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**SPIRITUAL CORRELATES OF PSYCHOLOGICAL WELL - BEING****Jeny. Rapheal And Varghese Paul**Research scholar in Psychology, Bharathiar University, Coimbatore  
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**Abstract:** Paper investigates the significance of Spiritual Intelligence in ensuring psychological well-being of individual and collective life. Influence of four components of spiritual Intelligence (SI) on Psychological Well-Being (PSW) is thoroughly analyzed to get a clear picture of aspects of spiritual intelligence that are likely to optimize psychological well-being. Sample consisted of 126 college students selected from three colleges. Correlation and ANOVA results substantiated the significant role played by SI in the PSW of the participants. Components of SI namely, Transcendental Awareness, Personal Meaning Production, and Conscious State Expansion proved to be highly significant in the psychological well-being while Critical Existential Thinking was only moderately significant. To determine the predictive power of different components of SI taken in pairs in the PSW of individuals, step by step regression analysis was carried out. Finally, it was noticed that that SI of different religious groups differ significantly.

**Keyword:** Spiritual intelligence, well-being, Psychological well-being, positive affect.

**INTRODUCTION:**

Spirituality always remained aloof from the world of scientific investigations as its subjective nature often makes it unfit to the paradigm followed by scientific endeavors. But psychology as a science can not neglect the effect of spirituality on cognitive, behavioral and social aspects of human existence. Modern psychology as a science is after those behavioral outcomes whose origin can be traced to certain cognitive and affective states that come under the rubric of spirituality. Psychology defines spirituality as something that can be observed and measured which is entirely different from the definitions provided by various scriptures and religious sects. In psychology, spirituality is closely related to existential queries of human life. It is an ability to develop a new way of interpreting and experiencing events of one's own life. It constitutes an awareness that is beyond physical. It is related to different states of consciousness that individual is capable of entering by sheer volition. This novel dimension of experiencing life is superior to cognitive and affective way of experiencing day to day living or it is rather an extension of cognitive and affective experiences.

Past literature provides immense proof for the significance of spirituality in the mental health scenario of human life. Scottish Government in an attempt to incorporate findings of positive psychology, redefined mental health as "The emotional and spiritual resilience which allows us to enjoy life and survive pain disappointment and sadness" (Myers, McCollam, & Woodhouse, 2005). A search in the repository of past research results in the mental health sciences, will reveal the role of spirituality as an indispensable mediating factor in mental health irrespective of the standards by which it has been assessed in those studies. Spirituality has emerged as a

variable of interest in explaining the occurrence of well-being (Wilson, 1960; Mattis & Jagers, 2001; Seybold & Hill, (2001). Studies reveal a positive effect of spirituality on physical and psychological health. (Mathews, Larson, & Barry, 1994; Maltby, Lewis, & Day, 1999; Clark, Friedman, & Martin, 1999). Spirituality is believed to play a role in the development and maintenance of social relationships (Mattis & Jagers, 2001) and beneficial effects of spirituality on individual's adaptation and coping with social pressure and life stressors are very evident. (Pargament and Smith, 1998; Ferguson, 2001; Vannes & Kasel, 2003). It has protective effect and acts against stress and leads to gain physical and psychological health, having goal and meaning in life, hopefulness, optimism and improves individual's psychological status. (Harvey, 2004)

Spirituality is being referred to as fifth force in counseling and psychology (Sandhu & Painter, 2000) According to Vaughan (2002) Spiritual Intelligence was necessary for discernment in making spiritual choices that contribute to psychological well-being and overall healthy human development. Sobel (1997) states evidence of linear relationship between scores of Spiritual perspective scale and the index of well-being. As reported in Times of India (2010), Spiritual intelligence increases individual's capacity to understand others at a higher level. It allows an individual to discern both the 'true cause' of behavior without judgement, and serve the 'true needs' of others until they themselves learn to meet their own needs. According to George (2006) spiritual intelligence assists in finding deepest and most inner resources of an individual from which the capacity to care, the power to tolerate and adapt is obtained. It aids in the development of a clear and stable sense of identity. Researches in the mental health concludes that those who are less spiritual may experience more

depression and appear to recover from depression more slowly (Braam, et al., 1997; Braam et al., 2001). There does exist statistically significant relationship of spirituality with less substance abuse, greater social support or better mental health (Koenig et al., 2001) The paper titled 'The relationship between spiritual intelligence & psychological well-being in the life of nurses' by Mohammad Sahebakamani, Hojjatollah Farahani, Reza Abasi, Mehdi Talebi (2013) observes that there is a significant relationship between spiritual intelligence with psychological well-being and having a purpose in life. Also, there was a significant association between the components of spiritual intelligence including conscious state expansion, personal meaning production, transcendental awareness and critical existential thinking with psychological wellbeing.

#### **SPIRITUAL INTELLIGENCE**

Spiritual intelligence is gathering momentum in the investigations of psychology. As any other intellectual capacities it is a construct that constitutes certain cognitive skills and patterns that mediates in the covert and overt behaviors of individuals. It represents a higher capacity for unitive thinking—a capacity to reframe or recotextualize our experiences and thus it is an ability to transform our understanding of it. (Zohar & Marshall, 2000, p.65). It is rather an openness to unusual and diverse experiences broadly labeled as 'spiritual' Noble (2000). Larson(2000) defines spirituality as the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the transcendent which may or may not lead to or arise from the adherence to religious rituals. According to Sandage (2001) one may develop a high level of spirituality as a result of religiosity, or may turn to the religion which reflects his/her spirituality

The latest of models put forward by David King (2007) recognizes four components of spiritual intelligence. Critical Existential Thinking CET, Personal meaning production PMP, Transcendental awareness TA and conscious state expansion CSE. According to him, , spiritual intelligence is a set of mental capacities which contribute to the awareness, integration and adaptive application of non-material and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. . Any intelligence describes a set of mental capacities or abilities which are interrelated. (Gardner, 1983; Mayer et al., 2000; Sternberg, 1997). King (2008) writes in his thesis titled “Rethinking claims of spiritual intelligence : A definition, model and measure”

“Spiritual intelligence satisfies most of Gardner's (1983) criteria for an intelligence, and would fit quite nicely into Multiple Intelligence (MI) theory of Sternberg's (1998). And, in tandem with the Triarchic theory of intelligence, Spiritual Intelligence would obviously involve some combination of analytical, creative and practical abilities. Analytical abilities would be employed in Critical Existential Thinking CET, Personal Meaning Production PMP and Transcendental Awareness. Creative abilities would likely to be utilized in all capabilities to varying degrees, while practical abilities would be involved in

adaptive applications of all capacities as well as Conscious State Expansion CSE (Sternberg, 1998). Thus measurement of spiritual intelligence (SQ) will give a more concrete and secular estimate of development of the individual in spiritual dimension irrespective of his religious affiliations”.

The present study aims to have a clear picture of the role played by spiritual intelligence of selected individuals in their psychological well-being. How each factor of spiritual intelligence namely, critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), conscious state expansion(CSE) contribute to the psychological well-being was my concern. I was interested in the predictive power of spiritual intelligence in the psychological well-being (PWB) of the selected sample. While psychological well-being is measured along five indices namely, satisfaction, efficiency, sociability, mental health, interpersonal relationship, the paper analyses which aspect of the spiritual intelligence contributed significantly to the life satisfaction, efficiency, mental health, sociability and inter personal relationship of the selected sample. This kind of exploration will verily enhance the inquisitiveness regarding the propriety of addressing Spiritual Intelligence as an explicit factor or variable whenever psychological well-being is measured and analyzed by positive psychology.

Operational definitions\* and their relevance to the objectives of study  
(Definitions were retrieved from [www.dbking.net/spiritualintelligence/cet.htm](http://www.dbking.net/spiritualintelligence/cet.htm))

#### **Critical Existential Thinking (CET):**

It is the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death and other existential or metaphysical issues. Critical thinking regarding one's own existential queries is a quest for understanding answers (Koenig et al; 2000, p.18) to the ultimate questions related to death, purpose and meaning of life etc. It ends up resolving existential crisis which has always been a threat to the well-being of humanity. Unresolved existential issues affect the purpose and meaning of life which will verily disrupt the psychological well-being. My assumption was, CET will contribute significantly to the psychological well-being as it reduces the negative affect by resolving many inner conflicts and presenting a broader vision to the individual.

#### **Personal Meaning Production (PMP):**

It is the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose. Meddin (1998) identifies a cognitive component of personal meaning, defined as “an integrating organizing principle(or a set of principles) which enables one to make sense (cognition) of one's inner and outer environment (p.164) Wong (1989) defines personal meaning as “an individually constructed cognitive system that is capable of endowing life with personal significance and satisfaction(p.157). It represents values, sense of purpose, goals and reflection on the past (p.295). It often serves as a source of reference which dominates cognitive pattern of the individuals. Personal

meaning influences psychological well-being by acting through attribution styles, perception, inferences, judgments and other cognitive behaviors.

Also, in the clinical area, PMP decreases depressive symptoms (Mascara & Rosen, 2005). It acts as a buffer against depression and happiness in terminally ill (eg. Breitbart et al, 2000), acts as an indicator of psychological and physical health. (eg. Fry, 2000, Recker, 1997, Recker, Peacock & Wong, 1997). The present study analyzes role of PMP in PSW

#### **Transcendental Awareness (TA):**

It is the capacity to identify transcendent dimensions of the self, of others, and of the physical world during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical. It is an ability to go beyond the limitations of the material universe. Wolman (2001) described it as the ability to sense a spiritual dimension of life. It enhances humane values like compassion, empathy, fellow feeling etc in the individual which in turn instills a more realistic vision and positive attitude towards life events. As per definition, persons high in TA are equipped with a new cognitive schema or schemas for interpreting relationship with others and material world as well. Directly or indirectly it will influence their decision making and problem solving skills. The efficiency and effectiveness in the same will regulate his emotional and social life ensuring optimum psychological well-being.

#### **Conscious State Expansion (CSE):**

It is the ability to enter and exit higher/spiritual states of consciousness (pure consciousness, cosmic consciousness, unity, oneness etc) at one's own discretion. Consciousness here is the "awareness of environmental and cognitive events such as the sights and sounds of the world as well as one's memories, thoughts, feelings and bodily sensations" (Oxford University press 2001). It is the unique configuration or system of psychological structures or subsystems (Tart, 1975, chap. 5 para 16) CSE is marked by ego transcendence, lack of selfishness, loss of fear and anxiety etc.

The major contribution CSE can bring forth into psychological well-being is that it conditions the individual to view one's own psychological as well as social needs from a different platform. Also remarkable effect on the neurological make up of the individual capable of expanded conscious state has been proved empirically. Electro Encephalogram (EEG) studies have found that increased theta power, increased alpha power and anterior-posterior coherence are recorded during reports of pure consciousness. (eg. Farrow & Herbert, 1982, Travis, 2001) Transcendental meditation practice by Maharishi (1969) is marked by early alpha induction, decreased alpha amplitude, increased alpha coherence, theta bursts, an overall maintenance of a low-arousal state without progression toward sleep. (Banquet 1973; Taneli & Khrame, 1987; Wallace, 1970; Williams & West, 1975) At the same time, it is to be noted that mental capacity for entering these higher states at one's own discretion triggered by one's own mental exercises as

meditation and relaxation is the concern of Spiritual intelligence. A conscious state that is not accountable to the volition of the individual is not considered an ability under spiritual intelligence

#### **Psychological well-being (PWB):**

Subjective feeling of contentment, happiness, satisfaction with life experiences and of one's role in the world of work, sense of achievement, utility, belongingness, and no distress, dissatisfaction or worry etc.

#### **METHOD**

##### **Participants:**

Participants were 125 college going students selected from three colleges in the Thrissur city of Kerala state namely, Sree Kerala Varma college, Vimala college and St Alotious college Elthuruthu. Of this, 86 were post graduates from various streams namely, Literature, Political science, Commerce, and Social work. And 40 were graduates of English literature. 75 students were from Religion1, and 50 from Religion2. Mean age of participants was 20.5. In order not to hurt religious sentiments I decided to represent religions as Religion1 and Religion2

##### **Research Design:**

In the study dependent variable is Psychological Well-being and Spiritual Intelligence is the independent variable. Statistical analysis to understand the nature of variables constituted estimation of Pearson's Correlation, Single factor ANOVA and regression analysis. A complete correlation matrix was prepared among the main and sub variables of Spiritual Intelligence (SI) and Psychological Well-being (PWB). Analysis of variance for Psychological well-being in terms of each sub-variable of spiritual intelligence scale namely CET, PMP, TA, CSE was carried out. This was done with an aim to estimate difference between the groups classified along the ranges of each sub-variable of spiritual intelligence (SI) to get a more vivid picture of their impact on the psychological well-being. To detect which combination of sub-variables of ISIRI-24 predicts better Psychological well-being, step by step regression analysis was carried out. Also, to evaluate the difference between religious groups in their spiritual intelligence, t-test was also calculated

##### **Measures**

Spiritual Intelligence Self Report Inventory (SISRI-24) prepared by David King (2007) was used to estimate the spiritual intelligence of the sample. It consisted of 24 items that measured SQ along four dimensions namely Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE). Cronbach's alpha for the 24-item pool was .92 (standardized alpha = .92), which represents a more appropriate internal reliability. The subscales of CET, PMP, TA, and CSE also displayed adequate alpha coefficients of .78 (average inter-item correlation = .34), .78 (average inter-item correlation = .42), .87 (average inter-item correlation = .49), and .91 (average inter-item correlation = .69), respectively. The average inter-

item correlation for all 24 items was .34, with split-half reliability at the .91 level. These analyses suggest excellent psychometric properties of the SISRI-24. It exhibits very high test retest reliability and inter subscale correlations varied from .41 to .61

Psychological Well-being scale prepared by Devendra Sing Sisodia (2005) measured psychological well being along five indices namely, Satisfaction, Efficiency, Sociability, Mental Health and Interpersonal Relations. The test retest reliability of the scale is .87 and the Cronbach's alpha is .90. Besides the face validity it claims high content validity. The validity index against external criteria is .94. Items in each area assess subjective feelings of contentment, happiness, satisfaction with life experiences and world of work. Five areas of scale present items in such a way that positive affect associated with all aspects of life are measured along five response options ranging from strongly agree to strongly disagree.

**Procedure**

After obtaining informed consent from authorities and parents of the students, scales were distributed directly. They were given proper instructions and asked to clear doubts regarding the meaning of questions while answering. Students finished answering the scales during the stipulated time and the collected data was coded for further analysis.

**RESULTS**

The complete correlation matrix between psychological well-being and Spiritual intelligence along with the correlation between their subvariables are given below. Indices of psychological well-being (PWB) scales are, Satisfaction, Efficiency, Sociability, Mental Health, and Interpersonal Relationship. And that of Spiritual Intelligence (SI) Self Report inventory are Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE).

**Table:1 correlation matrix between Spiritual Intelligence (SI) & Psychological well-being(PSW)**

	PSW	Satisfaction	Efficiency	Socialization	Mental health	Inter personal Relation
SI	.4*	.2***	.4	.38*	.20****	.19****
CET	.17****	.03	.23***	.13	.09	.06
PMP	.49*	.31**	.54*	.41*	.27***	.33*
TA	.33**	.25***	.32**	.38*	.21****	.14
CSE	.31**	.15	.28**	.34*	.14	.15

\*P<.0001, \*\*P<.001, \*\*\*P<.01, \*\*\*\*P<.05

ANOVA results for PSW for different groups classified along the indices of SI are given below

**Table: 2 Single factor ANOVA for PSW for different groups of SI values**

Source	SS	df	MS	F	P-value
Between	8129.27	6	1354.88	4.094178	0.00090*
Within	39049.53	118	330.93		
Total	47178.8	124			

\*P<.001

**Table:3 Single factor ANOVA for PSW for different groups of CET Groups 3-13, 13-23, 23 & above**

Source	SS	df	MS	F	P-value
BetweenGroup	655.396	2	327.70	.85933	0.42599
Within Groups	46523.4	122	381.34		
Total	47178.8	124			

**Table:4 Single factor ANOVA for PSW for different groups of PMP. Groups; 5-10, 10-15, 15-20**

Source	SS	df	MS	F	P-value
BetweenGroups	9669.25	2	4834.63	15.72465	8.4E-07
Within Groups	37509.55	122	307.46		
Total	47178.8	124			

**Table: 5 Single factor ANOVA for PSW for different groups of TA. Groups; 4-9, 9-14, 14-19, 19-24, 24 &above**

Source	SS	df	MS	F	P-value
Between Groups	5921.08	4	1480.27	4.305434	.002732*
Within Groups	41257.72	120	343.82		
Total	47178.8	124			

\*P<.01

**Table: 6 Single factor ANOVA for PSW for different groups of CSE. Groups; 0-5, 5-10, 10-15, 15-20**

Source	SS	df	MS	F	P-value
Between Groups	4236.98	3	1412.33	3.9796	.009603*
Within Groups	42941.82	121	354.89		
Total	47178.8	124			

\*P<.01

**Table:7 t-test for SI & its components for different groups**

	Religion 1		Religion 2		t-value
	Mean	SD	Mean	SD	
SI	45.72	13.67	58.9	14.56	5.1441*
CET	15.24	4.89	18.28	5.05	3.365**
PMP	11.44	3.31	13.74	3.47	3.73***
TA	14.72	4.51	18.48	4.28	4.65*
CSE	4.35	4.82	8.4	5.37	4.398*
	Graduates		Post-Graduates		
SI	53.11	13.45	50.07	16.18	.3128

\*P<.0001, \*\*P=.001, \*\*\*P<.001

Also we calculated Cronbach's alpha for a construct containing five subscales of PWB and four subscales of SI. It was .80 Which implies that there exists high internal consistency between the variables of two scales. Both of them seem to be measuring a more or less identical construct.

**Table: 8 Regression Analysis**

Dependent variable	Prediction variables	RSqare	Adjusted R sq	SE	SS	MS	F-value	P-value
PWB	CET&PMP	.2502	.2379	17.0	11806	5903	20.36	2E-08
PWB	PMP& TA	.2451	.2327	17.1	11563	5781	19.8	4E-08
PWB	TA&CET	.1065	.0918	18.6	5022.6	2511	7.268	0.001*
PWB	CSE&CET	.0954	.0806	18.7	4502.8	2251	6.436	0.002**
PWB	CSE&PMP	.2484	.2360	17.1	11718	5859	20.16	3E-08
PWB	CSE&TA	.1272	.1128	18.4	5998.8	2999	8.886	0.0002*

**DISCUSSION**

What we observe from above results is, Spiritual intelligence has a significant role in the Psychological Well-being. Of all attempts to enhance the psychological well-being of society, perhaps, attempt to improve spiritual abilities may yield more enduring and concrete results. As we see above, high SI promises high level of psychological well-being. Refer table:1 ( $r=.4$ ,  $p<.0001$ ). And there will be prominent difference in the PWB of persons who differ in their spiritual intelligent quotients. (Table:2).As we interpret the results along the components of Spiritual intelligence one by one, we can observe the following facts.

**Critical Existential Thinking CET:**

Persons high in Critical Existential Thinking CET need not always exhibit life satisfaction, sociability, mental health and good interpersonal relationship. But may express high 'efficiency' in their field of work. Correlation table reveals a positive correlation between CET and Efficiency ( $r=.23$ ,  $p<.01$ ) Also CET is not a promising factor in the psychological well-being as per ANOVA results. The other side of the picture is, only those who have felt an existential crisis will exhibit critical existential thinking. In the present study, the mean age of the sample was only 20.5. This may not be a stage of development to experience an existential vacuum or existential crisis. As life experiences and crisis are the cardinal prompts of existential thinking. (Martz, 2004) we may conclude that they are not ripe to involve in this type of thinking so as to reveal it in their psychological well being assessment though many models like that of Fowler's (1981) describes young adulthood as a time of personal responsibility for existential attitudes.

Another interpretation is, such a state may be due to the particularities of educational atmosphere of colleges of kerala. It seldom stimulate existential thinking capabilities of students supporting Nodding's (1992,P.20) observation that schools spend more time on scientific queries rather than on any existential questions. Perhaps more heterogeneous sample selected under different age groups will reveal a more vivid picture.

**Personal Meaning Production PMP**

PMP showed high significant correlation with PWB and its all indices ranging from ( $r=.27$ ) to ( $r=.54$ ) One can see that in most tools for the measurement of well-being, "personal meaning" is a direct or indirect index of evaluation. Personal meaning attributed to various aspects of life is the general tone of all well-being scales. At the same time, constructing a "personal meaning" for the spectrum of myriad life experiences is a component of abilities related to spirituality. This vouch for overlapping areas between the constructs of spiritual intelligence and psychological well-being. Measurement and evaluation in Psychological well-being is yet to be evolved into a state where it can adopt a reliable, concrete index for assessing spirituality as its integral part. At the same time individual differences in PSW, as per ANOVA are not significant (Table3) for different groups of PMP.

**Transcendental Awareness:TA**

Transcendental skills can enhance the psychological well-being of individuals. Correlation between TA and subscales of PSW too was highly significant except that with the fifth component interpersonal relationship (table:1) Also people with difference in their transcendental abilities will differ in their psychological well-being (table:4). High value of TA need not promise a good interpersonal relationship. This may be because persons high in TA views the world around him from an angle that is entirely different from who is low or moderate in their TA. He need not subscribe to the conventional criteria of a good personal relationship as he/she has the ability to go beyond what is physical or material and communicate with transcendental aspects of individuals around him. This seems to be coinciding with the Maslow's(1950) description of self actualized individuals who will have very few intimate relationships and enjoys being alone. 'Peak moments' experienced by self actualized individuals are more or less similar to transcendental state of awareness.

**Conscious State Expansion CSE**

High conscious state expansion promises high level of psychological well-being. Also individuals with difference in their CSE will exhibit difference in their level of psychological well-being. This seems to be ratifying the yogic philosophy of Indian Psychology that expansion of awareness is verily the key to well-being and liberation. A peculiar thing is the selected participants exhibited only very low score for conscious state expansion compared to other indices of SIRI-24. According to Indian Psychology and Transpersonal psychology, practices like meditation and deep contemplation are the tools for the expansion of consciousness. And the students who practice them are nearly nil among college population. The low value in CSE may be due to this.

Correlation of CSE with satisfaction and mental health was not significant while that with efficiency, sociability and interpersonal relationship was highly significant. Perhaps CSE may be an additional qualification for psychological well-being but not an indispensable factor in ensuring it.

A peculiar thing noticed from the correlation result was, SI does not have significant correlation with efficiency factor of Psychological Well-being(table:1). The scale used to measure PSW defines efficiency as "The comparison of what is actually produced or performed with what can be achieved with the same consumption of resources (money, time, labour etc) The quality of being efficient or producing an effect; efficient power effectual agency". Items in this section of scale are intended to assess working life of individual and the positive affect related to it. In other words items are ingrained in purely material way of thinking and assessing oneself and one's environment in that manner. This is not compatible with the definition of SI which embraces a holistic and integrated approach to life.

Striking evidence is that there does exist highly significant difference in the Spiritual intelligence of individuals belonging to different religions (table:6). T-test conducted for Religion1 and Religion2 reveals it. As it is not

possible to reveal the identity of religions, what we can discuss here is that impact made by different religions on human mind are different though every religion seems to be proclaiming the same truth about human life and his destiny. At the same time there wasn't any significant difference in the SI of graduates and post graduate individuals

Regression analysis reveals that a combination of TA&CET has significant predictive power of producing 10% (P=.001) variation in PSW. Also CSE&PMP can cause 9% (P<.01) variation in PSW and 12% variation is observed by CSE&TA with (P<.001). Predictive power of SI is to be studied with the help of a more heterogeneous large sample to get a more vivid picture.

Cronbach's alpha for nine indices, 5 from psychological well-being scale and 4 from spiritual intelligence inventory respectively is .80. This is a striking revelation that there is some thing identical to seemingly different constructs of SI and PWB. What is common to both is yet to be carved out by meticulous research endeavors.

#### SUGGESTIONS:

Hedonistic and eudomonic perspectives of positive psychology will remain incomplete if it is not given adequate importance to latest research findings in the realm of spirituality. Delving deep into the differences as well as the commonness among the constructs like intelligence, religiosity, spirituality and spiritual intelligence should be the new trend of research endeavors in Positive psychology. The procedures for optimizing "positive affect" of individuals or groups demands a holistic approach for their effectiveness. By integrating "holon" philosophy from integral psychology into its constructs and perspectives, positive psychology can have a secular way of investigating into the "positive affect" contributed by spiritual intelligence. It will equip researches in the area of psychological well-being to delve deep into cognitive, behavioral, cultural, social aspects of spiritual intelligence and come out with novel ways of assessing and enhancing psychological well-being at the individual as well as collective level of human existence.

#### LIMITATIONS:

The study was confined to college students only. The sample couldn't explore the gender difference in the PSW and SI as there wasn't adequate number of male participants.

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