



Spiritual Intelligence and Subjective Vitality Among Young Adults and Old Ages

Anakha Benny¹, Anjana Sunil², Aleena Shijo³, Fr. Binny Joseph⁴

^{1,2,3,4}Under Graduate Department of Psychology, Mount Carmel College Karukadom, Kerala, 686691, India.

Emails: anakhabenny@gmail.com¹, anjanasunil64@gmail.com², aleenashijo2001@gmail.com³

Abstract

The presented study examined the difference between spiritual intelligence and subjective vitality among young adults and old ages. The sample for the present study consisted of 60 young adults and 60 old ages (including males and females) using descriptive sampling method. The tools used for the study are spiritual intelligence scale, subjective vitality scale and socio-demographic questionnaire. The collected data were analysed using appropriate statistical techniques and frequencies. The findings showed that there is a significant relationship between spiritual intelligence and subjective vitality and a significant difference between both variables among young adults and old ages.

Keywords: Spiritual Intelligence, Subjective Vitality, Young Adults and Old Ages

1. Introduction

Spiritual intelligence develops as one begins to search for deeper meaning. Spiritual intelligence is vital for a man or woman to reply holistically and correctly, in particular to a complex and critical issue. Robert Emmons said that religious intelligence is “the adaptive use of non secular records to facilitate regular trouble fixing and aim attainment” (Srivastava, 2016). “A colourful man or woman is a person whose energy and spirit are manifested now no longer simplest of their personal productiveness and interest, however additionally withinside the manner they energise human beings round them.” (Peterson and Seligman, 2004). The psychologist Robert Sternberg described intelligence as “Mental interest geared towards intentional version to, selection, and shaping of real-international environment crucial to one’s life,” Cognitive intelligence, emotional intelligence, and religious intelligence are all components of intelligence [1-3]. Spiritual intelligence requires more than one approaches of understanding and for the mixing of the internal lifestyles of thoughts and spirit with the outer lifestyles of labour withinside the world. It may be cultivated thru questing, inquiry, and exercise. Spiritual reports can also make contributions to its

development, relying at the context and approach of integration. Spiritual adulthood is expressed thru knowledge and compassionate motion withinside the world [4]. Spiritual intelligence is important for discernment in making religious picks that make a contribution to mental wellbeing and typical healthful human development. Subjective vitality is an indicator of mental positive energy, and a vital and cheerful person is an alert and fresh person and also is full of life and energy (Fini, Kavousian, Beigy, & Emami, 2010). According to Self-Determination Theory of Deci and Ryan (1985), energy has a main role in subjective vitality. To retain well-being and subjective vitality, it is necessary to enjoy an optimum level of mental energy (Fini et al., 2010). Ryan and Fredric (1997) described subjective vitality as an entity full of energy, enthusiasm, aliveness, non-fatigue, weariness, and exhaustion, and proved that when the subjective vitality is in a lower level, irritability and fatigue will be created and it may not make completely use of potential to do activities. Ryan and Deci (2001) further explained that when the subjective vitality is in a higher level, sufficient energy will be created to do such activities, and the



mood is in a fit status, so all tasks and activities are performed very well. Ryan and Frederick (1997) found that subjective vitality was positively related to body functioning self-esteem, perceived physical ability, self-actualization, satisfaction with life, positive affectivity, extraversion, conscientiousness, and physical self-presentation confidence. Similarly, it was found that subjective vitality was positively associated with subjective happiness (Akin, 2012; Uysal, Satici, & Akin, 2013)

2. Spiritual Intelligence

Spirituality exists withinside the hearts and minds of ladies and men everywhere, inside non secular traditions and independently of tradition [5]. If, following theologian Paul Tillich, we outline spirituality because the area of final difficulty, then anyone is non secular due to the fact all people has final worries. However, the time period last problem may be interpreted in lots of extraordinary approaches. Some humans do now no longer do not forget themselves or their issues to be non-secular. Spirituality, like emotion, has various levels of intensity and expression. It can be aware or unconscious, evolved or undeveloped, healthy or pathological, naive or sophisticated, useful or dangerously distorted. Some contemporary definitions of spirituality may be summarized as follows:

- Spirituality includes the very best stages of any of the developmental lines, for example, cognitive, moral, emotional, and interpersonal;
- spirituality is itself a separate developmental line;
- spirituality is an attitude (together with openness to love) at any stage;
- spirituality includes top reports now no longer stages. An imperative attitude might probably consist of some of these one-of-a-kind views, and others as well (Wilber, 2000).

Spirituality will also be defined in phrases of remaining belonging or connection to the transcendental floor of being. Some humans outline spirituality in phrases of dating to God, to fellow humans, or to the earth [6]. Others outline it in phrases of devotion and dedication to a selected

religion or shape of exercise [7]. To recognize how spirituality can make a contribution to the coolest existence, described in humanistic phrases as dwelling authentically the total opportunities of being human (Anastos, 1998), it appears important to distinguish wholesome spirituality from ideals and practices that can be unfavourable to well-being. The terms “Spiritual Intelligence” is made from words: spiritual and intelligence. The phrase Spiritual is derived from the Latin phrase spiritus, which implies “lifestyles or energy to a system.” (1997, Zohar). The dating among spirituality and intelligence is what makes up “non-secular intelligence,” that’s a thing in a person’s health and cap potential to stay a fulfilled lifestyle. Spiritual intelligence is a path that leads from worry and defensiveness to like and compassion, from lack of know-how and perplexity to understanding and comprehension (Vaughan, 2002). Spiritual intelligence, in keeping with Vaughan (2002: 13-23), is described as I the internal lifestyles of the thoughts and spirit, in addition to their connection to the world; (ii) the capacity to deep recognise existential problems on higher-level of consciousness; and (iii) attention of the soul, that’s the evolutionary innovative lifestyles force. It is a religious intelligence of the soul derived from the coronary heart and world, in line with Trojnar (2002: 27). It permits you to reply meaning-associated questions and examine whether or not your direction is higher than others’. Spiritual intelligence is a try and spotlight the fusion of 4 quotients in a person: bodily intelligence (body), intelligence quotient (cognitive reasoning), emotional Intelligence (emotional feelings), and non-secular intelligence (SQ) (transcendence). Spiritual intelligence aids withinside the comprehension of the mind and soul. Though many deny its existence, it’s far practiced via way of means of everyone, whether or not consciously or unconsciously, due to the fact it’s far the intelligence that we use to determine what is ideal or wrong. It permits humans to don’t forget problems from unique perspectives; as a result, personnel are much more likely to don’t forget problems from the angle in their bosses and are available to the belief that the



use of emotional labour legal guidelines is within the high-quality pursuits of everyone. There's greater to lifestyles than only a pay check [8-10].

3. Principles of Spiritual Intelligence

Self-Awareness: It enables you to recognize what you can about, what you live for, and what you would die for. It will also empower you to be true to yourself and have communication with your deeper self.

Spiritual Spontaneity: It based upon the ability to incorporate self-control, self-discipline, and self-empowerment, so you can let go all your prejudices and baggage and be responsible for your action in a spontaneous manner.

Have Spiritual Vision and Value: It takes you on a journey to learn more about the things that inspire and refresh you. It also explains how your action will provide value to the environment around you.

Spiritual Holism: Holism refers to a system that is so interconnected that another component defines a member. It promotes collaboration, while its absence promotes competition and division. Someone's disagreement with you provides you with new growth prospects [11].

Spiritual Compassion: Your spiritual intelligence will enable you to understand and accept other's sentiments, allowing you to feel them as well. You will be able to sense the person's emotions, anger, frustrations who has hurt you.

Spiritual Celebration of Diversity: Spiritual intelligence allows you to appreciate the diversity of life. You will have the ability to grasp diverse perspectives via acceptance, and you will begin to appreciate the differences.

Spiritual Field Independence: If the situation calls for it, this type of spiritual intelligence will enable you to comprehend how to stand out from crowd. You will not be afraid to stand up for what you believe in. Spiritual Intelligence is the expression of innate spiritual qualities through your thoughts, actions, and attitudes [12].

4. Subjective Vitality

The concept of subjective vitality refers to the state of feeling alive and alert to having energy available to the self. Vitality is considered then as an aspect of physical well-being. The Latin phrase *vitalitas* is the starting place of the phrase energy. *Vitalitas* is a

Latin phrase that signifies "existence" (Menezes, 2012). The diploma of subjective wellness is likewise associated with energy, which has an exceptional which means for extraordinary people (Ryan & Deci, 2001). Without a doubt, this time period pertains to a superb circumstance of fitness that contributes to the assemble of affective health, containing a advantageous have an effect on that conjures up the feeling of being alive (Nix, Ryan, Manly, & Deci, 1999; Paschoal & Tamayo, 2008). Subjective energy changed into characterized through Ryan and Frederick (1997) as a sense of aliveness and a feel of private power. Subjective energy has been connected to self-fulfilment, self-esteem (Ryan & Frederick, 1997), and lifestyles pleasure in empirical studies (Gouveia et al., 2012). [13] Furthermore, it's far recognized that energy may be depleted and subsequently regained, in addition to retained or multiplied (Ryan & Frederick, 1997). In this regard, one's impact of lifestyle's that means and spirituality is idea to play a key function in preserving subjective vitality. Subjective energy suggests an entity complete of intellectual high-quality strength, and a essential and joyful character is an alert and clean individual and is also complete of lifestyles and power. According to the Self-Determination Theory of Deci and Ryan (1985), Ryan and Fredric (1997) offered a tool beneath Neath title "Subjective Vitality Scale". They characterised it as an entity complete of electricity, enthusiasm, aliveness, non-fatigue, weariness, and exhaustion, and proved that after the subjective power is in a decrease stage, irritability and fatigue might be created and it could now no longer make absolutely use of ability to do activities. According to this theory, electricity has a major function in subjective energy. To maintain wellness and subjective energy, it's miles essential to revel in a top-quality degree of power (greater emphasised on intellectual strength), so we will attempt to gain and reconstruct it. Ryan and Fredrick (1997) described subjective power as a intellectual enjoy complete of existence and electricity. Subjective power has a sturdy dating with self-awareness, intellectual fitness, suitable emotions, and improved selfmotivation, while distress, terrible emotions, and



outside locus of manipulate have a weaker dating with the same (Ryan & Deci 2000). According to numerous studies, subjective energy has a extensive affiliation with intellectual fitness, lifestyles pleasure, and advantageous performance (Ryan and Colleagues 2001).

4.1. Young Adults

Young adults is generally described in phrases of the brand-new duties and statuses which are followed at this age. Leaving the parental domestic to set up one's personal abode, making plans monetary independence, graduating from excessive school, starting full-time job, getting married, and turning into a public discern are all taken into consideration vital markers of adulthood (Booth, Crouter, and Shanahan, 1999; Cohen, Kasen, Chen, Hartmark, and Gordon, 2003; George, 1993; Macmillan and Eliason, 2003a; Shanahan, 2000). Studies have recognized maximum essential groups of young adults who follow one-of-a-kind Pathways marked with the useful resource of the use of symptoms and symptoms of education, employment, marriage, cohabitation, parenthood, and Residence (Macmillan and Eliason, 2003a; Osgood, Ruth, Eccles, Jacobs, and Barber, in press; Sandefur, Eggerling-Boeck, and Park, in press; Schulenberg, O'Malley, Bachman, and Johnston, in Press).

4.2. Old Ages

Old age is a herbal technique that starts with intrauterine lifestyles, keeps till death, and is due to irreversible deterioration of cells and systems (Zel et al., 2014). Physiological, intellectual, sociological, and temporal modifications are all a part of the aging system (Karagülle 2008; Hoca, Türker, 2017; Yldz et al., 2017). As a result, the idea of antique age is pretty extensive and complicated. Physiological vintage age is used to explicit structural and purposeful losses; intellectual vintage age is used to specific decreases in perception, learning, and problem-fixing capacity; and sociological vintage age is used to explicit decreases and losses in the values that society has bestowed on people (Tekin and Kara, 2018). Antique age, in keeping with the World Health Organization (WHO), indicates a discount in an individual's environmental compliance capacity out of his or her manage and chronologically describes the ones

elderly sixty-five and up. The following is how the WHO determines chronological antique age: sixty-five-seventy-five years denote a more youthful antique length and a transition duration from running to retirement; seventy-five, eighty-five years denote a advanced antique duration and a length while practical losses start to appear; eighty five years and up denote a totally advanced antique length and a duration that necessitates unique care and support (Beer and Yavuzer, 2012). The current study aims to investigate subjective vitality and Spiritual intelligence among young adults and old ages. The concept of subjective vitality refers to the state of feeling alive and alert to having energy available to the self. Vitality is considered then as an aspect of physical well-being. The spiritual intelligence is the human capacity to know about the ultimate meaning of life and the integrated relationship between us and the world which we live. It result in an increase in psychological well-being of individuals as well as having a goal in their life. The adolescence period is the best time to develop positive emotions and training skills, because adolescents are seeking to find their identity and their future personality at this period. Spiritual intelligence had a significant influence on the quality of life and it goes without saying that adolescence is a sensitive period which requires specific training to make a brighter future and be exposed to the difficulties. Spirituality can be viewed as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals. The old ages are more experienced in life and they cope with different situations. This study focused on understanding the difference between young adults and old ages in spiritual intelligence and subjective vitality, and the factors which influence the development of these variables.

5. Rationale of the Study

Spirituality is about the detaching our heart, mind and cultural influences to assess our inherent inner knowledge. It is a cognitive and emotional intelligence, can assist humans reappraise lifestyles occasions and conquer hardships and problems via way of means of giving their intrapersonal and



highbrow aspirations greater ardour and meaning. A colourful and cheery person is attentive and fresh, in addition to complete of lifestyles and power. They characterized it as an entity this is complete of power, enthusiasm, aliveness, non-fatigue, tiredness, and exhaustion, and confirmed that once subjective energy is low, irritability and fatigue are produced, and assignment capability isn't always absolutely exploited. According to this perspective, power has a huge effect on subjective energy. In order to preserve health and subjective power, we are able to try and attain and reconstruct the suitable quantity of strength (with a focal point on intellectual power). Ryan and Fredrick (1997) outline subjective energy as a mentally alive and active experience. The essential motive of this studies is to find the connection among spiritual intelligence and subjective energy in young adults and old ages. Commonly the spiritual thoughts and believes comparatively less in young adults, maybe it is because of great scientific knowledge of life in young adults. In old ages they will face more experiences and more understand the actual meaning of life, so they will focus on self-actualization and peaceful mind. According to earlier studies, spirituality is a great person electricity and a correlate of subjective energy. Spirituality seems to be consistent during adolescent growth, in line with the researchers. (Good et al., 2011; Lopez et al., 2011; Pearce and Denton, 2011), and we purpose to reveal this even extra clearly. During this time, we additionally anticipate spirituality to have a position in selling satisfied feelings.

6. Review of Literature

The following are the previous studies conducted related to the variables considered in the present research study. Kasikci, F., & Peker, A. (2022). The Mediator Role of Resilience in the Relationship between Sensation-Seeking, Happiness and Subjective Vitality. *International Journal of Contemporary Educational Research*, 9(1), 115-129. The group of participants in the research consisted of a total of 519 university students; The findings revealed a low-level, positively significant relationships between sensation seeking and resilience, subjective vitality, and happiness and show that resilience has a mediating role in the

relationship between the concepts. Moreover, a high level of psychological resilience increases subjective vitality and happiness. Based on these findings, guidance and psychological counsellors in schools may be able to better guided on improving the mood of students. De Diego-Cordero, R., Ávila-Mantilla, A., Vega-Escano, J., Lucchetti, G., & Badanta, B.(2022). The Role of Spirituality and Religiosity in Healthcare During the COVID-19 Pandemic: An Integrative Review of the Scientific Literature. *Journal of religion and health*, 1-30. This study investigated role of spirituality and religiosity in health care during the preliminary lockdown period. The evaluation is implemented which offers proof of great wonderful impact of mindfulness on religious intelligence. Further, a high-quality effect of subjective energy is visible on religious intelligence and a tremendous bad impact of pressure is visible on religious intelligence, subjective energy and mindfulness. Dannenberg, (2021). Young adults in a global pandemic: Using a self-made intervention to increase subjective vitality and to identify possible mediators (Bachelor's thesis, University of Twente). This study was to investigate whether a 7-day intervention, that tackles both the physical and mental aspect of subjective vitality, would increase subjective vitality among young adults. 51 participants completed the 7-day intervention. The results showed that spiritual well-being and physical self-efficacy turned out to be predictors for changes in subjective vitality rather than mediators between frequency of exercise and subjective vitality. Kor, A., Pirutinsky, S., Mikulincer, M., Shoshani, A., & Miller, L. (2019). A longitudinal study of spirituality, character strengths, subjective well-being, and prosociality in middle school adolescents. *Frontiers in psychology*, 377. Using data from 1,352 middle-school Israeli adolescents, the study examines the interface of spirituality and character strengths and its longitudinal contribution to subjective well-being and prosociality. Spirituality was stable over time and contributed to higher subjective well-being and prosociality both cross-sectionally and longitudinally. Result of the study was spirituality as a fundamental character strength and an important



aspect of positive development. Sreeja, R., & Jain, K. (2019). Peer influence, spiritual intelligence, emotional intelligence and resilience as predictors of social justice commitment among adolescents. *IAHRW International Journal of Social Sciences Review*, 7(5-I), 1242-1247. In this study the role of Peer influence, Spiritual intelligence, Emotional intelligence and Resilience on Social Justice Commitment is examined. These factors were found to have positive influence on how a person reach out to others who are in need, how they faced challenges while promoting prosocial behaviour and over all well-being of a person [14].

7. Aim of the Study

To find the relationship between spiritual intelligence and subjective vitality among young adults and old ages

7.1.Objectives

- To examine whether there is any difference in spiritual intelligence and among young Adults and old ages.
- To examine whether there is any difference in subjective vitality among young adults and old ages.

7.2.Hypothesis

- There is no significant difference between spiritual intelligence among Young Adults and Old Ages.
- There is no significant difference between Subjective Vitality among Old Ages and Young adults.
- There is no significant relationship between spiritual intelligence and subjective vitality.

8. Method

8.1.Research Design

The goal of this comparative descriptive study was to see how spiritual intelligence and subjective vitality influenced young adulthood and old age. Comparative studies are studies that Look into, compare, and contrast different subjects or concepts. Descriptive research is gathering information in order to describe the subject of inquiry. The study used a questionnaire-based purposive sampling strategy. A survey is a quantitative research approach for gathering data from a predetermined population in order to obtain information and gain a better

understanding of various topics of interest. The surveys are carried out on a predetermined scale.

8.2.Sample Size and Sampling Design

The research will take place between the ages of 18-35 and above 55. A total of 120 samples will be collected, including 60 from each population. Purposive sampling will be used to acquire the data. Young adult samples will be collected from colleges, whereas late adulthood samples will be collected from people of advanced age (Refer Tables 1-3).

8.2.1. Inclusion Criteria

- Young adult in age range of 18-35.
- Age limit for old ages above 55.
- Both males and females included

8.2.2. Exclusion Criteria

- Literacy (individuals who signed difficulties in reading and interpreting questions)
- Individuals diagnosed with psychiatric disorders are excluded.

Table 1 Shows the Results Collected with The Help of Socio-Demographic Sheet Corresponding to Gender

Gender	Frequency	Percent
Male	53	44.2
Female	67	55.8

The total number of participant's included 120 out of which 67 were females and 53 were males.

Table 2 Shows the Results Collected with The Help of Socio- Demographic Sheet Corresponding with Socio Economic Status

Socio-economic status	Frequency	Percentage
Lower	7	5.83
Middle	112	93.3
Upper	1	0.83

The total number of participants included 120 out of which 7 (5.83%) individuals were under lower economic status, 112 (93.3%) individuals were under middle socio-economic status, 1(0.83%) individual were under upper socio-economic status.



Table 3 Shows the Results Collected with The Help of Socio-Demographic Sheet Corresponding with Religion

Religion	Frequency	Percentage
Hindu	52	43.3
Christian	45	37.5
Muslim	23	19.2

The total number of participants included 120 out of 52 (43.3%) individuals under the Hindu religion, 45 (37%) individuals under Christian religion, and 23 (19.2) individuals under Muslim religion.

8.2.3. Ethical Considerations

- Informed consent
- The subject will be given a brief idea about the questionnaire and the purpose for which it is administered.
- Confidentiality of Collected Data
- The data collected from the subject will be kept confidential and will be used only for the academic purpose.
- No participant will be under any pressure or obligation to take part in the study.
- The subject has the freedom to quit from the study at any point of time.
- Anonymity of individuals will be ensured.

9. Operational Definitions

The operational definitions of the study are following,

9.1.Spiritual Intelligence

Spiritual intelligence is a higher dimension of intelligence that activates the qualities and abilities of authentic self (or soul) in the form of wisdom, compassion, integrity, joy, love, creativity and peace. Spiritual intelligence leads to a sense of deeper purpose combined with the improvements in a variety of important life and work skills.

9.2.Subjective Vitality

Subjective Vitality is highly related to self-actualization, mental health, positive emotions, and more self-motivation and on the contrary, stress, negative emotions, and external locus of control have a lower relationship with the same (Ryan & Deci, 2000) Various studies show that subjective vitality

have a significant influence associated with mental health, satisfaction and optimistic performance (Ryan & Colleagues, 2001). Spiritual well-being includes three aspects: happiness, practicality and vitality.

9.3.Young Adults

Most teenagers aged 18 and up will be able to: to take on adult tasks and responsibilities learn a trade, work, or further their education; and move into adult roles and responsibilities. Recognize summary ideas in their entirety as well as their effects and personal constraints. Make a list of your career goals and work toward achieving them. Construct and assess their decision-making abilities. Learn new skills, hobbies and pastimes that are unique to you.

9.4.Old Ages

The level of lifestyles from the 1960s onwards is known as old adults, and it represents the last stage of body transformations. The average life expectancy in the United states is around eighty years; however, this varies greatly depending on factors such as socio-economic positions, location, and admission to medical treatment. The pores and skin continue to lose suppleness as we age, response time slows even more and muscular power decrease. Hearing, vision, taste, touch, and smell are less sensitive than previous years. Immune system has been weakened. Many older people susceptible to sickness, cancer, diabetes and other disorders. Old ages also benefit from a loss of physical mobility and balance, which can lead to falls and injuries.

9.5.Tools Used for The Study

Survey questionnaires were utilised to gather data for the study. Subjective vitality scale and Spiritual intelligence scale are two of the scales included. To collect data on important variables, use the socio-demographic data sheet.

Socio-demographic data sheet: It is defined as a set of social and demographic characteristics. That help to characterise individuals. In simple terms, socio demographics refers to a population's Characteristics. It provides the researcher with a notion of who is being studied. Age, gender, Marital status, education, and other information are included in the socio demographic data sheet. It's crucial to determine whether the study reached its intended



audience and, if the sample size is big, to segment the results.

Subject Vitality Scale: Ryan and Frederick (1997) developed the subjective vitality scale, which is available in two versions: Individual differences are considered in one version. The other version looks at the current state of subjective vitality rather than the long-term aspect. Rayan and Fredrick validated. It on both levels and it has 7 items (1997).

Spiritual Intelligence Scale: Dr. K.S. Misra (1971) developed spiritual intelligence based on research of literature on the Meaning of spiritual intelligence and related personal experiences. The author came up with 42 statements to represent reasoning about spiritual subjects. The response format was a five-point Likert scale. Strongly agree, agree, uncertain, disagree, and strongly disagree are the five Options. The responses will be graded on a scale of 5,4,3,2,1.

9.6.Data Collection

The goal of the study was to see if there was a link between subjective vitality and spiritual intelligence in young adults and older adults. For late adulthood, data was gathered from an old age home, while for young adulthood, data was gathered from colleges. To begin, we submit Consent letters to nursing homes and institutions, requesting permission to conduct the study. After obtaining permission, data is collected via the survey method, which entails sending Questionnaires to participants. The questionnaire contained a socio-demographic data sheet, spiritual intelligence questions, and subjective vitality questions. The participants were comfortably situated, and a rapport had been created. The participants were handed Questionnaires and were given instructions on how to complete them. Participants are instructed. To complete the questionnaire without skipping any questions and to clarify any issues they may have about the questions. Participants are not allowed to amend their responses on the answer sheet. Following the completion of the questionnaire They are gathered from the participants and returned to them. The answers to the questionnaire will be kept private and used solely for research purposes. The participants' responses were assessed according to the manuals' scoring guidelines, and the data was analysed using proper

statistical procedures using SPSS version 20.

9.7.Data Analysis

To assess spiritual intelligence with subjective vitality in young and late adulthood, independent sample t- tests were performed. The association between subjective vitality and spiritual intelligence was discovered using the correlation on approach. Spearman's Rank Correlation and Mann Whitney test are used for the analysis.

9.8.Normality Analysis

Summary of Shapiro- Wilk test of normality test of spiritual intelligence and subjective vitality Among young adults and old ages (Table 4 & 5).

Table 4 Normality Test of Spiritual Intelligence and Subjective Vitality

Table with 4 columns: Variable, Statistics, df, sig. Rows: Spiritual intelligence, Subjective vitality.

The Shapiro-Wilk test of normality test of spiritual intelligence and subjective vitality among Young adults and old ages show that the variables are not normally distributed in the sample. So Non-parametric test was used.129

10. Results

Table 5 Mean and Standard Deviation of Spiritual Intelligence and Subjective Vitality Among Young, Adults and Old Ages

Table with 4 columns: Variables, N, Mean, S.D. Rows: Intelligence Spiritual, Subjective vitality.

The result shows the mean of spiritual intelligence is 161.46 and S.D is 21.367 and mean of Subjective vitality is 27.02 and S.D is 9.080.130

- Hypothesis 1: There is no significant difference between Spiritual Intelligence among Young Adult and Old Ages (Table 6).

Table 6 Spiritual Intelligence Among Young Adult and Old Ages

Test	Spiritual Intelligence
Mann-Whitney U	752.5000
Wilcoxon W	2832.500
Z	-5.470
Asymp.Sig (2 tailed)	0.000

The results show that there is a significant difference in Spiritual Intelligence among Young Adults and Old Ages. Spiritual intelligence is high for Old Ages than Young Adults. Therefore, the hypothesis is rejected (Table 7).

- **Hypothesis 2:** There is no significant difference between Subjective Vitality among Young Adults and Old Ages.

Table 7 Subjective Vitality Among Young Adults and Old Ages

Test	Subjective Vitality
Mann-Whitney U	39.000
Wilcoxon W	1635.000
Z	-9.233
Asymp.Sig (2 tailed)	0.000

The result shows that there is a significant difference between subjective vitality among young Adults and old ages. Subjective Vitality is high for young adult and low for old ages. Therefore, the hypothesis is rejected (Table 8 & 9).

- **Hypothesis 3:** There is no significant relationship between spiritual intelligence and subjective Vitality.

Table 8 Spiritual Intelligence and Subjective Vitality Among Young Adults and Old Ages

Spiritual Intelligence	Subjective Vitality
0	-0.396

Correlation is significant at 0.01 level (2-tailed test)

- The result shows that Spiritual Intelligence is negatively correlated with Subjective Vitality.
- Hence the hypothesis is rejected.

Table 9 Mean Rank & Sum of Ranks

Variable	young adults and old ages	N	Mean Rank	Sum of Ranks
Spiritual intelligence	Young adult	64	44.26	2832.50
	Old ages	56	79.06	4427.50
Subjective vitality	Young adult	64	87.89	5625.00
	Old ages	56	29.20	1635.00

- The mean rank of spiritual intelligence for young adults are 44.26 and sum of ranks are 2832.50
- And mean rank of spiritual intelligence for old ages are 79.06 and sum of ranks are 4427.50. The
- Mean rank of subjective vitality for young adults are 87.89 and sum of ranks are 5625.00 and
- Mean rank of subjective vitality for old ages are 29.20 and sum of ranks are 1635.0

11. Discussion

The aim of the study was to find out the relationship between spiritual intelligence and subjective vitality among young adults and old ages. Our objectives moving forward with the study was to find out whether there was a significant relationship between the variable's spiritual intelligence and subjective vitality and a significant difference between spiritual intelligence Among young adults and old ages and a significant difference between subjective vitality among Young adults and old ages. The study sample consisted 60 young adults ranging from 18-35 and 60 old ages from 55 and above. The measures used are 2 different scales to assess the levels of these variables. Spiritual intelligence was measured by Dr. K.S Misra's spiritual intelligence scale and subjective Vitality was measured by Ryan and Fedrick's subjective vitality scale. By analysing the socio-demographic data it evident that gender difference doesn't cause any significant difference between spiritual intelligence and subjective vitality among young adults and old ages. It indicates that gender difference is not a contributing factor of



spiritual Intelligence and subjective vitality among young adults and old ages. By analysing socio-demographic data it evident that religious difference doesn't cause any significant difference between spiritual intelligence and subjective vitality among young Adults and old ages. It indicates that religious difference is not a contributing factor of spiritual intelligence and subjective vitality among young adults and old ages. The collected data were analysed using appropriate statistical techniques which included descriptive, comparative and correlational research design. When the variables spiritual intelligence and subjective vitality was analysed, it shows a negative correlational relationship which means that when spiritual intelligence increases subjective vitality decreases. Therefore, the hypothesis there will no significant relationship between spiritual intelligence and subjective Vitality gets rejected. The obtained test result of spiritual intelligence evident that there is a significant difference. In variable among young adults and old ages. The test shows that spiritual intelligence is higher for old ages than young adults it means that age increases spiritual intelligence also increases. Therefore, the hypothesis there is no significant difference between young adults and old ages Gets rejected. When the variable subjective vitality gets analyzed it clearly evident that there is a significant difference among young adults and old ages. It indicates that subjective vitality is Higher for young adults than old ages that means age increases subjective vitality decreases. Therefore, the hypothesis there is no significant difference between subjective vitality among young adults and old ages gets rejected.

11.1. Summary and Conclusion

The purpose of the study was to determine the relationship between spiritual intelligence and Subjective vitality among young adults and old ages.

11.2. Major Findings

Hypothesis 1:

- There is a no significant difference in spiritual intelligence among young adults and old ages.
- As per the result, there is a significant difference in spiritual intelligence among young adults

- And old ages. Therefore, the hypothesis is rejected

Hypothesis 2:

- There is a no significant difference between subjective vitality among young adults and old
- Ages as per the result, there is a significant difference in subjective vitality among young Adults and old ages.
- Therefore, the hypothesis is rejected.

Hypothesis 3:

- There is no significant relationship between spiritual intelligence and subjective vitality. As per the result, there is a negative correlation between spiritual intelligence and subjective Vitality. Therefore, the hypothesis gets rejected.

Implications of the Study

- The present study shows that age differences will affect subjective vitality and spiritual intelligence.
- The present study evident that over spirituality and religious preaching will inversely affect subjective vitality.

Limitations of the Study

- The sample size of the study is small (N=120) which increases margin of error and reduce the power of the study
- The study was conducted at short period of time. If the study has conducted through a long-term process it may showed by a better result.
- The sample is collected from a limited area that is within Ernakulam district.

Conclusion

The study was conducted to examine the relationship between spiritual intelligence and subjective vitality among young adults and old ages. The result shows, there is a negative correlation between spiritual intelligence and subjective vitality. When spiritual intelligence increases subjective vitality decreases. The study also examines the significant difference between both the variables among young adults and old ages. The result shows, there is a difference in both variables among young adults and old ages that is spiritual



intelligence is high for old ages than young adults and subjective vitality is high for young adults than old ages.

References

- [1]. Kasikci, F., & Peker, A. (2022). The Mediator Role of Resilience in the Relationship between Sensation-Seeking, Happiness and Subjective Vitality. *International Journal of Contemporary Educational Research*, 9(1), 115-129.
- [2]. Kor, A., Pirutinsky, S., Mikulincer, M., Shoshani, A., & Miller, L. (2019). A longitudinal study of spirituality, character strengths, subjective well-being, and prosociality in middle school adolescents. *Frontiers in psychology*, 377.
- [3]. Sreeja, R., & Jain, K. (2019). Peer influence, spiritual intelligence, emotional intelligence and resilience as predictors of social justice commitment among adolescents. *IAHRW International Journal of Social Sciences Review*, 7(5-I), 1242-1247.
- [4]. Mortazavi, H., Golmakani, E., Armat, M., Tabatabaeichehr, M., & Hasanzadeh, E. (2018). The Relationship between Spiritual Intelligence and Quality of Life in Elderlies. *Journal of North Khorasan University of Medical Sciences*, 9(3), 453-460.
- [5]. Vieira, D. C. R., & Aquino, T. A. A. D. (2016). Subjective vitality, meaning in life and religiosity in older people: a correlational study. *Temas em Psicologia*, 24(2), 483-494.
- [6]. Katakai, Z., Rezaei, F., & Gorji, Y. (2013). A social work study on the effect of spiritual intelligence and psychological capital on sense of vitality. *Management Science Letters*, 3(6), 1559-1564.
- [7]. Sood, S., Bakhshi, A., & Gupta, R. (2012). Relationship between personality traits, spiritual intelligence and well-being in university students. *Journal of Education and Practice*, 3(10), 55-60.
- [8]. Fini, A. A. S., Kavousian, J., Beigy, A., & Emami, M. (2010). Subjective vitality and its anticipating variables on students. *Procedia-Social and Behavioral Sciences*, 5, 150-156.
- [9]. Saad, Z. M., Hatta, Z. A., & Mohamad, N. (2010). The impact of spiritual intelligence on the health of the elderly in Malaysia. *Asian Social Work and Policy Review*, 4(2), 84-97.
- [9]. Hosseini, M., Elias, H., Krauss, S. E., & Aishah, S. (2010). A review study on spiritual intelligence, adolescence and spiritual intelligence, factors that may contribute to individual differences in spiritual intelligence and the related theories. *Journal of social sciences*, 6(3), 429-438.
- [10]. Gidley, J. (2005). Giving hope back to our young people: Creating a new spiritual mythology for Western culture. *Journal of Futures Studies*, 9(3), 17-30.
- [11]. Macmillan and Eliason, 2003a; Osgood, Ruth, Eccles, Jacobs, and Barber, in press; Sandefur, Eggerling-Boeck, and Park, in press; Schulenberg, O'Malley, Bachman, and Johnston, in Press).
- [12]. Gall, T. L. (2003). Religious and Spiritual Attributions in Older Adults' Adjustment to Illness. *Journal of Psychology & Christianity*, 22(3).
- [13]. Davis, T. L., Kerr, B. A., & Kurpius, S. E. R. (2003). Meaning, purpose, and religiosity in at-risk youth: The relationship between anxiety and spirituality. *Journal of psychology and theology*, 31(4), 356-365.
- [14]. Booth, Crouter, and Shanahan, 1999; Cohen, Kasen, Chen, Hartmark, and Gordon, 2003; George, 1993; Macmillan and Eliason, 2003a; Shanahan, 2000