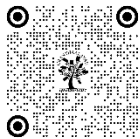


# VALUE ORIENTATION AND SPIRITUAL INTELLIGENCE OF ADOLESCENTS: A CORRELATIONAL STUDY

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## ABSTRACT

The present study contemplated to ascertain significance of value orientation and impact of spiritual intelligence on value orientation in the life of adolescents based on gender and type of school boards. Study conducted on 900 adolescents' boys and girls of senior secondary school of three districts (Meerut, Moradabad, and Bareilly) of UP state. A stratified random sampling technique used to select the sample from school population. Spiritual Intelligence scale by Dr. K.S. Misra and value orientation scale by Dr. Gururaja C.S were used for data collection from the sample. To evaluate and make conclusions between the groups and boards of teenage boys and girls, the data was analysed using the t-test and correlation, as these statistical methods seem appropriate. The research indicated that spiritual intelligence (SI) had an important effect on the value orientation of adolescent girls but not boys. Girls with greater spiritual intelligence levels had higher value orientation scores, whereas boys did not differ significantly across spiritual intelligence levels. This suggests that spiritual intelligence affects value orientation differently depending on gender. Furthermore, variations in the relation between spiritual intelligence and value orientation were noticed among school boards (UP, CBSE, and ICSE), proving that the educational context also influences this dynamic. Overall, these findings emphasise the need of taking gender and educational environment into consideration when evaluating the impact of spiritual intelligence on the behaviour of adolescent's value orientations.

**Keywords:** Value Orientation, Spiritual Intelligence, Adolescents' Behaviour, Well-Being, Moral and Ethical Development

## 1. INTRODUCTION

Adolescence is a major developmental stage that occurs between childhood and adulthood and begins with puberty and is marked by considerable physical and physiological changes (Steinberg, 2014). This time is defined by distinct health and developmental needs, as well as the rights required to promote growth and well-being (WHO, 2022). Adolescence is also a time for developing vital information, skills, and emotional regulation, all of which are necessary for managing social connections and preparing for adult responsibilities (Eccles, 1999; Casey et al., 2008). Furthermore, this stage is recognized for its significance in identity formation and the development of characteristics that will influence adulthood (Arnett, 2000; Masten et al., 2004). Although adolescence is sometimes linked to the "teenage years" and "puberty," it is more than these ideas since it entails intricate psychological, social, and physical changes from childhood to maturity (Steinberg, 2014). There is no widely accepted scientific definition or age limit for puberty, even though it pertains primarily to the hormonal changes that usually start in early adolescence. Puberty can therefore last longer than the adolescent years (Sawyer et al., 2018). This more comprehensive developmental process is reflected in the name "adolescence," which comes from the Latin *adolescere*, which means "to grow up" (Arnett, 2000). Distinct cultures have

distinct expectations and standards regarding age; hence the start and length of adolescence can vary greatly (Larson & Wilson, 2004; Patton et al., 2016).

Adolescence, a transitional phase between childhood and adulthood, is a critical period marked by rapid growth and development, typically spanning from ages 11 to 21. This stage is characterized by storms, stress, confusion, and various challenges, as noted by Santrock (2004). Nnodum (2001) describes adolescence as a time of intense learning, critical thinking, and inquiry, often accompanied by aberrant behaviours such as drug abuse, sexual assault, and alcoholism. Hahn and Payne (2001) emphasise the emotional, social, cognitive, personal, and moral growth adolescents undergo, amidst physical and sexual maturation, often experiencing a period of tension and adjustment. Adolescent students are a valuable resource for society because they have the capacity to grow into responsible adults. Long-term national contribution from them depends on ensuring their physical and mental health (Patton et al., 2016). Previous research has shown that mental health is essential for the development of emotions, creativity, intellect, and spirituality (WHO, 2022). As vitality, productivity, and self-assurance are fostered by good health, the notion that "Health is Wealth" is strengthened (Viner et al., 2012; Sawyer et al., 2012). Adolescent health must be prioritized for their entire development and potential social effect (Masten et al., 2004).

The foundation of good health is mental, physical, and social well-being, all of which are crucial for the welfare of an individual, a society, and a country (WHO, 2022). According to Patton et al. (2016), teenage students are an important resource for society because they will grow up to be citizens, and the welfare of these students is essential to the country's development. A nation's long-term development depends on its citizens' physical and mental health, according to research (Viner et al., 2012; Sawyer et al., 2018). People who are mentally well are more likely to flourish emotionally, creatively, intellectually, and spiritually. According to Masten et al. (2004), putting adolescent health first guarantees both their overall development and the success of the country in the future.

Every person encounters challenges in life, but those who are mentally healthy are adept at seeking solutions and learning from their experiences. Psychologically sound individuals are characterized by their ability to live in the present, focusing on their future goals rather than dwelling on the past. Thornicroft and Strathdee (1991) noted a historical neglect of mental health challenges within medical disciplines, but since the publication of the World Health Organization's landmark report in 2001, there has been a notable shift towards prioritizing mental health in public health initiatives and policies.

Addressing mental health challenges has gained significant attention in public health and policies since the publication of the World Health Organization's flagship report in 2001. The concept of mental health is not new (Poonia and Berwal, 2013). Mental health significantly influences an individual's ability to perform effectively in various domains, including school, work, and society. A mentally healthy person is better equipped, to deal with life's challenges, work efficiently, and contribute to their community, as outlined by the World Health Organization (2011). Conversely, mental illness can consume an individual's resources, hindering their ability to function optimally. Thus, maintaining good mental health is essential for leading a fulfilling and productive life amidst life's challenges.

Steinberg (2014) posits that while rapid cognitive development during adolescence may improve abstract thinking and decision-making skills, it also makes adolescents more susceptible to risk-taking behaviours because of ongoing prefrontal cortex maturation. The stages of psychosocial development, emphasises the significance of resolving the identity versus role confusion crisis during adolescence (Eriksons, 1968). Reviews by Larson and Wilson (2004) emphasised the critical role of supportive family and peer environments in fostering healthy adolescent development. These results underscore the necessity of a balanced approach to guidance and autonomy to support adolescents in building a solid foundation for adulthood.

## 2. SPIRITUAL INTELLIGENCE

Spiritual intelligence is building a bridge between mind and body and reason and emotion by developing our ability for meaning, vision, and values (Zohar and Marshall, 2000). Spiritual intelligence, according to Amram (2007), is a collection of skills that individuals can use to apply and embody spiritual resources, beliefs, and characteristics, which improves everyday functioning and well-being. Emmons (2000) defines it as the adaptive use of spiritual information to solve problems and achieve goals in everyday life. Spiritual intelligence, according to Wigglesworth (2006), is the capacity to act wisely and compassionately while preserving inner and external tranquillity under any conditions. She claims that having spiritual intelligence enables people to act morally and empathetically while preserving harmony in

any circumstance. Zohar and Marshall (2004) noted that a person can have high spiritual intelligence without adhering to a particular religion and conversely a highly religious person may have low spiritual intelligence. In contrast, spiritual quotient is an inherent capacity of the human brain, linked to structures that enable the formation of meanings, values, and beliefs, thus representing the "soul's intelligence." According to Stephen Covey (2004), spiritual intelligence is the most fundamental intellect and acts as a source of guidance for other intelligences. According to Nasel (2004), spiritual intelligence is the capacity to make use of one's spiritual resources and abilities to find purpose and find solutions for practical, spiritual, and existential problems. Kurkure and Wasaikar (2014) highlighted that spirituality drives us to adhere to values beyond material success.

Spiritual intelligence, the capacity needed to embark on and navigate the spirit's journey, involves seeking a deeper understanding of life. Zohar and Marshall (2000) define spiritual intelligence as "the intelligence used to address and solve problems of meaning and value; the intelligence that allows us to place our actions and lives in a broader, richer context; and the intelligence that assists us in determining which life path or action is more meaningful." This form of intelligence is not tied to any specific religion but is closely related to the concept of 'Righteousness' or 'DHARMA' in Indian philosophy. According to Akbar Husain (2005), spirituality is an important divine force that defines all religions, cultures, and traditions. To understand spirituality within a person, one must understand the relationship between the mental and physical faculties. A spiritual personality revolves around the "Self" and the way it contributes to the development of a spiritual human being.

### 3. VALUE ORIENTATION

The rapid societal changes are leading to a decline in traditional values, which is primarily seen as having negative consequences. Adolescents appear to be distancing themselves from their families and religious practices, showing traits of irresponsibility, insincerity, and dishonesty. Often, they rebel against societal and cultural norms. Many argue that social and cultural values need to be emphasized, pointing out that modern education has failed to cultivate character and a civilized philosophy of life. There is a growing global call to return to fundamental values (Singh & Thakur, 2002; Pathania & Pathania, 2006). Values contribute to individual and social well-being and are formed through personal judgments of things, qualities, events, or actions. Different thinkers have variously defined values as the pursuit of a goal, a feeling or activity, a dominant interest, or the importance of one's interests (Murphy & Newcomb, 1937; Everett, 1918; Freeman, 1962; Allport et al., 1951). According to Rokeach (1973) a value system is a set of enduring beliefs about ideal behaviours or states of mind. Allport (1961) also highlights the belief component, stating, "A value is a belief upon which man acts by preferences." Kluckhohn (1951) describes values as moral preferences. Hofstede (1984) defines values as a general preference for certain states of affairs over others. Schwartz (1992) provides a more detailed definition, describing values as "desirable states, objects, goals, or behaviours that go beyond specific situations and serve as standards to judge and choose among different behaviours." This definition highlights that values are more general than attitudes. Attitudes are beliefs about specific objects or situations (Hollander, 1971) and rank lower in a person's hierarchy of beliefs (Rokeach, 1973). Values are usually positive, indicating that they support a certain cause, whereas attitudes can be either positive or negative. Particularly when it comes to career decisions, interests which are more particular than attitudes but less detailed than values—refer to a person's inclination for kinds of activities. (Davis, 1991; Roe, 1981). Research on value orientation indicates that preferences are not affected by situations but are driven by social motives (Li et al., 2013) and respect for the results of others and equity (Bieleke et al., 2016). People tend to seek outcomes that benefit both themselves and others (Murphy & Ackermann, 2014). Studies have found no significant effect of gender or field of study (Arts, Science, Commerce) on various values such as social, aesthetic, economic, knowledge, hedonistic, family prestige, health, and political values (Gaur et al., 1989; Adhikari, 1991; Singh, 1991; Sah, 2003; Maiti, 2008). However, some research has shown significant differences in social values (Banui, 1992; Rathore et al., 2005). Self-respect and individualistic values are highly prioritized by Hindi-medium, rural, and tribal pupils in comparison to English-medium, urban students (Singh & Soni, 1999; Mathur & Bhadoria, 2001). Economic, social, and democratic values are considered the most important, followed by power, social, and democratic values, with family prestige, hedonistic, and religious values being the least preferred (Rizvi, 2007; Maiti, 2008; Saxena et al., 2008).

## 4. METHODOLOGY

A cross-sectional study was undertaken among secondary students in Meerut, Bareilly and Moradabad district of Uttar Pradesh, India. A total of 900 Adolescent students selected through random sampling method, which included 450 boys and 450 girls. Data were collected using a questionnaire scale of Value orientation by Dr. Gururaja C.S and Spiritual Intelligence scale by Dr. K.S. Misra, both the scales consisting of two sections. The first section of the both tools captured baseline information such as age and gender, while the second section employed Value orientation Scale and Spiritual Intelligence scale. Personal Value Questionnaire (PVQ) of Dr. Gururaja, C.S. consists of questionnaire comprises 80 items divided into four dimensions namely Social, moral, individual, and Environmental values. The tool by Dr. D. K. Misra consists of 55 items, 30 of positive and 25 of negative items.

### 4.1. OBJECTIVES AND ANALYSIS OF DATA

Compare the value orientation scores of adolescent boys and girls across based on groups divided according to spiritual intelligence (low, Average & High Spiritual Intelligence) and three schools boards namely UP, CBSC and ICSE Board. It also tries to find the answer that is any correlation between spiritual intelligence and value orientation of boys and girls adolescents studying in different school boards.

#### 1) To compare the value orientation between boys and girls adolescents having different spiritual intelligence

**Table 1** shows that the mean score of Average SI is higher than Low SI of girls in reference to spiritual intelligence ( $M_1=196.53 > M_2=185.71$ ) but calculates T value ( $t = -4.05$ ) is less than tabular value (1.96) at the .05 level of significance. So, it reflects that there is significant difference between Average SI and Low SI of girls. In comparison the mean score Low SI is lower than High SI ( $M_1=185.71 < M_2=200.19$ ) of girls. However, the calculated T value ( $t = -6.34$ ) is less than the calculated T value (1.96) at the 0.05 significance level. This suggests that there is a significant difference in SI between girls with Low SI and those with Average SI. The mean of Average SI is lower than High SI of girls ( $M_1=196.53 < M_2=200.19$ ) in reference to spiritual intelligence. But calculated T value ( $t = -1.76$ ) is less than the tabular value (1.96) at the .05 level of significance. So, it reflects that there is significant difference between High SI and Average SI.

**Table 1** Comparison of Value Orientation between Girls and Boys Adolescents having different Spiritual Intelligence

1. Value Orientation	2. Groups	3. N	4. Mean	5. SD	6. T-Test	7. Result
8. Girls Adolescents	9. Low SI	11. 113	12. 185.71	13. 22.96	14. -4.05	15. Significant
	10. Average SI	16. 96	17. 196.53	18. 13.49		
	19. Low SI	21. 113	22. 185.71	23. 22.96	24. -6.34	25. Significant
	20. High SI	26. 241	27. 200.19	28. 18.47		
	29. Average SI	31. 96	32. 196.53	33. 13.49	34. -1.76	35. Significant
	30. High SI	36. 241	37. 200.19	38. 18.47		
39. Boys Adolescents	40. Low SI	42. 131	43. 198.51	44. 19.56	45. 0.03	46. Not significant
	41. Average SI	47. 164	48. 201.68	49. 20.83		
	50. Low SI	52. 131	53. 198.51	54. 19.56	55. -1.28	56. Not significant
	51. High SI	57. 240	58. 200.35	59. 18.35		
	60. Average SI	62. 164	63. 201.68	64. 20.83	65. -1.33	66. Not significant
	61. High SI	67. 240	68. 200.35	69. 18.35		

Level of significance at 0.05 (df=898)

The mean score for SI is higher for boys with Average SI ( $m_1 = 201.68$ ) compared to those with Low SI ( $M_2=198.51$ ), but the calculated T value ( $t = 0.03$ ) is less than the critical value (1.96) at the 0.05 significance level, indicating no significant difference between these groups. In comparison, the mean score for boys with Low SI ( $M_1=198.51$ ) is lower than that for boys with High SI ( $M_2=200.35$ ), and the calculated T value ( $t=1.28$ ) less than the critical value (1.96),



suggesting no significant difference in SI between boys with Low SI and High SI. Additionally, while the mean score for girls with Average SI ( $M_1=201.68$ ) is higher than that for boys with High SI ( $M_2=200.35$ ), the calculated T value ( $t=1.33$ ) is less than the critical value (1.96), indicating no significant difference between boys with Average SI and those with High SI.

It is very clear that there is no significant difference found in the value orientation of Adolescents boys in relation to spiritual intelligence while adolescents' girls possess different spiritual intelligence having significantly different value orientation.

## 2) To find the correlation between the value orientation and spiritual intelligence of Adolescents students

Table 2: Correlation between Value Orientation factors and Spiritual Intelligence of Boys and Girls Adolescents

Adolescents/Spiritual Intelligence	Personal Value orientation	Social VO	Moral VO	
70. Adolescents/Spiritual Intelligence	71. Personal Value orientation	72. Social VO	73. Moral VO	74. Environmental VO
76. Boys -SI	77. 0.09	78. 0	79. 0	80. -0.06
82. Girls -SI	83. 0.26*	84. 0	85. 0	86. 0.31*
				87. 0.22

\*Significant at a level,  $P<0.05$ .

Table 2 shows the correlation between Value orientation Factors and Spiritual Intelligence of Boys and Girls (Adolescents students). There is a statistically no significant relationship at the level ( $P=0.05$ ) between Boys (Adolescents students) spiritual intelligence and Value orientation dimensions (Personal Value orientation,  $r(448)=0.09$ ,  $p=.056$ , Moral Values,  $r(448)=0.02$ ,  $p=.67$ ) Environmental values,  $r(448)=-0.06$ ,  $p=.20$ , Social values  $r(448)=-0.06$ ,  $p=.20$  and in overall value orientation  $r(448)=0.06$ ,  $p=.20$ . The correlation between spiritual intelligence and value orientation factors among adolescent girls is examined.

The results reveal statistically significant relationships between spiritual intelligence and certain dimensions of value orientation. Specifically, there is a significant positive correlation with personal value orientation ( $r=0.26$ ,  $p=.00001$ ) and moral values ( $r=0.16$ ,  $p=.000676$ ). Conversely, a statistically significant positive correlation is observed with environmental values ( $r=0.31$ ,  $p=.00001$ ) and social values ( $r=-0.21$ ,  $p=.00001$ ). Overall, there is a statistically significant relationship between spiritual intelligence and the overall value orientation of adolescent boys ( $r=0.33$ ,  $p=.00001$ ) in comparison to boys' students.

## 3) To compare the value orientation between the different schools boards adolescents having different spiritual intelligence.

Table 3 aims to explore the relationship between different levels of Value orientation performance across three educational boards: UP Board, CBSE Board, and ICSE Board. The analysis utilizes t-tests to determine the significance of differences in mean scores across low, average, and high SI learning groups. The mean score of Average SI is higher than Low SI of UP Board in reference to spiritual intelligence ( $M_1=194.32 > M_2=190.32$ ) but calculates T value ( $t=1.48$ ) is less than tabular value (1.96) at the .05 level of significance. So, it reflects that there is no significant difference between Average SI and Low SI of UP Board in reference to spiritual intelligence. In comparison the mean score Low SI is lower than High SI ( $M_1=190.32 < M_2=195.76$ ) in reference to spiritual intelligence of UP Board. However, the calculated T value ( $t=2.06$ ) is less than the calculated T value (1.96) at the 0.05 significance level.

**Table 3** Comparison of Value Orientation of School Boards adolescents having Different Spiritual Intelligence

88. Boards	89. Groups	90. N	91. Mean	92. SD	93. T-Test	94. Result
95. UP Board 96.	97. Low SI	98. 97	99. 190.32	100. 20.08	101. -1.48	102. Not significant
	103. Average	104. 70	105. 194.67	106. 16.59	111. -0.39	112. Not significant
	107. Average	108. 70	109. 194.67	110. 16.59		
	113. High SI	114. 133	115. 195.76	116. 19.47	121. -2.06	122. Significant
	117. Low SI	118. 97	119. 190.32	120. 20.08		
	123. High SI	124. 133	125. 195.76	126. 19.47		
127. CBSE Board	128. Low SI	129. 116	130. 194.90	131. 26.87	132. 0.33	133. Not significant
	134. Average	135. 88	136. 193.80	137. 18.02	142. -3.38	143. Significant
	138. Average	139. 88	140. 193.80	141. 18.02		
	144. High SI	145. 96	146. 202.73	147. 17.74	148.	154. Significant
	149. Low SI	150. 116	151. 194.90	152. 26.87	153. -2.44	
	155. High SI	156. 96	157. 202.73	158. 17.74	159.	
160. ICSE Board	161. Low SI	162. 101	163. 205.40	164. 19.00	165. 1.86	166. Significant
	167. Average	168. 55	169. 199.18	170. 21.34	171.	177. Not significant
	172. Average	173. 55	174. 199.18	175. 21.34	176. -0.76	
	178. High SI	179. 144	180. 201.49	181. 18.07	182.	
	183. Low SI	184. 101	185. 205.40	186. 19.00	187. 1.63	188. Not significant
	189. High SI	190. 144	191. 201.49	192. 18.07	193.	

Level of significance at 0.05(df=898)

This suggests that there is a significant difference in SI between UP Board students with Low SI and those with Average SI. The mean of Average SI is lower than High SI of UP Board students ( $M_1=194.67 < M_2=195.76$ ) in reference to spiritual intelligence. But calculated T value ( $t=0.39$ ) is less than the tabular value (1.96) at the .05 level of significance. So, it reflects that there is no significant difference between High SI and Average SI in reference to spiritual intelligence in UP Board. The mean score of CBSE Board, Average SI) is lower than Low SI ( $M_1=193.80 < M_2=194.90$ ), but the t-value (0.33) is less than the critical value (1.96) at the 0.05 significance level, indicating no significant difference. The mean score of Low SI is lower than High SI ( $M_1=194.90 < M_2=202.73$ ), with the t-value (2.44) exceeding the critical value (1.96), indicating a significant difference with p value=.007. The mean score of Average SI is lower than High SI ( $M_1=193.80 < M_2=202.73$ ), but the t-value (-3.38) is less than the critical value (1.96), indicating significant difference. The mean score of ICSE Board, Average SI is lower than Low SI ( $M_1=199.18 < M_2=205.40$ ), but the t-value ( $t=1.86$ ) is less than the critical value (1.96) at the 0.05 significance level, indicating significant difference. The mean score of Low SI is higher than High SI ( $M_1=205.40 > M_2=201.49$ ), with the t-value (1.63) exceeding the critical value (1.96), indicating a no significant difference with p value.05. The mean score of Average SI is lower than High SI ( $M_1=99.18 < M_2=201.49$ ), but the t-value (-0.76) is less than the critical value (1.96), indicating no significant difference.

In summary, significant differences in spiritual intelligence were found primarily between Low and High SI groups for UP and CBSE Boards, while differences were not consistently significant across all comparisons for ICSE Board. It is

notable differences in spiritual intelligence were observed mainly between the Low and High SI groups for the UP and CBSE Boards. However, these differences were not consistently significant across all comparisons for the ICSE Board.

#### 4) To find the correlation between value orientation and spiritual intelligence of different schools boards' adolescents.

**Table 4:** Correlation between Value Orientation factors and Spiritual Intelligence of Different School Board Adolescents Students

194. Boards/Spiritual Intelligence	195. VO - Personal	196. VO-Social	197. VO-Moral	198. VO-Environmental	199. TOTAL- VO
200. UP-SI	201. 0.19*	202. 0.15*	203. 0.07	204. 0.17*	205. 0.19*
206. CBSE-SI	207. 0.10*	208. 0.13*	209. 0.00	210. 0.02	211. 0.14*
212. ICSC-SI	213. 0.18*	214. 0.15*	215. 0.20*	216. 0.22*	217. 0.28*

\*Significant at a level of  $P < 0.05$ .

Table 4 shows the co-relation between Value orientation Factors and Spiritual Intelligence of UP, CBSE and ICSC Boards (Adolescents students). There is a statistically significant relationship at the level ( $P = 0.05$ ) between UP, CBSE and ICSC board (Adolescents students) spiritual intelligence and Value orientation dimensions (Personal Value orientation,  $r(448) = 0.19$ ,  $p = .000052$ ,  $r(448) = 0.10$ ,  $p = .034$ ,  $r(448) = 0.18$ ,  $p = .00012$  and Social Values of UP and ICSE board  $r(448) = 0.15$ ,  $p = .001452$ ) is more statistically significant than CBSE Board and Environmental values  $r(448) = -0.17$ ,  $p = .000301$  of UP Board and ICSE board is more significant than CBSE board as  $r(448) = 0.02$ ,  $p = .672$ . There is no statistically significant relationship at the level ( $P = 0.05$ ) found between spiritual intelligence and Value orientation dimensions of Moral values,  $r(448) = 0.07$ ,  $p = .139061$ . The correlation coefficient between spiritual intelligence and overall Value orientation of all three boards (Adolescents students) indicates that there is statistically significant relationship with  $r(448) = 0.19^*$ ,  $0.14^*$ ,  $0.28^*$ .

## 5. DISCUSSION

The study's findings highlight the differential impact of spiritual intelligence (SI) on the value orientation of adolescents based on gender and educational context, revealing significant gender-specific patterns. Specifically, among adolescent girls, those with higher levels of SI demonstrated significantly stronger value orientations compared to those with lower SI levels. Girls with average SI scored markedly higher in value orientation than those with low SI (Mean = 196.53 vs. 185.71,  $t = -4.05$ ), and this trend continued with girls possessing high SI, who scored significantly higher than their peers with both low and average SI (King, 2008; Zohar & Marshall, 2000). This pattern suggests a robust link between spiritual intelligence and value orientation in girls, supporting the notion that SI contributes significantly to moral and ethical development in adolescents.

In contrast, the study found no significant differences in value orientation among boys, regardless of their SI levels. Boys with low, average, and high SI exhibited comparable value orientation scores, indicating that SI does not significantly influence the value orientation of boys. These findings align with research that suggests gender differences in psychological (Hyde & Kling, 2001). Constructs, including spirituality, might lead to divergent impacts on value systems (Gilligan, 1982). The absence of significant correlations between SI and value orientation dimensions in boys—personal, moral, environmental, and social—further underscores this gender disparity (Hyde & Kling, 2001). This suggests that the developmental pathways and socialization processes influencing value orientation may differ significantly between genders. The study also examined the relationship between SI and value orientation across different educational boards, revealing notable variations. For students under the UP Board, significant differences were observed between low and high SI groups, indicating that higher SI levels are associated with better value orientation (Amram, 2022). However, this pattern was less pronounced in CBSE Board students, where significant differences were found primarily between low and high SI levels and between average and high SI levels, but not between low and average SI levels. This suggests that only higher levels of SI substantially enhance value orientation in this group. The ICSE Board students exhibited a different pattern, with significant correlations across all dimensions of value orientation—personal,

social, moral, and environmental—indicating that SI is a more holistic predictor of value orientation in this context (Reed, 1992; Gilligan, 1982).

These results suggest that the influence of SI on value orientation is significantly shaped by the educational environment. The stronger correlations observed in ICSE students across all value dimensions could be attributed to the more holistic educational approach typically emphasized in ICSE curricula, which integrate spiritual and moral education more thoroughly (Reed, 1992). In contrast, the lack of significant correlations between SI and moral values in UP and CBSE boards might reflect the specific cultural and curricular emphases within these educational systems (Gilligan, 1982).

Overall, the findings underscore the importance of considering both gender and educational context when evaluating the impact of spiritual intelligence on adolescents' value orientations. Targeted interventions to enhance SI, particularly in girls and within specific educational frameworks, could positively influence value orientations and moral development, contributing to the holistic development of students. These insights are consistent with broader research that emphasizes the role of SI in fostering moral and ethical behaviour, and they suggest that educational policies should consider integrating SI development into curricula to support adolescent development (King, 2008; Amram, 2022; Noddings, 2005).

## 6. IMPLICATIONS AND RECOMMENDATIONS

Incorporating spiritual intelligence (SI) into educational programs is crucial, particularly given its strong correlation with value orientation in adolescent girls. Research indicates that spiritual education programs, which focus on enhancing spiritual intelligence (SI), can significantly contribute to the moral and ethical development of students (King, 2008; Zohar & Marshall, 2000). The impact of spiritual intelligence on value orientation varies by gender, educational interventions should be tailored accordingly. For girls, programs that promote spiritual growth are likely to enhance their value orientation, while alternative approaches may be needed for boys to develop their value systems effectively (Gilligan, 1982; Reed, 1992).

Further research is necessary to explore why SI influences value orientation more in girls than boys and to identify other factors that might affect boys' value orientation (Patton et al., 2016). Emphasising holistic development by integrating spiritual, emotional, and moral education is vital for nurturing well-rounded individuals with strong value orientations (Miller, 2000). Parental and community involvement is also essential, as studies show that community programs and family activities focused on spiritual and moral growth can significantly support adolescents in developing positive values (Bronfenbrenner, 1979; Larson & Wilson, 2004).

Educational reforms should include integrating spiritual intelligence (SI) development into the curriculum, particularly in educational boards like UP and CBSE, where significant differences in value orientation have been observed (Sawyer et al., 2018). Teacher training programs should be implemented to equip educators with the skills to incorporate SI concepts into their teaching, thereby promoting moral and value-based education (Noddings, 2005; Eccles, 1999). Additionally, longitudinal studies and research across broader demographics are needed to understand the long-term effects of SI on value orientation and whether the observed patterns are consistent across different cultural and socioeconomic backgrounds (Masten et al., 2004; Amram, 2022).

Policy recommendations should advocate for including SI in educational policies to improve moral and ethical standards among adolescents. The findings suggest that SI is more crucial for shaping value orientations in girls than in boys, indicating the need for targeted interventions (Viner et al., 2012; Patton et al., 2016). By tailoring educational interventions to address the specific needs of both boys and girls and recognising these gender differences, educators and policymakers can foster more robust value systems among adolescents, contributing to their overall development and well-being (Gilligan, 1982; Reed, 1992). As the evidence suggests, integrating spiritual and moral education promotes holistic student development, leading to more effective outcomes in nurturing well-rounded individuals who are prepared to contribute positively to society (Miller, 2000; Bronfenbrenner, 1979).



## 7. CONCLUSION

The study arrives at the conclusion that value orientation in teenage girls is significantly affected by spiritual intelligence (SI), whereas it has less effect on boys. The results emphasize how important it is to include SI in educational programs to promote moral and ethical development, especially for girls. Educational interventions and policies must to be modified to accommodate these gender inequalities and adjust to diverse educational environments, ensuring comprehensive student growth that develops strong value systems in all kinds of demographics.

## CONFLICT OF INTERESTS

None.

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None.

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