

STUDY OF SQ (SPIRITUAL QUOTIENT) LEVEL AMONG THE YOUTH OF GUJARAT

A Thesis submitted to Gujarat Technological University,
for the Award of

Doctor of Philosophy (Ph.D)

in

Management

By

SUNIL CHHANWAL

Enrollment No: 149997292013

under supervision of

Dr. VIRALKUMAR MANIKANT SHILU



**GUJARAT TECHNOLOGICAL UNIVERSITY
AHMEDABAD**

[January - 2021]

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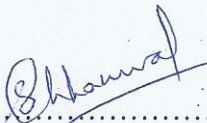
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[January - 2021]

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Name of Research Scholar: **Mr. Sunil Chhanwal**

Place: **Ahmedabad, Gujarat, India**

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Name of Supervisor: Dr. Viralkumar Shilu

Place: Jafraabad, Amreli, Gujarat, India

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Date: 29th January 2021







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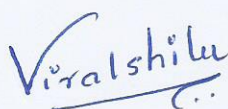
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Abstract

There is substantial rise in the level of education but we find an increase of stress and crime in the society. Concern was felt to know present level of Spiritual Quotient among the youth as it is the highest level of quotient. The main objectives were to know the level of SQ, explore main sources and find a relation between crime and SQ among youth of Gujarat.

Quantitative study was conducted with random sampling method technique with a sample size of 631 respondents from five major city of Gujarat, India.

SQ was measured under 6 main factors that is Meaning and Purpose, Values and principles, Consciousness, Universal love and Considering oneself as a part of the supreme. Primary Data was collected with the help of survey from structure Questionnaire. To achieve the mentioned objectives; Inferential Statistical t- test, descriptive Statistics, One-way Analysis of Variance (ANOVA), Correlation analysis, multiple Regression Analysis, and Cluster Analysis was done. A pilot study was conducted on 62 participants in the city of Ahmedabad, Gujarat.

The study concluded that 60.1% percent people were aware about “spirituality” or “Spiritual Quotient (SQ)”. Most candidates (69.60 %) had heard about SQ from family and especially from their mother or grandparents.

The research showed that spirituality was learnt at all the ages as 41.70% felt so and between the ages of 15 to 24 years old as 37.90% candidates felt so. Another important conclusion was revealed that most participants (69.60 %) felt that spirituality is attained mainly at home. It was sad to know from the study that Educational institute or work place had contributed around 10% in SQ level of youth.

The study showed SQ was attained by visiting religious places like temples, church, Mosque, Gurudwara, etc. and by doing Karma (Doing their duty). Other ways of gaining SQ was by Introspection, by having faith in GOD and by Natural surroundings.

From the study of different education group it was found that spiritual quotient level was low with two factors of Consciousness and Universal love. The study also showed that different income group had low level of spiritual quotient with the two factors of Universal love (OUNL) and Part of Supreme God.

The study also showed that change in all the 6 factors like Meaning and Purpose, Values and principles, Consciousness, Universal love and Considering oneself as a part of the supreme affected Spiritual quotient among the youth of Gujarat.

Another important inference was that “Values and Principles ” was identified as the single factor affecting on Spiritual quotient with the highest intensity. Moreover three combined factors of “Values and Principles ”, “Spirituality and Crime” and “Consciousness” were identified as the factors affecting on Spiritual quotient the most. It was concluded from the study that youth have tendency to do wrong as their level of spirituality is low.

The scope of research is huge as it involves all the places where youth is involved like Educational institutes, Profit and non-profit organizations etc.

Key words: spiritual quotient, youth, Gujarat, Level of SQ, Sources of SQ, Spirituality, relation between spirituality and crime, determinants of spirituality, factors, tool to measure SQ.

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During my journey of the doctoral research many individuals has supported me directly as well as indirectly. Today I would like to take this opportunity to express my sincere gratitude towards all of them.

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CHAPTER – 1

INTRODUCTION

Spirituality has revolutionized corporate human resource development (Mohandas, 2011). Spirituality at workplace is a young area but has strong impact on well- being of individuals and organizations. Every individual wants to understand self and prove himself.

The studies shows that there are three desires to fulfill in life that is for living as biological existence, learning as a human mental being, and loving as a human spiritual being. Mohandas, 2011 argues that the behavioral aspects of human resource development have to be transformed through spiritual approach. The scholar also states that spiritual practices has got an impact on behavioral aspects of an individual such as personality development, communication, motivation, decision making and leadership. He further adds that spirituality influences corporate through enhanced productivity, efficiency, team building, stress management, accountability, use of resources and time management.

1.1.1 Defining youth

Youth as define by UN as those persons between the ages of 15 and 24, without prejudice to other Definitions by member states (www.unesco.org).

According to census 2011 the total population of Gujarat was 6,03,83,628 out of which the youth population was 1,16,46,000 (Times of India, 2011). Another source also states that total population for age group of 15-19 years was 58.66 lakh and in the age group of 20-24 years the population was 57.81 lakh (www.youthinfoindia.org).

1.1.2 Spiritual Quotient or Spirituality

Spiritual Quotient is ability to understand the purpose of life and live it.

According to a Study the spiritual struggle is based on spiritual knowledge related to God and it directs human beyond the “darkness” of the ego and the everyday routine. Spiritual knowledge develops such ability in an individual that he can adapt according to any situation. “Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry it out” (Natti Ronel, 2008).

Another study defines spirituality as existence is co-existence (Madhyasth Darshan, A Nagraj, 2004). It helps to understand whole existence which includes Existential knowledge, Jeevan knowledge and Humanity behavior. It further states that existence is about understanding all functional (Kriyasheel) and non-functional (Kriya-Shunya) aspect of universe. It further states that by understanding these aspect every individual can become happy.

1.1.3 Comparison of SQ with other Quotients like PQ, IQ, EQ

People bring four different kinds of energy to the work they do: physical, intellectual, Emotional and spiritual. Based on years of research, SQ21 is the first competency-based assessment tool for spiritual intelligence and to know about the energies as forms of intelligence as shown in Figure 1.1 (Cindy Wigglesworth).

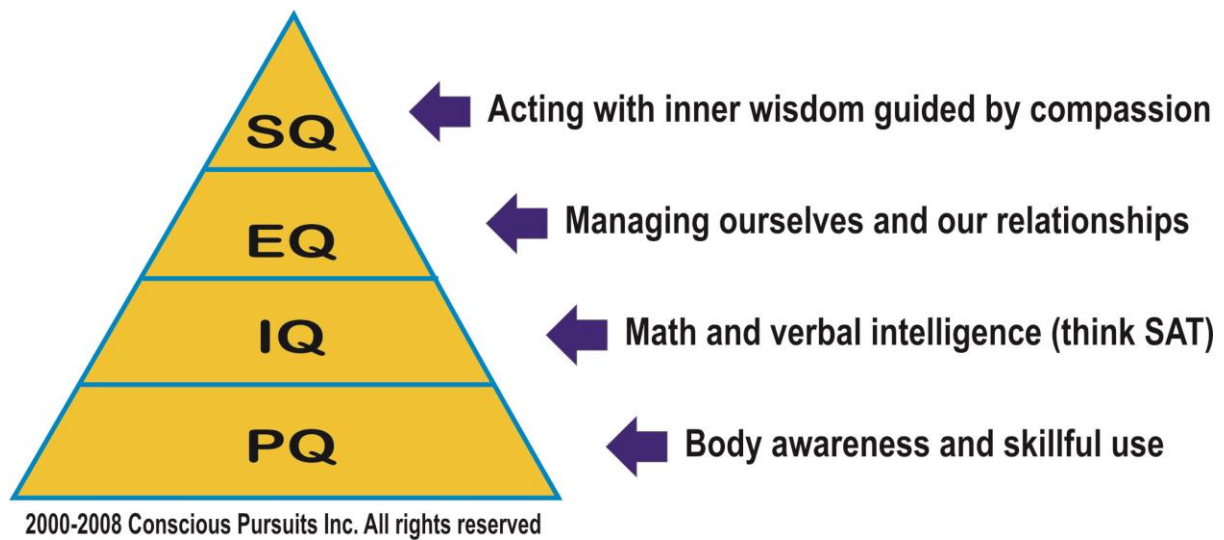


Fig. 1.1 Four different levels of Quotients

Spiritual intelligence is identified as a key component in leadership (Stephen R Covey). Emotional intelligence is a better predictor of leadership success than IQ (Daniel Goleman). If project managers can learn to behave with wisdom and compassion while leading their teams, and if they can tap into a deep sense of meaning and purpose of the project team, they are much more likely to be successful and able to unleash all four types of energies (Judi Neal, 2013).

A study reveals that Intelligence Quotient (IQ) helps in logical thinking and Emotional Quotient (EQ) supports in judging situation and behavior (Srivastava & Mishra, 2012). The third kind of intelligence that is Spiritual Quotient (SQ) helps to do creative, insightful or breaking thinking. A study revealed that higher personal spirituality/religiosity consistently and developed parental and child relationship, wellness and academics (Marie Good and Teena Willoughby, 2013). The study also explores that Higher Institutional spirituality/religiosity uniquely and consistently reduces substance use in adolescents. Participants included 803 predominately Canadian-born adolescents (53 % female) from Ontario, Canada, who completed a survey in grade 11 and grade 12.

Spiritual Quotient is the highest level that is present on earth. An individual who has high SQ also has high level of Emotional Quotient, Happiness Quotient and Intelligence Quotient. So spiritual quotient is the answer to the need felt in today's world. SQ will provide growth to individual spirit and bring peace to inner self. High level of SQ would reduce human turnover rates. Employees will be self-motivated and satisfied. The urge of serving to the mass will develop thus productivity and efficiency will increase.

1.1.4 Spirituality and youth

A research suggests that children have a spiritual inclination that is expressed as “relational consciousness”: an intentional and natural process of relating to the world, to all things animate and inanimate, to others, including a Divine Other, and to the self. A framework of understanding is being cited frequently in the literature on children's spirituality and education and may be useful to the child and youth care discourse as well. If In this way, children's spirituality could be seen, acknowledged and expressed as it changes through life-span processes. This, in turn, will provide a means to explore and compare how spirituality takes shape in and is expressed by children as they change and develop throughout their lives. Will children and youth have different experiences and expressions of spirituality at different stages in life-span development? (Daniel G. Scott, 2003).

A study for spiritual development on homeless youth at high risk for mental health problem and substance abuse shows improvement on spirituality, mental wellness, psychological symptoms and resilience on the posttest (Linda Grabbe, Scott T. Nguy, and Melinda K. Higgins, 2011). A study on homeless showed improvement on measures of spirituality, mental wellness, psychological symptoms, and resilience on the post test. There were no statistically meaningful changes in impulsiveness scores. Mindfulness meditation (MM) was used with minimally modified version of Yale University's 8-session Spiritual Self-Schema

(3-S) program—to homeless youth in a shelter in an urban center in the Southeastern United States. They used a quasi-experimental, one group, pre- and post-intervention design with standardized self-report measures of impulsiveness, resilience, spirituality, mental wellness, and psychological symptoms. Seventy-one youth enrolled in the study; 39 of the youth attended at least four sessions of the class and completed the posttest. It concluded that mindfulness meditation programs are feasible for this population (Linda Grabbe, Scott T.Nguy, and Melinda K. Higgins, 2011).

Lantieri (2008) argues that children are entering school with both cognitively and emotionally unprepared to study. The author states that unmanaged stress in kids is misinterpreted as intentional misbehavior. The study shows that children avoid depression, violence and other serious mental health if they were able to express emotions constructively and involve in caring and respectful relations during or before lower elementary grades. Child's mind is in best learning state when it is free from stress and impulsivity. A study reveals that tolerant youth are reactive to their own or other's experiences (). The author further argues that tolerate youth focus on outcome, and reduces sufferings with opening minds to wider choices. Creative youth has passion to do creative work and are proactive. Tolerant youth feel that they will never get path to achievement, even though they are helping in nature; they feel they might never get clear feedback on their contribution towards society. On the other hand creative youth feel that feedback is critical as others have conveyed them about their good quality (Moran, 2010).

1.1.5 Spirituality and Religion

A study revealed that an Eastern religion, such as Hinduism and Buddhism, believes to fully benefit from their practice they have to reduce or eliminate their desires. This stage is sometimes referred to as the “death of the ego”. Recent East-meets-West spirituality in Western consumer cultures talks about transformation of one's ego rather than its death. The

motive for this theory is to appeal the society to reduce the concept of self. The implication is that the excision of the concept of ego death may affect its efficacy. (Jennifer Rindfleish, 2007). Spiritual quotient helps is recovery from addiction. Whether it may be alcohol, drugs or any other form, Spirituality helps to recover from it. Several major theorists recognize the existence and importance of children's spirituality. Spirituality helps in therapeutic treatments, fostering resilience, spiritual education, outdoor activities, and other practices that expand the transpersonal potential of social work and positive youth development. (Jeong Woong Cheon, 2010)

A study showed that increased participation in religious activities predicted greater probability of never using alcohol, increased spirituality predicted greater predictability of never using marijuana and hard drugs. The article concluded that these findings can be used for prevention programs, social work, and research (David R. Hodge, Paul Cardenas, and Harry Montoya, 2001). A study reveals that cause or origin of addiction process is complicated. There should be a holistic approach when dealing with children of addictive parents. Child Welfare professionals should have better understanding of parent's spiritual crisis and the place of spiritual recovery in the rebuilding of family relationships (Paul DiLorenzo, Raymond Johnson, and Marina Bussey, 2001).

Bringing spiritual intelligence into workplace will give better managers (George, 2006). So spirituality need to be at every level may it be Education, home or workplace. Managers will be able to manage more efficiently and accurately.

The seven practical steps towards a better SQ are (Danah Zohar and Ian Marshall):

- 1) To become aware of where we are now;
- 2) To feel a strong desire to change ourselves;
- 3) To reflect which is our centre and which are our deepest motivations;

- 4) To discover and dissolve obstacles;
- 5) To explore more possibilities to move forward;
- 6) To devote ourselves to a particular path;
- 7) To remain aware that there are several other paths.

Human capital is not just intellectual property but they are human spirits that are working to achieve aim of the organisation. Thus, all the spirit has to be integral part of leadership as shown in Figure 1.2 (Srivastava & Mishra, 2012).

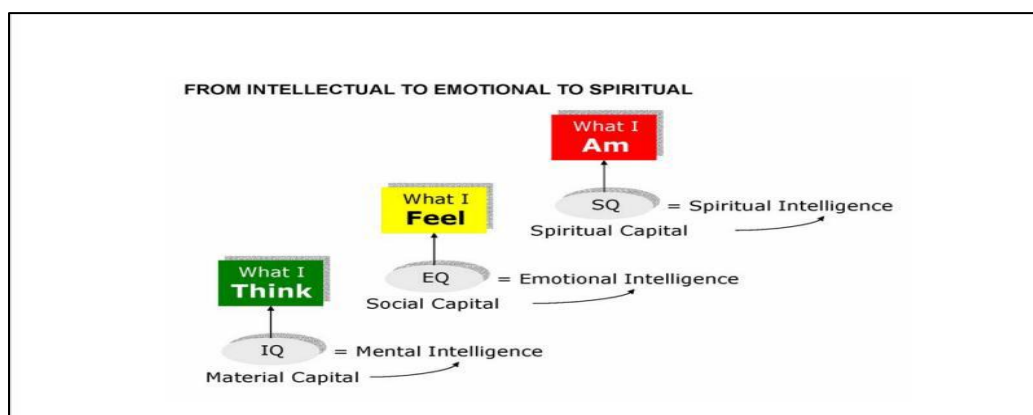


Fig. 1.2 (Intellectual to Emotional to Spiritual)

1.2 Research Problem

With the increase in education the crime has also grown to a large extent. Statistics according to National Crime Records Bureau, Ministry of Home affairs showing an increase of crime rate of 2.6% in 2016 and 3.0% in 2015 respectively (ncrb.gov.in, 2016). In Gujarat itself it contributes to a total of 4.9 % to total crime of India and is ranked at 11 based on crime rate.. A study shows that crime rate annually increased from 1997 to 2006 at a rate of 0.9% (Dutta and Husain, 2009). The majority crimes in India are violent crime and property related crimes. The study shows increase in crimes against body (murder, attempt to murder, culpable homicide, kidnapping and abduction, etc). A study showed that for many young people, drugs, sex, and gang violence may reflect a search for connection, mystery, and

meaning. Young people do not have proper source of fulfillment and formal spiritual education will set their synergy with the external world. The federal Bureau of investigation (2006) reports that 4.64 million youths had been arrested in one year (FBI report 2006). Most of the violent offenders rated 130 per 1000 youths and were under the age of 21 (Rappleyea, 2008). Adolescent group therapy that focuses on anger control and goal setting had shown reduce school drop and it is good for social interactions, academic activities and vocational futures.

1.3 Research Questions:

- 1) What is the awareness for Spiritual Quotient among youth of Gujarat ?
- 2) What are the main sources of SQ in the life of youth (School, College, Company, Personal Contact (Mother, Father, Brother, Teacher, Friends, Relatives))?
- 3) What is the level of Spiritual Quotient among youth in Gujarat?
- 4) What is the relation between crime rate and SQ among youth?

1.4 Purpose of Research

a) Opportunities: Candidates with high SQ will find more opportunities as compared to other candidate. Not only employees but organization would provide social good to the masses.

b) Purpose of Life: Basic purpose of life is to search the purpose of life and then live it. Humans have many questions and the main question is the purpose of life. For example a doctor provides health care, musician entertains others, engineers help to develop technology, teachers educate the students etc.

c) Social Responsibility: it is the social responsibility to provide benefit to the masses. Every individual should serve the society with whatever they have. Service to mankind is service to God.

d) Competitive Pressure: Today to get an edge in competition is important and SQ can provide that extra edge to lead. Those candidates and organizations with high SQ will always lead in competition.

e) Cost or Profit issues: Organizations and employees will grow more and will be self-motivated thus improving productivity and efficiency. Profits are high if Satisfaction is high. Expense on SQ is low and the outputs are very high.

1.5 Rationale of the Research

The study can help understand SQ level among the youth so we understand where the society is at present. One of the important things is to search Meaning of life. Meaning of life differs from man to man, and from moment to moment. Thus it is impossible to define the meaning of life in a general way. Questions about the meaning of life can never be answered by sweeping statements. "Life" does not mean something vague, but something very real and concrete, just as life's tasks are also very real and concrete (Viktor E. Frankl). Spirituality in workplace is to find meaning and purpose in our lives and to live the purpose. Spiritual Culture at work place will lead the organisation and the employees ahead. Workers will find meaning and purpose in their work and will connect to other employees and the management (Subramaniam, 2013). Workers will not only excel at work place but will also be self-satisfied in personal life.

Spiritual Organisation will be more successful in this competitive world. They would not only take care of the employees but will think good for the masses. Social purpose if served

then their brand names will be so popular that they need not to invest much in marketing.

According to Robbins and Judge (2007), the characteristics of spiritual organizations are:

- (i) Strong sense of purpose
- (ii) Focus on individual development
- (iii) Trust and openness
- (iv) Employees empowerment
- (v) Toleration of employee expression.

Definition of Spirituality is the development of our inner wellbeing for achieving happiness, peace and fulfillment (Subramaniam, 2013)

1.6 Scope of Study

The research work will help at all places where youth are involved. Educational Institutions like Schools and colleges will be benefited. Study will also be helpful in other organisation whether it may be profit or non-profit. The study would provide guidance to government in forming educational policies. Benefit of SQ level will serve the social purpose of democratic system. Other age group will also benefit from the research work as youth will be understood in a better way. Another important scope is for developing society and to make this world a better place for next generation.

1.7 Significance of the Study

World Health Organisation is also willing to look beyond physical, mental and social dimensions of health, and are actively exploring 4th Dimension of health i.e. the spiritual health (Dhar, Nandan, & Chaturvedi, 2011).

Spirituality is defined as that which gives us meaning and purpose in life and which connects us to something greater than ourselves. Historically, projects have provided this kind of

spiritual meaning and purpose, and that potential still exists today. Spirituality is an inherent part of any project, just as spirituality is an inherent part of being human (Judi Neal, 2013).

CHAPTER – 2

Literature Survey

According to a study there are twelve virtues/traits/practices/disciplines for cultivating Christian spirituality are bible time, contemplation, honesty, introspection, journaling, meditation, music, prayer, retreats, rosary, spiritual direction and time usage (Canales, 2009). Today's youth is more connected with computers and mobiles. Most of the religious organizations are critical about innovations like computers and mobiles (Dinter, 2006). The study was conducted on adolescents between the age of 12years to 18years in small and middle sized town in Germany.

A study conducted in United Kingdom reveals that application of spiritual intelligence can assist the individual in solving problems of meaning and can positively impact individual's well-being. Further the author discusses that dreams of the deceased are common among children's. These dreams are disturbing but they help in exploring meaning related to issues concerning life and death (Adams and Hyde, 2008).

Another study conducted in Britain in 2011 by Peter revealed patients having mental treatment wish to undertake spiritual aspect by experts.

2.1 Spirituality at different age of life

Spirituality grows throughout our life (Wink and Dillon, 2002). The Study was from Early Adult to Old age. Spiritual development demands increase in the depth awareness and search for spiritual meaning over time. It requires an expanded and deeper commitment to engagement in actual spiritual practices. There has to be evidence that the person works at developing and nourishing their spirituality in everyday life and engages in practices that

protect the original experience of transcendence (Neuman, 1982). The research was done on Younger (born 1928/29) and older (born 1920/21). Younger member spirituality increased throughout the adult life. Spirituality increased significantly between late middle (mid-50s/Early 60s) and older adulthood. In the second half of adulthood women increased more rapidly in spirituality than men. Spiritual involvement in older age was predicted by religious involvement and personality characteristics in early adulthood and subsequent experiences of negative life events.

A study on 114 low-income youth ages 11 to 15 years old, emotional part (awareness of one's feelings, recognition of other's feelings, managing negative emotions, and flexible problem solving) were stronger predictors for youth adjustments (i.e., internalizing & externalizing symptoms & adaptive behaviors) than exposure to community violence (Stokes and Jackson 2014),

In ancient Indian tradition, one planned the years of life (100 years) in four stages. Now they are modified (Swami Jnaneshvara Bharati) and divided into 4 parts as

- (i) Brahmacharya/ Student (Age 0-21)
- (ii) Grahasta/Householder (Age 21-42)
- (iii) Vanaprastha/Hermitage (Age 42-63)
- (iv) Sanyasa/ Renunciate (Age 63 to 84+).

The last two stages are the spiritual. So the need of spirituality is always felt throughout the mankind. Now it has to be introduced at early stage so the life is better for the young people. Spiritual quotient always has been on the top of the skills. People with high SQ are always considered to be the most superior.

A study conducted on four hundred adults revealed that younger adults had been found more spiritual than older adults (Kirmani and Mustafa, 2017). The study also reveals that there was no significant gender difference on overall spirituality.

2.2 Spiritual Quotient through Transcendental Meditation

Research work on Transcendental Meditation and Productivity (Frew 1974) has direct effect on each other. Research work was on 42 persons aged 26. The experience was of 11 months. Total 66 percent of participants were male and 76 percent were married. In Transcendental Meditation (TM) meditator mentally repeats a mantra or silent sound for 15-20 min daily. TM releases tension and anxiety, brings about sense of physical and psychological relaxation, increases creativity, helps one to cope more effectively and efficiently with the daily activities of life and reduces the dependency upon drugs, including socially acceptable drugs as cigarettes, alcohol, and tranquilizers.

If present system of cut throat competition with high stress will continue then it would be difficult for human race to survive. Need is felt that through high level of SQ employees will feel peace at their soul and heart and companies will earn profit as the employees will be self-motivated. So shift from materialistic gains towards spiritual gain is must.

Oprah Winfrey devoted her own one Sunday night to Transcendental Meditation (TM). She suggested that TM is not just for Oprah, it can help start-ups too.

Nandram cited in her talk that companies whose employees do TM have higher productivity. As the spiritual quotient rises the productivity also rises. The reason is the distractions are less and they are able to concentrate on their work. Heart is at peace and Mind is at work.

Twin Peaks director, David Lynch, is a fan and he claims that it turned him from an angry man into a happy one. As he told the Seattle Times, "I was filled with an anger and sorrows and doubts and melancholy. And I took it out on my first wife. I made her life pretty much a hell. So I start transcendental meditation, and two weeks later she comes to me and says, 'What is going on? This anger, where did it go?'" The answer, it turned out, was TM.

2.3 Spiritual Quotient and Stress

Research paper by Kumar and Pragadeeswaran in 2011 aimed at exploring the experiences of executives in coping with occupations related stress using spiritual quotient. The perceived status of occupational stress and spiritual quotient are evaluated based on the responses from employees in executive cadres in NLC. Through ANOVA the result showed that those employees having low stress were with high level of SQ. On the other hand the level of SQ decreased when the stress increased in executive's life. The correlation analysis revealed that inverse relation between spirituality and stress with employees at work.

A holistic intelligence reflects the principles of interconnectedness in relation to self, other and the environment. Holistic thinking gives more stress to collaboration over competition, sharing over hoarding, empowering over domination, structure over control, and truth over manipulation. Theory suggest that a person who is having holistic intelligence would distinguish between truth and falsehood, would promote activities for human good, understand interdependence with all things and perceive whole instead of only discrete parts (Johnson, 2006). A study revealed that there was direct positive significance relationship between spiritual quotient and personal quality (Haji, Bemby & Sentosa 2013). The study also reveals that managers had better EQ and SQ as compared to IQ. High positions like managers are taken by those individuals that have high level of EQ and SQ. A study reveals

that managers with high level of spiritual quotient had low level of stress and those with low level of Spiritual Quotient had high level of Stress (Kumar and Pragadeeswaran, 2011). A study reveals that Spirituality can enhance wellness which can directly increase Quality Of Life (QOL) (Mohamad, Yusof, Mohammad and Manan Ali, 2008). Spiritual Quotient was measured with four factors Faith, Belief, Religious Practice, and Responsibility. A Dahlgard (2003) argues that spiritual dimension is categories as extrinsic factor rather than basic motivating factor of humans.

2.4 Spiritual Quotient and leadership

A study shows that executives with spiritual leadership qualities have great positive effect on calling and association and thus lead to organizational efficiency (Reza, Javad, Jafar, Hasan, and Hadi, 2015).

A research reveals that Spiritual leaders are moral leaders and they prefer not to compromise, accommodate or collaborate in areas where core values are at stake (Nada, Alexander, and Andrew, 2002). Elements of spiritual leadership include Building shared values, Vision setting, Sharing meaning, Enabling – leaders train, educate and coach followers, Influence and power, Intuition, Service and Transformation.

Great Leaders possessed all three forms of capital – material, social, and spiritual – by utilizing their own intelligence. Intelligence can be categorized in three types: of the mind (IQ or Intelligence Quotient), of the heart (EQ or Emotional Quotient) and of the spirit (SQ or Spiritual Quotient). IQ is about rational, logical, rule-bound, problem-solving, goal-oriented intelligence. In other words EQ means trust, empathy and the potential to answer others appropriately and to understand their emotions. SQ, our spiritual intelligence quotient, over other quotients that is IQ and EQ. Spiritual intelligence is to explore high level sense of meanings, values, purposes, and understanding self and to absorb them in life to live a better and innovative life. High SQ meant to think something different, sense of humanity and

without ego. Visionary leader had high level of SQ. It was SQ that guided Churchill, Gandhi, Nelson Mandela, Martin Luther King Jr., and Mother Teresa. Their key to success was that they had potential to inspire people, to give others a sense of purpose and ability to struggling for (Tarun Pasricha, 2013).

2.5 Spiritual Quotient and Workplace

A study conducted by Vaibhav, 2016 states that if sales employee's emotional and spiritual portion is enriched, then organizations would have satisfied customers and successful employees. Workplace spirituality, which is understood as having three dimensions: cultivation of inner life at work, meaningful work and sense of community

Another study conducted by Aahad, 2013 reveals religiosity and spirituality has a positive effect on employees' performance. The study was conducted on 435 employees, 870 peers, and 435 supervisor level.

A research study states that "a spiritual revival is sweeping corporate America as executives of all stripes are mixing mysticism into their management, importing into office corridors the lessons usually doled out in churches, temples, and mosques" (Karin, 2005). Tapping into the human spirit at work has become a very important and companies are willing to invest money for spiritual growth, mediation, creativity, and authentic communication.

A study conducted on managers showed variation in mindset between managers and employees related to proper spiritual management tactics; the first gave stress on tangibles; and other on the intangibles (Tzong, Shiou, Saint, and Agnieszka, 2010). The study further indicates that creating better spiritual management will increase efficiency and reduce turnover ratio.

Workplace environment is degraded with pessimism, distrust, jealousy, hatred, greed, unhealthy competition etc. (Mohandas, 2011).

A study on 434 employees and 59 supervisors from five leading hotels of China was conducted Synthesizing method of creative job behavior and it was found that workplace spirituality has positive relation with person-organization compatibility. The study also revealed that perceived organizational support (POS) through creative work behavior has impact on Person-organisation Adaptability (Bilal, Afsar, 2017). It further stated that Workplace spirituality, Person-Organisation adaptability and POS positively impact on creative job behavior.

2.6 Spiritual Quotient and Religiosity

Another study was conducted in three colleges of California on three core values: transcendence, the existence of higher power, and interconnectedness. First, religiously-affiliated individuals focused on implementing social responsibility initiatives with a longer time orientation compared to non-religiously-affiliated individuals. Second, when engaging in social responsibility, religiously-affiliated individuals focused on implementing a smaller scope of social responsibility initiatives than non-religiously-affiliated individuals. Finally, religiously-affiliated individuals focused on implementing a larger scale of social responsibility initiatives than non-religiously-affiliated individuals (Katelin and Shih, 2017).

Canadian high school students said that religious involvement was very important to them, over 75 % reported that they often wondered about “ultimate questions” (such as what happens after death and the purpose of life), 66 % believed that God or a higher power cared about them personally, and 54 % believed they had “spiritual needs”. Ensuring that the measurement of personal spirituality/ religiosity is inclusive of youth who are not involved in religious organizations or traditions, therefore, is important (Marie Good and Teena Willoughby, 2013).

A study was conducted on 28 older bereaved spouses in Britain, who had been followed in the first year after death. It was found that participants with moderate spiritual belief and low meaning of life had symptom of depressive symptomatology. The study states that people in Britain have cut off from their churches of origin, but they have spiritual beliefs (Peter, Fionnuala, Marie, and Peter, 2002).

2.7 Spiritual Quotient and different Organisations

A study was conducted in USA and it states that Researching spirituality in organizations can be understood in terms of two complementary approaches: subjective and objective. Subjective methods involve self-referral research in own consciousness whereas objective approach refers to analysis of phenomenological descriptions (Dennis, Jane, and Fredrick, 2004).

A study conducted in USA on student's shows that faculty and student involvement on issues of spirituality and environmental is becoming crucial in these resource crises. The population explosion is creating load on ecology to such at point that it would be difficult to remain sustainable (Eugene, 2011).

2.8 Research Gaps:

In today's world we give more stress on various skills like Intelligence Quotient, Personality Quotient and Emotional Quotient, but Spiritual Quotient is not given much stress. SQ has become part of religious organizations and does not play an important in educational institutions. The study will explore the level of SQ among youth of Gujarat. Another gap that will be filled is to investigate sources of SQ in youth's life. The crime rate has gone high in modern era especially heinous crime. The study will establish a relation between crime rate and SQ among youth. Different methods and modes should be explored and implemented to

increase the SQ level of youth of Gujarat. This would give better next generation. It would also give better managers and workers to the organisation. Organisation itself will become spiritual and overall society will develop spiritually. This would also induce the need for SQ in the market. By doing so overall SQ of people will rise and the social purpose will also be achieved. The need is for the research in which SQ becomes the part of work.

While dealing with the study of SQ level among the youth, knowing the awareness of SQ among youth of Gujarat will be encouraging. Another part would be to explore the source of SQ level with different background would be a major problem. So the study will be more on traits than on measurements of an individual SQ. A generalized research can be carried out for the research in Gujarat.

A study shows that crime rate annually increased from 2014 to 2016 at a rate of 2.6% (ncrb.gov.in, 2016). The majority crimes in India are violent crime and property related crimes. The study shows increase in crimes against body (murder, attempt to murder, culpable homicide, kidnapping and abduction, etc.).

Today we find that crime rate has gone high, addiction in youth has gone up. The amount of suicide has gone up at younger level. If we talk about 2G scam then it is about Rs. 1.76 lakh crore telecom scam (Simpi, Yogini 2015). Even corporate crime has increased in last decade. So the need was felt to reduce the stress level among youth. There are many tools like training, improving life style, etc. to curb distress in youth's life. Another aspect is increase the level of spiritual quotient among youth. By investigating the level of spiritual quotient we can understand the need.

CHAPTER – 3

Scales to Measure SQ

A study conducted by Hinkin, 1995 reveals that Questionnaires are the most commonly used method of data collection in the field of research. The study shows that in several decades hundreds of scales have been developed to assess various attitudes, perceptions, or opinions of organizational members. Moreover the study shows that there were two basic approaches to item development. The first is deductive, sometimes called "logical partitioning," or "classification from above." The second method is inductive, known also as "grouping," or "classification from below" (Hunt, 1991). The study shows that their sample, 62 (83%) of the studies were deductive, eight (11%) were inductive, while five (6%) used a combination of both techniques. This study also utilizes deductive scale development which is done prior to data collection. Deductive scale requires lot understanding of phenomenon thorough review of the literature to develop the theoretical definition of the construct under examination.

3.1 Different scales to measure SQ

A study reviewed the 29 scholarly articles on topics within the Spirituality, Religion, and Work (SRW) domain that developed 65 new scales between 1996 and 2004. Their review reveals that the number of articles published between 2001-2004 (112 articles) is nearly double the number published in the previous five year period (1996-2000: 63 articles). Utilizing Hinkin's (1995) worked on methodology for evaluating questionnaire scale through different models, it revealed: (1) item generation are related to inductive vs. deductive approaches; (2) scale development are related to sampling and validity/reliability assessment; and (3) scale evaluation related to convergent validity testing.

A study showed that majority of studies (86%) was of item development for the new scales. The items were mainly developed with deductive method from all past theories. The study further showed that 45% of them were through factor analysis. Only less than 25% worked on

factor retention criteria. It was also known that only 45% had gone through internal consistency through coefficient alpha test. It was found that in scale development lots of statistical work was involved. The field of scale development has to go through lots of empirical study with different variables (Charles, John, William and Kathy, 2008).

3.1.1 Spiritual Health Scale (SHS 2011): Statistically reliable and valid Spiritual Health Scale (SHS 2011) containing 114 items has been developed. It is first scale in the world which measures the spiritual health of a common worldly person, which is devoid of religious and cultural bias (Dhar, Nandan, & Chaturvedi, 2011). The scholar has mentioned three Domains of spiritual Health Self-evolution, Self-actualization and Transcendence. Self-evolution has been defined as a state of Becoming where the individual is analyzing and applying the self in terms of thoughts and actions with respect to the wider perspective and nurturance-art. Self-actualization has been defined as reaching to a state of Being where the individual is consciously aware and responds to the situation, events, people and environment with engineering from within and Deeper Meaning-Purpose of Life. Transcendence has been defined as a state of inner happiness and behaving accordingly through universal love-sublimating jealousy and considering oneself as a part of the supreme (beyond self).

3.1.2 Spiritual Well Being Scale (SWBS): "Spiritual Well Being Scale, SWBS" Ellison. The scale is focusing on religious wellbeing, reflecting on one's perception and feeling of God, at the same time claiming to be an instrument to measure the spiritual wellbeing of an atheist.

3.1.3 Spiritual Assessment Scale (SAS): "Spirituality Assessment Scale", SAS Beazley. This scale is for organizational situations and dealing with impact of the individual's spirituality on the growth of the organization.

3.1.4 Spiritual Assessment Inventory(SAI): "Spiritual Assessment Inventory, SAI" Edward. It measures spiritual maturity and quality of life.

3.1.5 INSPIRIT: "Index of Core Spiritual Experiences, INSPIRIT" Kass. This scale is having application for an atheist.

3.1.6 Independent Spirituality Assessment Scale: "Independent Spirituality Assessment Scale" Rojas. The tool serve the empirical research needs of the management and other disciplines.

3.1.7 MyersBriggs Type Indicator MBTI: "MyersBriggs Type Indicator MBTI", Richardson. MBTI basically focuses on the already actualized and transcendent individuals.

3.2 Factors and Determinants to measure SQ

According to a study SQ was measured with 4 factors Faith, Belief, Religious Practice & Responsibility (Mohamad, Yusof, Mohammad and Manan Ali, 2008).

A study was done to know the level of spirituality from eight variables that are

1. Meaning and purpose in life, 2. Mission in life, 3. Sacredness of life ,4. Material values
5. Nurturance 6. Aggression 7. Continuity of life after death and 8. Awareness of tragic
events 9. Autonomy 10. Idealism, 11. Altruism, 12. Emotionality 13. Dominance 14.
Transcendent dimension.

The Dimensions Of Spiritual Quotient: The spiritually aware people may follow the lesson of values that they have learnt from their life. They may take decisions based upon the following dimensions: You take decision based upon the following dimensions:

CONSCIOUSNESS – refers to knowing self and living consciously with clear intention and mindful, embodied awareness and presence.

GRACE - living in alignment with the sacred (divine, a universal life force, nature) manifesting love for and trust in life. Love, reverence and cherishing of life based on gratitude, beauty, vitality, and joy. And having an optimistic outlook based on faith or trust.

MEANING - Experiencing significance in daily activities through a sense of purpose and a call for service, including in the face of pain and suffering.

TRANSCENDENCE - Going beyond the separate egoic self into an interconnected wholeness. Nurturing relationships and community with acceptance, respect, empathy, compassion, loving-kindness, generosity and orientation. Utilize a systems perspective seeing the wholeness, unity, and the interconnection among the diversity and differentiation.

TRUTH - Acceptance and forgive, embrace, and love. Openness, open heart and mind, open curiosity. Peaceful surrender to Self (Truth, God, Absolute, true nature) - Self-acceptance, self-compassion, and inner-wholeness. Persona to maintain humble receptivity, surrendering, and allowing what wants and needs to happen (Srivastava & Mishra, 2012).

With the help of different dimensions and determinants following main dimension were developed for the study. They are as follows.

3.3 Developing Scale to measure SQ

To measure spiritual quotient we need to find their determinants and Factors. Determinants in this study are the underlying aspects within the scope of the 6 Constructs of the study. Total of twenty seven (27) Determinants of spiritual health have been identified for this study, which includes: 1. Commitment: (being responsible in all situations); 2. Introspection: (understanding oneself deeply); 3. Honesty: (being fair to self and to others); 4. Creativity: (giving expression to one's potential); 5. Contemplation: (thinking about higher issues of life); 6. Prayer: (seeking recourse in the Supreme); 7. Philanthropy: (supporting the deserving); 8. Extending Self: (expressing concern for social causes beyond self); 9. Empathy: (behaving beyond sympathy); 10. Yoga and Exercise: (being concerned for total health); 11. Questioning Injustice: (asserting for right cause); 12. Aesthetics: (admiring and indulging in different forms of art); 13. Value for Time: (catching every moment); 14. Being away from Comparisons: (not indulging in unhealthy evaluation); 15. Human Values: (expressing concern for human dignity and welfare); 16. Courage: (dealing with sufferings and problems boldly); 17. Managing Ego: (awareness of thought and action); 18. Humour: (inculcating joy in life); 19. Involvement with Detachment: (performing without attachment); 20. Sixth Sense: (listening to one's inner self); 21. Virtues: (growing positively); 22. Sensitivity: (responding to people and environment with sense of welfare) 23. Purpose for One's Life: (understanding one's being); 24. Compassion: (getting into miseries of others); 25. Pure Feelings: (showing unconditional love); 26. Faith in the Supreme: (surrendering to the Divine); 27. Selfless Action: (working in the name of the Supreme).

SQ was Measured Under 6 Main Factors

During this study 6 Main factors that is Meaning and Purpose (2), Values and principles(13), Consciousness (8), Universal love (9), Considering oneself as a part of the supreme (4) and Spirituality and Crime were considered to know the spiritual quotient. Under this main

factors, total of thirty six ($2+13+8+9+4=36$). Determinants of spiritual health have been identified for this study. Following are the main factors and determinants.

a) Meaning and Purpose in life (2 Determinant):

- 1, Meaning and Purpose in life (Experiencing significance in daily activities through a sense of purpose and a call for service, including in the face of pain and suffering)
- 2, Introspection: (understanding oneself deeply)

b) Values and principles: (13 Determinant)

- 1, Value for Time: (catching every moment)
- 2, Being away from Comparisons: (not indulging in unhealthy evaluation)
- 3, Human Values: (expressing concern for human dignity and welfare)
- 4, Courage: (Dealing with sufferings and problems boldly)
- 5, Yoga or Exercise and food: (being concerned for total health)
- 6, Honesty/Truth; 7, Creativity; 8, Material Gains; 9, Religiosity
- 10, Responsibility for life; 11, Happiness; 12, Faith 13, Decision making

c) Consciousness (Refers to knowing self) (8 Determinants)

- 1, Living consciously with clear intention & mindful
- 2, Prayer for self & others
- 3, Embodied awareness and presence
- 4, Mission in life
- 5, Contemplation: (thinking about higher issues of life)
6. Autonomy
7. Nurturance-art
- 8, Empathy: (behaving beyond sympathy)

d) Universal love (Grace/Sublimating jealousy) (9 Determinants)

1, Living in alignment with the sacred (Divine/nature)

2, Manifesting love for 3, Trust in life 4, Love

Reverence and cherishing of life based on

5, Gratitude 6, Beauty 7, Vitality 8, Joy

9, Having an optimistic outlook based on faith or trust.

e) Considering oneself as a part of the supreme (4 Determinants)

1, Medium of God

2, Prayer: (seeking recourse in the Supreme)

3, Sixth Sense: (listening to one's inner self)

4, Philanthropy: (supporting the deserving)

f) Spirituality and Crime (Determinants are from above list)

1, Introspection: (understanding oneself deeply)

2, Material Gains.

3, Having an optimistic outlook based on faith or trust.

4, Happiness.

5, Medium of God.

CHAPTER – 4

Research Methodology

The type of study is Empirical and the study was conducted in urban area of Gujarat. The study was conducted in five major city of Gujarat that is Ahmedabad, Vadodara, Surat, Rajkot and Mehsana.

4.1 Problem Statement

The study will establish awareness of SQ level among the youth of Gujarat. Another part of study would explore the sources of SQ level at different span of life. So the study will be in two parts first to develop a scale for SQ and then measuring the SQ of the youth. A generalized research can be carried out for the study in Gujarat.

A study shows that crime rate has annually increased at 0.9 % in a duration from 1997 to 2006 (Dutta and Husain, 2009). The major crimes in India are violent crime and property related crimes. The study shows increase in crimes against body (murder, attempt to murder, culpable homicide, kidnapping and abduction, etc.).

Today we find that crime rate has gone high, addiction in youth has gone up. The amount of suicide has gone up at younger level. If we talk about 2G scam then it is about Rs 1.76 lakh crore telecom scam (Simpi, Yogini 2015). Even corporate crime has increased in last decade. So need was felt to reduce the stress level among the youth. There are many tools like training, improving life style, etc. to curb distress in youth's life. Another aspect is the amount of spiritual quotient in the youth. By investigating the level of spiritual quotient we can suggest provide suggestion and recommendation for betterment of youth in Gujarat.

4.2 Research Objectives

1. Study and understand SQ level among youth of Gujarat.
2. Main Sources of SQ (School, College, Company, Personal Contact)
3. Analyse and compare SQ levels of youth of Gujarat with respect to different demographic variables.
4. Establish a relation between crime rate and SQ among youth.
5. Suggesting the benefits of SQ in life in Gujarat.

4.3 Role of the Researcher

The researcher's work should be accountable. Quantitative or Qualitative analysis, if done correctly, should be valid, reliable, credible and rigorous. (Anderson & Claire, 2010). Hoffman and Rachel (2010) stated that trustworthiness and credibility are important in qualitative submissions. The research will be in a natural setting. Care would be taken to ensure the influence of the administrator is nullified during the interview. Selective coding will be done to describe the topic and people being studied.

There are mainly three principles that must be considered in research with human subjects: respect for the person, beneficence and justice (Riley & Joy, 2009). Other basic ethical principles that were kept in mind were to keep all the records safe, and that participants should not be harmed mentally or physically. The researcher should keep in mind that influences should be neutralized, and generality be achieved so that the research work can be beneficial for others.

4.4 Research Design

4.4.1 Sampling Design

4.4.1.1 Universe and Target Population

Universe - World youth

Target population definition and Sample Frame:

- Population: Youth of five major urban cities of Gujarat i.e. Ahmedabad, Rajkot, Surat, Vadodara, Mehsana, that is equal to 1,16,46,000 according to census 2011.
- Sampling frame: Youth of five colleges, Schools, organisation and local area from four Zones of five major cities of Gujarat.

4.4.2 Sample Technique: Random sampling method technique was used. In sampling school and colleges according to geographical location were selected. Five Major city of Gujarat were taken like Ahmedabad, Surat, Vadodara, Rajkot and Mehsana.

4.4.3 Sample: The sample was selected with random sampling method. The study was done in five major districts of Gujarat based on highest number of population. The schools and colleges were selected depending upon their location in respective cities. All the school and colleges were situated in different zone like north, south, east and west. Total respondents were 631 candidates of total of 5 schools and 5 colleges with local residential of that area.

4.4.4 Sample size:

It is selected domain in from the universe. Sample size has always been a challenge for the scholar. The size of the sample should optimum, neither be too much or too less. A good sample size gives efficiency, reliability and flexibility. The scholar also had to determine precision level and acceptable confidence level.

Sample size fulfills its purpose when it's finding reflects same as the population (Burns & Bush, 2010). A study also reveals that if the sample is sufficiently large, it would help to generalize the study (Saunders, Thornhill and Lewis, 2009). It is understood among Statistical authors that if sample size is more than statistical analysis can be done variably (Connelly, 2008).

Total population of youth of Gujarat was 1,16,46,000 according to census 2011.

Following table was developed by Research advisor in 2006 according to Krejcie, R., & Morgan, D. (1970). According to the Figure 4.1 given below following inference has been taken.

With population size from 1,00,00,000 to 10,00,00,000 and Confidence equal to 99% with Margin of Error at 5.0% Sample size is 663 (Krejcie & Morgan, 1970).

Another population size from 1,00,00,000 to 10,00,00,000 and Confidence equal to 95% with Margin of Error at 5.0% Sample size is 384. Any sample size between 384 and 663 is considered good and scholar has taken a total of 631 sample size.

Required Sample Size [†]								
Population Size	Confidence = 95%				Confidence = 99%			
	Margin of Error				Margin of Error			
	5.0%	3.5%	2.5%	1.0%	5.0%	3.5%	2.5%	1.0%
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	48	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
200	132	160	177	196	154	174	186	198
250	152	190	215	244	182	211	229	246
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
1,000	278	440	606	906	399	575	727	943
1,200	291	474	674	1067	427	636	827	1119
1,500	306	515	759	1297	460	712	959	1376
2,000	322	563	869	1655	498	808	1141	1785
2,500	333	597	952	1984	524	879	1288	2173
3,500	346	641	1068	2565	558	977	1510	2890
5,000	357	678	1176	3288	586	1066	1734	3842
7,500	365	710	1275	4211	610	1147	1960	5165
10,000	370	727	1332	4899	622	1193	2098	6239
25,000	378	760	1448	6939	646	1285	2399	9972
50,000	381	772	1491	8056	655	1318	2520	12455
75,000	382	776	1506	8514	658	1330	2563	13583
100,000	383	778	1513	8762	659	1336	2585	14227
250,000	384	782	1527	9248	662	1347	2626	15555
500,000	384	783	1532	9423	663	1350	2640	16055
1,000,000	384	783	1534	9512	663	1352	2647	16317
2,500,000	384	784	1536	9567	663	1353	2651	16478
10,000,000	384	784	1536	9594	663	1354	2653	16560
100,000,000	384	784	1537	9603	663	1354	2654	16584
300,000,000	384	784	1537	9603	663	1354	2654	16586

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Fig. 4.1 Sample Size

In this study quantitative data was collected from the youth of Gujarat. According to the chart sample size was taken as 631 which is a good number.

A study suggests size of sample in pilot study should be at one tenth of the main study (Connelly, 2008; Treece & Treece, 1982). As we have already taken 62 participants in pilot study.

4.5 Data Collection:

To do understand the concept and develop model secondary data was utilized to establish and validate model, primary data was used.

4.5.1 Secondary Data: The data collected during studies of past research for similar or different types of studies is called Secondary Data. This data mostly is available from different resources like news media, scientific research articles, Research books, Original articles, magazines, web portals, applications etc. During the study secondary data has been collected from different data sources. Moreover different books on Spiritual Quotient, Spirituality, Religion, and Human Resource were referred. At the time of study scholar studied many scientific research articles, reviews and reports printed in various levels for data collection.

4.5.2 Primary Data: it is the data accumulated for ongoing research. It is also called original data as it is collected by the researcher. Primary data is always unique as it is collected according to the objectives of research. The data provides confidence as it is the only data which he collects with efforts and network.

Collection of primary data was done through Observation and Questionnaire.

4.5.2.1 Observation Method: During the researcher various spiritual and religious organisations and individuals were studied in order to understand Spiritual quotient among the youth of Gujarat. Different methods and system of various spiritual organizations had been observed to understand the factors influencing Spiritual quotient.

4.5.2.2 Questionnaire Method: During the study all the questions were structured and close ended. Most of the questions were phrased and rephrased to give required intention. Questions were built with thorough literature, critical analysis of other data and inputs from

youth as well as experts. At the time of making questions care was taken that right message can be understood by the respondents. There were lots of editing done during and after pilot study. According to qualitative study scholar used five points Likert scale as it give continuous response.

4.5.2.3 Method of Primary data Collection: The primary data was collected through questionnaire. The questions were read and explained to respondents to get right response. Even all the doubts were cleared during the collection of data.

4.6 Tentative Plan

Study of SQ level among the youth.

Step 1: Literature Survey: to survey all the literature related to spirituality quotient.

Step 2: Develop and prepare questionnaire to study the level of SQ.

Step 3: Pilot Study

Step 4: Take survey in major cities of Gujarat.

Step 5: Analyze and compare the surveys for the youth.

Step 6: Provide benefits of SQ in life.

4.7 Questionnaire Design

The author further states that there are three Rating scales: Likert scales, Behaviorally Anchored Rating scales, and Threshold scales. Probably the most familiar type of rating scale, a Likert scales was considered most feasible as it consists of a numeric scale describing meaning. Likert scales are commonly used to measure abstract phenomena, providing ‘a range of responses to a given question or statement’ (Cohen et al., 2000). Typically, there are

5 categories of response, from (for example) 1 = strongly disagree to 5 =strongly agree, although there are arguments in favor of scales with 7 or with an even number of response categories (Cohen et al., 2000). Likert scales fall within the ordinal level of measurement (Pett, 1997; Hansen, 2003). That is, the response categories have a rank order, but the intervals between values cannot be presumed equal, although, as Blaikie (2003) points out, ‘...researchers frequently assume that they are’. However, Cohen et al., (2000) contend that it is ‘illegitimate’ to infer that the intensity of feeling between ‘strongly disagree’ and ‘disagree’ is equivalent to the intensity of feeling between other consecutive categories on the Likert scale. The legitimacy of assuming an interval scale for Likert type categories is an important issue, because the appropriate descriptive and inferential statistics differ for ordinal and interval variables (Cohen et al., 2000; Clegg, 1998) and if the wrong statistical technique is used, the researcher increases the chance of coming to the wrong conclusion about the significance (or otherwise) of his research. The Likert scale was easy to construct and could be easily understood by the respondents. It allowed the respondents a wider range of choices as compared to the Thurstone scale, thus enabling the collection of more information. Moreover, it is easier to contemplate than the Semantic differential scale when answering the questions (Berdie et al., 1986) A five point Likert type scale was developed. The first step in constructing a Likert type scale was to construct a number of items about a subject. The correctness of the items was not important, as long as they expressed opinions held by a substantial of sportspersons. It was important that they expressed definite favorableness or un-favorableness items. In this study the Likert type scale was used with five responses with scale values. The scoring of items is given in Table-2 and explanation of scoring is given in Annexure-III. Table-2 Scoring of Items Using Likert Scale

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Ranking	5	4	0	2	1

For the positive items, the scoring was given as mentioned in Table-2 but the negative items were scored vice versa.

Many researchers mention that factor analysis help to establish construct validity both ‘trait validity’ and ‘factorial validity’ (Sharique, 2011).

All the survey questions were prepared with guidance and approval of six senior persons in the field of research. As all the questions prepared were approved by senior persons, they were valid and reliable. The questionnaire was sent to different experts for authenticate and review the questions: Following were the experts.

Dr Viralkumar M. Silu, Dr Sanjay Bhayani, Dr Richard Remedios, Dr Ritesh Patel

Dr S Chinnam Reddy, Dr Heena S. Chhanwal

Following Editing were done

1. All the questions were rephrased from interrogative form to simple statements.
2. In all the questions the instruction was provided whether to tick one or more than one
3. In question number 5 squares were provided to tick more than one options.
4. In question number 1, 2, 3, 7, 8, 11, 12, 14, 15, 17 and 20 circles were provided to tick one option.
5. In question number 12 grammatical error was rectified
6. In question number 13 sub-heading of values and principles for the question was provided.

7. In question number 13 sub-heading was modified for the question was provided.
8. In question number 19 simplified sentence was used

Before Editing 19) I fast when required by my faith rephrased as

After Editing 19) I fast on important religious day
9. In question number 21 added a column of Work/Office and changed column of friend to others.
10. In personal details the range of age from 21 to 70years was brought down to 15 to 24 years as the study is for youth only.

4.8 Coding

Stirman (2013) argued that coding is used for multiple types of data sources, including observation, interviews and descriptions. Codes derive information easily from source data. There are both advantages and risks of coding (Clayman, Makoul, Harper, Koby, & Williams, 2012). The main advantage of using code was to nullify researcher influence during the analysis. There were many answers of different participants and all the answers in yes, no and others were coded for taking the decision. Coding helped in making a cluster of a particular type of answers and decision making became easy. The codebook was developed so that coding and decoding could be done for data analysis. The codebook structure also helped to obtain highlights of the result. Codebook helped to handle large-scale and occlusion problems (Besbes, Rogozan, Rus, Bensrhair & Broggi, 2015).

A study argues that in developing coding system modification could be either adaptations or changes that were no pre-planned (Stirman, Miller, Toder, & Calloway, 2013). Adaptation means intentional to cover fidelity and changes means without intentions. Those places where code were applied was at least 80% reliable and less frequently applied codes were not reliable for analysis. The study also showed that modifications in the coding process, such as

drifting and losing of structure occurred rarely. The study also shows that modification may signify a reduction in fidelity. Codes in existing coding scheme provided additional information as the reasons for modifying it. Numerous findings suggested that modification in coding related to differences in culture, language, or literacy were common.

A study revealed that coding helps to get only important information from the data (Chew & Eysenbach, 2010). That information that was collected but not needed for analysis was not coded. Coding helps in filtering the information and getting only the needed data. Keywords and clauses were identified to know the patterns and concept from the given answers and codebook. Many misspellings, slangs, words variants were also added in coding. Codes were modified according to keywords to include and exclude certain prefix and to get a better understanding of answers.

All the codes were developed for each open-ended question for better analysis of Data. The codes generated were written in Code Book.

4.9 Pilot Study

From past studies it was understood that it is better to have a pilot study to comfort main study. So we conducted Pilot study.

4.9.1 Research Design for Pilot study

Sampling Design

Universe and Target Population

Universe - Youth of Ahmedabad

Target population definition and Sample Frame:

- Population: Youth of a major urban city of Gujarat i.e. Ahmedabad that is equal to 6,21,034 according to census 2011.
- Sampling frame: Youth of five colleges, Schools, organisation and local area from four Zones of Ahmedabad city of Gujarat.

Sample Technique: Random sampling method technique was used. In sampling school and colleges according to geographical location were selected. One Major City of Gujarat was taken that is Ahmedabad.

Sample: The sample was selected with random sampling method. The study was done in one major district of Gujarat based on highest number of population. The schools and colleges were selected depending upon their location. All the school and colleges were situated in different zone like north, south, east and west. Total respondents were 62 candidates of total of 2 schools and 2 colleges with local residential of that area.

Sample size: Total of 62 respondents was surveyed in Gujarat.

It is vital for any research to evaluate the internal consistencies of various statements frame for the research work. Researcher needs to begin with the reliability analysis. To measure the intensity of internal consistencies here researcher applied the tools called Cronbach's Alpha. Cronbach's alpha was used on pilot study and it was found that the overall value came to be .74. Those questions with low alpha values were modified and the result was the value of .76 which is a good value.

4.9.2 Few editing were done in questionnaire during and after the pilot study.

In questions number 7,12 and 17 it was felt that participants wanted to tick more than one given options so it was modified to, “tick all that are applicable”. Moreover it was done after analyzing its impact on analysis.

- 1) In question number 8 participants felt that they are to be blamed for not having their life the way it is so following editing was done.

Before Editing Q8 b) My life is not the way it has to be and I blame my parents / spouse / boss for it rephrased as

After Editing: Q8 b) My life is not the way it has to be and I blame myself/ parents / spouse / boss for it.

- 2) In question number 17 option (b) was changed as many were not able to understand the meaning of empathy.

Before Editing: b) I have empathy for him rephrased as

After Editing: b) I will convey my condolences through SMS/Whats App

- 3) In question number 19 b option was modified by adding temple to give a better understand.
- 4) In question number 21 first column was modified by adding temple to it.
- 5) In question number 21 column of, “Others” was modified to, “Others Specify” .

4.9.3 Data Analysis and Findings of Pilot Study

The participants for the study were resident of Ahmedabad city, Gujarat in the age group of 15 to 24 years of age. Sixty two participants were surveyed for the study to know the spiritual quotient level. Half of the participants were in the age group of 15-19 years, and other half were 20 to 24 years old. Most (64.5%) of the participants were graduates, and some (12.9%) of the participants were post graduates.

Most (75.8%) of the participants were students and few (20.9%) participants were working. Most (74.19) of the participants were dependent and few (8%) participants earned below 1lakh rupees per year.

The first question aimed to know the awareness about “Spiritual Quotient (SQ)” or “Spirituality”. From the data collected it was revealed that 58.06 percent of the participants had heard about Spirituality and only 12.90 percent were aware about SQ (Spiritual Quotient). There were 24.19 percent participants who had heard both the term. Only 4.84 percent participants had never heard about Spirituality or SQ.

Another question’s objective was to know the sources from where they had heard about the term Spiritual Quotient (SQ)” or “Spirituality”. It was found through data analysis that most popular source of learning SQ was Mother (62.90%) followed by Grandparents (56.45%) and Temple (56.45%).

Third question explored the age at which spirituality was learnt. It was concluded from the survey data that spirituality was learnt at all the ages as most of the participants (40.32%) felt so. Young participants (60%) also felt that mostly it is learnt between the ages of 5 to 19 years old. An important inference was noticed that no one felt that it is never learnt in life.

Another important conclusion was revealed from fourth question was that, most participants (79%) felt that spirituality is attained mainly at home. It was shocking to know from the data analysis that participants felt their college did not contribute in spirituality.

Data study showed that most participants (66.13 %) believed that spirituality is attained by visiting religious places like temples, church, Mosque, Gurudwara, etc. and around 45 percent participants believed that it can be gained by having Faith in God and Pilgrimage. Around 40 percent participants believed that it can be gained by Natural surroundings, Karma (Doing own duty) and Introspection.

Another question aimed to understand the relation between spirituality and crime. Most candidates (80%) agreed that spirituality helped in understanding right and wrong in life and helped in reducing anger, violence and exploitation. On the contrary the study showed that half of the participants felt that even spiritual people are criminals and do not feel criminals had anything to do with spiritual background.

4.10 Reliability and Validity

4.10.1 Reliability

Reliability insures consistency of the result obtained and is an very important component research design. Three types of reliability are inter-observer reliability, test-retest reliability, and internal consistency reliability (Andrew, Pedersen, and McEvoy, 2011).

One of the important statistical tests is Cronbach's alpha for measuring internal consistency reliability. If the value of Cronbach's Alpha > 0.17 then it indicates sufficient internal consistencies regarding various statements are frame for the research work. Reliability table indicates for all the statements the value of Cronbach's Alpha was 0.76 it means the questionnaires with all the statements and collected data indicate the desire level of reliability.

Other test like exploratory factor analysis, confirmatory factor analysis and principle component analysis addresses construct validity. An important inference can be drawn that quality of research outcomes are directly related to the quality of the instrument used to collect the data and moreover it comforts the data collection.

4.10.2 Validity

The level to which an tool or instrument accurately measures the objective it was designed to measure, helps determine the validity of the tool or instrument. Different types of validity are content validity, construct validity and criterion validity.

Questionnaires must be both reliable and valid so that he may have confidence in the collected data with the instrument or tool. The items measuring the same construct should give consistent outcomes. With the increase in reliability and validity there is a decrease in measurement error.

4.10.3 Important Statistical tools for Reliability and Validity

The research was of finding the Spiritual Quotient level among the youth of Gujarat, that was survey data and quantitative study can be done on it as it included collection and analysis of the quantitative data (Borrego, Maura, Douglas, Elliot, Amelink, Catherine, 2009). The Quantitative research study was reliable as it showed the level of SQ among different age groups. Phenomenology was reliable as the level of Spiritual quotient was phenomenon, and a direct investigation could be done. The phenomenological approach helped to know spiritual quotient through the 5 Main factors that is Meaning and Purpose in life, Values and Principles, Consciousness, Universal love and Considering oneself as part of the supreme God. The study is also reliable as it also explored the impact of all these factors on spirituality among the youth of Gujarat.

The study was reliable as the participants were directly surveyed in college and school by the researcher. The study was valid as it used the instrument of getting the survey Face-to-face and is easy to get information (Curasi, Carolyn &, Fokman, 2001). The study is reliable as it investigated candidates view about spiritual quotient and change in their life. Survey data was systematically noted and entered according to the format prepared. The design included Open-ended questions thus covering for all the related problems (O'Rourke, Thomas, Diane,

2001). The philosophical worldview taken was constructivist as open-ended questions were also used in the survey to know the multiple views that varying people could have for specific research processes (O'Callaghan, Clare, McDermott, Fiona, 2004). Moreover, the research was valid as the study was done in a natural environment that is at different colleges, school and local areas in different district of Gujarat, India. Researcher collected data responses in survey through face-to-face interaction. The responses were in-depth as Open-ended Questions was used in the survey. Questions for the study were designed according to the objective. Data was recorded and evaluated according to axial coding as data can be easily managed (Neibert, Peter, 2009).

The research was valid as it represented a scientific inquiry into a social problem where the crime rate has increased and it was important to know the spiritual level of youth. So the research is reliable as it resolved the cause of social problem in society in Gujarat, India.

4.11 Statistical Tools

Various statistical techniques were used to analyse the data. Different statistical test were run to testify different hypothesis and to get genuine results. Following are the discussed details of all the statistical methods used.

4.11.1 Descriptive Statistics: To have better understanding of the data, Descriptive Statistics can be understood through measure of Central tendency, Dispersion, asymmetry and relationships (C. R Kothari).

4.11.1.1 Measures of Central Tendency

- a.) Mean: Mean is equal to ratio of sum of observation to number of observation. It is the center value of total readings. Mean helps us to know where our analysis is inclined towards.
- b.) Median: It is the center value of given observation. If the total number of items is odd then value of the item in the center is the median and if total number of items is even, the average of the two central values is the median.
- c.) Mode: It shows the observations which gets repeated the maximum time in a given data.

4.11.1.2 Measures of Dispersion

- a.) Range: It shows the distance between highest and lowest value.
- b.) Standard Deviation: it shows how far the values are from the mean value. It is calculated by square root of the squares of the deviations.

4.11.1.3 Measures of Asymmetry

- a.) Skewness: it defines the shape of the distributed data. If the values of mean, median and mode of a dataset are equal then there is no skewness in the data and the data is normally distributed. If the value differs among mean, median and mode of the data reveals the skewness.
- b.) Kurtosis: it show whether the peak of the shape is flat or sharp.

4.11.1.4 Measures of Relationship:

- a.) Co-variance: it equal to average of the product of the deviations of two items from their mean. It determines how much two items vary together.
- b.) Correlation: it shows relationship between two variables like dependent and independent variables. To indicate linear relationship between two variables Pearson's correlation coefficient is the most commonly used correlation coefficient.

4.11.2 Inferential Statistics:

Inferential statistics is used to estimate that changes found among variables are reliable or not. There are different test which would help prove that the result is reliable. Quantitative analysis helps to prove that our study is proper and inferential statistics helps to do so.

4.11.2.1 T Test:

Following are three popular methods of T Tests.

- a) One sample T Test: one sample T Test is used to compare the mean with known value of population if standard deviation is unknown.
- b) Independent sample T Test Independent T-test shows the what the impact is of two different groups on same dependent variable.
- c) Paired sample T Test. Paired sample T Test shows that whether there is any remarkable change in the result of one variable.

4.11.2.2 ANOVA (Analysis of Variance): it is used when more than two means are to be compared at the same time. ANOVA also helps us to state which factors are affecting the dependent variables. It also helps to understand variance in individual factors. One way ANOVA is used for analysis of one factor and Two Way ANOVA is for two factors.

4.11.2.3 Multivariate Analysis of Variance (MANOVA): To understand variability within categories of individual factors for more than two factors at the same time.

Post Hoc tests: ANOVA express about group having different type of impact on other group but to identify which group does so, Post Hoc tests is used. There are two type of Post-Hoc tests a) Tukey HSD and b) Scheffe test.

4.11.2.4 Multiple Regressions: it helps to study the relationship between variables. It also helps to develop model to explore the intensity with change in variables on the value of dependent variable.

4.11.3 Discriminant Analysis:

It is used to distinguish between two or more dependent groups of the population in reference to independent variables. With two groups it is known as two-group discriminant analysis and for more than three groups it is multiple discriminant analysis.

4.12 Data Analysis Tools:

Software used for data analysis: There are much software used to collect the data but the main software was SPSS for data collection and analysis. I had even used Excel at initial level of Pilot study.

4.13 Fundamentals of Social Work Research

The fundamental of social work research was that the study was done without disturbing or harming any individual. There were certain fundamentals that were maintained during the study like credibility, validity, reliability and transferability.

4.13.1 Issues of Trustworthiness

Credibility

The objective of credibility is that the research work was accountable. Qualitative aspect of Quantitative study, if done correctly, would be “valid, reliable, credible and rigorous” (Anderson, 2010). The participants were explained the role of survey as an instrument. Researcher encouraged participants to give an authentic answer and original response. The

research scholar also explained to participants that their response should be according to their experience of the phenomena. Participants were explained the importance of giving a clear and honest response which would lead the study in right direction.

Questionnaire was prepared after getting the approval of the question from six senior persons in the field of research. Thus all the questions built were valid and reliable. The survey was taken by the researcher in different school, colleges and different organizations and places, so the responses were original and accountable. The survey was done according to sample size. All the survey were recorded, and their responses were noted so that all important information could be written. All the answers of surveys were coded and data was developed for data analysis in SPSS software.

4.13.2 Transferability

Generalizability is the important concern for any study whether it is quantitative or qualitative research. The U.S. government has denied funding to qualitative designs because of lack of generalizability, validity or reliability (Dressman, McCathery, & Prior, 2011). It is easy to get fund for quantitative study. The study on Spiritual Quotient among the youth of Gujarat, India can be generalized. The study will be useful to all organisation that are teaching and employing youth. The study can be translated into any other language and be useful to those people who do not understand The English language. Problem related of Spiritual quotient are the general problems that all the organization face. So the research study can be generalized.

Manager's perception of the organization's capabilities and output has much influence on research (Moorman & Slotegraaf, 1999), so transferability is always a major concern. The researcher tried to neutralize all the influences and generality was achieved so that the research work can be beneficial for others.

In research studies, there were possibilities of exploitation of external information is anecdotal, conceptual, or derived from stylized, but non-empirical, models (Moorman & Slotegraaf, 1999). Research studies were limited to separate the influence of external information to stimulate firm behavior. The study was done by keeping in mind that people will rely on the research for the further study. The study was done by keeping in the ethical principles and procedure to get original result. So the research study was done by keeping in mind that people can depend on and can move further in the area.

4.13.3 Ethical Procedures and Practice

For ethical procedures, "Belmont Report" provided important principles. There were mainly three principles that were there in research with human subjects: respect for the person, beneficence and justice (Riley, 2009). The researcher explained the participants that the study is not for personal gains and it was done for the benefits of the society. Participants were also explained that their participation would indirectly contribute to society. The communication during the survey was done in a language that participants can understand. Other ethical principles that were kept in mind were to keep all the records safe, and participants were not be harmed mentally and physically (www.socialresearchmethods.net/kb/measure.php)

CHAPTER – 5

Data analysis and Interpretation

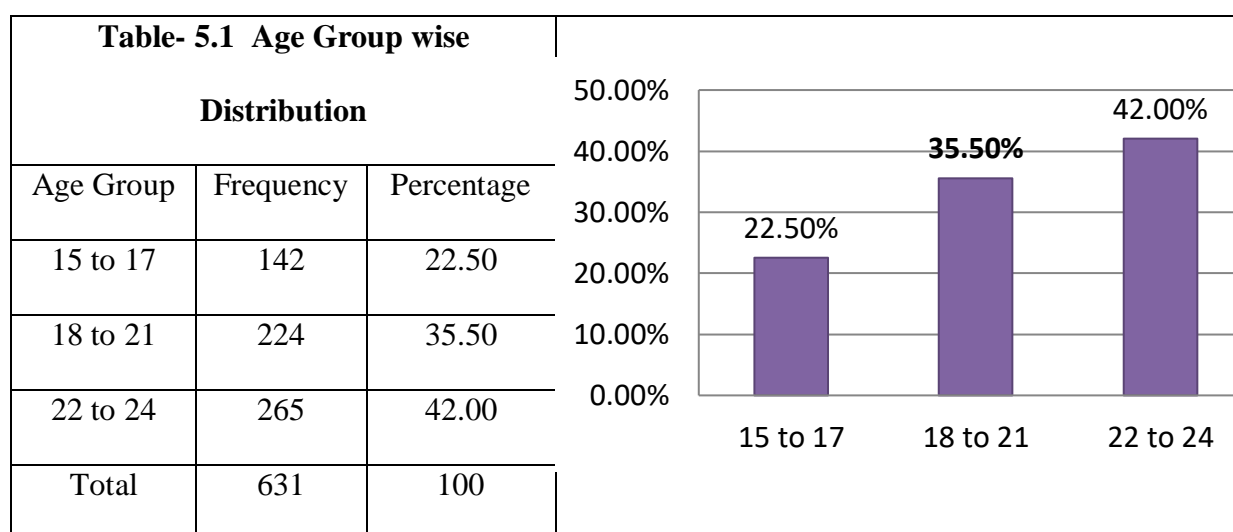
The participants for the study were resident of Gujarat state in the age group of 15 to 24 years of age. The study was done in major city of Gujarat like Ahmedabad, Vadodara, Rajkot, Surat and Mehsana. Total of 631 participants were surveyed for the study to know the spiritual quotient level.

The analysis through seven statistical tools is given below.

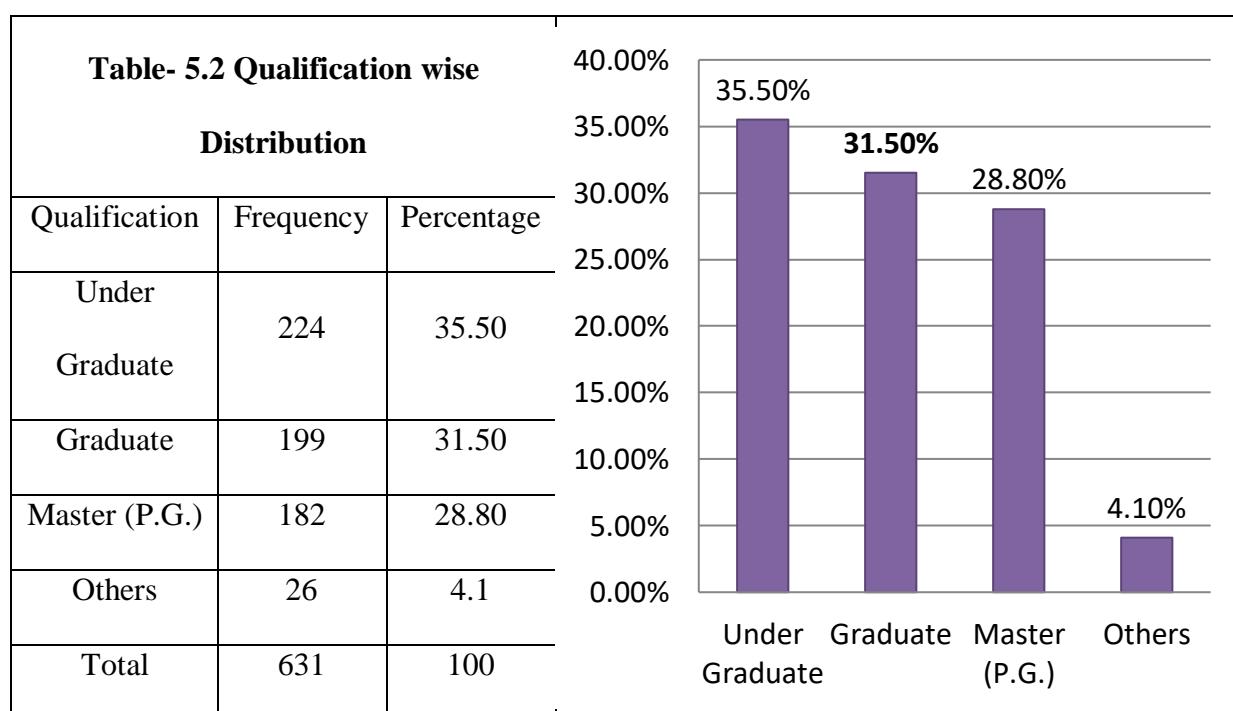
- 1, Demographic characteristics of the data.
- 2, Cross Tabulation.
- 3, Reliability and Descriptive Analysis
- 4, Inferential Statistics
- 5, Correlation Analysis
- 6, Multiple Regressions Analysis
- 7, Cluster Analysis

5.1 Demographic characteristics of the data

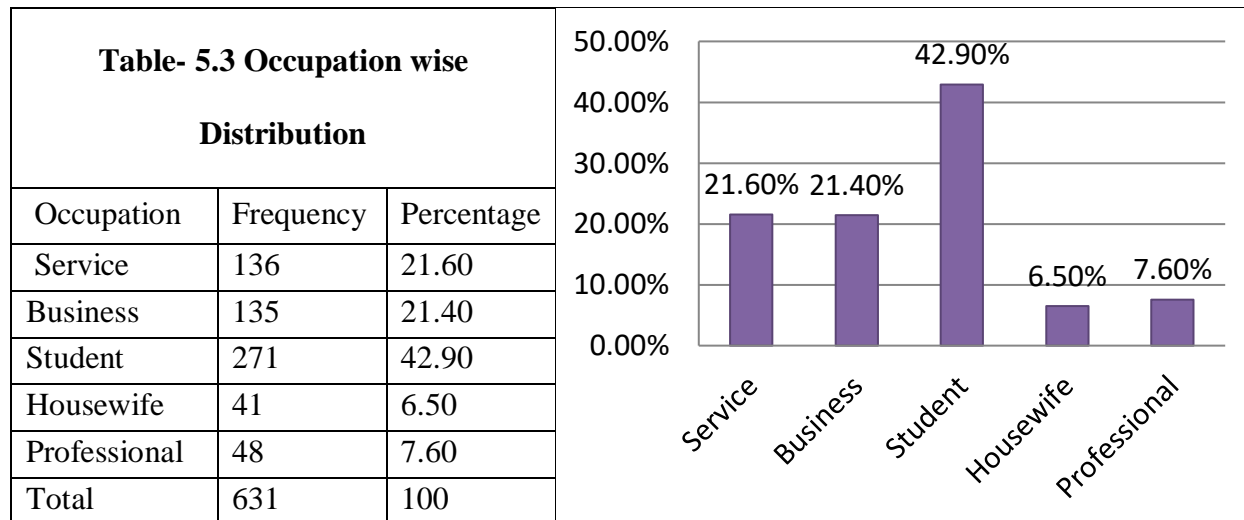
Age Group: From the total participants, analysis revealed that 22.50% were in the age group of 15 to 17 years. For the age of 18 to 21 years there were total of 35.50% participants and for the age of 22 to 24 years a total of 42.00% as shown in Table 5.1.



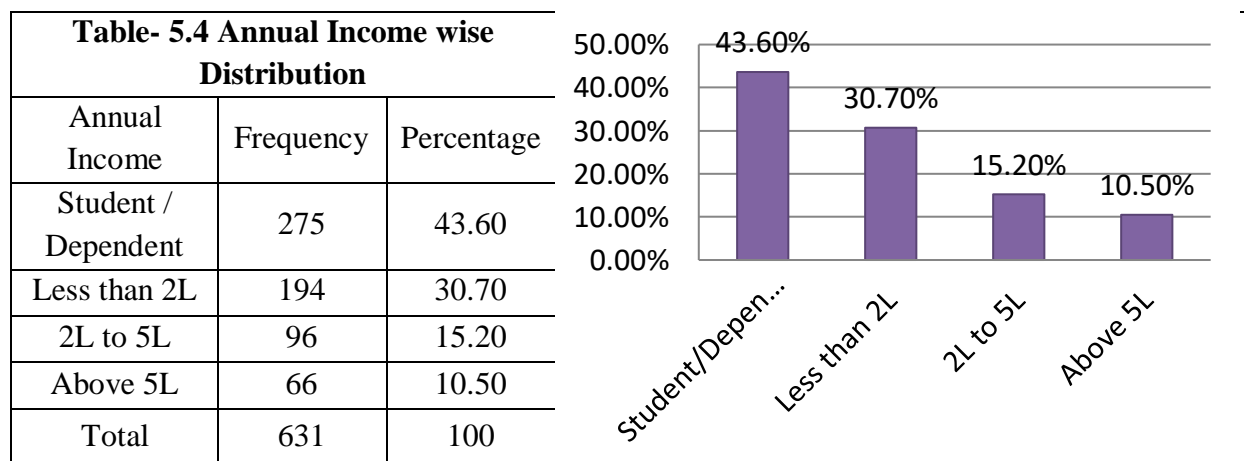
Qualification : From the total participants, 35.50% were under graduates, 31.50% were graduates, 28.80% were master (P.G.) and 4.10% were have other qualification shown in Table 5.2.



Occupation: From the total participants, 21.60% were doing service, 21.40% were doing business, 42.90% were student, 6.5% were housewife and 7.6% were professional shown in Table 5.3.



Annual Income: From the total participants, 43.60% were Student/Dependent, 30.70% were having income less than 2L, 15.2% were having income 2L to 5L and 10.5% were having income above 5L shown in Table 5.4.



5.2 Cross Tabulation

Gender/Age/Annual Income : The table 5.5 shows that maximum male participants (152) of age group from 15 to 24 were dependent and minimum (44) were earning above 5Lakh per year.

Table- 5.5 Male, Age and Annual Income – Cross Tab						
		Annual Income in Lakh				Total
		Student/ Dependent	Less than 2L	2L to 5L	Above 5L	
Age in Years	15 to 17 Years	49	22	19	10	100
	18 to 21 Years	54	39	18	10	121
	22 to 24 Years	49	43	20	24	136
Total		152	104	57	44	327

Gender= Yes- MALE

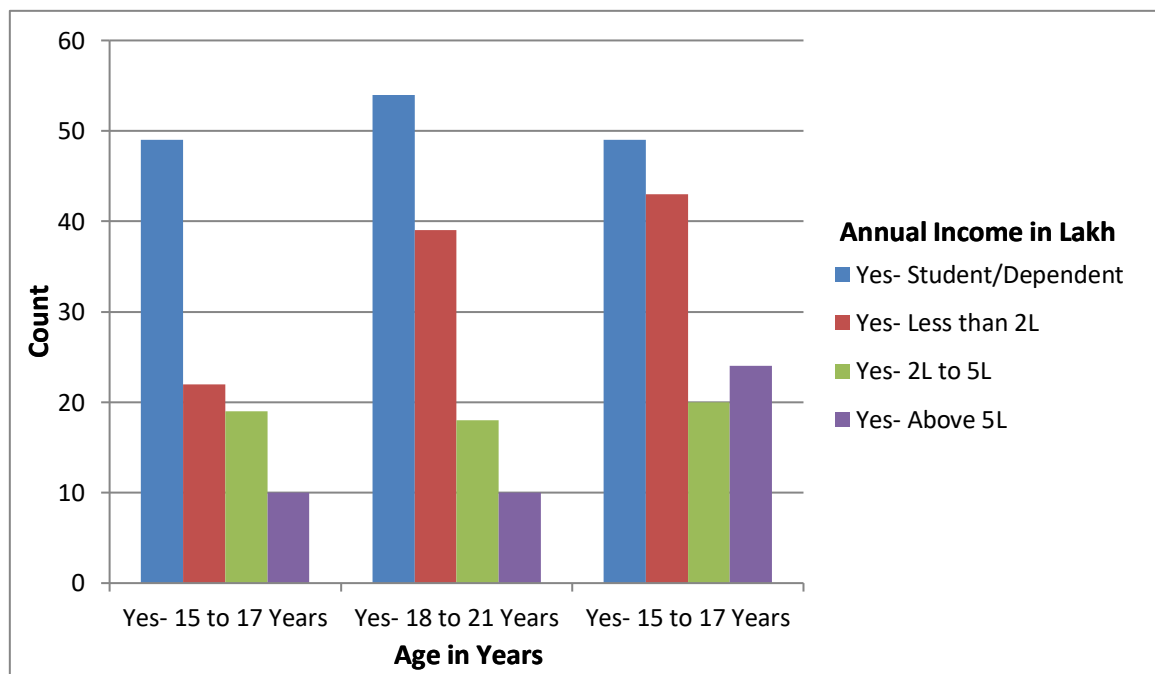


Fig. 5.1 Male/Age/Annual Income Cross Tabulation

The table 5.6 and Figure 5.2 shows that maximum female participants (123) of age group from 15 to 24 were dependent and minimum (22) were earning above 5Lakh per year.

Table- 5.6 Female, Age and Annual Income – Cross Tab						
		Annual Income in Lakh				Total
		Student/ Dependent	Less than 2L	2L to 5L	Above 5L	
Age in Years	15 to 17 Years	19	12	4	7	42
	18 to 21 Years	53	30	12	8	103
	22 to 24 Years	51	48	23	7	129
Total		123	90	39	22	274

Gender= Yes- FEMALE

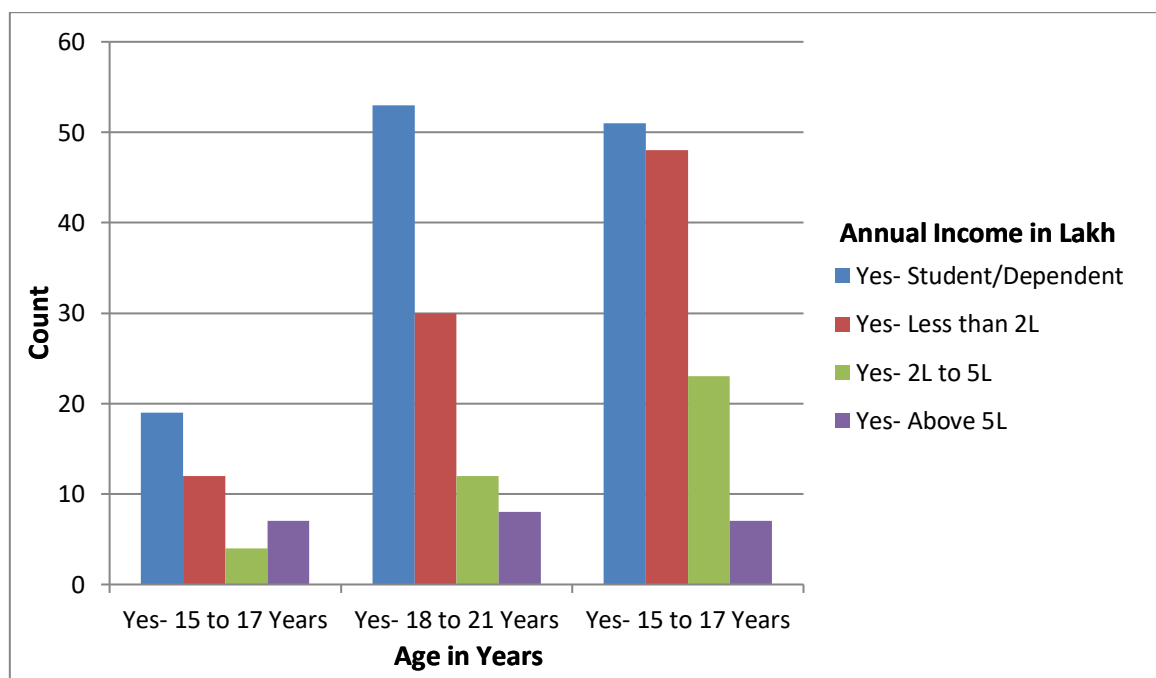


Fig. 5.2 Female/Age/Annual Income Cross Tabulation

Gender/Qualification/Occupation :

The table 5.7 and Figure 5.3 shows that participants (147) of all qualification group were students and minimum (23) were professional by profession.

Table- 5.7 Male, Qualification and Occupation – Cross Tab							
		Occupation					Total
		Service	Business	Student	Housewife	Professional	
Qualification	Under Graduate	28	30	58	15	9	140
	Graduate	19	21	42	7	8	97
	Master (P.G.)	33	21	39	4	4	101
	Others	3	6	8	0	2	19
Total		83	78	147	26	23	357

Gender= Yes- MALE

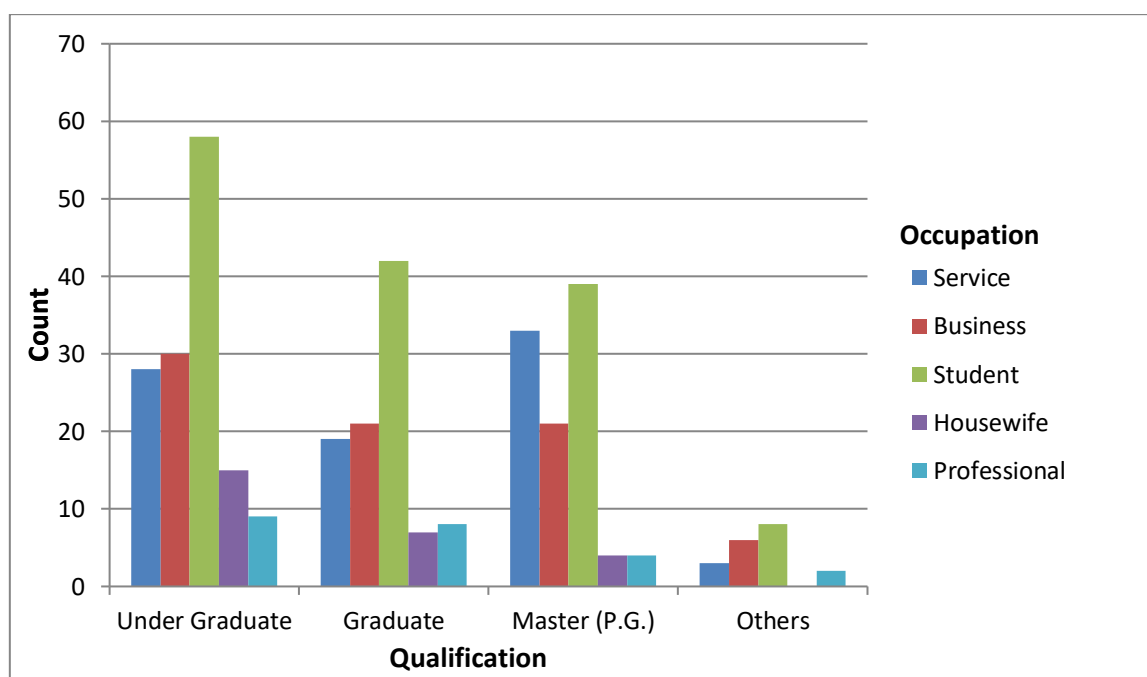
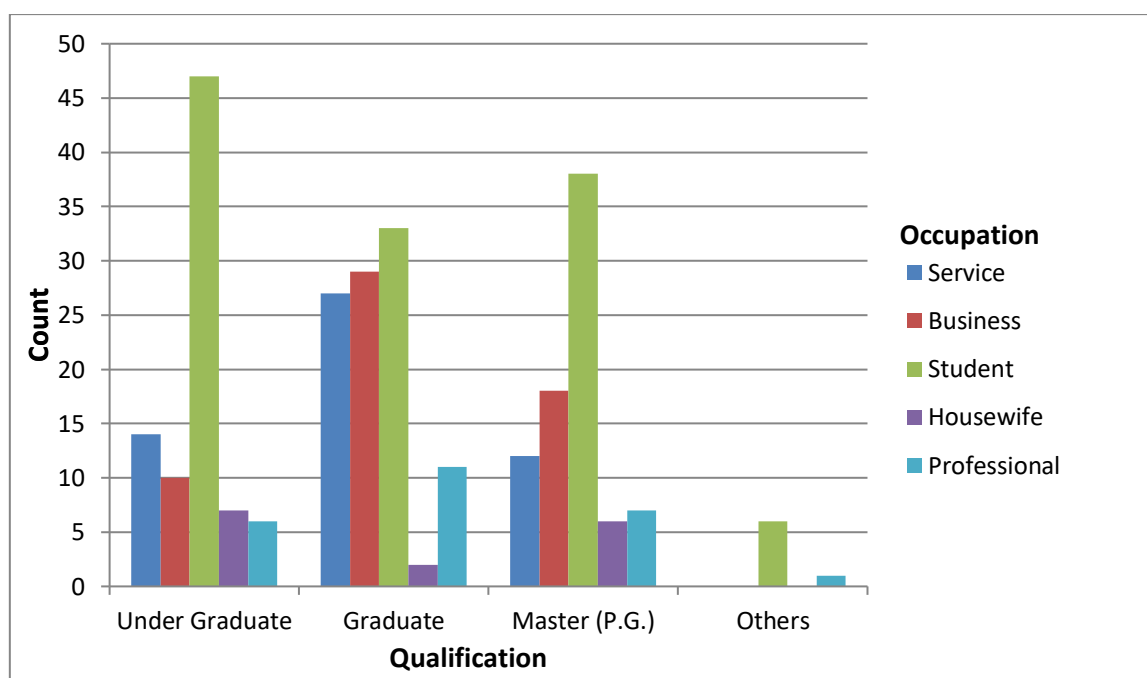


Fig. 5.3 Male/Qualification/Occupation Cross Tabulation

The table 5.8 and Figure 5.4 shows that female participants (124) of all qualification group were students and minimum (15) were housewife's.

Table- 5.8 Female, Qualification and Occupation – Cross Tab

		Occupation					Total
		Service	Business	Student	Housewife	Professional	
Qualification	Under Graduate	14	10	47	7	6	84
	Graduate	27	29	33	2	11	102
	Master (P.G.)	12	18	38	6	7	81
	Others	0	0	6	0	1	7
Total		53	57	124	15	25	274

Gender= Yes- FEMALE**Fig. 5.4 Female/Qualification/Occupation Cross Tabulation**

5.3 Reliability and Descriptive Analysis

The study has used continuous scale to know the scale of the respondents. In the study five point Likert scales was used in which, 5 represents strongly agree, 4 represents agree, 3 represents neutral, 2 represents disagree and 1 represent strongly disagree. Pilot study was done to understand the factors and determinants. It is important to evaluate reliability and validity of the collected data after pilot study and before main study.

One of the important statistical tests is Cronbach's alpha for measuring internal consistency reliability. Reliability is an very important component of research design. Three types of reliability are inter-observer reliability, test-retest reliability, and internal consistency reliability (Andrew, Pedersen, and McEvoy, 2011). If the value of Cronbach's Alpha is more than 0.17 then it indicates sufficient internal consistencies regarding various statements are frame for the research work. Value of Cronbach alpha at 0.7 and more shows that questions are internally consistent.

Once the reliability is established, it is important to find that what all the respondents represent to the continuous variables. All the descriptive analysis like central tendency, Mean, Median and Mode, dispersion, Standard Deviation have been utilized. These tools really were helpful for analysis and interpretation.

a) Mean: Mean is equal to ratio of sum of observation to number of observation. It is the center value of total readings. Mean helps us to know where our analysis is inclined towards. In the study value beyond three indicated towards agrees or strongly agrees. A number less than three shows that participants disagree and strongly disagree with the statement. If value if exactly 3, the participant was neutral with the statement.

b) Median: It is the center value of given observation. Suppose total values are not odd then we take average of middle terms. Suppose if the analysis show that the value is more than 3

then it show that half of the participants agree and strongly agree for the statement given. If analysis gives a value less than 3, it indicates shows that half of the participants disagree and strongly disagree for given statement.

c) Mode: It shows the observations which gets repeated the maximum time in a given data.

Total of 631 responses were collected and on five point scales, if the mode is 1 means most of the respondents felt that they strongly disagree. In the same way for 2, 3,4 and 5 they would, agree, neutral, agree and strongly agree respectively.

The central tendency provides support to know the inclination of respondents views. The study also inhibit tools of dispersion like standard deviation, range etc. Standard Deviation shows how far the values are from the mean value and shows that how much opinions are scattered. For better analysis and understanding inferential tools were applied.

One of the important statistical tests is Cronbach's alpha for measuring internal consistency reliability. Normally the value of reliability is at 0.7 or higher (Nunnally, 1978). In certain studies if other indicator are good then values between 0.6 and 0.7 may be accepted (Hair, 2006). Internal consistency was computed for each factor under study. Reliability table indicates for all the statements the value of Cronbach's Alpha was 0.76 it means the questionnaires with all the statements and collected data indicate the desire level of reliability.

The first question aimed to know the awareness about "Spiritual Quotient (SQ)" or "Spirituality". From the data collected it was revealed that 60.1 percent of the participants had heard about Spirituality and only 8.4 percent were aware about SQ (Spiritual Quotient).

There were 20.7 percent participants who had heard both the term. Only 12.3 percent participants had never heard about Spirituality or SQ.

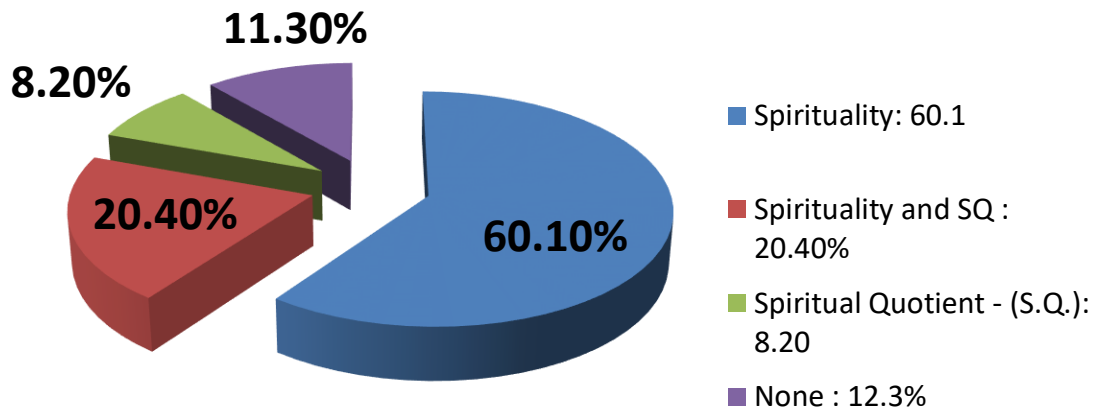


Fig. 5.5 Awareness about Spiritual Quotient (SQ) or Spirituality

Another question's objective was to know the sources from where they had heard about the term Spiritual Quotient (SQ)" or "Spirituality". It was found through data analysis that most popular source of learning SQ was Family (40%) followed which included mainly Mother followed by Grandparents.

Third question explored the age at which spirituality was learnt. It was concluded from the survey data that spirituality was learnt at all the ages as most of the participants (41.70%) felt so. Young participants (37.9%) also felt that mostly it is learnt between the ages of 15 to 24 years old. An important inference was noticed that very less participants (1.9%) felt that it is never learnt in life.

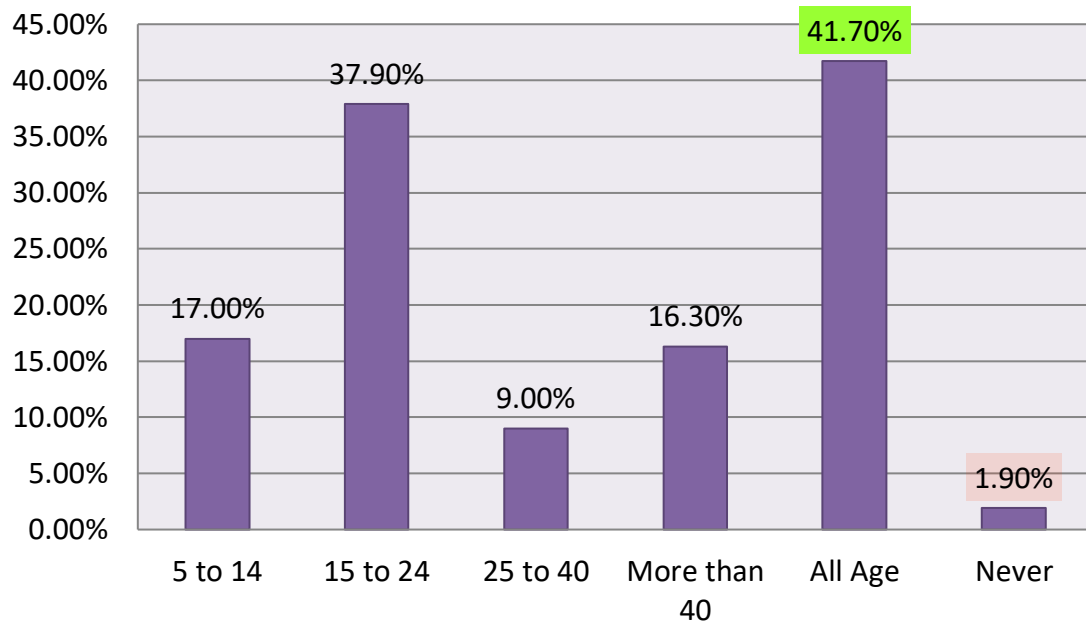


Fig. 5.6 Spirituality Learnt at Different Age

“Spirituality” is mainly attained at

Another important conclusion was revealed from fourth question was that most participants (69.60 %) felt that spirituality is attained mainly at home. It was sad to know from the data analysis that few (9.80%) participants felt their Educational institute had contributed in their spirituality.

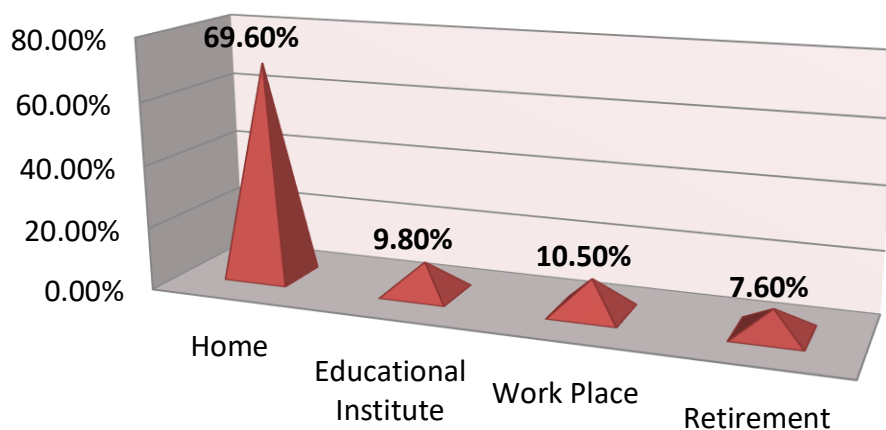


Fig. 5.7 Place where Spirituality is attained

Data study showed that most participants (48.80 %) believed that spirituality is attained by visiting religious places like temples, church, Mosque, Gurudwara, etc. and 48% believed by their Karma (Doing their duty). Around 44.80% percent participants believed that it can be gained by Introspection and 42.8% by having faith in GOD. Around 35.30% percent participants believed that it can be gained by Natural surroundings and 24.5% by visiting Pilgrimage.

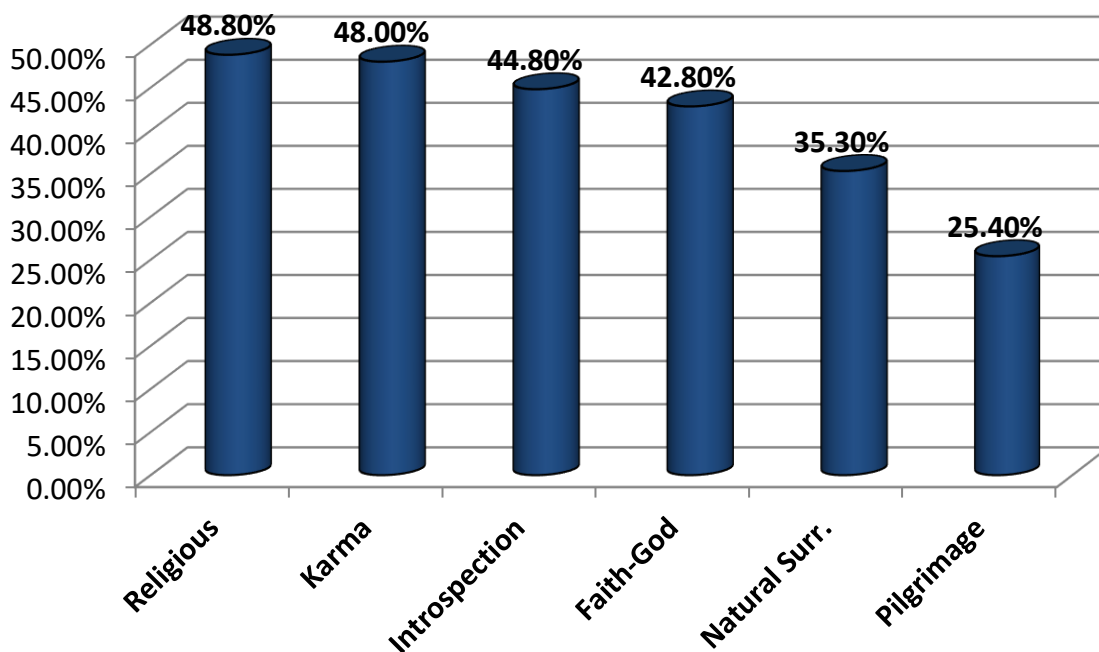


Fig. 5.8 Different Methods to attain Spirituality

5.4 Inferential Statistics

5.4.1 Independent T _Test

Independent sample T Test: It shows what is the impact of two different groups on same dependent variable. During the study the test for used to check the impact of Gender on different factors of Spiritual quotients among youth. The results are shown in Table 5.9 below.

Table- 5.9 Independent T-test (Gender)										
Levene's Test for Equality of Variances				t-test for Equality of Means						
		F	Sig.	T	Df	Sig (2-tailed)	Mean Difference	Std. Error Dif.	95% Confidence interval of the difference	
									Lower	Upper
OUNL	Equal variances assumed	.716	.398	-2.071	629	.039	-.07358	.03552	-.14332	-.00383
	Equal variances not assumed			-2.091	606.185	.037	-.07358	.03518	-.14267	-.00448
OIM	Equal variances assumed	.332	.565	2.095	629	.037	.08959	.04277	.00560	.17358
	Equal variances not assumed			2.113	605.169	.035	.08959	.04239	.00633	.17284

H0: There was no significant variance between male and female regarding overall

Universal love with respect to Spiritual Quotient among youth

H1: There was significant variance between male and female regarding overall

Universal love with respect to Spiritual Quotient among youth

For Universal Love sig. value is .398 hence equal variance not assumed wherein sig, value is 0.037 hence H0 is accepted. However, bearing in mind the characteristics of Universal Love

as a factor there may not be any difference in the impact of Universal Love on Spiritual Quotient for male and female.

H0: There was no significant variance between male and female regarding overall impact with respect to Spiritual Quotient among youth.

H1: There was significant variance between male and female regarding overall Impact with respect to Spiritual Quotient of youth

For Impact sigma value was .565 hence equal variance not assumed wherein sigma value is 0.035 hence H0 is accepted. However, bearing in mind the characteristics of Impact as a factor there might not be any variation in the impact of Universal Love on Spiritual Quotient for male and female.

5.4.2 One way ANOVA

During the study, several people with various demographical characteristics like age, annual income, occupation, education, was surveyed. Demographic traits were categorized into more than two groups. To study the impact of individual factors i.e. Spirituality and Crime, Meaning and Purpose, Values and principles, Consciousness, universal love and Considering oneself as a part of the supreme of god on spiritual quotient among different groups of demographic characteristics one way ANOVA test was applied. Independent sample t-test was applied after grouping of characteristic is in two sets. During the analysis process the homogeneity of variances for all given factors related to different type of demographic traits of data was tested for data appropriateness.

Further, ANOVA express about group having different type of impact on other group but to identify which group does so, Post Hoc tests is used. So to explore exactly which groups had equal impact and different impact there are two type of Post-Hoc tests a) Tukey HSD and b) Scheffe test. The Tukey test is more liberal than the scheffe test. When Tukey test is

performed, there is a greater chance of rejecting the null hypothesis, but there are also greater chances of making a Type I error. On the other hand with Scheffe test there are fewer chances to reject null hypothesis, but there are also less chances of making an error. Post – Hoc test was applied in order to explore which groups were having equal and variance impact.

5.4.2.1 Age Group:

Age group with overall Spirituality and crime (OSPCR).

Homogeneity of variances for various age groups with all factors of SQ was analyzed. According to table no. 5.10 there was no remarkable variation among different age groups regarding dissimilarity with respect to overall Spirituality and Crime among the youth of Gujarat. The One-way Anova test was performed to understand whether various age groups of youth create remarkable variation with respect to overall spirituality and crime (OSPCR).

According to Table number 5.10 respondents were classified into three age categories of 15 to 17 years with 142 respondents, 18 to 21 years with 224 respondents and 22 to 24 years with 265 respondents among the youth of Gujarat. The mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for 15 to 17 years of age is 3.6942 and .36678, which indicated that most of the values of the respondents regarding overall spirituality and crime (OSPCR) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for 18 to 21 are 3.7697 and .40888 respectively. For the age group of 22 to 24 years, mean and standard deviation values are 3.6462 and .39459 respectively.

Table- 5.10: Descriptive: Age group with OSPCR									
	Years	N	Mean	Std. Dev.	Std. Error	95% Confidence Interval for Mean		Mini mum	Maxi mum
						Lower Bound	Upper Bound		
Spiritual	15 – 17	142	3.6942	.36678	.03078	3.6334	3.7551	2.83	4.58

ity and Crime (OSPCR)	18 – 21	224	3.7697	.40888	.02732	3.7159	3.8236	2.42	4.67
	22 – 24	265	3.6462	.39459	.02424	3.5985	3.6940	2.83	4.67
	Total	631	3.7009	.39684	.01580	3.6698	3.7319	2.42	4.67

The highest occur is for the age group of 18 to 21 years with the mean value of 3.7697 and standard deviation of 0.4088 which indicated more towards disagreeable side.

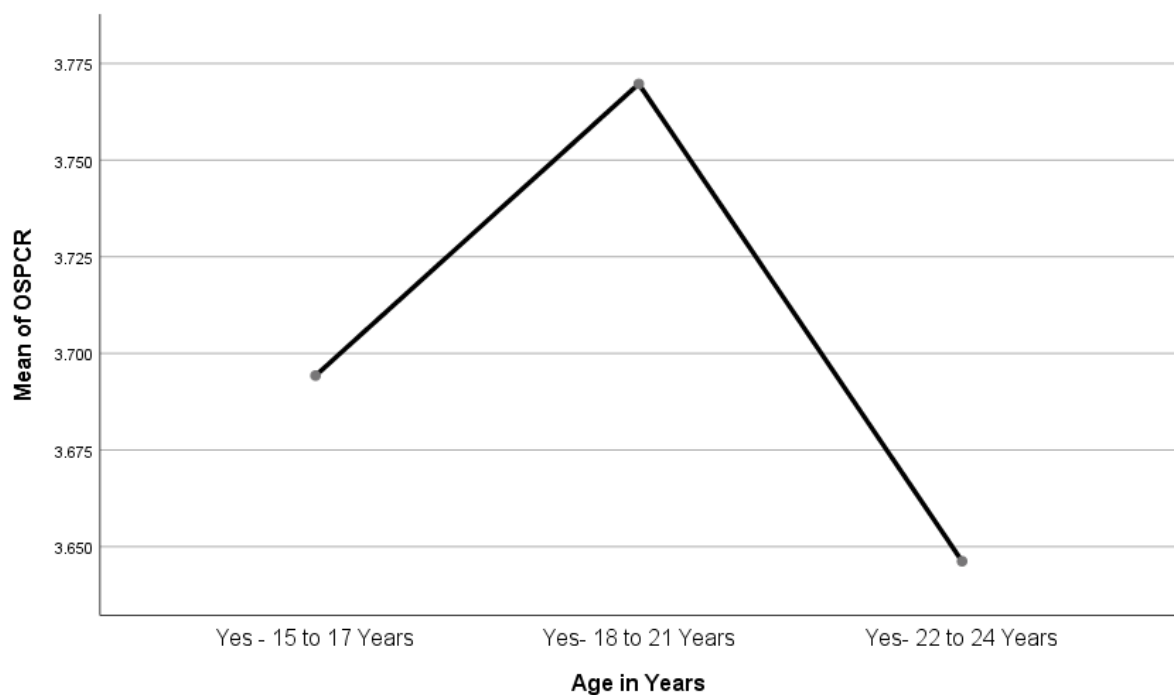


Fig. 5.9 Age group with overall Spirituality and crime (OSPCR)

The Levene's test of homogeneity of Variance was performed before ANOVA test based on Mean, Median, and Trimmed mean. The table number 5.11 showed the result of the test. Considering the significance value for mean 0.188, which greater than 0.05, indicated that all the age groups had equal variance. Similar results for median and trimmed mean were .198 and .198 simultaneously which was also more than 0.05, indicated that all the age groups had equal variance.

Table- 5.11 Test of Homogeneity of Variances					
		Levene Statistic (Mean)	df1	df2	Sig.
Spirituality and Crime (OSPCR)	Based on Mean	1.677	2	628	.188
	Based on Median	1.625	2	628	.198
	Based on Median and with adjusted df	1.625	2	626.041	.198
	Based on trimmed mean	1.682	2	628	.187

H0: Variation among various age groups was not remarkable regarding mean value of overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat.

H1: Variation among various age groups was remarkable regarding mean value of overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat.

The One-Way Anova with reference to table 5.12 showed significant value of 0.003 which is less than 0.05 hence we cannot reject null hypothesis which signifies that all age groups were remarkably different with respect to overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat. To understand which age group had similar tendency and which age groups were significantly different in nature related to Spirituality and Crime, post Hoc Test was performed.

Table – 5.12 ANOVA – Gender						
		Sum of Squares	df	Mean Square	F	Sig.
Spirituality and Crime (OSPCR)	Between groups	1.859	1.859	1.859	1.859	.003
	Within Groups	97.354	97.354	97.354	97.354	
	Total	99.213	99.213	99.213	99.213	

The table Number 5.13 shows the Post Hoc – Tukeys Test. The test indicated those group respondents belonging to 18 to 21 years of age were significantly different from the age

group of 22 to 24 years for overall spirituality and crime. The age group of 15-17 years, remarkably varies from the age group of 22 to 24 years and also age group of 18 to 21 years with 22 to 24 years.

Table- 5.13 Post Hoc Test (Multiple Comparisons – Tukeys HSD) for Age groups with Spirituality and Crime (OSPCR) and overall Impact							
Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Spirituality and Crime (OSPCR)	15 to 17	18 to 21	-.07547	.04223	.175	-.1747	.0238
		22 to 24	.04802	.04095	.470	-.0482	.1442
	18 to 21	15 to 17	.07547	.04223	.175	-.0238	.1747
		22 to 24	.12349*	.03574	.002	.0395	.2074
	22 to 24	15 to 17	-.04802	.04095	.470	-.1442	.0482
		18 to 21	-.12349*	.03574	.002	-.2074	-.0395

Age group with overall Combined Impact (OIM)

Homogeneity of variances for various age groups related to factors of SQ was analysed. As per the result shown in the table number 5.14 there is no remarkable variation among different age groups regarding dissimilarity with respect to overall Combined Impact (OIM) among the youth of Gujarat. The One-way Anova test was performed to understand whether various age groups of youth create remarkable variation with respect to overall Combined Impact (OIM).

According to Table number 5.14, respondents were classified into three age categories of 15 to 17 years with 142 respondents, 18 to 21 years with 224 respondents and 22 to 24 years with 265 respondents among the youth of Gujarat. The mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for 15 to 17 years of age is 3.7573 and .56537, which indicated that most of the values of the respondents regarding overall Combined Impact (OIM) lie between neutral and disagree as the value is more than

3.00. Similarly the mean and standard deviation values for 18 to 21 are 3.8295 and .56697 respectively. For the age group of 22 to 24 years, mean and standard deviation values are 3.6916 and .47895 respectively.

Table- 5.14 Descriptive : Age group with overall Combined Impact (OIM)									
	Years	N	Mean	Std. Dev.	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Impact (OIM)	15 to 17	142	3.7573	.56537	.04744	3.6635	3.8511	1.93	4.60
	18 to 21	224	3.8295	.56697	.03788	3.7548	3.9041	1.93	4.93
	22 to 24	265	3.6916	.47895	.02942	3.6336	3.7495	2.47	4.60
	Total	631	3.7553	.53396	.02126	3.7136	3.7971	1.93	4.93

The highest occur is for the age group of 18 to 21 years with the mean value of 3.8295 and standard deviation of 0.56697 which indicated more towards disagreeable side.

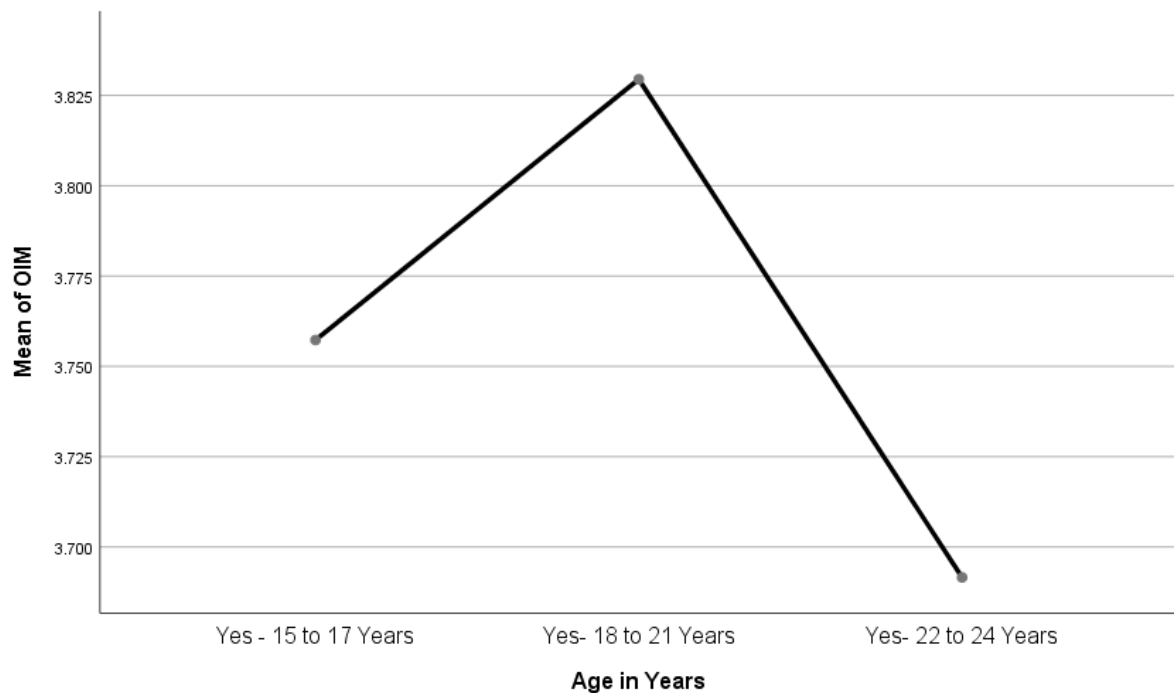


Fig. 5.10 Age group with overall Combined Impact (OIM)

The Levene's test of homogeneity of Variance was performed before ANOVA test based on Mean, Median, and Trimmed mean. The table number 5.15 shows the result of the test. Considering the significance value for mean 0.068, which was more than 0.05, indicated that all the age groups had equal variance. Similar results for median and trimmed mean were .083 and .074 simultaneously which was also more than 0.05, indicated that all the age groups had equal variance.

Table- 5.15 Test of Homogeneity of Variances					
		Levene Statistic (Mean)	df1	df2	Sig.
Impact (OIM)	Based on Mean	2.701	2	628	.068
	Based on Median	2.496	2	628	.083
	Based on Median and with adjusted df	2.496	2	603.490	.083
	Based on trimmed mean	2.616	2	628	.074

Variation among various age groups was not remarkable regarding mean value of overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat.

H0: Variation among various age groups was not remarkable regarding average value of overall Combined Impact (OIM) on spiritual quotient of the youth of Gujarat.

H1: Variation among various age groups was remarkable regarding average value of overall Combined Impact (OIM) on spiritual quotient of the youth of Gujarat.

The One-Way Anova with reference to table 5.16 showed significant value of 0.017 which is less than 0.05 hence we fail to reject null hypothesis which indicates that all age groups were remarkably varied with respect to overall Combined Impact (OIM) on spiritual quotient of the youth of Gujarat. To understand which age group had similar tendency and which age

groups were significantly different in nature related to Combined Impact, post Hoc Test was performed.

Table – 5.16 ANOVA – Gender						
		Sum of Squares	df	Mean Square	F	Sig.
Impact (OIM)	Between groups	2.309	2.309	2.309	2.309	.017
	Within Groups	177.315	177.315	177.315	177.315	
	Total	179.624	179.624	179.624	179.624	

The table Number 5.17 shows the Post Hoc – Tukeys Test. The test indicated those groups respondents belonging to 15 to 17 years of age were remarkably different from the age group of 22 to 24 years for Combined Impact (OIM). Further the study reveals that age group of 18 to 21 years also remarkably differed from age group of 22 to 24 for the same. Moreover the combined effect of age group 22 to 24 years, remarkably differed from age group of 15 to 17 years for the same.

Table- 5.17 Post Hoc Test (Multiple Comparisons – Tukeys HSD) for Age groups with Spirituality and Crime (OSPCR) and overall Impact							
Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Impact (OIM)	15 to 17	18 to 21	-.07219	.05700	.415	-.2061	.0617
		22 to 24	.06570	.05526	.460	-.0641	.1955
	18 to 21	15 to 17	.07219	.05700	.415	-.0617	.2061
		22 to 24	.13789*	.04823	.012	.0246	.2512
	22 to 24	15 to 17	-.06570	.05526	.460	-.1955	.0641
		18 to 21	-.13789*	.04823	.012	-.2512	-.0246

5.4.2.2 Education ANOVA

Homogeneity of variances was tested for various Educational groups. As shown in table no. 5.18 it was found that there was no remarkable variation among various Educational groups with the factor of overall Spirituality and Crime among the youth of Gujarat. The One-way Anova test was performed to understand whether various Education of youth create remarkable variation with respect to overall spirituality and crime (OSPCR).

According to Table number 5.18, respondents were classified into four education categories of under-graduates with 224 respondents, graduates with 199 respondents, masters with 182 respondents and others with 26 respondents among the youth of Gujarat. The mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for under-graduates is 3.7515 and .40449 which indicated that most of the values of the respondents regarding overall spirituality and crime (OSPCR) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for graduates are 3.7090 and .38187 respectively. For the education group of masters, mean and standard deviation values are 3.6282 and .40320 respectively. Further the education group of others, mean and standard deviation values are 3.7115 and .33931 respectively.

The highest occur is for the education group of under-graduates years with the mean value of 3.7515 and standard deviation of .40449 which indicated more towards disagreeable side as shown in Figure 5.11.

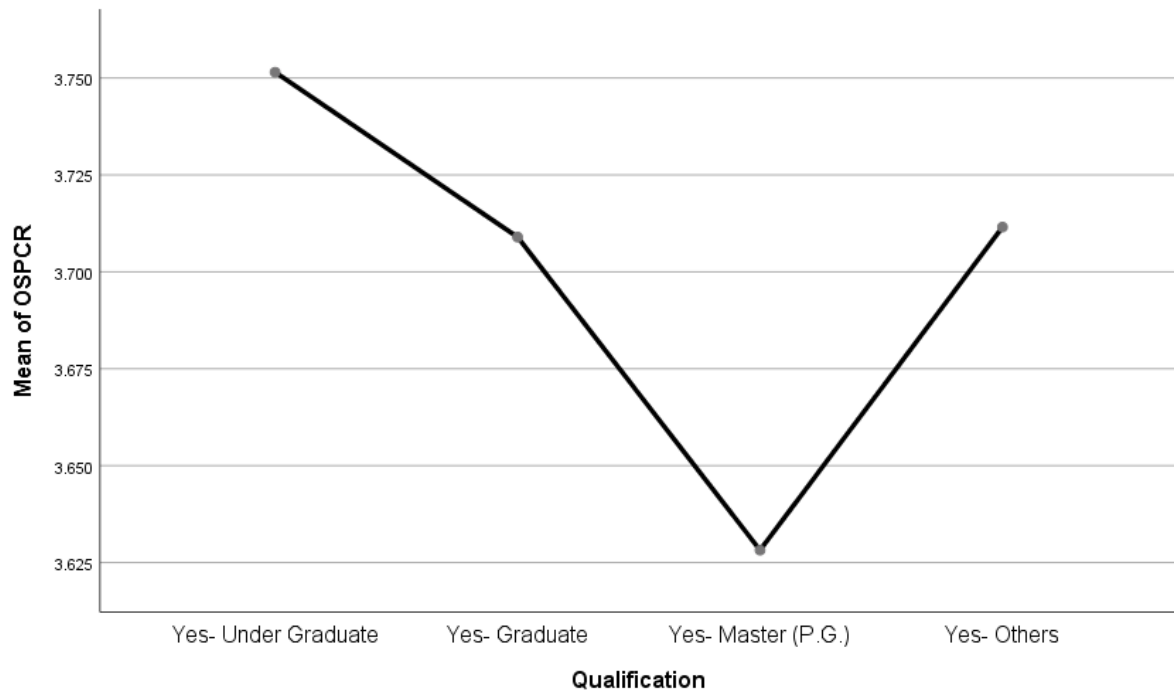


Fig. 5.11 Qualification and Mean of OSPCR

Similarly as shown in Table number 5.18 the mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for under-graduates is 3.7926 and .56903 which indicated that most of the values of the respondents regarding overall combined Impact lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for graduates are 3.7008 and .56066 respectively. For the education group of masters, mean and standard deviation values are 3.7315 and .45147 respectively. Further the education group of others, mean and standard deviation values are 4.0179 and .46859 respectively.

The highest occur is for the education group of others with the mean value of 4.0179 and standard deviation of .46859 which indicated more towards disagreeable side Figure 5.12.

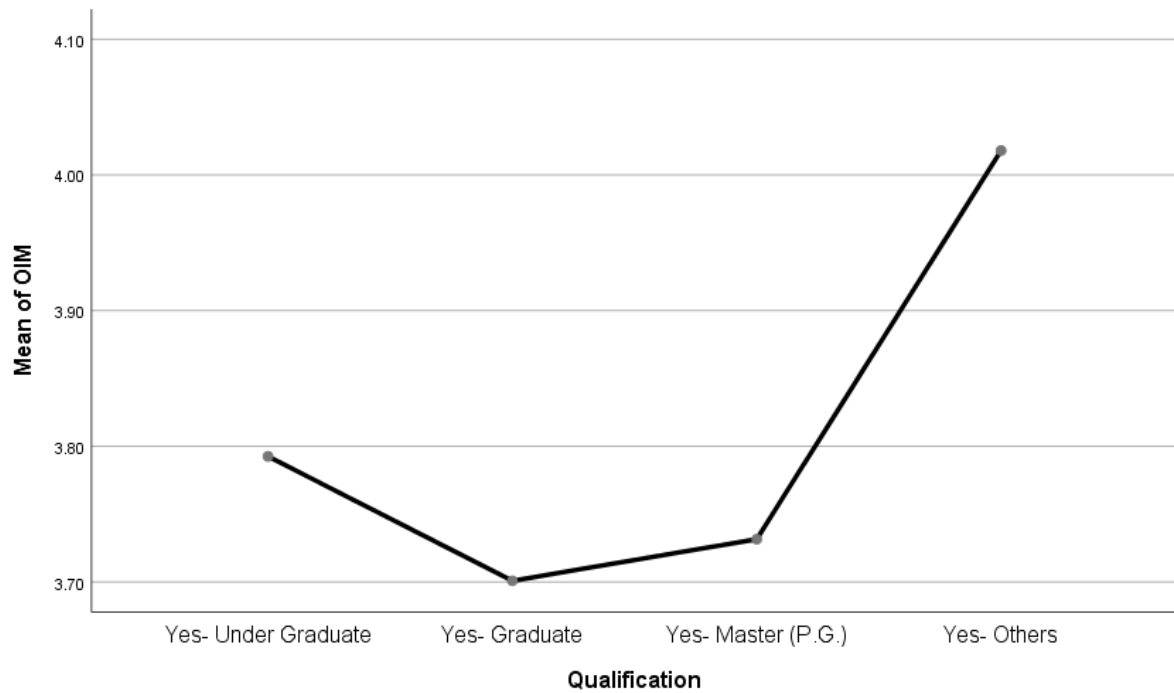


Fig. 5.12 Qualification and Mean of overall Combined Impact (OIM)

Further as shown in Table number 5.18 the mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for under-graduates is 3.8523 and 0.41924 which indicated that most of the values of the respondents regarding overall Consciousness (OCON) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for graduates are 3.8872 and 0.43100 respectively. For the education group of masters, mean and standard deviation values are 3.9306 and 0.43324 respectively. Further the education group of others means and standard deviation values were 4.0839 and 0.33813 respectively.

The highest occur was for the education group of others with the mean value of 4.0839 and standard deviation of 0.33813 which indicated more towards disagreeable side (Figure 5.13).

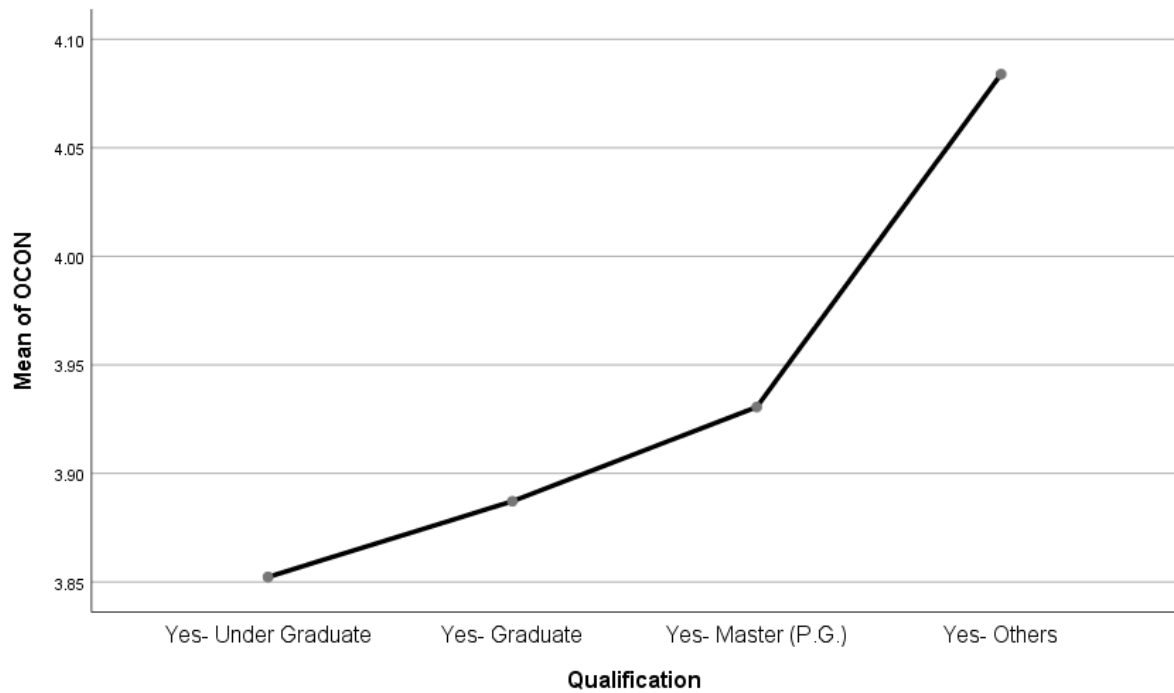


Fig. 5.13 Qualification and Mean of OCON

The study also reveals as shown in Table number 5.18 the mean value and standard deviation values for overall spirituality (Created with 14 unique statements) are for under-graduates is 4.1518 and 0.43551 which indicated that most of the values of the respondents regarding overall Universal love (OUNL) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for graduates are 4.2440 and 0.44158 respectively. For the education group of masters, mean and standard deviation values are 4.0983 and 0.46032 respectively. Further the education group of others, mean and standard deviation values are 4.1752 and .31611 respectively.

The highest occur is for the education group of graduates with the mean value of 4.2440 and standard deviation of 0.44158 which indicated more towards disagreeable side (Figure 5.14).

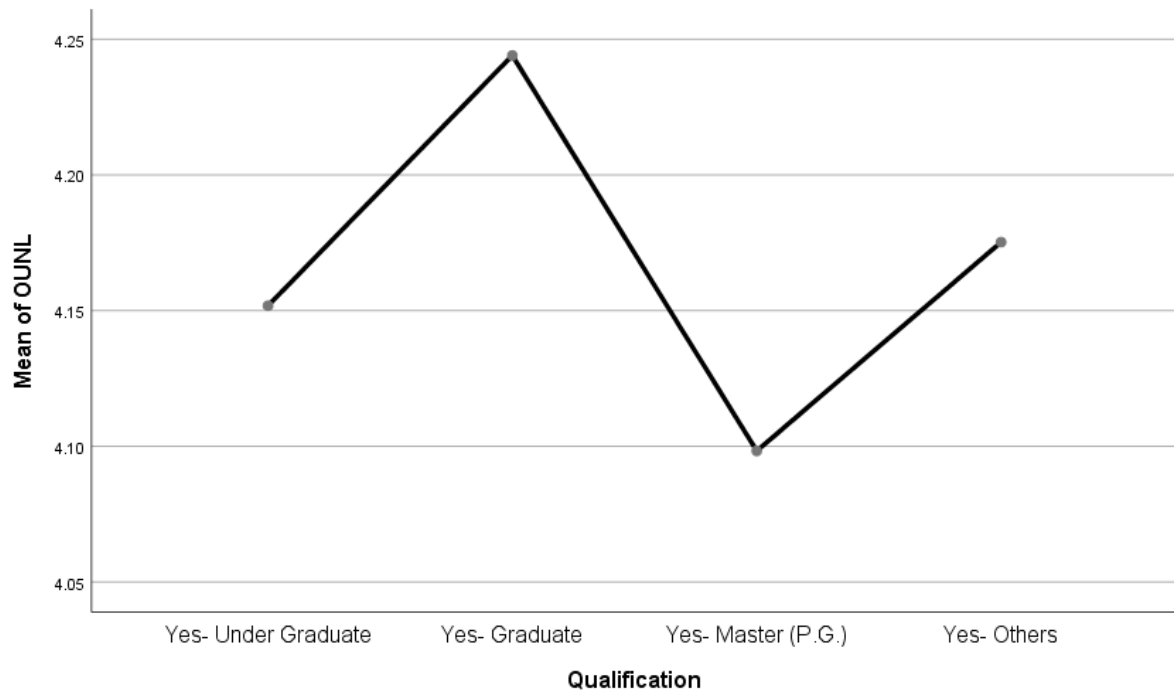


Fig. 5.14 Qualification and Mean of overall Universal love (OUNL)

	Years	N	Mean	Std. Dev.	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Spirituality and Crime (OSPCR)	Under-Grad.	224	3.7515	.40449	.02703	3.6982	3.8047	2.83	4.67
	Graduate	199	3.7090	.38187	.02707	3.6556	3.7623	3.00	4.67
	Master-PG	182	3.6282	.40320	.02989	3.5692	3.6872	2.42	4.58
	Others	26	3.7115	.33931	.06654	3.5745	3.8486	2.92	4.25
	Total	631	3.7009	.39684	.01580	3.6698	3.7319	2.42	4.67
Impact (OIM)	Under-Grad.	224	3.7926	.56903	.03802	3.7176	3.8675	1.93	4.93
	Graduate	199	3.7008	.56066	.03974	3.6225	3.7792	2.40	4.73
	Master-PG	182	3.7315	.45147	.03347	3.6655	3.7975	2.60	4.60
	Others	26	4.0179	.46859	.09190	3.8287	4.2072	2.67	4.60
	Total	631	3.7553	.53396	.02126	3.7136	3.7971	1.93	4.93
Consciousness (OCON)	Under-Grad.	224	3.8523	.41924	.02801	3.7971	3.9075	2.64	4.91
	Graduate	199	3.8872	.43100	.03055	3.8269	3.9474	2.64	4.73
	Master	182	3.9306	.43324	.03211	3.8672	3.9939	2.82	4.82

	-PG								
	Others	26	4.0839	.33813	.06631	3.9473	4.2205	3.27	4.64
	Total	631	3.8954	.42610	.01696	3.8621	3.9287	2.64	4.91
Universa I love (OUNL)	Under- Grad.	224	4.1518	.43551	.02910	4.0944	4.2091	3.33	5.00
	Gradu ate	199	4.2440	.44158	.03130	4.1823	4.3057	3.22	5.00
	Master -PG	182	4.0983	.46032	.03412	4.0310	4.1656	2.44	4.78
	Others	26	4.1752	.31611	.06199	4.0475	4.3029	3.56	4.67
	Total	631	4.1664	.44338	.01765	4.1317	4.2011	2.44	5.00

The Levene's test of homogeneity of Variance was performed before ANOVA test based on Mean, Median, and Trimmed mean. For overall Spirituality and Crime (OSPCR) table number 4.2 significance values for mean was 0.237, which was more than 0.05, indicated that all the education groups had equal variance. Similar results for median and trimmed mean were 0.168 and 0.206 simultaneously which was also more than 0.05, indicated that all the education groups had equal variance.

For overall combined impact (OIM) table number 4.2 significance value for mean was 0.005, which was equal to 0.05, indicated that all the education groups had equal variance. Similar results for median and trimmed mean were 0.007 and 0.006 simultaneously which was also more than 0.05, indicated that all the education groups had equal variance.

For overall Consciousness (OCON) Table number 5.19 significance values for mean was 0.299, which was more than 0.05, indicated that all the education groups had equal variance. Similar results for median and trimmed mean were 0.327 and 0.292 simultaneously which was also more than 0.05, indicated that all the education groups had equal variance.

For overall Universal love (OUNL) Table number 5.19 significance value for mean was 0.123, which was more than 0.05, indicated that all the education groups had equal variance.

Similar results for median and trimmed mean were 0.117 and 0.116 simultaneously which was also more than 0.05, indicated that all the education groups had equal variance.

Table- 5.19 Test of Homogeneity of Variances					
		Levene Statistic (Mean)	df1	df2	Sig.
Spirituality and Crime (OSPCR)	Based on Mean	1.416	3	627	.237
	Based on Median	1.689	3	627	.168
	Based on Median and with adjusted df	1.689	3	624.098	.168
	Based on trimmed mean	1.526	3	627	.206
Impact (OIM)	Based on Mean	4.270	3	627	.005
	Based on Median	4.107	3	627	.007
	Based on Median and with adjusted df	4.107	3	593.284	.007
	Based on trimmed mean	4.161	3	627	.006
Consciousness (OCON)	Based on Mean	1.226	3	627	.299
	Based on Median	1.154	3	627	.327
	Based on Median and with adjusted df	1.154	3	621.359	.327
	Based on trimmed mean	1.246	3	627	.292
Universal love (OUNL)	Based on Mean	1.936	3	627	.123
	Based on Median	1.974	3	627	.117
	Based on Median and with adjusted df	1.974	3	599.947	.117
	Based on trimmed mean	1.980	3	627	.116

H0: There were no remarkable variations among various educational groups considering mean value of overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat.

H1: There were remarkable variations among various educational groups regarding mean value of overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat.

The table 5.20 shows One-Way Anova with respect to overall Spirituality and Crime (OSPCR) for spiritual quotient among the youth of Gujarat. The table showed significant value of 0.02 which is less than 0.05 hence we cannot accept null hypothesis which indicates

that the all educational groups were remarkably dissimilar with respect to overall Spirituality and Crime (OSPCR) on spiritual quotient among the youth of Gujarat. To understand which educational group had similar tendency and which educational groups were significantly different in nature related to Spirituality and Crime, post Hoc Test was performed.

H0: There were no remarkable variations among various educational groups considering mean value of overall combined impact (OIM) on spiritual quotient among the youth of Gujarat.

H1: There were remarkable variations among various educational groups considering mean value of overall combined impact (OIM) on spiritual quotient among the youth of Gujarat.

According to the table 5.20, data of One-Way Anova with respect to overall combined impact (OIM) for spiritual quotient among the youth of Gujarat given. The table showed significant value of 0.02 which is less than 0.05 hence we accept null hypothesis which means that the all educational groups were remarkable dissimilar with respect to overall combined impact (OIM) on spiritual quotient of the youth of Gujarat. To understand which educational group had similar tendency and which educational groups were significantly different in nature related to combined impact (OIM), post Hoc Test was performed.

H0: There were no remarkable variations among various educational groups considering mean value of overall Consciousness (OCON) on spiritual quotient among the youth of Gujarat.

H1: There were remarkable variations among various educational groups considering mean value of overall Consciousness (OCON) on spiritual quotient among the youth of Gujarat.

The table 5.20 shows One-Way Anova with respect to overall Consciousness (OCON) for spiritual quotient among the youth of Gujarat. The table showed significant value of 0.033 which is less than 0.05 hence we cannot accept null hypothesis which means that the all educational groups were significantly different with respect to overall Consciousness (OCON) on spiritual quotient of the youth of Gujarat. To understand which educational group had similar tendency and which educational groups were significantly different in nature related to Consciousness (OCON), post Hoc Test was performed.

H0: There were no remarkable variations among various educational groups considering mean value of overall Universal love (OUNL) on spiritual quotient among the youth of Gujarat.

H1: There were remarkable variations among various educational groups considering mean value of overall Universal love (OUNL) on spiritual quotient among the youth of Gujarat.

The table 5.20 shows One-Way Anova with respect to overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat. The table showed significant value of 0.014 which is less than 0.05 hence we cannot accept null hypothesis which means that the all educational groups were significantly different with respect to overall Universal love (OUNL) on spiritual quotient of the youth of Gujarat. To understand which educational group had similar tendency and which educational groups were significantly different in nature related to Universal love (OUNL), post Hoc Test was performed.

Table – 5.20 ANOVA – Education						
		Sum of Squares	df	Mean Square	F	Sig.
Spirituality and Crime (OSPCR)	Between groups	1.551	3	.517	3.319	.020
	Within Groups	97.662	627	.156		

	Total	99.213	630			
Impact (OIM)	Between groups	2.798	3	.933	3.307	.020
	Within Groups	176.826	627	.282		
	Total	179.624	630			
Consciousness (OCON)	Between groups	1.579	3	.526	2.926	.033
	Within Groups	112.807	627	.180		
	Total	114.386	630			
Universal love (OUNL)	Between groups	2.092	3	.697	3.592	.014
	Within Groups	121.756	627	.194		
	Total	123.849	630			

The table 5.21 shows Post Hoc – Tukeys Test with respect to overall Spirituality and Crime (OSPCR) for spiritual quotient among the youth of Gujarat. The test indicated those educational group respondents belonging to under-graduate were remarkably varied from the educational group of Masters. Similarly educational group of graduates remarkably varied from the same on the educational group of Masters. Further the study reveals that educational group of Masters remarkably varied from the same on the educational group of under-graduates. The study also revealed that educational group of others remarkably varied from the same on the educational group of Masters.

The table 5.21 shows Post Hoc – Tukeys Test with respect to overall combined impact (OIM) for spiritual quotient among the youth of Gujarat. The test indicated those educational group respondents belonging to under-graduate were remarkably different from the educational group of others. Similarly way educational group of graduates remarkably differs from the same on the educational group of Others. Further the study reveals that Masters group remarkably differs from the same on the educational group of others. Moreover it was also understood from study that educational group of others remarkably differs from the same on the group of Graduates.

Table- 5.21 Post Hoc Test (Multiple Comparisons – Turkeys HSD) for Education Levels with Spirituality & Crime (OSPCR) and Impact

Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Spirituality and Crime (OSPCR)	Under - Graduate	Graduate	.04253	.03845	.686	-.0565	.1416
		Master	.12328*	.03939	.010	.0218	.2247
		Others	.03995	.08177	.962	-.1707	.2506
	Graduate	UG	-.04253	.03845	.686	-.1416	.0565
		Master	.08076	.04048	.191	-.0235	.1850
		Others	-.00258	.08230	1.000	-.2146	.2094
	Master	UG	-.12328*	.03939	.010	-.2247	-.0218
		Graduate	-.08076	.04048	.191	-.1850	.0235
		Others	-.08333	.08274	.745	-.2965	.1298
	Others	UG	-.03995	.08177	.962	-.2506	.1707
		Graduate	.00258	.08230	1.000	-.2094	.2146
		Master	.08333	.08274	.745	-.1298	.2965
Impact (OIM)	Under - Graduate	Graduate	.09172	.05173	.287	-.0415	.2250
		Master	.06106	.05300	.657	-.0755	.1976
		Others	-.22539	.11003	.172	-.5088	.0580
	Graduate	UG	-.09172	.05173	.287	-.2250	.0415
		Master	-.03066	.05447	.943	-.1710	.1096
		Others	-.31711*	.11074	.022	-.6024	-.0318
	Master	UG	-.06106	.05300	.657	-.1976	.0755
		Graduate	.03066	.05447	.943	-.1096	.1710
		Others	-.28645	.11134	.050	-.5732	.0004
	Others	UG	.22539	.11003	.172	-.0580	.5088
		Graduate	.31711*	.11074	.022	.0318	.6024
		Master	.28645	.11134	.050	-.0004	.5732

The table 5.22 shows Post Hoc – Tukeys Test with respect to overall Consciousness (OCON) for spiritual quotient among the youth of Gujarat. The test indicated those educational group respondents belonging to under-graduate were remarkably different from the educational

group of Others. Similarly graduates group, remarkably differs from the same on the educational group of Others. Further the study reveals that Masters group significantly differed from educational group of others for the same. Similarly also the Moreover study led educational group of others remarkably differed from the Under-Graduates groups.

The table 5.22 shows Post Hoc – Tukeys Test with respect to overall Universal Love (OUNCL) for spiritual quotient among the youth of Gujarat. The test indicated those educational group respondents belonging to under-graduate were remarkably different from the graduates group. Same way graduates group significantly differs from the same with Masters group. Further the study reveals Masters group remarkably differs from the same with graduates group. It was also known from study that educational group of others remarkably differs from the same on the masters group.

Table- 5.22 Post Hoc Test (Multiple Comparisons – Turkeys HSD) for Education Levels with Consciousness (OCON) and Universal love (OUNL)							
Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Consciousness (OCON)	Under - Graduate	Graduate	-.03489	.04132	.833	-.1413	.0715
		Master	-.07830	.04233	.251	-.1873	.0307
		Others	-.23164*	.08788	.043	-.4580	-.0053
	Graduate	UG	.03489	.04132	.833	-.0715	.1413
		Master	-.04341	.04350	.751	-.1555	.0687
		Others	-.19675	.08845	.118	-.4246	.0311
	Master	UG	.07830	.04233	.251	-.0307	.1873
		Graduate	.04341	.04350	.751	-.0687	.1555
		Others	-.15335	.08893	.312	-.3824	.0757
	Others	UG	.23164*	.08788	.043	.0053	.4580
Universal love (OUNL)	Under - Graduate	Graduate	-.09221	.04293	.139	-.2028	.0184
		Master	.05350	.04398	.617	-.0598	.1668
		Others	-.02343	.09130	.994	-.2586	.2118
	Graduate	UG	.09221	.04293	.139	-.0184	.2028
		Master	.14571*	.04520	.007	.0293	.2621
		Others	.06878	.09189	.877	-.1679	.3055
	Master	UG	-.05350	.04398	.617	-.1668	.0598

		Graduate	-.14571*	.04520	.007	-.2621	-.0293
		Others	-.07692	.09239	.839	-.3149	.1611
	Others	UG	.02343	.09130	.994	-.2118	.2586
		Graduate	-.06878	.09189	.877	-.3055	.1679
		Master	.07692	.09239	.839	-.1611	.3149

5.4.2.3 Annual Income ANOVA

Homogeneity of variances was analysed for various Annual income groups for all factors of SQ. According to table no. 5.23 it was found that there was no remarkable variation among various income groups regarding with the factor of overall Universal love (OUNL) among the youth of Gujarat. Further One-way Anova test was run to know the effect of various income groups of youth create remarkable variation with respect to overall Universal love (OUNL).

According to Table number 5.18 respondents were classified into four income categories of dependent with 275 respondents, less than 2 lakh income with 194 respondents, 2 lakh to 5 lakh income with 96 respondents and of above 5 lakh income with 66 respondents among the youth of Gujarat. The mean value and standard deviation values for overall spirituality (Created with 14 unique statements) for dependent are 4.0691 and .44660 respectively, which indicated that most of the values of the respondents regarding overall Universal love (OUNL) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for income group of less than 2 lakh per year are 4.2583 and 0.45430 respectively. For the income group of 2 lakh to 5 lakh, mean and standard deviation values are 4.2326 and 0.37777 respectively. Further the income groups of above 5 lakh, mean and standard deviation values are 4.2054 and 0.41218 respectively.

The highest occur is for income group of less than 2 lakh with the mean value of 4.2326 and standard deviation of 0.37777 which indicated more towards disagreeable side as Figure 5.15.

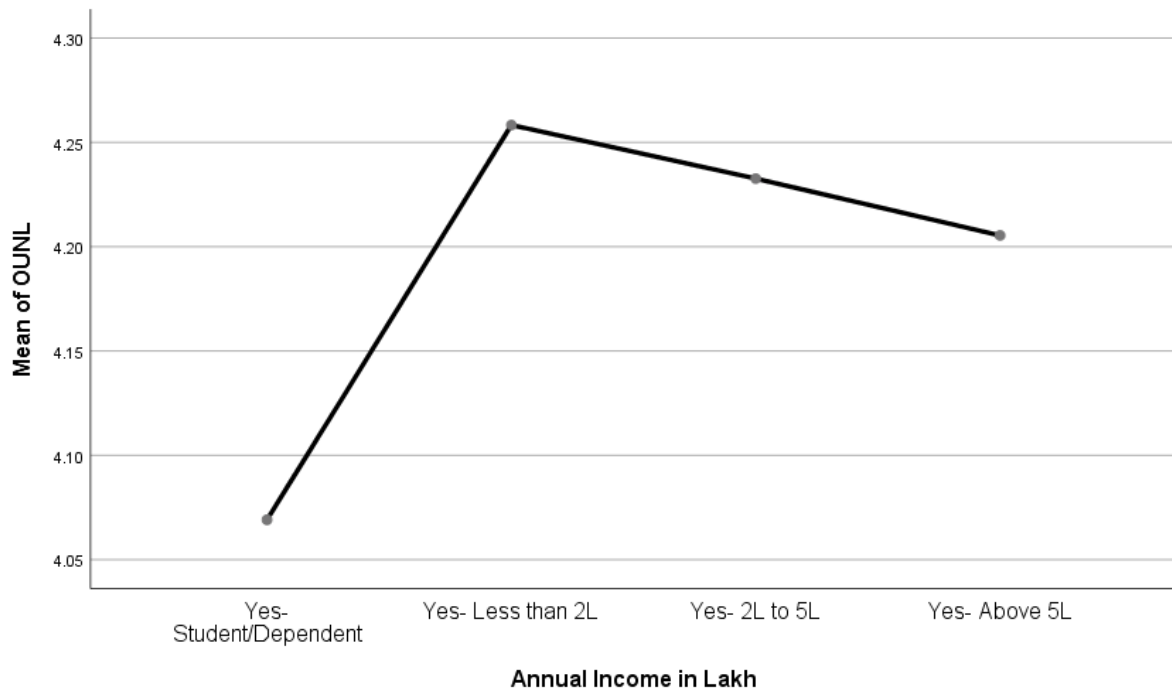


Fig. 5.15 Annual Income and Mean of OUNL

Similarly as shown in Table number 5.18 the mean value and standard deviation values for overall spirituality (Created with 14 unique statements) for dependent are 3.4841 and 0.43620 respectively, which indicated that most of the values of the respondents regarding overall Part of Supreme God (OSUG) lie between neutral and disagree as the value is more than 3.00. Similarly the mean and standard deviation values for income group of less than 2 lakh per year are 3.5451 and 0.49583 respectively. For the income group of 2 lakh to 5 lakh, mean and standard deviation values are 3.6224 and 0.41635 respectively. Further the income groups of above 5 lakh, mean and standard deviation values are 3.3712 and 0.48187 respectively.

The highest occur is for income group of 2 lakh to 5 lakh with the mean value of 3.6224 and standard deviation of 0.41635 which indicated more towards disagreeable side as shown in figure 5.16.

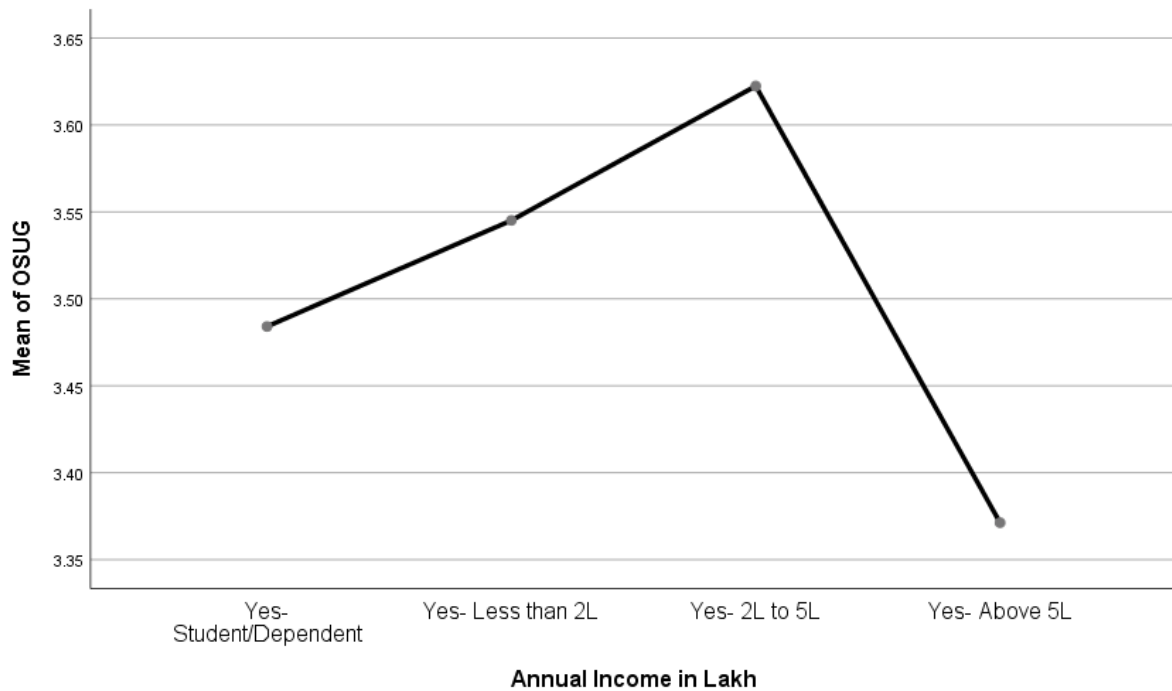


Fig. 5.16 Annual Income and Mean of OSUG

Table- 5.23 Descriptive Annual Income									
	Years	N	Mean	Std. Dev.	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Universal love (OUNL)	Yes- Student/D ependent	275	4.0691	.44660	.02693	4.0161	4.1221	2.67	5.00
	Yes- Less than 2L	194	4.2583	.45430	.03262	4.1940	4.3226	2.44	5.00
	Yes- 2L to 5L	96	4.2326	.37777	.03856	4.1561	4.3092	3.22	5.00
	Yes- Above 5L	66	4.2054	.41218	.05074	4.1041	4.3067	3.22	5.00
	Total	631	4.1664	.44338	.01765	4.1317	4.2011	2.44	5.00
OSUG	Yes- Student/D ependent	275	3.4841	.43620	.02630	3.4323	3.5359	2.25	4.50
	Yes- Less than 2L	194	3.5451	.49583	.03560	3.4749	3.6153	1.88	4.63
	Yes- 2L to 5L	96	3.6224	.41635	.04249	3.5380	3.7068	2.50	4.63
	Yes- Above 5L	66	3.3712	.48187	.05931	3.2528	3.4897	2.38	4.38
	Total	631	3.5121	.46128	.01836	3.4760	3.5481	1.88	4.63

The Levene's test of homogeneity of Variance was performed before ANOVA test based on Mean, Median, and Trimmed mean. For overall Universal love (OUNL) Table number 5.24 significance value for mean was 0.235, which was more than 0.05, indicated that all the income groups had equal variance. Similar results for median and trimmed mean were 0.260 and 0.231 simultaneously which was also more than 0.05, indicated that all the income groups had equal variance.

Similarly for overall Part of Supreme God (OSUG) table number 5.2 significance value for mean was 0.718, which was more than 0.05, indicated that all the income groups had equal variance. Similar results for median and trimmed mean were 0.764 and 0.731 simultaneously which was also more than 0.05, indicated that all the income groups had equal variance.

Table- 5.24 Test of Homogeneity of Variances					
		Levene Statistic (Mean)	df1	df2	Sig.
Universal love (OUNL)	Based on Mean	1.422	3	627	.235
	Based on Median	1.340	3	627	.260
	Based on Median and with adjusted df	1.340	3	602.080	.261
	Based on trimmed mean	1.435	3	627	.231
Part of Supreme God (OSUG)	Based on Mean	.450	3	627	.718
	Based on Median	.385	3	627	.764
	Based on Median and with adjusted df	.385	3	582.061	.764
	Based on trimmed mean	.431	3	627	.731

H0: There was no remarkable variations among various income groups considering mean value of overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat.

H1: There was remarkable variations among various income groups considering mean value of overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat.

The table 5.25 shows One-Way Anova with respect to overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat. The table showed significant value of 0.00 which is less than 0.05 hence we fail to discard null hypothesis which means that the all income groups were significantly different with respect to overall Universal love (OUNL) for spiritual quotient of the youth of Gujarat. To understand which income group had similar tendency and which income groups were significantly different in nature related to Universal love, post Hoc Test was performed.

H0: There were no remarkable variations among various income groups considering mean value of overall Part of Supreme God (OSUG) for spiritual quotient among the youth of Gujarat.

H1: There were remarkable variations among various income groups considering mean value of overall Part of Supreme God (OSUG) for spiritual quotient among the youth of Gujarat.

The table 5.25 shows One-Way Anova with respect to overall Part of Supreme God (OSUG) for spiritual quotient among the youth of Gujarat. The table showed significant value of 0.003 which is less than 0.05 hence we fail to discard null hypothesis which means that the all income groups were significantly different with respect to overall Part of Supreme God (OSUG) for spiritual quotient of the youth of Gujarat. To understand which income group had similar tendency and which income groups were significantly different in nature related to Universal love, post Hoc Test was performed.

Table– 5.25 ANOVA – Annual Income						
		Sum of Squares	df	Mean Square	F	Sig.
Universal love (OUNL)	Between groups	4.764	3	1.588	8.361	.000
	Within Groups	119.085	627	.190		
	Total	123.849	630			
Part of Supreme	Between groups	2.905	3	.968	4.630	.003

God (OSUG)	Within Groups	131.144	627	.209		
	Total	134.048	630			

The table 5.26 shows Post Hoc – Tukeys Test with respect to overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat. The test indicated those income group respondents belonging to under-graduate were remarkably varied from the educational group of Masters. Similarly graduates educational group of, remarkably differed from educational group of Masters in similar way. Further the study reveals master's group remarkably differs from the same with group of under-graduates. It was also known from study that educational group of others remarkably differs from the same on the masters group.

The table 5.26 shows Post Hoc – Tukeys Test with respect to overall Universal love (OUNL) for spiritual quotient among the youth of Gujarat. The test indicated those Income group of Dependent/Students, significantly differs from the same on the Income group of Less than 2Lakh. Same way Income group of Less than 2Lakh significantly differed from Income group of Dependent/Students in similar way. Further the study reveals that the income group of 2 Lakh to 5 Lakh, remarkable differed from group of Dependent/Students in similar way. It was also known from study that income group of above 5 Lakh, remarkably differed with Dependent/Students in similar way.

The table 5.26 shows Post Hoc – Tukeys Test with respect to overall Part of Supreme God (OSUG) on for spiritual quotient among the youth of Gujarat. The test indicated that those Income group of Dependent/Students, significantly differed from Income group of above 5 Lakh in similar way. Same way Income group of Less than 2Lakh remarkably differs from the Income group of above 5 Lakh in similar way. Further the study reveals that income group between 2 Lakh to 5 Lakh, remarkably differed from above 5 Lakh in similar way.

Moreover the study states that income group above 5 Lakh, remarkably differed from income group between 2 Lakh to 5 Lakh in similar way.

Table- 5.26 Post Hoc Test (Multiple Comparisons – Turkeys HSD) for Annual Income Levels with OUNL and OSUG							
Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Universal love (OUNL)	Yes- Dependent /Student	Yes- Less than 2L	-.18921*	.04086	.000	-.2945	-.0840
		Yes- 2L to 5L	-.16355*	.05166	.009	-.2966	-.0305
		Yes- Above 5L	-.13630	.05974	.103	-.2902	.0176
	Yes- Less than 2L	Yes- Dependent /Student	.18921*	.04086	.000	.0840	.2945
		Yes- 2L to 5L	.02567	.05438	.965	-.1144	.1658
		Yes- Above 5L	.05292	.06210	.829	-.1071	.2129
	Yes- 2L to 5L	Yes- Dependent /Student	.16355*	.05166	.009	.0305	.2966
		Yes- Less than 2L	-.02567	.05438	.965	-.1658	.1144
		Yes- Above 5L	.02725	.06969	.980	-.1523	.2068
	Yes- Above 5L	Yes- Dependent /Student	.13630	.05974	.103	-.0176	.2902
		Yes- Less than 2L	-.05292	.06210	.829	-.2129	.1071
		Yes- 2L to 5L	-.02725	.06969	.980	-.2068	.1523
Part of Supreme God (OSUG)	Yes- Dependent /Student	Yes- Less than 2L	-.06101	.04288	.485	-.1715	.0494
		Yes- 2L to 5L	-.13830	.05422	.053	-.2780	.0014
		Yes- Above 5L	.11288	.06269	.274	-.0486	.2744
	Yes- Less than 2L	Yes- Dependent /Student	.06101	.04288	.485	-.0494	.1715
		Yes- 2L to 5L	-.07729	.05707	.529	-.2243	.0697
		Yes- Above 5L	.17389*	.06517	.039	.0060	.3418
	Yes- 2L to 5L	Yes- Dependent /Student	.13830	.05422	.053	-.0014	.2780
		Yes- Less than 2L	.07729	.05707	.529	-.0697	.2243
		Yes- Above 5L	.25118*	.07313	.004	.0628	.4396
	Yes- Above 5L	Yes- Dependent /Student	-.11288	.06269	.274	-.2744	.0486
		Yes- Less than 2L	-.17389*	.06517	.039	-.3418	-.0060
		Yes- 2L to 5L	-.25118*	.07313	.004	-.4396	-.0628

5.5 Correlation Analysis:

Correlation shows relationship between two different variables. Pearson's correlation coefficient is used to understand linear relationship among factors with overall spiritual quotient of the youth of Gujarat. All the factors values were totaled and used to establish the correlation. According to Table no. 5.27 a remarkable positive correlation was found between overall spirituality impact (OIM) and all independent factors of SQ.

H0: There was not a remarkable relationship among overall Spirituality and Crime (OSPCR) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Spirituality and Crime (OSPCR) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.429 and sigma value was 0.000 (less than 0.05) so null hypothesis was discarded.

H0: There was not a remarkable relationship among overall Meaning and Purpose in life (OMP) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Meaning and Purpose in life (OMP) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.10 and sigma value was 0.012 (less than 0.05) so null hypothesis was discarded.

H0: There was not a remarkable relationship among overall Values and Principles (CVLPR) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Values and Principles (CVLPR) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.519 and sigma value was 0.000 (less than 0.05) so null hypothesis was discarded.

H0: There was not a remarkable relationship among overall Consciousness (OCON) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Consciousness (OCON) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.358 and sigma value was 0.000 (less than 0.05) so null hypothesis was discarded.

H0: There was not a remarkable relationship among overall Universal love (OUNL) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Universal love (OUNL) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.299 and sigma value was 0.000 (less than 0.05) so null hypothesis was discarded.

H0: There was not a remarkable relationship among overall Part of Supreme God (OSUG) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

H1: There was a remarkable relationship among overall Part of Supreme God (OSUG) and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat.

The analysis resulted in Correlation coefficient of 0.316 and sigma value was 0.000 (less than 0.05) so null hypothesis was discarded.

For all the independent variables Correlation coefficient was positive thus resulting in discarding of null hypothesis. Further it was concluded from values of coefficient of Meaning and Purpose in life (OMP) that it had minimum effect on the overall impact compared to the other variables whereas Values and Principles (CVLPR) had the highest effect on the overall impact.

Table-5.27 Correlations C-1								
		OSPCR	OMP	CVLPR	OCON	OUNL	OSUG	OIM
OSPCR	Person Correlation	1	.282**	.449**	.351**	.336**	.325**	.429**
	Sig.(2-tailed)		.000	.000	.000	.000	.000	.000
	N	631	631	631	631	631	631	631
OMP	Person Correlation	.282**	1	.104**	.164**	.171**	.232**	.100*
	Sig.(2-tailed)	.000		.009	.000	.000	.000	.012
	N	631	631	631	631	631	631	631
CVLPR	Person Correlation	.449**	.104**	1	.506**	.411**	.419**	.519**
	Sig.(2-tailed)	.000	.009		.000	.000	.000	.000
	N	631	631	631	631	631	631	631
OCON	Person Correlation	.351**	.164**	.506**	1	.451**	.395**	.385**
	Sig.(2-tailed)	.000	.000	.000		.000	.000	.000
	N	631	631	631	631	631	631	631
OUNL	Person Correlation	.336**	.171**	.411**	.451**	1	.386**	.299**
	Sig.(2-tailed)	.000	.000	.000	.000		.000	.000
	N	631	631	631	631	631	631	631
OSUG	Person Correlation	.325**	.232**	.419**	.395**	.386**	1	.316**
	Sig.(2-tailed)	.000	.000	.000	.000	.000		.000
	N	631	631	631	631	631	631	631
OIM	Person Correlation	.429**	.100*	.519**	.385**	.299**	.316**	1
	Sig.(2-tailed)	.000	.012	.000	.000	.000	.000	
	N	631	631	631	631	631	631	631
**. Correlation is significant at the 0.01 level (2-tailed).								
*. Correlation is significant at the 0.05 level (2-tailed).								

5.6 Multiple Regressions Analysis

It helps to study the relationship between dependent variable and multiple independent variables. Different models were developed to explore the intensity of change in variable.

Pearson's correlation establishes linear relationship among variables and further to know the degree of change, multiple regressions were used. Further, we also found the factor that had maximum impact out of all six independent variables.

New models were developed so feasibility is to be checked. All the relative forecasters to the variance need to be understood.

H0: The Model developed was not remarkable through multiple regressions.

H1: The Model developed was remarkable through multiple regressions.

Model – 1

The model stipulates that “Values and Principles (CVLPR)” was the most influence on overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat.

The analysis resulted strong correlation between dependent and independent variables as coefficient value was of 0.519. The study revealed that Coefficient of determination was 0.270 which describes that 27% of variations in the overall combined impact (OIM) are due to the factors of Values and Principles (CVLPR). The sample size of 630 is good so we are taking values of R^2 not of adjusted R^2 . The analysis resulted in the significant value of 0.000, which was less than 0.05 thus discarding the null hypothesis and consider another hypothesis. Thus the model of multiple regressions was given as.

$$X = a + b Y + e$$

[X = Dependent variable as Combined impact (OIM), a = intercept or constant, b =

the regressions coefficient of x on y, impact on dependent variable because of independent variable, Y = independent variable as Values and Principles, e = the error term]

Model – 2

The model stipulates that “Values and Principles (CVLPR)” and “Overall Spirituality and Crime (OSPCR)” were the two most influencing on overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat. The analysis resulted strong correlation between dependent and independent variables as coefficient value was of 0.564. The study revealed Coefficient of determination as 0.315 which shows that about 31.5% of changes in the overall combined impact (OIM) are resulted due to the factors of Values and Principles (CVLPR) and Spirituality and Crime. The sample size of 630 is good so we are taking values of R^2 not of adjusted R^2 . The analysis resulted in the significant value of 0.000, which was less than 0.05 thus discarding the null hypothesis and consider another hypothesis. Thus the model of multiple regressions was given as.

$$X = a + b_1 Y_1 + b_2 Y_2 + e$$

[X= Dependent variable as Combined impact (OIM), a = intercept/constant, b=

the regressions coefficient of x on y, impact on dependent variable because of independent variable, Y_1 = first independent variable as Values and Principles, Y_2 = second independent variable as Spirituality and Crime, e = the error term]

Model – 3

The model indicates that “Values and Principles (CVLPR)” and “Overall Spirituality and Crime (OSPCR)” and “Overall Consciousness (OCON)” were the three most influencing on overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat. The analysis resulted strong correlation between dependent and independent variables as

coefficient value was of 0.574. The study revealed Coefficient of determination as 0.326 which showed that about 32.6% of changes in the overall combined impact (OIM) are resulted due to the factors of Values and Principles, Spirituality and Crime and Overall Consciousness. The sample size of 630 was good so we took values of R² not of adjusted R². The analysis resulted in the significant value of 0.000, which was less than 0.05 thus discarded the null hypothesis and considered another hypothesis. Thus the model of multiple regression is given as.

$$X = a + b_1 Y_1 + b_2 Y_2 + b_3 Y_3 + e$$

[X= Dependent variable as Combined impact (OIM), a = intercept or constant, b= the regressions coefficient of x on y, impact on dependent variable because of independent variable, Y₁ = first independent variable as Values and Principles, Y₂ = second independent variable as Spirituality and Crime, Y₃ = third independent variable as Consciousness, e = the error term]

R-1, Table - 5.28 Regression Model Data										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.519 ^a	.270	.269	.45665	.270	232.397	1	629	.000	
2	.564 ^b	.318	.315	.44178	.048	44.050	1	628	.000	
3	.574 ^c	.329	.326	.43836	.012	10.843	1	627	.001	1.741
a. Predictors: (Constant), CVLPR										
b. Predictors: (Constant), CVLPR, OSPCR										
c. Predictors: (Constant), CVLPR, OSPCR, OCON										
d. Dependent Variable: OIM										

Model – 1

According to first developed model most effecting factor was Values and Principles (CVLPR), so we verified whether the impact of Values and Principles (CVLPR) on overall combined impact (OIM) of spirituality was remarkable or not.

H0: There was no remarkable effect on the overall combined impact of spirituality (OIM) with overall changes in Values and Principles.

H1: There was remarkable impact on the overall combined impact of spirituality (OIM) with overall changes in Values and Principles.

According to table 5.28 ANOVA table, the mean squares evaluated was 48.461 and F ratio was 232.397 with significant value 0.000, which was less than 0.05, which indicated to discard the null hypothesis and accept the other hypothesis. Thus it meant that overall changes in Values and Principles had remarkable influence on the overall combined impact of spirituality among the youth of Gujarat.

Model – 2

According to second developed model the two most effecting factors were Values and Principles (CVLPR) and Spirituality and Crime (OSPCR), so we verified whether the impact of overall combined impact (OIM) of spirituality was remarkable or not.

H0: There was no remarkable effect on the overall combined impact of spirituality (OIM) with combined changes of Values and Principles (CVLPR) and Spirituality and Crime (OSPCR).

H1: There was no remarkable effect on the overall combined impact of spirituality (OIM) with combined changes of Values and Principles (CVLPR) and Spirituality and Crime (OSPCR).

According to table 5.28 ANOVA table, the mean squares evaluated was 28.529 and F ratio was 146.176 with significant value 0.000 which is less than 0.05, which indicated to discard the null hypothesis and accept the other hypothesis. Thus it meant that overall changes in Values and Principles and Spirituality and Crime (OSPCR) had remarkable influence on the overall combined impact of spirituality among the youth of Gujarat.

Model – 3

According to third developed model the three most effecting factors were “Values and Principles (CVLPR)” and “Overall Spirituality and Crime (OSPCR)” and “Overall Consciousness (OCON)”, so we verified whether the impact on overall combined impact (OIM) of spirituality was remarkable or not.

H0: There was no remarkable effect on the overall combined impact of spirituality (OIM) with combined changes of Values and Principles (CVLPR), Spirituality and Crime (OSPCR) and Overall Consciousness.

H1: There was remarkable effect on the overall combined impact of spirituality (OIM) with combined changes of Values and Principles (CVLPR), Spirituality and Crime (OSPCR) and Overall Consciousness.

According to table 5.28 ANOVA table, the mean squares evaluated was 19.714 and F ratio was 102.593 with significant value 0.000 which was less than 0.05, which indicated to discard the null hypothesis and accept the alternate hypothesis.

Thus it meant that overall changes in Values and Principles and Spirituality and Crime (OSPCR) and Overall Consciousness had remarkable influence on the overall combined impact of spirituality among the youth of Gujarat.

R-2, Table- 5.29 ANOVA ^a						
Model		Sum of Square	df	Mean Square	F	Sig
1	Regression	48.461	1	48.461	232.397	.000 ^b
	Residual	131.163	629	.209		
	Total	179.624	630			
2	Regression	57.058	2	28.529	146.176	.000 ^c
	Residual	122.566	628	.195		
	Total	179.624	630			
3	Regression	59.142	3	19.714	102.593	.000 ^d
	Residual	120.482	627	.192		
	Total	179.624	630			
a. Dependent Variable: OIM						
b. Predictors: (Constant), CVLPR						
c. Predictors: (Constant), CVLPR, OSPCR						
d. Predictors: (Constant), CVLPR, OSPCR, OCON						

In Multiple regression analysis we had gone through a two steps in which first we developed models and then established the intensity. The study then calculated exact value of impact of independent variables on dependent variables with the help of models.

We had taken Unstandardized Coefficients to calculate the impact during the study of spiritual quotient. The models were verified with the help of T test and understand its significance. During the study Part and partial correlations were also used to strengthen independent variables on dependent variables. The process also helped to explore multi co-linearity in the model. For the study we used tolerance value and value influence factor.

Table- 5.30 Coefficients ^a											
Model		Unstandardized Coefficient		Standardized Coefficients Beta	t	Sig	95.0% Confidence Interval for B		Correlations		
		B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part
1	Constant	1.360	.158		8.603	.000	1.050	1.671			
	CVLPR	.687	.045	.519	15.245	.000	.599	.776	.519	.519	.519
2	Constant	.648	.187		3.468	.001	.281	1.015			
	CVLPR	.542	.049	.410	11.101	.000	.446	.637	.519	.405	.366
	OSPCR	.329	.050	.245	6.637	.000	.232	.427	.429	.256	.219
3	Constant	.383	.202		1.893	.059	-.014	.780			
	CVLPR	.469	.053	.354	8.803	.000	.364	.573	.519	.332	.288
	OSPCR	.303	.050	.225	6.071	.000	.205	.401	.429	.236	.199
	OCON	.159	.048	.126	3.293	.001	.064	.253	.385	.130	.108
a. Dependent Variable: OIM											

According to Table – 5.30 three multiple regression models were developed. Following are the models discussed.

Model: 1

$$X = a + bY + e$$

[Y= Dependent variable as Combined impact (OIM), a = intercept/constant, b = the regressions coefficient of x on y, impact on dependent variable because of independent variable, X = independent variable as Values and Principles, e = the error term]

As per the result for the Model - 1 Beta (b) for Values and Principles is 0.519 which states that change of one unit in Values and Principles will have .794 unit changes in combined impact of Spirituality. T value is 15.245 with Significant value sig. = .000 (< .05) which validates the model with significant impact. Hence, the model can be framed as,

$$\text{Combined impact} = 1.360 + 0.519 (\text{Values and Principles}) + e$$

Model:2

$$X = a + b_1Y_1 + b_2Y_2 + e$$

[X= Dependent variable as Combined impact (OIM), a = intercept or constant, b = the regressions coefficient of x on y, impact on dependent variable because of independent variable, Y₁ = first independent variable as Values and Principles, Y₂ = second independent variable as Spirituality and Crime, e = the error term]

As per the result for the Model - 2 Beta (b) for Values and Principles is 0.410 which means change of one unit in Values and Principles will have .410 unit changes in Combined impact of Spirituality. Similarly 1 Beta (b) for Spirituality and Crime is 0.245 which means change of one unit in Spirituality and Crime will have .245 unit changes in Combined impact of Spirituality. T values are 11.101 and 6.637 with Significant values of sig. = .000 (< .05) which validates the model with significant impact. Hence, the model can be framed as,

$$\text{Combined impact} = 0.648 + 0.410(\text{Values and Principles}) + 0.245(\text{Values and Principles}) + e$$

Model:3

$$X = a + b_1Y_1 + b_2Y_2 + b_3Y_3 + e$$

[Y= Dependent variable as Combined impact (OIM), a = intercept or constant, b = the regressions coefficient of x on y, impact on dependent variable because of independent

variable, Y_1 = first independent variable as Values and Principles, Y_2 = second independent variable as Spirituality and Crime, Y_3 = third independent variable as Consciousness, e = the error term]

As per the result for the Model - 3 Beta (b) for Values and Principles is 0.354 which means change of one unit in Values and Principles will have .354 unit changes in Combined impact of Spirituality. Similarly Beta (b) for Spirituality and Crime is 0.225 which means change of one unit in Spirituality and Crime will have .225 unit changes in Combined impact of Spirituality. Further Beta (b) for Consciousness is 0.126 which means change of one unit in Consciousness will have .126 unit changes in Combined impact of Spirituality. T values are 8.803, 6.071 and 3.293 with Significant values of sig. = .000, .000 and .001(< .05) which validates the model with significant impact. Hence, the model can be framed as,

$$\text{Combined impact} = 0.383 + 0.354 (\text{Values and Principles}) + 0.225(\text{Values and Principles}) + 0.126 (\text{Consciousness}) + e$$

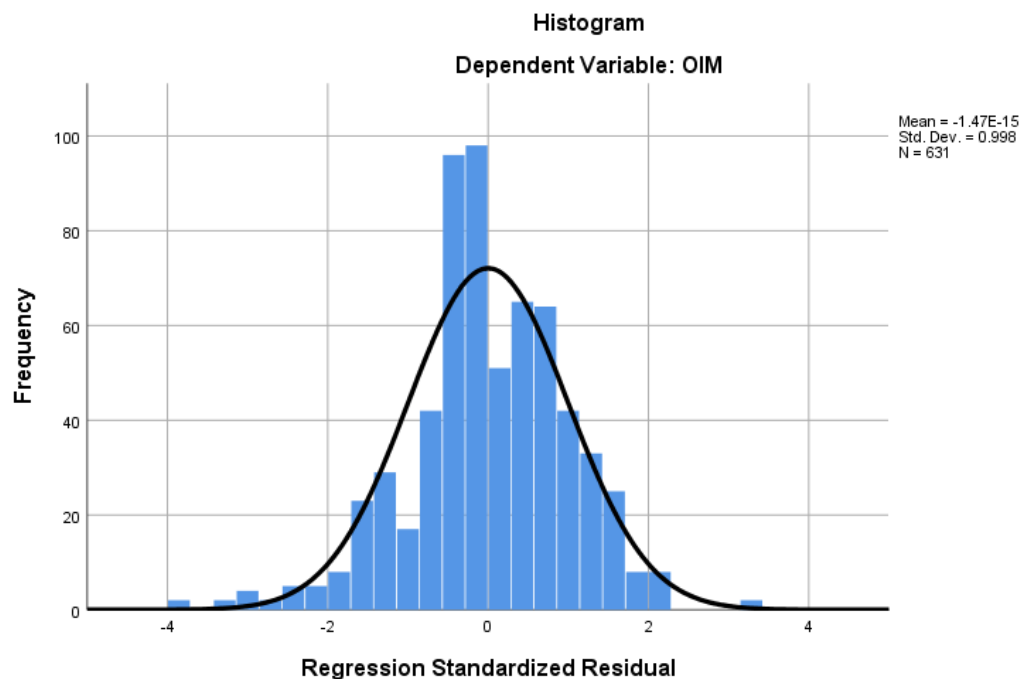


Fig. 5.17 Regression Standardized Residual

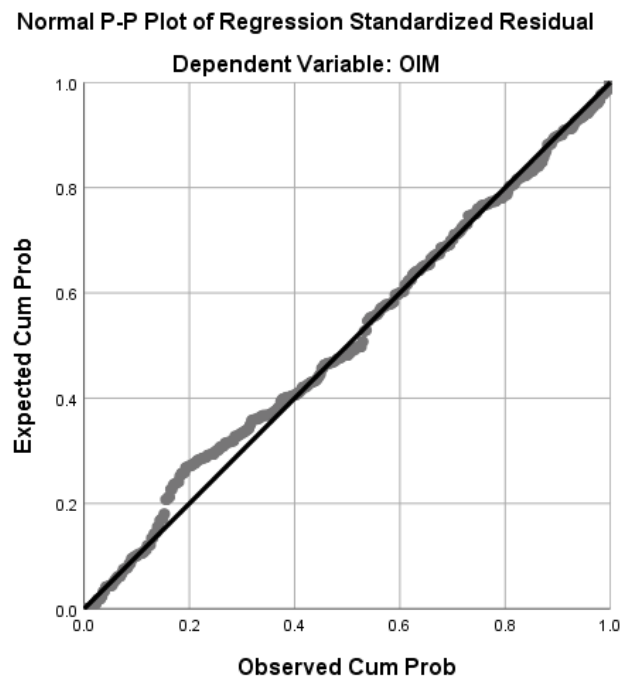


Fig. 5.18 Normal P-P Plot of Regression Standardized Residual

The fig 5.18 represents the graph which shows that the data is normally distributed and it does not have multi co-linearity.

5.7 Cluster Analysis:

After 17 iteration process total of 4 groups were identified.

Table- 5.31 Distances between Final Cluster Centres				
Cluster	1	2	3	4
1		6.830	4.225	5.346
2	6.830		3.879	3.388
3	4.225	3.879		3.859
4	5.346	3.388	3.859	

The above table 5.31 shows that there is a considerable distance between the cluster centers of the two clusters which are 6.830, 5.346, 4.225 and 3.388.

Table- 5.32 Number of Cases in each Cluster		
Cluster	1	114
	2	181
	3	166
	4	170
Valid		631
Missing		0

The above table 5.32 shows that of the total respondent base of 631, and out of it all the 631 entries are valid.

Initial Cluster

Table- 5.33 Initial Cluster							
	Cluster						
	1	2	3	4	df	F	Sig.
Spirituality and Crime (Spirituality helps to understand the right and wrong in life)	2	5	4	5	627	28.426	.000
Spirituality and Crime (Spirituality helps to avoid substance use in life - Alcohol, smoking, drugs)	2	1	5	4	627	46.341	.000
Spirituality and Crime (Spirituality reduces anger, violence, exploitation)	4	5	4	4	627	21.082	.000
Spirituality and Crime (Even spiritual people are criminals)	5	1	4	4	627	25.782	.000
Spirituality and Crime (Lack of spirituality leads to crime)	1	5	2	2	627	31.910	.000
Spirituality and Crime (Life is about	5	1	1	4	627	22.366	.000

wealth and pleasure)							
Spirituality and Crime (Life is about Friends, Family, Husband/Wife, Girlfriend/Boyfriend)	2	5	4	2	627	8.549	.000
Spirituality and Crime (Life is about exploring the world)	5	5	5	4	627	10.717	.000
Spirituality and Crime (Life is about exploring self)	3	5	3	4	627	14.021	.000
Spirituality and Crime (I am happy and contented with my life)	2	5	1	4	627	45.052	.000
Spirituality and Crime (Life is a suffering and no one can change it)	4	5	1	2	627	18.803	.000
Spirituality and Crime (My life is great and I am working hard under the guidance of GOD)	2	5	5	4	627	35.375	.000
Meaning and Purpose in life (People do not know about meaning and purpose of life)	3	5	4	1	627	2.919	.034
Meaning and Purpose in life (I am searching for meaning and purpose of my life)	5	5	5	5	627	7.540	.000
Meaning and Purpose in life (My faith gives my life meaning and purpose)	5	5	4	4	627	21.620	.000
Meaning and Purpose in life (My life has meaning and purpose)	2	5	5	4	627	48.435	.000
Meaning and Purpose in life (Sometimes I feel my life is worthless)	4	1	1	1	627	77.623	.000
Values and Principles (I complete my work on time)	5	4	1	5	627	26.075	.000
Values and Principles (I always do yoga or exercise)	4	1	4	5	627	31.944	.000
Values and Principles (I am very honest and always speak truth)	4	3	3	4	627	22.773	.000
Values and Principles (I always find many ways to solve a problem)	5	4	4	5	627	6.443	.000
Values and Principles (My work is always original)	4	5	1	3	627	16.131	.000
Values and Principles (I worship regularly)	1	4	1	5	627	57.074	.000
Values and Principles (I fast regularly)	1	1	1	5	627	26.334	.000
Values and Principles (I follow established religious/spiritual code)	1	1	5	5	627	37.807	.000
Values and Principles (I always eat healthy	3	5	5	5	627	27.745	.000

food)							
Values and Principles (I always meditate)	1	1	1	5	627	51.343	.000
Values and Principles (My Mobile/cloths/vehicle is better than others)	3	5	5	1	627	7.407	.000
Values and Principles (My life is better than others)	2	5	5	5	627	18.692	.000
Values and Principles (I work for betterment of society)	1	1	5	5	627	45.163	.000
Values and Principles (Important things for me are Material gains (Lots of money, Costly car like Mercedes Benz/BMW, Gold, Diamond, Bungalows etc.)	5	5	5	1	627	.671	.570
Values and Principles (I am capable of taking good decision during critical phase)	4	5	5	5	627	25.304	.000
Values and Principles (I feel I am responsible for my duties and work)	2	5	5	5	627	29.660	.000
Values and Principles (I am very hardworking but somehow situation does not allow me to complete my work)	4	5	5	5	627	24.794	.000
Values and Principles (I always find someone help me out in critical problems)	2	5	5	5	627	18.784	.000
Values and Principles (I feel like running away during critical time)	2	5	5	1	627	49.661	.000
Values and Principles (God helps me in resolving problems)	1	5	5	1	627	49.931	.000
Consciousness (I appreciate and create Art like- Painting, music sculptures, architecture, craft, dance etc.)	4	1	5	5	627	29.904	.000
Consciousness (I am very much updated about latest information)	2	5	5	5	627	28.683	.000
Consciousness (I will be Graduate/PG/Phd in 3 years.)	5	5	1	5	627	11.460	.000
Consciousness (I pray for help and forgiveness)	1	5	5	1	627	37.062	.000
Consciousness (Others faith is superior than mine)	4	5	1	5	627	.165	.920
Consciousness (I ask god to help other.)	1	5	5	5	627	34.821	.000
Consciousness (I am independent and can take my important decisions of life.)	2	5	1	5	627	22.411	.000
Consciousness (I have sympathy for others)	5	5	5	5	627	9.663	.000
Consciousness (I support others in trouble	5	5	3	5	627	28.271	.000

(Empathy))							
Consciousness (I try to understand others religious/spiritual beliefs)	1	5	4	1	627	18.982	.000
Consciousness (I Feel like doing something huge for others like building School/College/hospital)	5	5	1	5	627	42.068	.000
Universal Love {I feel happy when I stay connected with surrounding nature (Environment).}	4	5	5	5	627	28.776	.000
Universal Love (I love everyone and everything around.)	2	1	5	3	627	59.731	.000
Universal Love (Life is beautiful.)	2	5	5	5	627	58.185	.000
Universal Love (I always thank others for a cause.)	4	5	5	5	627	39.498	.000
Universal Love {I hardly have time for feeling the surrounding nature (environment).}	3	5	5	5	627	5.713	.001
Universal Love (I thank God for giving me such wonderful life.)	2	5	5	5	627	47.108	.000
Universal Love (I think there is lot of humour around to laugh at.)	2	5	5	3	627	12.393	.000
Universal Love (I think life is exciting because it is always changing.)	2	5	5	5	627	32.861	.000
Universal Love (I have faith that tomorrow will be better.)	1	5	5	5	627	20.908	.000
Considering oneself as a part of the supreme God (I feel I am medium of God and my action are his will)	2	5	5	1	627	76.008	.000
Considering oneself as a part of the supreme God (I feel, contribution of religion is less towards community)	4	5	5	5	627	5.527	.001
Considering oneself as a part of the supreme God (I sometimes say prayers to connect with my inner spirit)	3	5	5	1	627	48.654	.000
Considering oneself as a part of the supreme God (I feel away from GOD)	5	1	5	5	627	19.429	.000
Considering oneself as a part of the supreme God (I sometimes get Idea of what is going to happen (Good Intuitions))	1	5	1	5	627	10.653	.000
Considering oneself as a part of the supreme God (I believe that our soul links us to God)	1	1	5	5	627	50.520	.000

Considering oneself as a part of the supreme God (I am aware of God helping me in times of need)	1	5	1	1	627	55.794	.000
Considering oneself as a part of the supreme God (I donate regularly)	4	5	5	5	627	3.497	.015

Final Cluster Centers

Table- 5.34 Final Cluster								
		Cluster						
		1	2	3	4	df	F	Sig
S1	Spirituality and Crime (Spirituality helps to understand the right and wrong in life)	4	4	4	4	627	28.426	.000
S2	Spirituality and Crime (Spirituality helps to avoid substance use in life - Alcohol, smoking, drugs)	3	4	4	4	627	46.341	.000
S3	Spirituality and Crime (Spirituality reduces anger, violence, exploitation)	3	4	4	4	627	21.082	.000
S4	Spirituality and Crime (Even spiritual people are criminals)	4	3	4	4	627	25.782	.000
S5	Spirituality and Crime (Lack of spirituality leads to crime)	2	4	3	3	627	31.910	.000
S6	Spirituality and Crime (Life is about wealth and pleasure)	3	3	3	3	627	22.366	.000
S7	Spirituality and Crime (Life is about Friends, Family, Husband/Wife, Girlfriend/Boyfriend)	3	4	3	3	627	8.549	.000
S8	Spirituality and Crime (Life is about exploring the world)	4	4	4	4	627	10.717	.000
S9	Spirituality and Crime (Life is about exploring self)	4	5	4	4	627	14.021	.000
S10	Spirituality and Crime (I am happy and contented with my life)	4	4	4	4	627	45.052	.000
S11	Spirituality and Crime (Life is a suffering and no one can change it)	3	3	3	3	627	18.803	.000
S12	Spirituality and Crime (My life is great and I am working hard under the guidance of GOD)	3	4	3	4	627	35.375	.000
S13	Meaning and Purpose in life (People do not know about meaning and purpose of life)	4	4	4	3	627	2.919	.034
S14	Meaning and Purpose in life (I am	4	4	3	4	627	7.540	.000

	searching for meaning and purpose of my life)							
S15	Meaning and Purpose in life (My faith gives my life meaning and purpose)	4	4	4	4	627	21.62 0	.000
S16	Meaning and Purpose in life (My life has meaning and purpose)	4	5	4	4	627	48.43 5	.000
S17	Meaning and Purpose in life (Sometimes I feel my life is worthless)	3	2	3	1	627	77.62 3	.000
S18	Values and Principles (I complete my work on time)	3	4	3	4	627	26.07 5	.000
S19	Values and Principles (I always do yoga or exercise)	3	3	3	4	627	31.94 4	.000
S20	Values and Principles (I am very honest and always speak truth)	3	4	3	4	627	22.77 3	.000
S21	Values and Principles (I always find many ways to solve a problem)	4	4	4	4	627	6.443	.000
S22	Values and Principles (My work is always original)	3	4	4	4	627	16.13 1	.000
S23	Values and Principles (I worship regularly)	3	4	4	4	627	57.07 4	.000
S24	Values and Principles (I fast regularly)	2	3	3	2	627	26.33 4	.000
S25	Values and Principles (I follow established religious/spiritual code)	2	4	3	3	627	37.80 7	.000
S26	Values and Principles (I always eat healthy food)	3	4	3	4	627	27.74 5	.000
S27	Values and Principles (I always meditate)	2	3	3	3	627	51.34 3	.000
S28	Values and Principles (My Mobile/cloths/vehicle is better than others)	3	3	3	3	627	7.407	.000
S29	Values and Principles (My life is better than others)	3	4	4	4	627	18.69 2	.000
S30	Values and Principles (I work for betterment of society)	3	4	4	4	627	45.16 3	.000
S31	Values and Principles (Important things for me are Material gains (Lots of money, Costly car like Mercedes Benz/BMW, Gold, Diamond, Bungalows etc.)	3	3	3	3	627	.671	.570
S32	Values and Principles (I am capable of taking good decision during critical phase)	3	4	4	4	627	25.30 4	.000

S33	Values and Principles (I feel I am responsible for my duties and work)	4	5	4	4	627	29.66 0	.000
S34	Values and Principles (I am very hardworking but somehow situation does not allow me to complete my work)	4	4	4	3	627	24.79 4	.000
S35	Values and Principles (I always find someone help me out in critical problems)	3	4	4	3	627	18.78 4	.000
S36	Values and Principles (I feel like running away during critical time)	2	3	3	2	627	49.66 1	.000
S37	Values and Principles (God helps me in resolving problems)	3	5	4	4	627	49.93 1	.000
S38	Consciousness (I appreciate and create Art like- Painting, music sculptures, architecture, craft, dance etc.)	3	4	4	4	627	29.90 4	.000
S39	Consciousness (I am very much updated about latest information)	3	4	3	4	627	28.68 3	.000
S40	Consciousness (I will be Graduate/PG/Phd in 3 years.)	4	4	4	4	627	11.46 0	.000
S41	Consciousness (I pray for help and forgiveness)	3	4	4	4	627	37.06 2	.000
S42	Consciousness (Others faith is superior than mine)	3	3	3	3	627	.165	.920
S43	Consciousness (I ask god to help other.)	4	5	4	4	627	34.82 1	.000
S44	Consciousness (I am independent and can take my important decisions of life.)	3	4	4	4	627	22.41 1	.000
S45	Consciousness (I have sympathy for others)	4	4	4	4	627	9.663	.000
S46	Consciousness (I support others in trouble (Empathy))	4	5	4	4	627	28.27 1	.000
S47	Consciousness (I try to understand others religious/spiritual beliefs)	4	4	4	4	627	18.98 2	.000
S48	Consciousness (I Feel like doing something huge for others like building School/College/hospital)	3	4	3	4	627	42.06 8	.000
S49	Universal Love {I feel happy when I stay connected with surrounding nature (Environment).}	4	5	5	5	627	28.77 6	.000
S50	Universal Love (I love everyone and everything around.)	3	4	4	4	627	59.73 1	.000
S51	Universal Love (Life is beautiful.)	4	5	4	5	627	58.18	.000

							5	
S52	Universal Love (I always thank others for a cause.)	3	4	4	4	627	39.49 8	.000
S53	Universal Love {I hardly have time for feeling the surrounding nature (environment).}	3	4	3	3	627	5.713	.001
S54	Universal Love (I thank God for giving me such wonderful life.)	4	5	4	4	627	47.10 8	.000
S55	Universal Love (I think there is lot of humour around to laugh at.)	4	4	4	4	627	12.39 3	.000
S56	Universal Love (I think life is exciting because it is always changing.)	4	5	4	4	627	32.86 1	.000
S57	Universal Love (I have faith that tomorrow will be better.)	4	5	4	5	627	20.90 8	.000
S58	Considering oneself as a part of the supreme God (I feel I am medium of God and my action are his will)	3	4	3	4	627	76.00 8	.000
S59	Considering oneself as a part of the supreme God (I feel, contribution of religion is less towards community)	3	3	3	4	627	5.527	.001
S60	Considering oneself as a part of the supreme God (I sometimes say prayers to connect with my inner spirit)	3	4	4	4	627	48.65 4	.000
S61	Considering oneself as a part of the supreme God (I feel away from GOD)	3	2	3	2	627	19.42 9	.000
S62	Considering oneself as a part of the supreme God (I sometimes get Idea of what is going to happen (Good Intuitions))	4	4	4	4	627	10.65 3	.000
S63	Considering oneself as a part of the supreme God (I believe that our soul links us to God)	3	4	4	4	627	50.52 0	.000
S64	Considering oneself as a part of the supreme God (I am aware of God helping me in times of need)	3	5	4	4	627	55.79 4	.000
S65	Considering oneself as a part of the supreme God (I donate regularly)	3	3	3	3	627	3.497	.015

S2: Spirituality and Crime (Spirituality helps to avoid substance use in life like Alcohol, smoking, drugs)

Cluster -1 and Cluster 2 populations marked the statement with agree and strongly agree respectively i.e. these groups of people felt spirituality helped to avoid substance use in life.

Cluster -3 and Cluster -4 populations marked the statement with strongly disagree and disagree respectively i.e. these group of people strongly felt spirituality did not help to avoid substance use in life.

S10: Spirituality and Crime (I am happy and contented with my life)

Cluster -1 and Cluster 3 populations marked with agree and strongly agree respectively i.e. these group of people felt that they were contented with their life.

Cluster -2 and Cluster -4 populations marked with strongly disagree and disagree respectively i.e. these group of people felt that they were not contented with their life.

S16: Meaning and Purpose in life (My life has meaning and purpose)

Cluster -1 populations marked the statement with agree i.e. this group of people felt that their life had meaning and purpose in their life.

Cluster -2, Cluster-3 and Cluster -4 populations marked the statement with strongly disagree, strongly disagree and disagree respectively i.e. these groups of people felt that their life did not have meaning and purpose in their life.

S17: Meaning and Purpose in life (Sometimes I feel my life is worthless)

Cluster -1 population marked the statement with disagree i.e. this group of people sometimes did not feel that their life were worthless.

Cluster -2, Cluster-3 and Cluster -4 populations marked the statement with strongly agree, i.e. these group of people sometimes felt that their life were worthless.

S23: Values and Principles (I worship regularly)

Cluster -1 and Cluster 3 populations marked the statement with strongly agree i.e. these group of people worshiped regularly.

Cluster -2 and Cluster -4 populations marked the statement with disagree and strongly disagree respectively i.e. these group of people did not worship regularly.

S27: Values and Principles (I always meditate)

Cluster -1, Cluster -2 and Cluster -3 populations marked the statement with strongly agree i.e. these groups of people always meditated.

Cluster -4 populations marked the statement with strongly disagree i.e. this group of people did not meditate always.

S30: Values and Principles (I work for the betterment of society)

Cluster -1 and Cluster -2 populations marked the statement with strongly agree i.e. these group of people worked for the betterment of society.

Cluster -3 and Cluster -4 populations marked the statement with strongly disagree i.e. these group of people did not work for the betterment of society

S36: Values and Principles (I feel like running away during critical time)

Cluster -1 and Cluster -4 populations marked the statement with agree and strongly agree respectively i.e. these group of people felt like running away during critical time.

Cluster -2 and Cluster -3 populations marked the statement with strongly disagree i.e. these group of people did not feel like running away during critical time.

S37: Values and Principles (God helps me in resolving problems)

Cluster -1 and Cluster -4 populations marked the statement with strongly agree i.e. these group of people felt that God helps them in resolving problems.

Cluster -2 and Cluster -3 populations marked the statement with strongly disagree i.e. these group of people did not feel that God helps them in resolving problems.

S48: Consciousness (I Feel like doing something huge for others like building School/ College/ hospital)

Cluster -3 populations marked the statement with agree i.e. this group of people felt like doing something huge for others.

Cluster -1, Cluster-2 and Cluster -4 populations marked the statement with strongly disagree i.e. these group of people did not feel like doing something huge for others.

S50: Universal Love (I love everyone and everything around)

Cluster -1 and Cluster -2 populations marked the statement with agree and strongly agree respectively i.e. these groups of people felt that they love everyone and everything around.

Cluster -3 population marked the statement with strongly disagree i.e. this group of people did not feel that they love everyone and everything around.

Cluster -4 population marked it Neutral i.e. they are balanced regarding this situation.

S51: Universal Love (Life is beautiful.)

Cluster -1 population marked the statement with agree i.e. this group of people felt that life is beautiful.

Cluster -2, Cluster -3 and Cluster -4 populations marked the statement with strongly disagree i.e. these group of people did not feel that Life is beautiful.

S54: Universal Love (I thank God for giving me such wonderful life)

Cluster -1 populations marked the statement with agree i.e. this group of people thanked God for giving them such wonderful life.

Cluster -2, Cluster -3 and Cluster -4 populations marked the statement with strongly disagree i.e. these groups of people never thanked God for giving them such wonderful life.

S58: Considering oneself as a part of the supreme God (I feel I am medium of God and my action are his will)

Cluster -1 and Cluster -3 populations marked it Neutral i.e. they are balanced regarding this situation.

Cluster -2 and Cluster -4 population marked the statement with disagree i.e. these group of people did not feel that they are medium of God and their action were his will.

S63: Considering oneself as a part of the supreme God (I believe that our soul links us to God)

Cluster -1 and Cluster -2 populations marked the statement with strongly agree i.e. these group of people believed that their soul linked them to God.

Cluster -3 and Cluster -4 populations marked the statement with strongly disagree i.e. these group of people did not believe that their soul linked them to God.

S64: Considering oneself as a part of the supreme God (I am aware of God helping me in times of need)

Cluster -1, Cluster -3 and Cluster 4 populations marked the statement with strongly agree i.e. these groups of people felt that they were aware of God helping them in the times of need.

Cluster -2 populations marked the statement with strongly disagree i.e. this group of people strongly did not feel that they were aware of God helping them in the times of need.

In Cluster 4, statement number S17 having 1 values which means strongly agree, shows lowest level of Spiritual Quotient:

S17: Meaning and Purpose in life (Sometimes I feel my life is worthless)

In Cluster 2, statement number S9, S16, S33, S37, S43, S46, S49, S51, S54, S56, S57, S64 having 5 values which shows low level of Spiritual Quotient:

Table- 5.35 Cluster-2 Analysis	
Statement Number	Statement
S9	Spirituality and Crime (Life is about exploring self)
S16	Meaning and Purpose in life (My life has meaning and purpose)
S33	Values and Principles (I feel I am responsible for my duties and work)
S37	Values and Principles (God helps me in resolving problems)
S43	Consciousness (I ask god to help other.)
S46	Consciousness [I support others in trouble (Empathy)]
S49	Universal Love {I feel happy when I stay connected with surrounding nature (Environment).}
S51	Universal Love (Life is beautiful.)
S54	Universal Love (I thank God for giving me such wonderful life.)
S56	Universal Love (I think life is exciting because it is always changing.)
S57	Universal Love (I have faith that tomorrow will be better.)
S64	Considering oneself as a part of the supreme God (I am aware of God helping me in times of need)

In Cluster 3, statement number S49 and S51 having 5 values which shows low level of Spiritual Quotient:

Table- 5.36 Cluster-3 Analysis	
Statement Number	Statement
S49	Universal Love {I feel happy when I stay connected with surrounding nature (Environment).}
S51	Universal Love (Life is beautiful.)

In Cluster 4, statement number S49, S51, S57 having 5 values which shows low level of Spiritual Quotient:

Table- 5.37 Cluster-4 Analysis	
Statement Number	Statement
S49	Universal Love {I feel happy when I stay connected with surrounding nature (Environment).}
S51	Universal Love (Life is beautiful.)
S57	Universal Love (I have faith that tomorrow will be better.)

CHAPTER – 6

Findings and Recommendations

The objective of this chapter is to present the findings of the study. The findings discussed in this chapter are according to the research objectives. The findings are drawn based on the data analysis and interpretation in the previous chapter. Following are the Findings and Recommendations about the level of SQ among the youth from Gujarat.

6.1 Findings from Cross tabulation

The findings shows that maximum male and female participants of age group from 15 to 24 were dependent and minimum were earning above 5Lakh per year.

The findings showed that maximum male and female participants of all qualification groups were students and only few males were professional while few females were housewife by profession.

6.2 Finding from Reliability and Descriptive Analysis

Reliability table indicated for all the statements the value of Cronbach's Alpha was 0.76 it meant the questionnaires with all the statements and collected data indicated the desire level of reliability.

The study concluded that most people were aware about “spirituality” or “Spiritual Quotient (SQ)”. Most candidates had heard about SQ from family and especially from their mother or grandparents.

The study showed that spirituality was learnt at all the ages and between the ages of 15 to 24 years old. Another important conclusion was revealed that most participants felt that

spirituality is attained mainly at home. It was sad to know from the study that Educational institute or work place had contributed very less in SQ level of youth.

The study showed, SQ was attained by visiting religious places like temples, church, Mosque, Gurudwara, etc. and by doing Karma (Doing their duty). Other ways of gaining SQ was by Introspection, by having faith in GOD and by Natural surroundings.

6.3 Findings from Inferential statistics

Findings from Independent t-test

There was not any difference in the impact of Universal Love, overall Impact on Spiritual Quotient for male and female. The study showed that both male and female looked at these factors in similar way. However, impact of Overall Meaning and Purpose in life (OMP), overall Consciousness (OCON), Values and Principles (CVLPR), and Part of Supreme God (OSUG) was affected by the gender on spiritual quotient as there was remarkable difference in the impact of these factors.

Findings of one way ANOVA

Age group: Different age groups had different beliefs with respect to overall Spirituality and Crime (OSPCR) on spiritual quotient of the youth of Gujarat. The spiritual quotient was low in the factor of Spirituality and Crime (OSPCR) as most of the respondents were between neutral and disagreed. Similarly the overall impact of spiritual quotient on youth was low as most of the respondents were between neutral and disagree for overall combined Impact of Spirituality.

Education Group: Different education groups have different beliefs with respect to overall Spirituality and Crime (OSPCR), overall Consciousness (OCON), overall Universal love

(OUNL), and overall Impact (OIM) on spiritual quotient of the youth of Gujarat. The spiritual quotient was low in above factor as most of the respondents were between neutral and disagree.

Income Group: Different income groups had different beliefs with respect to overall Universal love (OUNL) and Part of Supreme God (OSUG) on spiritual quotient of the youth of Gujarat. The spiritual quotient was low in above factor as most of the respondents were between neutral and disagree.

6.4 Findings from Correlations Analysis:

Spirituality and Crime: There was a strong positive linear correlations between overall Spirituality and Crime (OSPCR) factor and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat had been established. Change of 1 point in the Spirituality and Crime will affect 0.429 points in overall combined impact (OIM) on Spiritual quotient.

Meaning and Purpose in life: There was strong linear correlations between Meaning and Purpose in life (OMP) factor and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat had been established. Change of 1 point in the Meaning and Purpose in life will affect 0.10 points in overall combined impact (OIM) on Spiritual quotient.

Values and Principles: There were strong positive linear correlations between Values and Principles (CVLPR) factor and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat had been established. Change of 1 point in the Values and Principles in life will affect 0.519 points in overall combined impact (OIM) on Spiritual quotient.

Consciousness: There were strong positive linear correlations between Consciousness (OCON) factor and overall combined impact (OIM) on Spiritual quotient among the youth of

Gujarat had been established. Change of 1 point in the Consciousness in life will affect 0.358 points in overall combined impact (OIM) on Spiritual quotient.

Universal love: There were strong positive linear correlations between Universal love (OUNL) factor and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat had been established. Change of 1 point in the Universal love in life will affect 0.299 points in overall combined impact (OIM) on Spiritual quotient.

Part of Supreme God: There were strong positive linear correlations between Part of Supreme God (OSUG) factor and overall combined impact (OIM) on Spiritual quotient among the youth of Gujarat had been established. Change of 1 point in the Part of Supreme God in life will affect 0.316 points in overall combined impact (OIM) on Spiritual quotient.

6.5 Findings from Multiple Regression Analysis:

In order to study the impact of all six factors identified i.e. Spirituality and Crime, Meaning and Purpose, Values and principles, Consciousness, universal love and Considering oneself as a part of the supreme of god on overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat step wise multiple regression was conducted.

At the first level “Values and Principles (CVLPR)” was identified as the single factor affecting on overall combined impact (OIM) of Spiritual quotient with the highest intensity. Almost 27% changes in the overall combined impact (OIM) of Spiritual quotient was because of this factor. This showed that Values and Principles had significant impact on the overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat.

At second level “Values and Principles (CVLPR)” and “Overall Spirituality and Crime (OSPCR)” were identified as the two factors affecting the on overall combined impact (OIM) of Spiritual quotient with the highest intensity. Almost 31.5% changes in the overall

combined impact (OIM) of Spiritual quotient were because of these two factors. This showed that Values and Principles and Overall Spirituality and Crime have significant impact on the overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat.

At third level “Values and Principles (CVLPR)”, “Overall Spirituality and Crime (OSPCR)” and “Overall Consciousness (OCON)” were identified as the three factors affecting the on overall combined impact (OIM) of Spiritual quotient with the highest intensity. Almost 32.6% changes in the overall combined impact (OIM) of Spiritual quotient were because of these three factors. This showed that “Values and Principles (CVLPR)”, “Overall Spirituality and Crime (OSPCR)” and “Overall Consciousness (OCON)” had significant impact on the overall combined impact (OIM) of Spiritual quotient among the youth of Gujarat.

Stepwise regression analysis had given three models for overall combined impact (OIM) of Spiritual quotient as discussed above and all models had found to be significant.

6.6 Findings and Recommendations of Cluster

In terms of Spirituality and crime, the cluster analysis showed that equal amount of people agreed and disagreed that Spirituality helps to avoid substance use in life like Alcohol, smoking, drugs. Another inference was that half the number of participants was happy and contented with their life.

Analysis of the factor, “Meaning and Purpose in life (My life has meaning and purpose)” study showed only a quarter of total people felt that their life had meaning and purpose and their life is not worthless, which showed their SQ level was high. Others felt that their life did not had meaning and purpose and their life was worthless, showed that major portion of people had low level of SQ.

In relation to the factor of, “Values and Principles” study showed that half of the participants had high level of SQ according to 13 determinants of Values and Principles and another half had low level of SQ.

The cluster study on the factor of Consciousness showed that only some participants had high level of SQ according to 8 determinants and maximum had low level of SQ.

The cluster study on factor of, “Universal Love” showed that one third participants had high level of SQ according to given determinants and remaining had low level of SQ.

The cluster study on factor of, “Considering oneself as a part of the supreme God” showed that around less than half participants had high level of SQ according to given determinants and more than half had low level of SQ.

The study of cluster1 shows low level of SQ on total twelve statements and of cluster 3 on total two statements. The study of cluster 4 shows low level of SQ on total three statements.

6.7 Recommendations:

An extensive study to know about Spiritual Quotient level was carried out with the help of literature and discussions with candidates and spiritual leaders. At the time of research there were many places where suggestion has to be provided. Further, the results of the research work also suggest some gaps. Below mentioned are few recommendations for members of family, work place, educational institutions and religious places in order to improve SQ level which would enhance quality of life in youth.

For members of family

It was found from the study that members of the family plays a very important role is developing spiritual level of the youth. It was learnt from the study that mother and grandparents are the most important source of learning spirituality. So efforts should be taken

that all the members from grandparents, parents and children should live together as family for better quality of life.

For work place

It was found that work place contributes very less to the spirituality of youth and these may be one of the reasons for stress and high turnover ratio. Workplace environment should be conducive for providing learning of spirituality. Corporate should work more on relationship with employees.

For Educational Institutions

According to our study, Educational institutions contributed very less towards spiritual quotient of the youth in Gujarat. It is very important for educational institutions to provide value education or life skills. So educational institutions should work in making the candidates mature with skills.

CHAPTER – 7

Conclusion

Quantitative study was conducted to know the SQ level among the youth of Gujarat. SQ was measured under 6 main factors that were Spirituality and Crime, Meaning and Purpose, Values and principles, Consciousness, Universal love and Considering oneself as a part of the supreme God.

The study concluded that more than fifty percent people were aware about “spirituality” or “Spiritual Quotient (SQ)”. Most of the candidates had heard about SQ mainly within family, especially from their mother or grandparents.

It was concluded from the survey data that spirituality was learnt at all the ages. It was also revealed that SQ was learnt maximum between the age of 15years to 24 years. It was found through data analysis that SQ was mainly attained at home. It was sad to know from the study that Educational institute and workplace had contributed minimum in SQ level of youth.

The study showed SQ was attained by visiting religious places like temples, church, Mosque, Gurudwara, etc. and by doing Karma (Doing their duty). Other ways of gaining SQ was by Introspection, by having faith in GOD and by Natural surroundings.

It was concluded from the study that youth had tendency to do wrong as their level of spiritual quotient or spirituality was low. Thus the spiritual quotient level is considered to be low among the youth of Gujarat.

From the study of different education group it was found that spiritual quotient level was low with the factors of Consciousness and Universal love. The study also showed that different income group had low level of spiritual quotient with the factors of Universal love (OUNL) and Part of Supreme God.

The study also showed that changes in all the 6 factors like Spirituality and Crime, Meaning and Purpose, Values and principles, Consciousness, Universal love and considering oneself as a part of the supreme affected Spiritual quotient among the youth of Gujarat.

Another important inference was that “Values and Principles” was identified as the single factor affecting on Spiritual quotient with the highest intensity. Moreover “Values and Principles”, “Spirituality and Crime” and “Consciousness” were identified as the three combined factors affecting on Spiritual quotient the most.

It was concluded from the study that crime rate is high because level of spiritual quotient among youth is low.

7.1 Major contributions

Total 36 determinants to know spiritual quotient level of youth had been identified. They were further divided into six (6) main factors deciding on Spiritual quotient level of youth.

A tool was developed to find level of spiritual quotient for youth. This tool is useful for individual as well as institutions to know SQ level of youth.

The model developed had collected all presently available factors together and work was against the few currently available models developed by other researchers to assess the level of SQ.

7.2 Achievements with respects to objectives

Fortunately all the objectives were achieved systematically. The model was developed thorough literature and discussions with candidates as well as spiritual leaders. The model was validated through appropriate statistical tools like ANOVA, correlation, multiple regression and cluster analysis.

The study shows that all the six factors to know SQ were independent and had remarkable correlation on overall impact on Spiritual Quotient.

The research had also been able to establish the relationship of demographic characteristics of candidates and individual factors. Study showed that different candidates with various demography had different influence on overall Spiritual quotient.

With the use of the model, areas for improvement in order to increase spiritual quotient level among the youth of Gujarat have been identified and discussed.

7.3 Summary of final outcome

There were six factors identified i.e. Spirituality and Crime, Meaning and Purpose, Values and principles, Consciousness, universal love and Considering oneself as a part of the supreme god to determine Spiritual quotient (SQ) level among the youth of Gujarat. Study showed that different candidates with various demography had different influence on overall Spiritual quotient. It was found through data analysis that SQ was mainly attained at home and mainly from their mother and grandparents. It was sad to know from the study that Educational institute had contributed minimum in SQ level of youth.

It was explored from the research that visiting religious places like temples, church, Mosque, Gurudwara, etc., doing Karma (Doing their duty) helped to attain SQ. Other important ways of gaining SQ was through Introspection, by having faith in GOD and by Natural surroundings.

From the study of different education group it was found that spiritual quotient level was low with the factors of Consciousness and Universal love. The study also showed that different income group due to shift towards materialism resulted in low level of spiritual quotient. Thus the spiritual quotient level is considered to be low among the youth of Gujarat.

Another important inference was that “Values and Principles ” was identified as the single factor affecting on Spiritual quotient with the highest intensity. It was concluded from the study that present youth did not understand right and wrong and have tendency to do wrong and that is the reason that their level of spirituality is low.

7.4 Limitation of the study

The study was carried out in five cities of Gujarat only due to limited resources and time.

There could be a possibility that the youth belonging to other places may have different level of spiritual quotient.

Candidates of selected institutions and places were surveyed to collect data, the candidates of other institutions and places may have different level of Spiritual Quotient (SQ).

Candidates in villages have not been covered under the study. Villages have a different life style in India and have different dynamics than the urban areas. Education level is very different in the village areas.

So there are high chances of difference in level of Spiritual Quotient.

7.5 Scope of future study

The study is conducted among the youth of the Gujarat. The research can be further done for other age groups in Gujarat as well as other part of world.

The study can be conducted with convicted person or criminals to have better understanding about the level of SQ.

A tool has been developed to find level of spiritual quotient for youth. This tool can be further built into application for knowing the level of SQ for youth.

The model has been validated in the selected cities of Gujarat state. There is scope of further validation of the model for different geographical locations.

The level of SQ may increase and decrease with different philosophies. So level of SQ can be determined with different philosophies.

The level of SQ may increase and decrease with learning time. So level of SQ can be determined at different time frame.

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Appendices – 1 Questionnaire

I am a Ph.D. scholar associated with GTU (Gujarat Technological University), Ahmedabad. The research data is being collected to know SQ (Spiritual Quotient) level among the youth of Gujarat. The details /opinions provided by you will be strictly confidential.

This survey focuses to know SQ (Spiritual Quotient) level among the youth of Gujarat

- 1) I have heard the term of “Spiritual Quotient (SQ)” or “Spirituality”:- (Choose any one)
 - ☐ a) Yes-Spiritual Quotient
 - ☐ b) Yes-Spirituality
 - ☐ c) Both (a & b)
 - ☐ d) None
- 2) I have heard of Spiritual Quotient or Spirituality, from:-
 - ☐ Specify - _ _ _ _ _
- 3) People learn about spirituality at the age of (Tick all that are applicable)
 - ☐ a) 5 to 14 years of age
 - ☐ b) 15 to 24 years of age
 - ☐ c) 25 to 40 years of age
 - ☐ d) More than 40 years of age
 - ☐ e) All age
 - ☐ f) Never
- 4) Spirituality is attained mainly at:- (Choose any one)
 - ☐ a) Home
 - ☐ b) Educational Institutes
 - ☐ c) Work Place
 - ☐ d) During Retirement
- 5) Place where spirituality is attained (Tick all that are applicable)
 - ☐ a) Visiting religious places like Temples, Church, Mosque, Gurudwara etc.
 - ☐ b) Natural surroundings (Near river, Coast, Mountain, etc.)
 - ☐ c) Visiting Pilgrimage - like of Hindu (Badrinath, Kedarnath etc.), Muslim (Mecca), Christian (Jerusalem), Sikh (Golden Temple) etc.
 - ☐ d) By having faith in GOD
 - ☐ e) Karma (Doing own duty)
 - ☐ f) Introspection (Exploring Self)
- 6) Take decision based upon the following dimensions related to, “**Spirituality and**

Crime”

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	Spirituality helps to understand the right and wrong in life					
b	Spirituality helps to avoid substance use (Alcohol, smoking, tobacco, Drugs)					
c	Spirituality reduces anger, violence , exploitation					
d	Even spiritual people are criminals					
e	Lack of spirituality leads to crime					
f	Life is about wealth and pleasure					
g	Life is about Friends, Family, Husband/Wife, Girlfriend/Boyfriend					
h	Life is about exploring the world					
i	Life is about exploring self					
j	I am happy and contented with my life					
k	Life is a suffering and no one can change it					
l	My life is great and I am working hard under the guidance of GOD					

- 7) Take decision based upon the following dimensions related to, **“Meaning and Purpose in life”**

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	People do not know about meaning and purpose of life					
b	I am searching for meaning and purpose of my life					
c	My faith gives my life meaning and purpose					
d	My life has meaning and purpose					
e	Sometimes I feel my life is worthless					

- 8) Take decision based upon the following dimensions related to, **“Values and**

Principles”

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	I complete my work on time					
b	I always do yoga or exercise					
c	I am very honest and always speak truth					
d	I always find many ways to solve a problem					
e	My work is always original					
f	I worship regularly					
g	I fast regularly					
h	I follow established religious/spiritual code					
i	I always eat healthy food					
j	I always meditate					
k	My mobile/Cloths/vehicle is better than others					
l	My life is better than others					
m	I work for betterment of society					

- 9) Take decision based upon the following dimensions related to, “**Values and principles”**

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	Important things for me are Material gains (Lots of Money, Costly car like Mercedes Benz/BMW, Gold, Diamond, Bungalows etc.)					
b	I am capable of taking good decision during critical phase					
c	I feel I am responsible for my duties and work					
d	I am very hardworking but somehow situation does not allow me to complete my work					
e	I always find someone help me out in critical problems					
f	I feel like running away during critical time					
g	God helps me in resolving problems					

10) Take decision based upon the following dimensions related to, “**Consciousness**”:-

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	I appreciate and create Art like- Paintings, music, sculptures, architecture, craft, dance etc.					
b	I am very much updated about latest information					
c	I will be Graduate/PG/Phd in 3years.					
d	I pray for help and forgiveness					
e	Others faith is superior than mine					
f	I ask god to help other					
g	I am independent and can take my important decisions of life					
h	I have sympathy for others					
i	I support others in trouble (Empathy)					
j	I try to understand others religious/spiritual beliefs					
k	I Feel like doing something huge for others like building School/College/hospital					

11) Take decision based upon the following dimensions related to, “**Universal Love**”:-

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	I feel happy when I stay connected with surrounding nature (Environment).					
b	I love everyone and everything around.					
c	Life is beautiful					
d	I always thank others for a cause					
e	I hardly have time for feeling the surrounding nature (environment)					
f	I thank God for giving me such wonderful life.					
g	I think there is lot of humour around to laugh at.					
h	I think life is exciting because it is always changing.					
i	I have faith that tomorrow will be better.					

12) Take decision based upon the following dimensions of, “**considering oneself as a part of the supreme God**” :-

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	I feel I am medium of God and my action are his will					
b	I feel, contribution of religion is less towards community					
c	I sometimes say prayers to connect with my inner spirit					
d	I feel away from GOD					
e	I sometimes get Idea of what is going to happen (Good Intuitions)					
f	I believe that our soul links us to God					
g	I am aware of God helping me in times of need					
h	I donate regularly					

13) I have learnt qualities given in Column A from consecutive columns:-

(Tick as many as apply from given columns).

	Column A	Temple/ Church/ Mosque/ Gurudwara etc..	TV	Family	Work / Office	School	Self	No Idea	Others Specify
a	Meaning & Purpose of Life								-----
b	Values and Principles (Value of time, Honesty, Courage, Humanity, Creativity, Responsibility, Religion, yoga)								-----
c	Consciousness (Knowing self and life, Do big for others, Prayer for others, Empathy)								-----
d	Universal love (Love God/nature/life. Being optimistic and Having Gratitude, Vitality and joy)								-----

e	Considering oneself as a part of the supreme -GOD (Prayer, Sixth sense, Philanthropic, etc.)								-----
---	--	--	--	--	--	--	--	--	-------

14) Take decision based upon your understanding :-

		Strongly agree	Agree	Neutral	Dis-agree	Strongly disagree
a	I always do right things in my life					
b	I am very understanding about most of things					
c	I have clarity in life and my goals are clear					
d	I get along very well with my family and friends					
e	I feel energetic all the time					
f	Friends and family trust me blindly					
g	I get happiness almost all the time in my life					
h	My contribution is huge towards society					
i	I am successful					
j	People really love being with me					
k	I get everything that I desire					
l	I am wise					
m	My intuition are always right					
n	I am courageous as god is always with me					
o	My life is for this world					

15) The level of positive change in my life is:- (Choose any one)

☐ High

☐ Low

PERSONAL DETAILS

A) Name: _____ Gender: Male/Female: _____

B) Address: _____

City: _____ State: Gujarat Country: India

C) Contact Number: _____ e-mail id: _____

D) Age in Years:

15 to 17	18 to 21	22 to 24

E) Qualifications (Specify with details)

Under Graduate	Graduate	Masters (P.G.)	Others

F) Occupation(Specify with details)

Service	Business	Student	Housewife	Professional

G) Annual Income in Lakh (L)

Student/ Dependent	Less than 2L	2L to 5L	Above 5L

Signature: _____

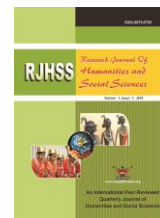
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RESEARCH ARTICLE

To Study The effect of a sample HQ training on the SQ of employees of different Organisation in Ahmedabad

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ABSTRACT:

The study about effect of a sample HQ training on the SQ of employees from different Organisation in Ahmedabad. Six companies with total of 229 employees were surveyed in a span of 1 year for the study. The study was conducted in different sectors like (Pharma, IT, Chemical, Manufacturing unit). A sample HQ training was developed for the study. The study was conducted by providing a standard sample HQ training in different organisation by same trainer. Employee's with varied age group and educational background were involved from the city of Ahmedabad. The correlation was used to understand the impact of sample HQ training on SQ. The analysis indicated that the impact of sample HQ training had impact on SQ level of candidates.

KEYWORDS: employees training, happiness quotient, spiritual quotient, companies.

1.INTRODUCTION:

Argyle in 2013 concluded that Happiness is a major dimension of human experience, including positive mood, satisfaction with life, and cognitions such as optimism and self-esteem. Happiness is measured by the level of optimism, hope, self-esteem, positive affect, extraversion, and self-ratings of both physical and mental health (Abdel-Khalek, 2006).

People bring four different kinds of energy to the work they do: physical, intellectual, Emotional and spiritual (Wigglesworth, 2012). The study also shows that highest form of quotient that any human can possess is SQ (Spiritual Quotient). This study analyses effect of a sample Happiness Quotient training on the level of SQ.

A study reveals that Intelligence Quotient (IQ) helps in logical thinking and Emotional Quotient (EQ) supports in judging situation and behavior (Srivastava and Mishra, 2012). The third kind of intelligence that is Spiritual Quotient (SQ) helps to do creative, insightful or breaking thinking.

Indian sages and seers have emphasized on spirituality for everlasting happiness and similarly western philosophy as mentioned by Greek philosophers, had often described spiritual goals like living good life, being true with one's self, etc. – leading to real happiness (Agarwal Ishita, 2009). A study conducted on four hundred adults revealed that younger adults had been found happier than older adults (Kirmani and Mustafa, 2017). The study also reveals that there was no significant gender difference on overall spirituality.

2. REVIEW OF LITERATURE:

The philosophical and theoretical literature on happiness is abundant in India like texts and scriptures of the Vedas, the Upanishads and the Bhagwat Gita (Agarwal Ishita, 2009). It further states that happiness is about life

satisfaction and positive affect which in turn is also the traits of spirituality. A study reveals that Positive affect fully mediated the pathways between Self enhancing humor and Emotional creativity (Sharma, 2016). Positive thinking of love, courage, optimism, purpose in life, hope and happiness not only add years to one's life but also makes their life better (Dhobale, 2012).

Spiritual intelligence is about having ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. Traits of high SQ include an ability to think out of the box, humility, and without ego. Visionary leader had high level of SQ. It was SQ that guided Churchill, Gandhi, Nelson Mandela, Martin Luther King Jr., and Mother Teresa. Their key to success was that they had potential to inspire people, to give others a sense of purpose and ability to struggling for (TarunPasricha, 2013).

Main Study:

Sample training had to impart 17 determinants of Happiness Quotient which includes: 1. Responsible for job, family and in all situations), 2. Understanding life within; 3. Different Ideas to be Happy; 4. Contemplation: (thinking about higher issues of life), 5. Prayer: (seeking recourse in the Supreme), 6. Immaterial gains by donation, education, love etc; 7. Service to mankind: (expressing concern for social causes beyond self), 8. Having Empathy; 9. Yoga and Exercise; 10. Aesthetics: (admiring and indulging in different forms of art), 11. Humor: (inculcating joy in life), 12. Help everyone without expectation: (performing without attachment), 13. Think positive about everything; 14. Sensitivity: (responding to people and environment with sense of welfare) 15. Purpose for One's Life: (understanding one's being), 16. Understanding others; 17. Love unconditional love.

Statistically reliable and valid Spiritual Health Scale (SHS 2011) containing 114 items has been developed by Dhar, Nandan, and Chaturvedi. Determinants in this study are the underlying aspects within the scope of the 6 Constructs of the study. Total of twenty seven (27) Determinants of spiritual health there are 17 determinants of Happiness Quotient have similar, which includes: 1. Commitment: (being responsible in all situations), 2. Introspection: (understanding oneself deeply); 3. Creativity: (giving expression to one's potential), 4. Contemplation: (thinking about higher issues of life), 5. Prayer: (seeking recourse in the Supreme); 6. Philanthropy: (supporting the deserving), 7. Extending Self: (expressing concern for social causes beyond self), 8. Empathy: (behaving beyond sympathy), 9. Yoga and Exercise: (being concerned for total health), 10. Aesthetics: (admiring and indulging in different

forms of art), 11. Humor: (inculcating joy in life), 12. Involvement with Detachment: (performing without attachment), 13. Virtues: (growing positively), 14. Sensitivity: (responding to people and environment with sense of welfare) 15. Purpose for One's Life: (understanding one's being), 16. Compassion: (getting into miseries of others), 17. Pure Feelings: (showing unconditional love).

3. RESEARCH METHODOLOGY:

3.1 Objectives of research:

- 1) To study Happiness Quotient and develop sample training for it.
- 2) To study the Spiritual Quotient and study the effect of sample HQ training on SQ.

3.2 Research Problem Formulation:

- What is the awareness for Happiness Quotient among the employees of Ahmedabad (Gujarat) organizations?
- What if the effect of Sample HQ training on SQ among the employees of Ahmedabad?
- What are the determinants of HQ and SQ?
- What are common determinants of HQ and SQ?

3.3 Method of Data collection:

Primary Data was collected with the help of survey from structure Questionnaire. Secondary data was collected from different study conducted on HQ and SQ

3.4 Sampling techniques:

The type of study is Empirical and the study was conducted in Urban area of Gujarat. The study was conducted for the employees working in corporates.

3.4.1 Sample:

The sample was selected with random sampling method. The study was done in one district of Gujarat based on highest number of population. The corporates were selected depending upon their location in Ahmedabad city. All the companies were situated in different zone like north, south east and west. Total respondents were 229 employees of 6 companies out of which 115 were Graduates and 90 were Undergraduates.

3.5 Limitation:

- Sample HQ training was developed with 17 determinants which was a rational decision.
- This study is limited to Ahmedabad city only and hence cannot be generalized
- The survey is taken just after the training so long term effect of training cannot be understood.

Data Analysis and Findings:

Correlation Analysis:

The study was to understand the impact of sample HQ

training on SQ level of candidates. Here all the sample HQ training variable were combined and used two tailed Pearson correlation to understand the effect. It is understood that r value less than 0.30 shows weak relationship among the two variables. If the value of r is between 0.30 to 0.50, it indicates medium relationships and between two variables while r with more than 0.50 value indicates strong relationship.

1.H₀: There is no significant relationship between Sample of HQ training and SQ level of employees.

2.H₁: There is a significant relationship between Sample of HQ training and SQ level of employees.

The r value is .378 and it indicates moderate relationship between two variables. It indicated that the effect of sample HQ training has moderate impact on SQ level of candidates.

The significant value is 0.00 which is less than 0.05 hence we fail to accept null hypotheses. Thus it is concluded that there is a significant relationship between sample HQ training provided and SQ level of individuals.

The overall analysis indicates positive correlation amongst all the variables with each other with r value of more than 0.3.

4. CONCLUSION:

Relationship of different independent variables on the dependent variables that is SQ level of candidates was studied with the support of correlation analysis. It can be concluded from the analysis that all the variables are internally correlated supported by the correlation of more than 0.3 values. The study concludes that HQ had effect on SQ. It was seen that the training built could fulfill its objective of bringing happiness. It further indicates that candidates had gone through the change in their spiritual level through HQ training. Thus it shows that Happiness has an important role in spirituality. It was also found through the study that most of the participants could understand the purpose of life. Another inference was also drawn was that most of the participants felt internal peace by the sample training. Most of candidates wanted training again thus it shows the urge for learning and improving. . Another important data was that 96% of the participants rated speaker more than 7 out of 10.

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TO STUDY THE EFFECT OF A SAMPLE SQ TRAINING ON THE SQ OF EMPLOYEES OF DIFFERENT ORGANISATION IN AHMEDABAD

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ABSTRACT

The study about effect of a sample SQ training on the SQ of employees from different Organisation in Ahmedabad. Four companies with total of 108 employees were surveyed in a span of 6 months for the study. The study was conducted in different sectors like (Pharma, IT, Chemical, Manufacturing unit). A sample SQ training was developed for the study. The study was conducted by providing a standard sample SQ training in different organisation by same trainer. Employees with varied age group and educational background were involved from the city of Ahmedabad. The correlation was used to understand the impact of sample SQ training on SQ. The analysis indicated that the effect of sample HQ training was moderate on SQ level of candidates.

KEYWORDS

Employees, Training, Spiritual Quotient, Ahmedabad, Companies etc.

INTRODUCTION

Spirituality has revolutionaries in the paradigms of newline human resource development in corporate sector (Y, Hedge Mohandas, 2012). A spiritual input enhances the understanding and improves an individual in terms of behaviour, attitude, character, newline understanding etc. At workplace, employees bring four different kinds of energy: physical, intellectual, Emotional and spiritual (Wigglesworth, 2012). It is also understood from the study that highest form of quotient that any human can possess is SQ (Spiritual Quotient). This study analyses effect of a sample Spiritual Quotient training on the level of SQ.

A study reveals that Intelligence Quotient (IQ) helps in logical thinking and Emotional Quotient (EQ) supports in judging situation and behavior (Srivastava & Mishra, 2012). The third kind of intelligence that is Spiritual Quotient (SQ) helps to do creative, insightful or breaking thinking.

Indian sages and seers have emphasized on spirituality for everlasting happiness and similarly western philosophy as mentioned by Greek philosophers, had often described spiritual goals like living good life, being true with one's self, etc. – leading to real happiness (Agarwal Ishita, 2009). A study conducted on four hundred adults revealed that there was no significant gender difference on overall spirituality (Kirmani and Mustafa, 2017).

REVIEW OF LITERATURE

The philosophical and theoretical literature on happiness is abundant in India like texts and scriptures of the Vedas, the Upanishads and the Bhagwat Gita (Agarwal Ishita, 2009). Certain aspects like knowing Purpose of life, Positive thinking, love, courage, optimism, , hope and happiness not only add years to one's life but also makes their life better (Dhobale, 2012).

Spiritual intelligence is about having ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. Traits of high SQ include an ability to think out of the box, humility, and without ego. Visionary leader had high level of SQ. It was SQ that guided Churchill, Gandhi, Nelson Mandela, Martin Luther King Jr., and Mother Teresa. Their key to success was that they had potential to inspire people, to give others a sense of purpose and ability to struggling for (Tarun Pasricha, 2013).

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Spiritual Organisation will be more successful in this competitive world. They would not only take care of the employees but will think good for the masses. Social purpose if served then their brand names will be so popular that they need not to invest much in marketing. According to Robbins and Judge (2007), **the characteristics of spiritual organizations are:**

- Strong Sense of Purpose,
- Focus on Individual Development,
- Trust and Openness,
- Employees Empowerment,
- Toleration of Employee Expression.

MAIN STUDY

- Commitment: (being responsible in all situations),
- Introspection: (understanding oneself deeply),
- Creativity: (giving expression to one's potential),
- Contemplation: (thinking about higher issues of life),
- Prayer: (seeking recourse in the Supreme),
- Philanthropy: (supporting the deserving),
- Extending Self: (expressing concern for social causes beyond self),
- Empathy: (behaving beyond sympathy),
- Yoga and Exercise: (being concerned for total health),
- Aesthetics: (admiring and indulging in different forms of art),
- Humour: (inculcating joy in life),
- Involvement with Detachment: (performing without attachment),
- Virtues: (growing positively),
- Sensitivity: (responding to people and environment with sense of welfare),
- Purpose for One's Life: (understanding one's being),
- Compassion: (getting into miseries of others),
- Pure Feelings: (showing unconditional love).

RESEARCH METHODOLOGY

Objectives of Research

- To study Spiritual Quotient and develop sample training for it.
- To study the Spiritual Quotient and study the effect of sample SQ training on SQ.

Scope of Research

The research work will help at all places where training of employees is involved. Educational Institutions like Schools and colleges will be benefited. Study will also be helpful in profit or non-profit organisation to improve the quality of employee life. The study will also improve the quality of personal life of individuals. Benefit of SQ level will serve bring satisfaction and build a better society to live in.

Research Problem Formulation

- What is the awareness for Spiritual Quotient among the employees of Ahmedabad (Gujarat) organizations?
- What if the effect of Sample SQ training on SQ among the employees of Ahmedabad?
- What are the determinants of SQ?

Method of Data Collection

Primary Data was collected with the help of survey from structured Questionnaire. Secondary data was collected from different study conducted on SQ

Sampling Techniques

The type of study is Empirical and the study was conducted in urban area of Gujarat. The study for all the employees working in corporates.

Sample: The sample was selected with random sampling method. The study was done in one district of Gujarat based on highest number of population. The corporates were selected depending upon their location in Ahmedabad city. All the companies were situated in different zone like north, southeast and west. Total respondents were 108 employees of 4 companies out of which 80 were Graduates and 28 were Undergraduates.

Limitation

- Sample SQ training was developed with 17 determinants, which was a rational decision.
- This study is limited to Ahmedabad city only and hence cannot be generalized
- The survey is taken just after the training so long-term effect of training cannot be understood.

DATA ANALYSIS AND FINDINGS

Correlation Analysis

The study was to understand the effect of sample SQ training on SQ level of candidates. Here all the sample SQ training variable were combined and used two tailed Pearson correlation to understand the effect. It is understood that R-value less than 0.30 shows weak relationship between the two variables. If the value of r is between 0.30 to 0.50, it indicates medium relationships and between two variables while r with more than 0.50 value indicates strong relationship.

H₀: There is no significant relationship between Sample of SQ training and SQ level of employees.

H₁: There is a significant relationship between Sample of SQ training and SQ level of employees.

The R-value is .421 and it indicates moderate relationship between two variables. It indicated that the effect of sample SQ training has moderate impact on SQ level of candidates. The significant value is 0.00, which is less than 0.05 hence we fail to accept null hypotheses. Thus, it is concluded that there is a significant relationship between sample SQ training provided and SQ level of individuals. The overall analysis indicates positive correlation amongst all the variables with each other with R-value of more than 0.3.

CONCLUSION

From correlation analysis, relationship of different independent variables on the dependent variables in SQ level of candidates was studied. The study concluded by the correlation of more than 0.3 values that all the variables are internally correlated. The study concludes that SQ training had effect on SQ level. It was observed that the training built could fulfill its objective of bringing Spirituality. It further indicates that candidates had gone through the change in their spiritual level through SQ training. It was also found through the study that most of the participants could understand the purpose of life. Another inference was also drawn was that most of the participants felt internal peace by the sample training. The study also suggested that they wish to make their organisation spiritual. Most of candidates wanted training again thus it shows the urge for learning and improving. . Another important data was that 96% of the participants rated speaker more than 7 out of 10.

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