Investigating the relationship between Iranian high school female students' spiritual intelligence, language proficiency and self-esteem

Hajar Aghaei, Fatemeh Behjat, Mohammad Rostampour

English Department, Abadeh Branch, Islamic Azad University, Abadeh, Iran

Email address:
Hhaa1515@ymail.com (H. Aghaei), fb_304@yahoo.com (F. Behjat), abdrostampor@yahoo.com (M. Rostampour)

Abstract: Spiritual intelligent refers to people's capacity to express and represent spiritual resources, values, and properties to improve and advance everyday performance. Language proficiency refers to a system which is suitable to communicate. Self-esteem is a construct of within the field of psychology and it refers to individual's behaviors and thoughts. This study was conducted to find the relationship between Iranian female students' spiritual intelligence, language proficiency, and self-esteem. The participants of this study were 60 female high school students from Hazrate Masome High School in Farrashband, Iran and were studying in Grade Three. They filled two questionnaires of spiritual intelligence and self-esteem, and a language proficiency test which was taken from the U.S Language Proficiency Examination. The analyses of data revealed that there is a relationship between language proficiency and self-esteem. Moreover, the results of correlation and independent sample *t*-test showed that there was a significant correlation between spiritual intelligence and language proficiency. Finally, the results showed the relationship between these three variables. The results also showed that the higher the level of spiritual intelligence, the higher language proficiency and self-esteem will be.

Keywords: Intelligence, Language Proficiency, Multiple Intelligences, Self-Esteem Spiritual Intelligence

1. Introduction

Intelligence is an essential part of psychology, and it is an inborn feature in human beings which causes differences for all learners form each other in learning second language. Gardner (1983) defines it as ˝ability to solve problems in cultural settings˝ (p. 81). Gardner (1993) described intelligence as a bio-psychological potential that could be influenced by experience, culture and motivational factors. According to Gardner's theory (1983), there are multiple types of intelligence. Multiple intelligences consist of linguistic, logical-mathematical, musical-rhythmic, bodily-kinesthetic, spatial, naturalist, interpersonal, intrapersonal, and spiritual intelligence.

Spiritual intelligence is a type of intelligence which helps to solve and identify existential and spiritual problems. It is related to spirituality that refers to inner human needs and life. Wigglesworth (2003) defines spirituality as inner needs of human being that help them to solve problems and is connected to something which is beyond our material model. Zohar and Marshal (2001) define spiritual intelligence as a tool for solving problems of measuring and value and for putting our actions in a wider giving-meaning context and for evaluating an area of activity or one life-path that is more important and significant than others. Emmons (1999) declares that spiritual intelligence (SI) is a tool to recognize and organize skills and abilities to use spirituality.

Another issue in this research is self-esteem. It is an important issue in education. Individuals with high level of self-esteem have best form of communication and interaction, and it gives them a chance to strengthen their abilities in society. But an individual with low level of self-esteem does not have acceptable communication. Therefore, it is a part of human behavior in life and educational system. Cooper (1976) defines self-esteem as a personal judgment from personal value which is being conveyed by the verbal or non-verbal behavior. Additionally, it affects aspects of human life, and high and low levels of self-esteem of students affect their learning. Woolfolk (2005) defines self-esteem as an

important and essential act that protects individual values that are related to self-assessment. It is thinking about self and is related to our beliefs about skill, abilities and relationships. When people think about themselves, self-esteem is an emotion that people apply.

The last issue is language proficiency. Language is a system which is used to communicate and show its quality. People use it as a method of expressions. Brière (1972, p.332) defines proficiency as "the degree of competence or the capability in a given language demonstrated by an individual at a given point in time independent of a specific textbook, chapter in the hook, or pedagogical method". Language proficiency involves the knowledge of the grammar, vocabulary, and communicative language ability. In this way, communicative competence uses both written and spoken language (Savignon, 1983).

The present study attempts to investigate the relationship between spiritual intelligence and language proficiency of Iranian female high school students, and it tries to find the relationship between spiritual intelligence, language proficiency and self-esteem. Based on this study, it is hoped that teachers feel and realize the importance of spiritual intelligence, self-esteem in teaching and find ways to improve their language proficiency and learning.

2. Literature Review

Intelligence is an important aspect of human cognition. According to oxford dictionary (2005), "Intelligence is the ability to learn, understand and think in logical way about things". Sternberg (1997b) states that intelligence is a mental capacity which is beneficial for consistency, selection, and shaping of situations. He expressed three models of intelligence: (a) *Academic Intelligence* as measured by classical IQ tests, (b) *Practical Intelligence* which grows through the accumulation of tacit knowledge for solving practical everyday problems, and (c) *Creative Intelligence*, which consists of artificial abilities to face problems and separate limitations of conventional thinking that are problematic. Zohar and Marshall (2000, 2004) maintain that the intelligence that originates in the human genetic code is one of the most desirable human behavioristic qualities in today's society. Intelligence is a cognitive ability which helps human beings to adapt and develop in a special situation and find themselves in. This cognitive ability contains memory and issues such as solving problems (Simonton, 2003).

Theory of multiple intelligences involves nine types of intelligence. Campbell and Campbell (1999) express that "multiple intelligences create new observations to perceive students and new options to show that information" (p. 10). Richards and Rodgers (2001) suggest that Howard Gardner's multiple intelligences theory (MIT) is related to cognitive science and combines a learner-based philosophy that is a way to explain the methods that determine students are unique and create process to respond to this certainty. Multiple intelligences theory shows that everybody has all intelligences. According to Moran, Kornhaber and Gardner

(2006), using the theory of multiple intelligences allows teachers to help students to gain experiences by using activities that cause their engaging in materials personally. Soleimani, Moinnzadeh, Kassaian, and Ketabi (2012) claim that by using MI theory, there would be major differences between learners, which can in turn develop their intelligences. According to Kırkgöz (2012), multiple intelligences influence the design of foreign language curriculum and the design of textbook materials, and it is a new method of showing different teaching strategies and improves L2 learners' achievements. Shore (2001) investigated the correlation between the use of intelligences in lessons, learners' strength in the corresponding intelligences, and self-efficacy in reading, writing, or speaking. The results showed the positive relationship between reading self-efficacy, logical mathematical and interpersonal intelligences, and more relationship between writing self-efficacy and interpersonal, intrapersonal, bodily-kinesthetic and linguistic intelligences. Additionally, positive correlations were found between speaking self-efficacy and interpersonal and visual-spatial intelligences.

2.1. Bodily-Kinesthetic or Physical Intelligence

Gardner (1983) states that 'learning by doing' is an important item that we always talk about, and it happens though physical movement of bodies which are not known by the conscious, logical mind. The bodily-kinesthetic intelligence is the capacity to learn a language by using movement and to "solve problems or fashion products using all parts of your body, like your hands or mouth (Gardner, 2005, p. 8). Armstrong (2009) expresses activities such as role-playing, building, playing games, and participating in activities are parts of this intelligence.

2.2. Interpersonal Intelligence

Gardner (1983) expresses that this intelligence is a person-to-person way of knowing, when we are related to people, and it develops social skills to communicate, and it is related to feelings and emotions. Mayer and Salovey (1990) define it as emotional intelligence saying it is "a form of social intelligence that involves the ability to monitor one's own and others' feelings and emotion, to discriminate among them and to use this information to guide one's thinking and action" (p. 189).

2.3. Musical Intelligence

Musical intelligence is as an ability which is rooted in natural abilities of individuals and is developed by schooling and learning (Gardner, 1993a; Hinckley, 1998; Reimer, 1998). Musical intelligence is "the capacity to create, perform, and appreciate music" (Gardner, 2005, p.7). To incorporate or mixing the musical intelligence in classes, instructors can play background music, link tunes with class concepts and give students musical options for their projects or assignments (Armstrong, 1994).

2.4. Logical-Mathematical Intelligence

This intelligence uses numbers, math, and logic to find and understand various patterns those exist in our lives: thought patterns, number patterns, visual patterns, color patters, and so on. It begins with real patterns in the real world but gets increasingly abstract as we try to understand relationships of the patterns we have seen (Gardner, 1983). Martin (2001) argues that mathematical intelligence is associated with an ability to organize, calculate, think reductively, reason sequentially and scientifically, and to establish and maintain technical insight into the principles and logic of programs.

2.5. Linguistic-Verbal Intelligence

Armstrong (2009) defines linguistic intelligence as "The ability to use words significantly, in oral or written texts" (p. 6). According to Gardner (1983), the linguistic intelligence is ability to perceive or understand the meaning and orders of spoken and written language, and it involves knowing which comes through language. Students, who have this type of intelligence, can learn a language. (Lazear, 1994) states that Some of the activities that facilitate the development of linguistic intelligence consist of reading, vocabulary, writing and making speeches, journal or diary keeping, creative and poetry writing, discussions, impromptu speaking, or storytelling. Linguistic intelligence is the ability of students to learn a language and apply it explains what is in their mind, and individuals who have high level of linguistic intelligence has abilities in verbal skills and show their sensitivities to sounds, meaning and rhythm of words which they use (Hampton, 2008).

2.6. Visual-Spatial Intelligence

Gardner (1983) expresses that this intelligence shows the knowing and awareness that is created with shapes, images, patterns, designs we see with our external eyes, and include all of the images we are able to conjure inside our heads. If students have this intelligence, they tend to think in images and pictures. According to Maier (1998), spatial intelligence is the ability to move in space, to guide oneself, and to be able to think, plan and represent it. Other authors focus on the cognitive value of spatial intelligence and have little importance to the skills which are beneficial in spatial movements. Diezmann and Watters (2000) stated "Spatial intelligence may be reveal as special aptitude for thinking and communicating spatially" (p. 301).

2.7. Intrapersonal Intelligence

The intrapersonal intelligence is "ability to understand oneself" (Gardner, 2005, p. 8). Teachers can include the intrapersonal intelligence through activities such as independent study, self-paced instruction, individualized projects and games, personal field of study, one-minute thinking period, personal connections, options for purposes or projects, exposure to motivational design, journal keeping, self-esteem activities, and goal setting (Armstrong, 1994).

2.8. Naturalistic Intelligence

Gardner (1983) points out that naturalist intelligence involves the full range of knowing that occurs in and through our facings with the natural world involving our recognition, appreciation, and understanding of the natural environment. It consists of the abilities for the identification of the natural world. It is the ability to distinguish purposes among different types of plants and phenomena that are found in nature. This intelligence is related to being outside and learning natural events (Moran, Kornhaber, & Gardner, 2006).

2.9. Spiritual Intelligence

Zohar and Marshall (2000) state spiritual intelligence is a development of desire and aims and values that exist between reason and emotion, mind and body, and it integrates interpersonal relations skills and intrapersonal thoughts that excel differences between self and others. Wolman (2001) defines spiritual intelligence as the human capacity to ask ultimate questions about the meaning of life, and to "simultaneously experience the seamless connection between each of us and the world in which we live" (p. 83). Rogers and Dantley (2001) cite spiritual intelligence stem in thinking which has priority in the structure and foundations and classification of thinking. According to Nasel (2004), spiritual intelligence is the ability to better identify, find meaning in, and solve existential, spiritual, and practical problems by gaining inspiration from one's spiritual abilities. King (2009) defines spiritual intelligence as an intelligence that coordinates the integration and knowledge and beneficial application of spiritual and supernatural aspects of life which are related to personal existence, increased meaning, knowing superior universe. Amram (2007) define spiritual intelligence as the ability that individuals use and reflect on to increase their acting and well-being. King in 2009 defines spiritual intelligence as an intelligence that coordinates the integration and knowledge and beneficial application of spiritual and supernatural aspects of life which are related to personal existence, increased meaning, knowing superior universe.

Azizi and Zamaniyan (2013) showed a relationship between spiritual intelligence and vocabulary learning strategies in EFL learners. The participants of this study were 120 EFL senior and junior undergraduate university students majoring in English literature, English translation or English language teaching. From among all participants, 75 were females and 45 were males. The instruments were Schmitt's vocabulary learning strategy questionnaire, and spiritual intelligence questionnaire. The results showed that high spiritual intelligence helps students to better learn language and makes students use beneficial methods for all activities in their daily life. High spiritual intelligence shows that a student thinks logically and uses his or her mind and thoughts in the best way. Spiritual intelligence determines a practical process of brain for neural changes that integrate information in brain. The reason why spirituality is as

intelligence is based on some scientific observations and findings that the application of methods of thoughts, emotion and behaviors under religion and spirituality in life help to develop in the individual's consistency and well-being (Anandarajah & Hight, 2001; Daaleman, Perera, Studentski 2004; kennedy, J. E., Abbott, R. A., & Rosenberge, B. S, 2002; Vanness & Kasel, 2003).

Another factor to be considered is self-esteem. Cooper (1967) defines self-esteem as the evaluation which the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval and indicates the extent to which an individual believes himself to be capable, significant, successful and worthy. In short, self-esteem is a "personal judgment of the worthiness that is expressed in the attitudes the individual holds towards himself" (pp. 4–5). Demo and Parker (1987) point out that self-esteem and language learning are factors which are related, in the sense that language learning affects self-esteem and vice versa. Therefore, when one factor reinforces, the other one will be reinforced. Branden (1997) defined self-esteem as" the disposition to experience oneself as being competent to cope with the basic challenges of life and of being worthy of happiness" (p.2). Brown (2000) enumerated self-esteem dimensions as global self-esteem, situational self-esteem, and task self-esteem. *Global self-esteem* is the general or prevailing assessment one makes of one's own worth over time and across a number of situations. *Situational self-esteem* is one's self an appraisal in particular life situations and *task self-esteem* relates to particular tasks within specific situation. It might appropriately refer to one's self evaluation of a particular aspect of a process. Cooper (1976) defined self-esteem as the evaluation which the individual makes and maintains. It expresses an attitude of approval or disapproval and shows that the individual believes himself to be capable.

Hutchison (1972) explored the relationship between self-esteem and students' attitudes toward reading. Participants were 21 classes of intermediate students from Northern Illinois. Cooper's Self-Esteem Inventory (SEI) and the San Diego County Inventory of Reading Attitude (IRA) were performed to the participants in three weeks. Findings showed that students' attitudes toward reading had positive relationship with self-esteem and correlations were more important at the fifth-grade level. Kimura (2002) investigated the relationship between affective factors such as self-esteem, anxiety and risk-taking and oral communicative tasks. Participants were 139 Japanese EFL learners at junior college. Two communicative speaking tasks and a questionnaire were administered. Results showed that successful learners tend to take risks, but they do not show higher self-esteem than less successful ones. Results of the study highlighted the strong effect of self-esteem on English speaking. This was as a result of having high self-esteem scales not specific to a certain task.

In the present research the relationship between self-esteem and spiritual intelligence is considered. Brière (1972, p.332) defines proficiency as "the degree of competence or the capability in a given language demonstrated by an individual at a given point in time independent of a specific textbook, chapter in the hook, or pedagogical method". Clark (1972) defines language proficiency as the ability to use language for aims based on the method or manner of learning competence. According to Blagojevich, Ruiz and Dunn (2004), English language proficiency is related to English language learners' communication information, ideas and concepts necessary for academic success in the content area of social studies. Language proficiency has been expanded to involve social contexts which are related to language acquisition and academic context in schooling and are related to instructions and curriculums. These instructions combine the language and content (Cummins, 1981).

Razmjoo (2008) investigated the relationship between multiple intelligences and language proficiency. The first aim of the study was investigating the relationship between multiple intelligences and language proficiency among the Iranian Ph.D. candidates who participated at Shiraz University Ph.D. Entrance Exam. The second one was exploring whether one of the intelligence types or a combination of intelligences are predictors of language proficiency. The last one referred to investigating the effect of sex on language proficiency and types of intelligences. The participants of this study were 278 male and female Iranians taking part in the Ph.D. Entrance exam at Shiraz University. It used 100 questions of language proficiency and 90 questions of multiple intelligences were used. The data was analyzed by mean and standard deviation and correlation, regression analysis and t-test were used. The results determined there was not any relationship between language proficiency and nine types of intelligence, and there was not any relationship between male and females' proficiency.

Shahragard, Baharloo and Soozandehfar (2011) investigated the relationship between academic achievement and language proficiency of Iranian college students at Shiraz University in Iran. The participants of the study were 151 female and male college students majoring in English Literature. It showed that there is a significant positive relation between language proficiency and academic achievement and that there are not differences between male and females' language proficiency and academic achievement.

Kabgani (2013) showed the role that grammar can play beside vocabulary in performing reading skill. It highlighted role of language proficiency in academic contexts. Participants of this study were 300 Iranian EFL learners in five language institutes. Learners were male adults (aged between 20 and 25) studying at advanced levels and the native language of all of them was Persian. It was concluded that although vocabulary is an index of reading comprehension ability, the role of grammar cannot ignored in the field.

3. Research Questions and Hypotheses

Based on the objectives, this study seeks to answer the following questions:

1. Is there any relationship between Iranian EFL students' spiritual intelligence and language proficiency?
2. Are there any significant differences in spiritual intelligence for low and high proficient students?
3. Is there any relationship between students' SI, self-esteem and language proficiency?

Based on the above- mentioned research questions, three null hypotheses were formed:

H1: There is no relationship between spiritual intelligence and language proficiency for Iranian EFL students at high school level.

H2: There is no significant difference in the performance of low and high proficient students as regarding to their spiritual intelligence.

H0: There is no relationship between Iranian EFL students' SI, language proficiency, and self-esteem at high school level.

4. Method

4.1. Participants

The target participants of the present study were 60 students from Hazrate Masome High School in Farrashband. The participants were female students studying in Grade Three of high school with their age ranging between 16 and 17.

4.2. Instruments

Spiritual intelligence and self-esteem questionnaires and language proficiency test were instruments of the present study.

Spiritual Intelligence Questionnaire: This questionnaire consisted of 25 items ranging from Strongly Agree, Agree, Unsure to disagree, and Strongly Disagree. The scale was graded numerically from 5 to 1, respectively. Then the scores on all of the items of the questionnaire were computed in order to reach a total grade on a students' SI. The original questionnaire was in English and to ensure if the high school students could understand the items and thus answer properly, it was translated into Persian. This questionnaire was standard, and it was taken from www.myskillsprofile.com which is global online psychology assessment website lunched in 2009.

Self-esteem Questionnaire: Another questionnaire was a 25-item questionnaire on self-esteem ranging from No, Rarely, Sometimes, Most of the Time, to Always. The participants were to rank their opinions on a five-point Likert scale. The scale was graded through numerical values; 1, 2,3,4,5 respectively. Then, the scores were calculated to gain a total grade for each student's spiritual intelligence. The questionnaire was translated into Persian. The items of this questionnaire were taken from www.anexiety center.com site which is self-esteem self-evaluation Quiz website, and the questionnaire was previously prepared by Jim Folk who is president of the site. The reliability was obtained through Cronbach Alpha formula and turned out to be 0.67.

Language Proficiency Test: It consists of three sections such as reading comprehension, grammar, and vocabulary. It contained 50-items, those 22 items on grammar and sentence structure, 20 items on vocabulary and 8 items on reading comprehension. This questionnaire was taken from the U.S Language Proficiency Examination.

5. Data Collection Procedure

Before the administration of the questionnaires and the test, the researcher gave participants an oral description of the objectives and procedures of the study in order to make the instructions clear thoroughly. Then, the instruments were administered in one session and the participants answered spiritual intelligence and self-esteem questionnaires in 20 minutes and language proficiency test in 45 minutes. To analyze the data, package of SPSS (version 19) was used which is a statistical analysis software. Pearson correlation was used to show the relationship between spiritual intelligence, language proficiency, and self-esteem. A *t*-test was another procedure to collect data. It compared the performance of high and low proficiency students regarding to their performance in the spiritual intelligence questionnaire.

6. Results

In order to answer the first research question, Pearson correlation was used.

Table 1. Correlations Between Language Proficiency and Spiritual Intelligence.

	LP	SI
LP Pearson correlation	1	.869**
Sig.(2-tailed)		.000
N	60	60

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

Table 1 shows that the correlation coefficient between two variables is 0.86 at the significant level of zero. The P-value is $P<.05$. This shows that there is significant relationship between spiritual intelligence and language proficiency. Therefore, it can be concluded that students who enjoy a higher level of language proficiency have higher spiritual intelligence, and the relationship is positive.

Based on second research question, Table 2 is related to spiritual intelligence between two groups of high and low proficient students. To find the role of proficiency level on SI, the participants were divided into two groups of high and low proficient students.

Table 2. Descriptive Statistics for the Participants' Language Proficiency Scores.

Name	N	Mean	Maximum
	Std. Deviation		
LP	60	2	12.97
Valid N	60	24	6.279

According to the table, the maximum, minimum are 2 and 24, respectively, and the mean and standard deviation are 12.97 and 6.276. The midpoint between minimum and maximum score is taken (13), and those who scored below it were considered as low group. Students who scored higher than 13 were considered as high proficient students. In order to show whether there is a significant difference between low and high proficient students or not, or in other words, to see if the participants were properly divided into two groups of low and high, an independent t-test was run.

Table 3. *Descriptive Statistics for High and Low Proficient Students Scores.*

LP Group	N	Mean	Std. Deviation	Std. Mean
LP Low	27	6.59	2.258	.434
High	33	18.18	2.481	.432

Table 3 shows the results that the number of students at high and low level are 33 and 27 respectively, the mean score for the low group was 6.59.

While high proficient students received 18.18 as their mean score. In order to see if this difference was significant, independent sample t-test was used, and the results are presented in Table 4.

To show if there is any difference between students' level of language proficiency considering their SI score, another independent t-test was run. Table 5 shows the results descriptive statistics.

Descriptive statistics of spiritual intelligence scores for low and high proficiencies students was used. Its means at two levels are 26.81 and 53.15 respectively and their standard deviations are 3.465 and 4.417 for low and high groups. To determine that differences are significant, it needs independent sample *t*-test.

Table 4. *Independent t-test for the Difference Between High Proficient Students' Score.*

	Levene's Test for Equality of Variances		t-test for Equality of Mean		
	F	Sig	t	df	Sig. (2-tailed)
LP Equal variances assumed		.857	-18.739	58	.000
Equal variances not assumed	.033		-18.919	57.304	.000
	t-test for Equality of Means				
	Mean Difference		Std. Error Difference	95% Confidence Interval of the Difference	
				Lower	Upper
LP Equal variances assumed	-11.589		.618	-12.827	-10.351
Equal variances not assumed	-11.589		.613	-12.816	-10.363

Table 5. *Descriptive statistics for SI scores in high and low proficient students.*

LP group Deviation	N	Mean	Std.	Std. Mean
SI Low	27	26.81	3.465	.667
High	33	53.15	4.417	.769

Table 6. *Independent sample t-test for students' SI scores in high and low level of language proficiency.*

	Levene's Test for Equality of Variances		t-test for Equality of Means		
	F	Sig. t	df	Sig.(2-tailed)	
SI Equal variances assumed	4.262	.43	-25.26058	.000	
Equal variances no assumed			-25.879	57.915.000	
	t-test for Equality of Means				
	Mean Std. Error	95% Confidence Interval of the			
	Difference Difference	Difference			
		Lower Upper			
SI Equal variances -26.337 assumed		1.043	-28.424	-24.250	
Equal variances not assumed	-26.337	1.018	-28.374	-24.300	

Table 7. *Correlations Between Spiritual Intelligence, Self-Esteem, and Language Proficienc.*

	LP	SI	SE
LP Pearson correlation	1	.869	.832**
Sig.(2-taied)		.000	.000
N	60	60	60
SI Pearson Correlation	.869**	1	.899**
Sig.(2-tailed)	.000		.000
N	60	60	60

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

This table shows that the relationship between language proficiency and SI is 0.86, relationship between language proficiency and SE is .83, and relationship between SI and SE is 0.89. As P<0.05 in all cases, there is relationship between spiritual intelligence, language proficiency, and self-esteem. It indicates if an individual has a high level of spiritual intelligence and self-esteem, his language proficiency is accordingly high.

7. Discussion

This study was an attempt to investigate the relationship between spiritual intelligence, self-esteem, and language proficiency for Iranian high school students. Results of the

analysis indicated a positive relationship between spiritual intelligence and language proficiency. It was shown through Pearson correlation. There is a significant difference in the performance of low and high proficient students as regarding to their spiritual intelligence. It was shown through independent sample *t*-test.

Based on identifying the relationship among spiritual intelligence, organizational citizenship behavior and turnover intentions, Bahrevar and Rashvand (2013) stated that spiritual intelligence has significant effects on organizational behavior positively.

Azizi and Zamaniyan (2013) indicated that there was a significant correlation between all SI subscales and metacognitive strategies and social strategies. The results also showed that males who have higher scores in vocabulary learning strategies are significantly superior to females. Also, females' scores in spiritual intelligence are superior to males. They showed that students with higher level of spiritual intelligence had better performance in vocabulary learning strategies test.

Ahmadi and Kajbaf (2008) could not find any significant relationship between spiritual attitudes with different educational fields. Yet Harriri and Zarrinabadi (2012) pointed out that the spiritual intelligence among educated individuals were more than that of uneducated people.

Regarding to the relationship between self-esteem and academic achievement in high ability students, Vialle, Heaven, and Ciarrochi (2005) indicated that there were not any differences in measured self-esteem between the gifted and non-gifted students. Therefore, the research illustrated there is no correlation between self-esteem and academic achievement for the gifted group. Yet, in their study, Baumeister, Campbell, Krueger, and Vohs (2003) showed that self-esteem has strong influences on school achievement.

Considering intelligence as a whole, Razmjoo (2008) investigated the relationship between multiple intelligences and language proficiency. The results showed that there is not a significant relationship between language proficiency and combination of intelligences, and there is not any significant difference between males and females in this regard. Moreover, intelligence types were not as the predictor for language proficiency. Finally, there is not a significant relationship between multiple intelligences and language proficiency among Iranian Ph.D. candidates.

8. Conclusion

According to the findings of this research, it could be concluded that the subcomponents of the commonly-accepted multiple intelligences, in this regard, spiritual intelligence can play a role in language proficiency. Individuals have spirituality in their own personal lives, and it can affect their language proficiency as well. Spiritual intelligence is a unique intelligence which is used for solving problems and deep understanding, and issues which are related to life and values. Spiritual intelligence encourages individuals to find out relations and unity. Participants' spiritual intelligence (SI) and language proficiency

had relationship to each other. This means an increase in SI may lead to increase in language proficiency.

The findings of the present study indicated that students at high proficiency level had higher scores, and there are significant differences between the mean score of high and low proficient students statistically. Also high proficient learners enjoyed a higher level of SI.

Self-esteem is a component of more inclusive construct, and students' self-esteem is affected by many factors. This study showed that there exist a relationship between spiritual intelligence, language proficiency, and self-esteem of students. It might be helpful if teachers pay more attention to self-esteem and spiritual intelligence of students as they can be good options to learn a foreign language more easily.

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