shown that there are gender differences in the types of difficulties experienced by adolescents. Females are more likely to experience internalizing problems like emotional difficulties, whilst males are more likely to exhibit externalizing disorders like conduct problems and hyperactivity (Rescorla *et al.*, 2007). Caldwell *et al.* (2004) have also shown that negative self-views about relations with peers (e.g., “its a waste of other kids’ time to be friends with me’’) triggers social disengagement and stress, which in turn trigger subsequent social withdrawal and more negative self-views.

From the above results and discussion, it is clear that for adolescents involvement in nation building, well defined personality development programmes must be conducted in educational and social settings. Adolescents are the



future of a nation and as such, require appropriate advancement in social intelligence and emotional maturity in order to cope with their day to day life stressors. Their spiritual personality development must also be given due attention, as it remains an important part of their development and contributory roles in nation building. Of course, adolescents with better social intelligence, emotional maturity, and spiritual personality, contribute much more effectively to nation building.

CONCLUSION

In conclusion, this study has shown that on all the variables, there is a difference between boys and girls as well as higher and lower groups. More than half of the population of our nation belongs to youngsters. The evidence shows that adolescents are more vulnerable having social problems, emotional immaturity and problems with the development of spiritual personality. The analysis will be used to formulate future policies particularly for youngsters and adolescents that would appropriately meet their needs, interests, and concerns. Psychologists can play an effective role in educational and social settings to drive the holistic development of adolescents for spiritual personality, increased social intelligence and emotional maturity for nation building. This is expected to make them model citizens and worthy future leaders of the country in whose hands lies the destiny of the nation. Finally, it highlighted the need to further assess the dimensions of social, emotional and spiritual personality in adolescence, considering its implications and roles in future-mediated interventions.

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