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The Relationship between Spiritual Intelligence, Multiple Intelligences, and Language Learning Strategies*

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Abstract

This study is an attempt to extend our current knowledge by exploring the relationship between spiritual intelligence (SI) and multiple intelligences (MI) on one hand and the relationship between spiritual intelligence and language learning strategies (LLS) on the other hand among 30 MA TEFL learners of a state university in Tehran. To this end, King's Spiritual Intelligence Self-Report Inventory, Oxford's Language Learning Strategy Inventory, and Multiple Intelligences Inventory developed by McKenzie were utilized to gather data. The obtained results revealed a moderate positive correlation between some subscales of SI and MI including: *personal meaning production* and *musical intelligence*, and also between *existential intelligence*, *intrapersonal intelligence* and *critical existential thinking*. Furthermore, a moderate positive correlation was found between *conscious state expansion* and *metacognitive strategies* as two subscales of SI and LLS. Based on the results, implications for further research are discussed.

Keywords: Spiritual Intelligence, Multiple Intelligences, Language Learning Strategies

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1. Introduction

The story of human intelligence models has undergone a circuitous path. The earliest model put maximum value on academic or cognitive intelligence (IQ). Such perspectives addressing only one dimension of human abilities left some questions unanswered especially in school (Hajhashemi, Akef, & Anderson, 2012) and accordingly in university. Then, Gardner introduced his multiple intelligences (MI) theory (1983) as a useful alternative with the ability of addressing individual needs, and finally it was about at the end of the twentieth century that spiritual intelligence (SI) emerged as a controversial issue in various fields. However, it is one of the less investigated issues in language teaching and learning context.

Denny et al. (2008) argued that students enjoy the climate where they think critically and creatively to investigate problems that are of their concern rather than simply recite back isolated facts on standardized tests. Spiritual intelligence with its emphasis on learners' personal meaning production of life experience, consciousness, and critical thinking –as three components of King's (2008) spiritual intelligence questionnaire- sounds to be able to create a learning atmosphere where full potential of learners gets flourished.

Oxford (1999) described one of the features of learning strategies as tools to solve a problem and to attain goals. Gardner (1993) also in his definition of intelligence asserted problem solving as one of its defining characteristics which allows one to locate the appropriate situation in which a goal is to be attained and to find the proper route to that goal. In a similar vein, Zohar and Marshal (2000) described spiritual intelligence as an intelligence by which we can solve problems of meaning and value, an intelligence by which we can decide which ways of life is more meaningful than the other. From this view, it can be assumed that intelligence and language learning strategies may be of the related nature: one dealing with problems at a broad level (intelligence) and the other tackling just language learning problems (language learning strategies).

The role of different intelligences was discussed in language learning but the role of SI as a new intelligence with different language

learning factors among which is language learning strategy are not investigated yet. Thus, this study investigated the relationship between both SI and Gardner's MI and SI and Oxford's language learning strategies. Zohar (2010) believes that the education which is based on SI principles seeks to target the curiosity of learners and encourages them to question their own previous assumptions and values and to welcome the wealth of new experiences. Learners should be able to unite all their intelligences; general intelligence, EI, and now SI (Sisk, 2008). Students with high SI are believed to be more confident in taking action in life and are better able to situate themselves with any condition and are also more sensitive to their surroundings. Therefore, they are able to create a good condition that increases achievement in education (Hassan, 2009).

The number of studies on the realm of SI in EFL context is limited among which Azizi and Zamanian (2013) investigated the relationship between spiritual intelligence and vocabulary learning strategies. In another study Azizi and Azizi (2015) confirmed the important role of critical thinking and spiritual intelligence in language teaching. Also, Yousefi, Bakhtiarnia, and Robatjazi (2013) investigated whether the level of spiritual intelligence is an influential factor among other factors that might affect the translator's mind while producing a text. Finally, Santoso (2016) investigated how the whole brain learning can improve the students' spiritual intelligence in English writing. Finding no study related to spiritual intelligence, multiple intelligences, and language learning strategies, this study investigated the relationship between both SI and Gardner's MI theory and SI and Oxford's language learning strategies.

Introduction of an additional intelligence in the arena of education implies opening a new door toward the exploration and also exploitation of learners' potentials; that is promoting new possibilities for learning, investing on broader range of learners' abilities and skills that may originate from their spiritual capacities, so that increasing achievements and growing enthusiasm on learning may be anticipated in academic environment.

1.1. Language Learning Strategies (LLS)

Various definitions and classifications have been suggested for language learning strategies (Chamot, 2004; Cohen, 1998; Ellis, 1994;

Oxford, 1999) the most comprehensive of all is Oxford's which can be read as: "specific actions, behaviors, steps, or techniques that students use to improve their own progress in developing skills in a second or foreign language. These strategies can facilitate the internalization, storage, retrieval, or use of the new language" (p.518). Oxford's classification comprises two direct/indirect dichotomies which are subdivided into memory, cognitive, compensation and metacognitive, affective, and social categories subsequently.

Language learning strategies are investigated through various self-report procedures among which is structured surveys of strategy frequency (Oxford, 1993). Results drawn from self-report may be subject to error if learners do not report trustfully or cannot remember their thinking; however, Chamot (2005) admitted that self-reports are currently the only way possible through which we can find way inside the learners' mind in the hope of gaining an insight on learners' mental processing.

1.2. Multiple Intelligences (MI)

It was about 80 years after the arrival of primary intelligence tests that a Harvard psychologist named Howard Gardner by introducing the theory of multiple intelligences (MI) in the early 1980s challenged the narrow psychometric viewpoint on intelligence which was accounted as "what the tests test", (Gardner, 2006, p. 64) or "the ability to answer items on test of intelligence" (Gardner, 1993, p. 6). Gardner's theory did not question the existence of a general intelligence but demanded that intelligence can be realized by more than one concept that reside in many different areas of the brain (Nicholson-Nelson, 1998). He established 8 criteria to identify if a candidate mental ability can be called intelligence or not. Drawing on these criteria, he proposed at least the 8 known intelligences for every individual that work independently from each other. Spiritual intelligence was another candidate for a new intelligence and it took Gardner (2006) about a year to review the evidence about it. He then concluded that at least two facets of spiritual intelligence do not accord with his conception of intelligence.

1.3.Spiritual Intelligence (SI)

Although spiritual intelligence did not show up qualified enough in the light of eight criteria, one aspect of spirituality called 'existential

intelligence' almost passed the test (Gardner, 2006). He defined it as "the intelligence of big questions" that is based on human tendency to ask fundamental questions of existence (Gardner, 2006, p. 20). Nevertheless, Gardner (1993, 2006) hesitated to announce the existence of a ninth intelligence due to lack of evidence about brain localization and he kept on speaking about "eight and a half of intelligence" until he finds the necessary evidence (p.21). Years later, a number of theorists and researchers (e.g., Amram, 2007; Emmons, 2000a; King, 2008; Nasel, 2004; Noble, 2000, 2001, cited in King, 2008; Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2000). Introduced spiritual intelligence as an autonomous human intelligence

A brief review of the literature revealed the plethora of different definitions for spiritual intelligence (Amram, 2007; Nasel, 2004; Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2000). The most recent one belongs to King (2008) who viewed spiritual intelligence as "a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence" (p.56). His suggested four core components for spiritual intelligence involve: "(1) *critical existential thinking*, (2) *personal meaning production*, (3) *transcendental awareness*, and (4) *conscious state expansion*" (p. 56). King (2008) by bringing evidence from various literatures demonstrated that these components are "mental capacities or abilities, as opposed to preferred ways of behaving" (p. 57). His first component is defined as "the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues". The second one which is *personal meaning production* refers to the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose" (King, 2008, p.61). *Transcendental awareness* as the third component is "the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical" (King, 2008, p. 64). The last factor which is *conscious state expansion* refers to "the ability to enter and exit higher/spiritual states of consciousness (e.g. pure

consciousness, cosmic consciousness, unity, oneness) at one's own discretion" (King, 2008, p. 72). Having reviewed the related literature, this study then aims to answer the following questions:

1. Is there any significant relationship between spiritual intelligence and multiple intelligences?
2. Is there any significant relationship between spiritual intelligence and language learning strategies?

2. Method

2.1. Participants

This study used descriptive correlational design in which the researcher investigated the relationship between both spiritual intelligence and multiple intelligence and spiritual intelligence and Oxford's language learning strategies. The study benefited the contribution of 30 participants the majority of whom were MA TEFL learners from one state university. In order to ascertain homogeneity of participants in terms of their general English language proficiency at the outset of the study a sample TOEFL test (2005) was administered. The participants who scored between one standard deviation below and above the group mean score were considered as intermediate. So, thirty 25-36-year-old MA TEFL learners who were screened among a broader pool of about forty on account of meeting the score requirements mentioned above, took part in this study.

2.2. Instrumentation

To homogenize learners based on their language proficiency and also to identify their LLS, MI, and SI profile, an English language proficiency test and three questionnaires were utilized in this study.

2.2.1. Sample TOEFL Test

The proficiency level of the participants was determined based on a sample TOEFL test (2005), which contains four sections of listening, structure, reading and writing the last of which, due to lack of time, was excluded in this study. Total reliability of the test in this study was computed as 0.83 using Cronbach alpha by the researcher which represents the test to be reliable (Larson-Hall, 2010).

2.2.2. Strategy Inventory for Language Learning (SILL)

SILL is a structured survey for which two versions are provided. Version 5.1 is used for native English speakers learning a foreign

language, and version 7.0 is used by non-English speakers who are learning English (ESL or EFL students); thus, the latter was used in the current study. SILL includes Memory Strategies (9 items), Cognitive Strategies (14 items), Compensation Strategies (6 items), Metacognitive Strategies (9 items), Affective Strategies (6 items), and Social Strategies (6 items). Learners mark their responses on a 5-point Likert scale, with 1 = “Never or almost never true of me” to 5 = “Always or almost always true of me”. Moreover, Green and Oxford (1995) remark that reliability of this questionnaire using Cronbach alpha ranges from .93 to .95 depending on whether the survey is taken in the learner's own language or in the target language. The reliability of the whole test in this study was established as 0.88 using Cronbach alpha.

2.2.3. Spiritual Intelligence Self-Report Inventory (SISRI-24)

The Spiritual Intelligence Self-Report Inventory is a 24-item questionnaire developed by King (2008) that contains 4 subscales: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE). This questionnaire was designed as self - evaluation (self-assessment) and within the framework of 5-point Likert scale (from zero, the least agreement to 4, the highest agreement) and its scores range from 0 to 96. In this study, high and low scores were considered as 1 SD above and below the mean respectively. The reliability of this scale was obtained as 0.92 based on alpha coefficient (King, 2008) and as 0.91 in this study. Since the concepts used in SI questionnaire were of abstract nature and some items carried terms that were not familiar to common individuals, the Persian version of the questionnaire translated by Borjali (2010) along the original one was provided to facilitate ease of comprehension. The procedure involved in the translation of the questionnaire is described by Borjali (2010) as first checking the content to make sure that the Persian translation implies the same interpretation as the original. The Persian translation was then employed in a study to ensure that it was suitable for students at the age 18-25 according to the difficulty of the words or sentences. Some parts were modified and the questionnaire was then back translated. Internal consistency of the Persian translation using Cronbach alpha was reported to be 0.89 in the mentioned study.

2.2.4. McKenzie's (1999) MI Inventory

McKenzie's (1999) 90 item MI inventory gives an estimate of the person's intellectual disposition in each of the 9 intelligences proposed by Gardner (1999). In his view, existential intelligence did not sufficiently meet the criteria for identification as a unique intelligence; however, it is recurrently refereed in MI literature as the ninth intelligence. Although the participants of the study were MA TEFL majors, the Persian translation of this questionnaire was employed in order to ascertain of the accuracy of the answers. The original English version was translated into Persian by Hajhashemi and Bee Eng (2010). Cronbach's alpha for this translated version was found to be 0.90 which is said to be a high reliability (Hajhashemi & Bee Eng, 2010). Each respondent was required to complete the questionnaire by putting yes/no next to each item. The reliability of the questionnaire was also checked through Cronbach's alpha for this study and it proved to be 0.84 which is approved by Hinton, Brownlow, McMurray, and Cozens (2004) to be a high index of reliability.

After ensuring homogeneity of the participants, the questionnaires were administered. Due to the participants' busy schedules, data was gathered in two ways depending on the participants' own will. Either via paper and pencil which required setting an appointment with the learners or online administration that required them to be connected to the net to take the test. *Wondershare Quiz Creator* and *Google Form* were applied to gather the data respectively. Strategy Inventory for Language Learning questionnaire contained fifty questions. The second questionnaire was the Spiritual Intelligence Self-Report Inventory that assesses four core abilities of spiritual intelligence and the last one belonged to McKenzie (1999) which assesses respondents' intelligence based on Gardner's suggested nine types. It must be pointed out that all the detailed setting for the administration of the test and questionnaires, including setting access control, the requirement to choose only one answer -for both the test and the questionnaires-, setting a time limitation for the test, specifying places to welcome the participants' comments and feedback and etc. were checked -through alternatives provided by the software and *Google Form*- before the study was begun. For the sake of participants' convenience and consequently gaining a more accurate result to rely on, and because the time

limitation to fill out the questionnaires was not of concern here, the participants were also provided with the chance of taking the questionnaire home and responding to the questions with no restriction of time, they were able to get in touch with the researcher -at any time- in case of encountering any difficulty or being struck by questions. The participants were also assured of the security of their responses.

3. Results

3.1. The relationship between spiritual intelligence and multiple intelligences

To answer the first research question which was to see if there exists any relationship between spiritual intelligence and multiple intelligences in general and its sub-components, data obtained from the two surveys were scored and the average for each sub-scale and also the overall average for the whole surveys were computed using SPSS version 18. After that, the normality of distribution was assured through checking One-Sample Kolmogorov Smirnov test (Table 1), boxplot, skewness and kurtosis.

TABLE 1. *Kolmogorov-Smirnov Test for MI, SI, and LLS Overall Scores*

		MI overall score	SI overall score	LLS overall score
N		30	30	30
Normal Parameters ^{a,b}	Mean	.7515	2.7264	3.5440
	Std. Deviation	.09880	.59720	.39672
	Most Extreme Differences			
	Absolute	.127	.131	.097
	Positive	.082	.131	.097
	Negative	-.127	-.081	-.064
Kolmogorov-Smirnov Z		.695	.719	.534
Asymp. Sig. (2-tailed)		.719	.679	.938

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Since the p-values for MI, SI, and LLS in Table 1 are above 0.05, the data is normally distributed. The skewness and kurtosis measures were also divided by their standard errors. The obtained z-values are within -1.96 to +1.96; thus, the data is normally distributed (Doane & Seward, 2011; Razali & Wah, 2011). Besides, a Pearson correlation was conducted between sub-scales of spiritual intelligence and multiple intelligences (Table 2).

TABLE 2. Correlation Coefficients between Spiritual Intelligence and Multiple Intelligences

		Critical existential thinking	Personal meaning production	Transcendent al awareness	Conscious state expansion
Naturalistic Intelligence	Pearson Correlation	.256	.272	-.154	.169
	Sig. (2-tailed)	.172	.146	.417	.373
	N	30	30	30	30
Musical Intelligence	Pearson Correlation	.354	.485**	.129	.331
	Sig. (2-tailed)	.055	.007	.496	.074
	N	30	30	30	30
Existential Intelligence	Pearson Correlation	.478**	.032	.304	.162
	Sig. (2-tailed)	.008	.866	.102	.393
	N	30	30	30	30
Logical Intelligence	Pearson Correlation	-.040	.174	-.247	.262
	Sig. (2-tailed)	.835	.357	.188	.161
	N	30	30	30	30
Interpersonal Intelligence	Pearson Correlation	.198	-.074	-.066	-.057
	Sig. (2-tailed)	.294	.698	.729	.765
	N	30	30	30	30
Verbal Intelligence	Pearson Correlation	.352	.272	.240	.283
	Sig. (2-tailed)	.056	.146	.201	.129
	N	30	30	30	30
Kinesthetic Intelligence	Pearson Correlation	.218	-.136	-.105	-.064
	Sig. (2-tailed)	.248	.472	.580	.737
	N	30	30	30	30
Visual Intelligence	Pearson Correlation	-.098	-.093	-.255	-.093
	Sig. (2-tailed)	.607	.624	.173	.626
	N	30	30	30	30
Intrapersonal Intelligence	Pearson Correlation	.371*	-.008	.317	.164
	Sig. (2-tailed)	.043	.967	.087	.386
	N	30	30	30	30

Based on the obtained results in Table 2, a moderate (Cohen, 1988) positive correlation was found between few subscales of SI and MI respectively at the $p < .05$; which are critical existential thinking with existential intelligence ($r=0.478$, $p<0.05$), critical existential thinking with Intrapersonal intelligence ($r=0.371$, $p<0.05$), and personal

meaning production with musical intelligence ($r=0.485$, $p<0.05$), but no significant correlations were found with the others.

3.2. The relationship between spiritual intelligence and language learning strategies

The second research question of the study was to examine if there exists any significant relationship between spiritual intelligence and language learning strategies in general and its sub-components. The researcher first made sure of the normality of distribution of scores. To this purpose, a Kolmogorov-Smirnov test was run for the SI and LLS sets of scores, and boxplot, skewness and kurtosis were also examined. Finally, Pearson correlation was calculated for the two variables.

TABLE 3. Correlation Coefficients between Spiritual Intelligence and Language Learning Strategies

		Critical existential thinking	Personal meaning production	Transcendental awareness	Conscious state expansion
Memory strategy	Pearson Correlation	.282	.161	-.007	.234
	Sig. (2-tailed)	.131	.397	.971	.213
	N	30	30	30	30
Cognitive strategy	Pearson Correlation	.355	.099	.251	.137
	Sig. (2-tailed)	.054	.602	.180	.469
	N	30	30	30	30
Compensation strategy	Pearson Correlation	.322	.070	.039	.114
	Sig. (2-tailed)	.083	.715	.836	.549
	N	30	30	30	30
Metacognitive strategy	Pearson Correlation	.227	.206	.142	.368*
	Sig. (2-tailed)	.227	.274	.454	.046
	N	30	30	30	30
Affective strategy	Pearson Correlation	.274	.193	.152	.349
	Sig. (2-tailed)	.143	.307	.422	.059
	N	30	30	30	30
Social strategy	Pearson Correlation	.246	.292	-.016	.153
	Sig. (2-tailed)	.190	.117	.932	.420
	N	30	30	30	30

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

As Table 3 indicates, conscious state expansion is the only component of spiritual intelligence which has revealed to be related to metacognitive strategy, as the fourth sub-scale of language learning strategies ($r=0.368$, $p<0.05$). No other significant correlations were found between variables.

4. Discussion

Regarding the first research question, there was found a moderate positive relationship (Cohen, 1988) between musical intelligence and personal meaning production as one sub-scale of spiritual intelligence ($p<0.05$, $r=0.485$). King (2008) defined personal meaning production as the ability to construct personal meaning and purpose in all physical and mental experiences. He added that it is about one's ability to infer his/her purpose in all events and experiences. The relationship between personal meaning production and musical intelligence might become rationalized when one tries to detect thin layers of personal meaning production –of course in a narrow sense- in musically intelligent individuals. Musical intelligence through Gardner's (1993) view encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. People with musical intelligence think in terms of patterns. For example, they look for patterns in new information in order to increase learning. They also look for patterns in speech and language. They remember things by turning them into lyrics or rhymes. In other words, these people try to derive their own meaning which is in the form of pattern from what they do and learn to make it meaningful in order to increase their efficiency.

Existential intelligence as a sub-scale of multiple intelligences revealed to have a moderate correlation with critical existential thinking ($p<0.05$, $r= 0.478$) (Cohen, 1988). Gardner (2006) views existential intelligence as "human tendency to ask fundamental questions of existence" (p. 20). Likewise, King (2008) regards asking questions as essential, but not sufficient aspect of critical existential thinking. He believes that the questions must be the outcome of deep contemplation and analysis of issues. Considering these points in mind, then no wonder why the two components were moderately related.

There was a moderate relationship (Cohen, 1988) between intrapersonal intelligence and critical existential intelligence as a sub-

scale of spiritual intelligence ($p < 0.05$, $r = 0.371$). Gardner (1993) viewed intrapersonal intelligence as an ability by which one gains knowledge about her/his own feeling, intention and also awareness about the strengths and abilities. It can be reworded as the capacity to gain self-awareness and to act upon it, to understand oneself and one's thoughts and feelings, and to use such knowledge in planning and directing one's life. In the same way, King (2008) in critical existential thinking encouraged deep contemplation on existential issues and then actively applying, analyzing, synthesizing, and evaluating the information gained from the observation, reflection, and experiencing of the world. When the two definitions were compared, it was revealed that the essence of the two constructs were almost similar; both derive from individuals' contemplation and cognition toward themselves, that is, a kind of knowledge and understanding that people possess concerning their capabilities and shortcomings and then regulate their life based on the knowledge of the self. In a most probable sense, a person who takes a critical perspective about existential issues, such as life, death, reality, and etc. (s)he is also in constant challenge with the struggling mind to find her/his position in the world, to set goals based on the knowledge, and act accordingly to achieve them.

Regarding the relationship between spiritual intelligence and language learning strategies and the findings in Table 4.13, metacognitive strategy was the only sub-component of language learning strategies which revealed a moderate positive relationship (Cohen, 1988) with conscious state expansion ($r = 0.368$, $p < 0.05$). Metacognitive strategies in Oxford's (1990) view include "centering learning, arranging and planning learning, and evaluating learning" (p. 136). Learning a new language encompasses learning new vocabularies with their peculiar ways of being pronounced, inexplicable social customs, confusing rules and new writing systems with their all complexities. Overwhelmed by such novelty in their language learning process, learners may lose their focus that can only be regained by conscious use of metacognitive strategies (Oxford, 1990). As the name implies, metacognitive means beyond cognition and metacognitive strategies may imply actions that provide a way for learners to direct, self-monitor, and self-evaluate their learning process. Setting goal and objective for learning, planning for language tasks, seeking every

opportunity to learn and practice the newly adopted language, and taking responsibility for one's own learning are all strategies that mastery on them is not dependent only on classrooms or the instructors, but can be controlled and regulated by learners themselves. In a similar vein, King (2008) described conscious state expansion as the ability to regulate one's own consciousness through using techniques by which one can enter, exit or move freely between layers of consciousness or awareness. The common core of both factors; metacognitive strategies and conscious state expansion is one's ability to monitor and control the task.

Investigating the relationship between spiritual intelligence, and multiple intelligences, no study was found against which this study could be compared to. Regarding the second part of the study, i.e., the relationship between spiritual intelligence and language learning strategies, there is only one related local study which is limited to the relationship between SI (using King's questionnaire) and vocabulary learning strategies. The results of their study are inconsistent with the findings in the current study.

5. Conclusion

According to the results taken from the first research question of the study, Existential intelligence; a component of multiple intelligences revealed to have a moderate positive correlation with critical existential thinking. The common core between the two is that they both encourage asking questions which imply deep thinking on significant issues. Also, Intrapersonal intelligence correlated positively with critical existential thinking. It can be stated that intrapersonal learners hold a critical perspective on life issues. Furthermore, musical intelligence had a moderate positive relation with personal meaning production as one sub-scale of spiritual intelligence. This shows that musically intelligent individuals are able to draw out their own meaning from the newly retrieved information.

Concerning the second research question, it was found that metacognitive strategy is the only sub-component of language learning strategies that revealed a moderate relationship with conscious state expansion. What the two constructs share is the ability to self-monitor and self-regulate an activity.

As far as the SI, MI, and learning strategies are concerned, both teachers and learners can use the findings of this study as a guide to improve their EFL classes. Having access to SI and MI profiles and also the learning strategies of learners may help the teachers in modifying instruction and planning

activities to connect strategies and learners' talents/capacities and accordingly offer the best possible instruction which includes a variety of appropriate teaching materials for learners with different abilities. Provided with a variety of learning opportunities in the classroom using materials and activities which seem meaningful and are led by principles of SI, learners would be able to use spirituality to bring greater context and meaning to living a richer and more meaningful life, and a sense of personal wholeness, purpose and direction (Zohar & Marshall, 2000). As a consequence, they would most probably learn how to set their career to match their abilities and talents.



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