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Evaluation of the Relation between Suicides, Spiritual Intelligence of the High School Students in the City of Amol

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ABSTRACT

The purpose of this study is to evaluate the relationship between suicides, spiritual intelligence of the high school students in the city of Amol. Research method is a correlation type. The sample consisted of totally 86 high school students in the city of Amol during 2013-2014 period, selected through multiple stage cluster method. To evaluate their suicide ideation rate, Beck Scale for Suicide Ideation (BSSI) was applied and Integrated Spiritual intelligence scale (ISIS) was used for the evaluation of spiritual intelligence amount. Relation between students' spiritual intelligence and suicide ideation is negative and meaningful ($P < 0.01$, $r = 0.36$). Hence, the present study can be applied in advisory and therapy centers.

KEYWORDS: Suicide Ideation, Spiritual Intelligence, High School Students.

INTRODUCTION

Adolescence period follows with some fast and serious physical, social, mental, and personal changes. These alterations often provide the base for behavioral problems and conflicts. Garber et al., [1] saw as the adolescents are not able to successfully overcome their life critics and challenges, they will experience psychological afflictions and engage with serious emotional, social, and cognitive disorders High school students are located in this period. Therefore, one of the big problems with teachers and school staff is the existence and increase in the number of those students with behavioral problems. Cooper et al., [2] saw As these students' incorrect performance affect badly on the other students and interfere teachers' training activities, it is necessary to control and modify these behavioral problems. Such problems are considered to be direct threats towards an efficient learning atmosphere in the classroom. In addition, these may weaken the teachers' skills and professional dignity from the eyes of their colleagues, students, and parents. Spiritual intelligence (SI) is one of the intelligence aspects on which systematic research has been done towards people's beliefs infrastructure and relevant factors. Spiritual intelligence is considered to be the infrastructure of a person's beliefs and this is a kind of personal reaction. Spiritual intelligence will make people look at their problems with more calmness and amenity, try to find a solution, tolerate life problems more, and move their lives more dynamically. Chadwick & Top [3] said McGuar defines spiritual intelligence as follows: spiritual intelligence is the ability to act along with awareness, while keeping internal and external health and comfort, apart from the conditions. In fact, spiritual intelligence is a humanistic intuitive awareness and can grow up same as any other intelligence. It means we are able to describe and measure spiritual intelligence. Researchers suggest that religion is an important factor for crime prevention, in spite of the role of friends and peers in criminal tendencies

Karimi [4] said Suicide is considered to be one of the social and psychological deviations and injuries existing in all the developing and developed societies. Suicide increasing rate is one of the worries on nowadays life. Kadivar & Zahedi [5] addresses two groups of factors concerning what items make an adolescent think about suicide, how and under which circumstances such thoughts become stronger, and how suicide and self-injury becomes evident. Base factors including long term problems in the family, sentimental instability, mental disorders and evident factors like upbringing and disciplinary tensions, existence of inconsistency in interpersonal relationships, challenges with parents and peers, ostracism, educational problems, and the like

Lester [6] considers suicide as a psychological criteria and symptom from dynamic psychology point of view. Bandura Social Learning approach focuses on observatory learning in suicide and Beck Cognitive Theory believes that negative realization of self, world, and future affects suicide.

Iran is the country of youth and especially a large population of Amol consists of adolescents and young people. As it was mentioned before, adolescents are vulnerable and various social inconveniences threaten this age group. On the other hand, one of the major problems at school is the different social, sentimental, and educational conformity among adolescent

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students. Therefore, amount of suicide ideation, spiritual intelligence, and attribution style amongst the high school students in the city of Amol were evaluated in order to do a scientific study on the aforesaid problem.

MATERIALS AND METHODS

Research method is descriptive (non-experimental) and correlation type.

In the present study, random cluster method was applied for sampling. To determine sample size, Krejcie & Morgan [7] table was used. As per the aforesaid table and considering a society size of 270 people, the sample size was determined.

Afterwards, amongst 270 students, totally 86 students, 46 boys, and 40 girls were selected as the sample.

Tools for data collection, tools reliability and validity

In this study, Beck Scale for Suicide Ideation (BSSI) was used for the evaluation of students' suicide ideation rate. Students' spiritual intelligence and their attribution style were evaluated by means of Integrated Spiritual intelligence scale (ISIS) respectively.

1- Beck Scale for Suicide Ideation (BSSI)

Have low risk suicide ideation; 12-38: Have high risk suicide ideation. Beck Suicide ideation questionnaire applies some items including wish for death, suicide active and inactive tendencies, suicide ideation time and amplitude, self-control feeling in adolescence and mature groups. Steer [7] applied Beck Scale for the evaluation of suicide in 12-18 years old people in a study on 108 adolescent patients.

2- Integrated Spiritual intelligence scale (ISIS)

This questionnaire is a self-report tool introduced by Amram & Dryer [8], including 2 short and long forms. The long form contains 83 items and the short one includes 24 items. As one question is added to the items of short form, this questionnaire will have 45 items. In the present study, the long form is used. Relevant scoring is Lickert type. The alternatives are scored from 1 to 6: Never (1), hardly ever (2), almost rarely (3), usually (4), often (5), always (6). Validity of this test was gained out of a group of 240 persons and the short form with all the ISIS long form scores indicated correlation of 99%. Correlation of the short and long forms showed a range of 94-98%. In addition, 97% was calculated for Cronbach's Alpha internal measurement that had a relatively high reliability factor. This questionnaire was translated and normalized in Iran by Dr. Maryam Hosseini and the relevant validity with Cronbach's Alpha was 96%. The aforesaid questionnaire was translated into Farsi and then some minor changes were made according to the experts' points. To have a better understanding, expressions were translated into English and checked by Dr. Steven Eric. As the translation was confirmed, the same was performed on 60 Iranian students with the average age of 15 years in order to check validity and reliability. According to the results, nominal validity of this age group was good and all the questions were understandable to them. Reliability was measured by Cronbach's Alpha and $\alpha = .96$ indicated a good reliability for the questionnaire. Likewise, correlation coefficient for spiritual intelligence was measured and it was understood that a meaningful relationship exists between the questionnaire, spiritual intelligence, and the relevant sub-scales with the base questionnaire ($p < 0.0001$, $r = 57\%$).

To construct the questionnaire, people's spiritual features in different religions were distinguished and defined. Then, Amram & Dryer [9] interviewed with 71 persons from different religions in order to develop these definitions spiritual people's characteristics. At least 4 interviews were done for each religion.

According to the studies, 22 main features were distinguished from all the religions as the spiritual people's characteristics. Totally 22 features were classified in 7 groups including: 1- Intelligence (awareness, combination); 2- Goodness (beauty, thankfulness, enjoyment); 3- Internal orientation (insight and realization power, independency); 4- Meaning and implication (purpose, servicing); 5- Existence and personality (imagination, insight); 6- Reality and honesty (acceptance, thoughtful, optimistic, peaceful, self-acceptance); 7- Totality and generality (holiness and innocence, saint and virtual, self-esteemed, exercise, refusal).

Data collection method

Firstly, necessary arrangements were made with Education Organization and the high schools. Upon referral to the schools and before submission of questionnaires to the students, we tried to make a suitable relationship with them and notify that it is not necessary to write their full names on the papers. In fact, their answers will be kept confidential in order to attract their trust. We acknowledged their cooperation. Totally more than 100 questionnaires were completed by the students, but some of these questionnaires seemed to have some problems so that we removed them from the study process. In the next stage after completion and collection of the questionnaires, we scored them and prepared relevant data for computer recording and SPSS software analysis.

RESULTS AND DISCUSSION

Assumption 1- There is a meaningful relationship between students' suicide ideation, spiritual intelligence, and attribution style.

As evident in Table 1, there is a meaningful relationship between spiritual intelligence and suicide ideation in $P < 0.01$ level. However, there is also a negative and meaningful correlation for $r = -0.36$. The results indicated that among all the research variables related to the students in $P < 0.01$ and $P < 0.05$ levels, a meaningful relationship is evident.

Results of the present study indicated that spiritual intelligence has negative meaningful relationship with students' suicide ideation, and Kyle [10] verifies the same as well. Findings out of the studies by Kyle [10] suggested that spiritual intelligence and binding to the spiritual issues are considered to be the important tools to prevent suicide. To explain the reason of such findings, it is feasible to state that people with high level of spiritual intelligence may rarely think about suicide as a way to end up their problems and this is a good justification for the existence of negative meaningful difference between spiritual intelligence and suicide among high school students.

Table 1. Correlation matrix between research variables

Research variables	suicide ideation	spiritual intelligence	Positive attribution style	Negative attribution style
suicide ideation	1			
spiritual intelligence	0.36**	1		

* $P < 0.05$; ** $P < 0.01$

The results indicated that a meaningful correlation exists between internal attribution style and spiritual intelligence such that students with higher level of spiritual intelligence attribute negative incidents to internal factors less than the others and take the failure responsibility by themselves. In line with the results of this study, Moosavi Eslamdoost & Ghobari Bonab [10] concluded in their study on the evaluation of the relationship between students' attribution styles and religious tendencies in Gilan University that religious tendencies have meaningful relationship with the students' attribution style. Somehow different from our study, they indicated that girls' religious tendencies are meaningfully more than the boys'. In addition, the girls' attribution style in positive incidents was more internal than the boys' but the same in negative incidents was more general than the boys'. To explain research findings, taking into account the sub-scales of spiritual intelligence, it seems that people with higher level of spiritual intelligence accept the responsibility of their failure. They are looking for the reality. They are completely aware of their capabilities. Therefore, they never stick on inconsistent attribution style. Concerning the difference between research findings and Moosavi et al., [10] in the field of the role of spiritual intelligence, it was stated that religious tendency is not similar to spiritual intelligence. As such, there is no contradiction between these two studies.

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