

A Study of the Spiritual Intelligence and Quality of Life among Imprisoned Women of Zahedan City

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Abstract: Imprisoned women are different from normal women in terms of mental health in a way that imprisoned women are not in good conditions in this regard. Given the fact that studies show that imprisoned women in comparison to their men peers suffer more from personality disorders and mental diseases especially depression and with regard to the critical role of spiritual intelligence, the present study aimed to analyze the extent of spiritual intelligence among imprisoned women of Zahedan. A sample of 70 volunteering women, obtained at the women ward of Zahedan prison, participated in this study. The King's spiritual intelligence and WHOQOL-BREF were used to measure spiritual intelligence and quality of life of participants. Our results indicated a positive relation between spiritual intelligence and quality of life. Moreover in average all participants used to show low degree of spiritual intelligence and quality of life.

Key words: Imprisoned women, quality of life, WHOQOL-BREF, Spiritual Intelligence, participants

INTRODUCTION

Some authors define QOL in terms of life satisfaction or satisfaction of needs (Campbell *et al.*, 1976) or as 'a person's sense of well-being that stems from satisfaction or dissatisfaction with the areas of life that are important to him/her (Becker *et al.*, 1993). In conventional usage, "satisfaction" refers to the fulfillment of needs, expectations, wishes or desires (Sohrabi, 2009) and an assessment of the overall conditions of existence as derived from a comparison of one's aspirations to one's actual achievements (Cantril, 1965), Veenhoven (1991) uses the definition of life satisfaction as "the degree to which an individual judges the overall quality of his life-as-a-whole favorably." The World Health Organisation (WHO) has defined "Quality Of Life" as "an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns" (WHO, 1996). The WHO states that quality of life is affected by an interaction of the individual's health, mental state, spirituality, relationship and elements of their environment (WHOQOL Group, 1996).

Some experts believe that losing religious beliefs could be considered the reason that criminal activities have increased in modern societies. They claim that due to the reason that some city dwellers and people in advanced societies have lost their beliefs and ethical

principles, conscience as the inner police has been weakened in some people which has led them to commit forbidden legal and religious acts. Some other experts believe that dissemination of anti-social activities among teenagers and youths in particular is caused by the evolution of mass medias, emergence of cinema, TV and satellite (which are often accompanied by anti-social implications) (Hosseini *et al.*, 2011).

During the last decades, the number of women involved in criminal activities has substantially increased; however, it is still fewer than that of men. In recent past, the reports by WHO showed that the number of men involved in such activities was seven times more than that of men. Unfortunately, not only the number of women involved in criminal activities has increased today but it is still exponentially increasing (Emmons, 2000).

Imprisoned women are different from normal women in terms of mental health in a way that imprisoned women are not in good conditions in this regard. A study by Plugge *et al.* (2011) indicated that the health condition related to life quality among British imprisoned women was meaningfully lower than that of normal women. Studies reveal that imprisoned women are not normal women and special attention should be paid to them. They suffer more in comparison to their men peers in terms of personality disorders and mental diseases, depression in particular Ebyss and coauthors quoted (Abdolhadi *et al.*, 2003). Spirituality has recently drawn

attention as one of the most important facets of human being's life which is in close relation with health and development. Spiritual intelligence is defined as a conforming collection of mental capacities based on non-material and supreme facets of reality especially those which are dependent on the nature of individual existence, individual meaning, supremacy and extended states of spirituality (Haditabar *et al.*, 2009). Spiritual intelligence is under some aspects of spirituality which are in close relation with each other; they are however, not identical structures.

The concept of spiritual intelligence was first introduced by Stevens in 1996 while Gardner simultaneously analyzed its different dimensions and challenged acceptance of the combination of spirituality and intelligence (Naderi *et al.*, 2009).

Vaughan (2002) believes that one's understanding of himself or herself is one of the facets of spiritual intelligence by which s/he regulates his or her emotions. It could be, therefore, said that different health consequences including life quality, happiness and non-depression are often affected by spiritual intelligence and religion (Faribors *et al.*, 2010). In a study by Tahmasebi Pour and Taheri, it was revealed that there is a meaningful relation between religious beliefs and depression in a way that religious attitude reduces depression; in other words, higher religious attitude results in lower depression score.

Spirituality indices show a spectrum of noticeable results including lower rate of depression, better mental and physical state, lower rate of death and consequently higher life quality. Spirituality makes sad and apparently meaningless events meaningful. It could be said that seeing benefits of a traumatic experience provides the opportunity to face the thoughts and beliefs related to that experience and helps to confront it through emphasis on positive dimensions which bring about better physical and mental states (Khalighi, 2009).

Given the fact that studies show that imprisoned women in comparison to their men peers suffer more from personality disorders and mental diseases especially depression and with regard to the critical role of spiritual intelligence, the present study aimed to analyze the extent of spiritual intelligence among imprisoned women of Zahedan.

MATERIALS AND METHODS

Participants: A sample of 70 volunteering women, obtained at the women ward of Zahedan prison, participated in this study.

Materials and procedure: The King's spiritual intelligence questionnaire was used to evaluate spiritual intelligence status of participants.

This questionnaire includes four subscales; Critical Existential Thinking, or the capacity to critically contemplate meaning, purpose, and other existential metaphysical issues personal meaning production, or the ability to derive personal meaning and purpose from all physical and mental experiences, transcendental awareness or the capacity to identify transcendent dimensions/paerns of the self tates of consciousness and conscious state expansion or the ability to enter and exit higher/spiritual states of consciousness (e.g., pure consciousness, cosmic consciousness with a 5-point Likert scaling (0: not at all true of me, 1: not very true of me, 2: somewhat true of me, 3: very true of me, 4: completely true of me).

All participants were given a full explanation of the purpose of the study and then were asked to rate their current evaluate of Spiritual Intelligence.

The WHOQOL-BREF was used to measure quality of life. This questionnaire is a modified version of The World Health Organization Quality of Life Instrument. The WHOQOL-BREF has 26 items derived from the WHOQOL-100. The items are rated on a 5 point Likert scale. The four domain scores are scaled in a positive direction, with a score range of 0-20 and with higher scores denoting higher QoL. It also includes one facet on overall quality of life and general health. These items are scaled in a positive direction, with a score range of 1-5, and with higher scores denoting a better quality of life and general health.

RESULTS

The estimated parameters of means, standard deviations and variances obtained from the King's spiritual intelligence questionnaire for all participants are presented in Table 1.

As seen in Table 1, the highest and the lowest mean rating on the respondents' level of spiritual intelligence was shown in the critical existential thinking dimension (Mean = 21.35) and the conscious state expansion (10.62), respectively. For quality of life the mean score was shown 9.59.

Table 1: Estimated parameters of means and variances

Scale	Mean	SD	Variance
Critical existential thinking	21.3571	7.15873	51.247
Personal meaning production	15.5143	5.04686	25.471
Transcendental awarenes	19.8000	5.71953	32.713
Conscious state expansion	10.6286	5.45913	29.802
Quality of life	9.5900	2.8800	8.330

Table 2: Inter-correlations among king's spiritual intelligence subscales

Variables	Critical existential thinking	Personal meaning production	Transcendental awareness	Conscious state expansion
Personal meaning production	0.822**	1		
Transcendental awareness	0.659**	0.703**	1	
Conscious state expansion	0.203	0.264*	0.262*	1
Quality of life	0.007	0.385**	-0.127	0.385**

The Pearson's Inter-correlations among all four subscales of the king's spiritual intelligence questionnaire was calculated and the results is shown in Table 2.

DISCUSSION

The results obtained from the present study are in line with ones obtained from studies carried out earlier in this regard. What follows is an example of such studies: Moallemi *et al.* (2010) studied spiritual intelligence and mental health among addicted and non-addicted people and concluded that there is a meaningful correlation between spiritual intelligence and mental health.

Yaaghoubi (2009) in a study under the title of "The Analysis of the Relation Between Spiritual Intelligence and Happiness among Students of Bou Ali University of Hamedan" aiming at shedding lights on the importance of happiness in mental health, physical health, efficiency and social participation concluded that the higher is the score of spiritual intelligence, the higher would be the score of happiness.

Haditabar *et al.* (2009) in a study under the title of "The Analysis of the Effect of Spiritual Intelligence Factors on Life Quality of 60 Spouses of Wounded-in-war People" concluded that: Teaching spiritual intelligence has an effect on all aspects of life quality and. The effect of teaching spiritual intelligence on different aspects of life quality of the spouses of wounded-in-war people has an appropriate durability through passage of time.

Hosseinian *et al.* (2011), in line with these studies, claimed that saying prayers and doing muscular relaxation exercises have positive effects on mental health and the quality of desirable life of human being.

As it could be seen, the results obtained from this study are in line with ones obtained from the abovementioned studies which state: spiritual intelligence is a contributing factor to the variable of life quality in a way that direct relation between spiritual intelligence and variable of life quality in almost all studies indicates the mutual relation between two variables of "spiritual intelligence and life quality" and the role they play in improvement of individual and social life conditions of people and some groups in particular including women deprived of good economic, social and cultural conditions especially imprisoned women who are less exposed to these two variables (spiritual intelligence and life quality) and need more attentions to be paid to them.

CONCLUSION

Our results indicate a positive relation between spiritual intelligence and quality of life in imprisoned women. Moreover, in average all participant used to show low degree of spiritual intelligence and quality of life.

The present study aimed to analyze the extent of spiritual intelligence among imprisoned women of Zahedan. Seventy women were selected from the women ward of Zahedan prison and under-study variables were analyzed through king's spiritual intelligence questionnaire. As, it could be seen, the results obtained from this study are in line with ones obtained from the previous studies which state: spiritual intelligence is a contributing factor to the variable of life quality in a way that direct relation between all spiritual intelligence sub-scales.

The study concluded in the answers to the question "Is there any relation between spiritual intelligence and life quality of imprisoned women?" that there is a direct and meaningful relation between "life satisfaction in general" and two sub-indices of "individual meaning" and "alertness extension" which are among sub-indices of spiritual intelligence.

Yaghoobi (2009), in a study under the title of "The analysis of the relation between spiritual intelligence and happiness among students of Bou Ali University of Hamedan" aiming at shedding lights on the importance of happiness in mental health, physical health, efficiency and social participation concluded that the higher is the score of spiritual intelligence, the higher would be the score of happiness. Naderi and coauthors in line with the abovementioned studies and the present study, analyzed the relation between spiritual intelligence and life satisfaction among the elderly and concluded that there is a meaningful relation between spiritual intelligence and life satisfaction. The results obtained from regression analysis in this study showed that variables of spiritual intelligence and emotional intelligence are respectively predicting factors of life satisfaction. Plugge *et al.* (2011), Hosseinian *et al.* (2010), in line with these studies, claimed that saying prayers and doing muscular relaxation exercises have positive effects on mental health and the quality of desirable life of human being.

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