

Attachment styles forecast based on dimensions of spiritual and moral intelligence in university students

Abstract

This research is done to cross-check attachment styles forecast, based on dimensions of spiritual and moral intelligence of students of Karaj Islamic Azad university. The statistical population of this study includes all students of Karaj Islamic Azad university, who are studying in 1399-1400 years, that number is 2600 people. The data collection method is a library form, field research, a standard questionnaire of adult's attachment styles, by Sympson (1990), a moral intelligence questionnaire, and a spiritual intelligence standard by King questionnaire (2008). Pearson correlation test and multivariate regression and independent t-test were used for analyzing the data. The results of theories demonstrate that attachment styles can be predicted based on dimensions of spiritual and moral intelligence in Karaj Azad university students.

Keywords: attachment styles, spiritual intelligence, moral intelligence

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Introduction

Intelligence is a concept that man has long been interested in researching and disquisition about dimensions, demonstrations, and all kinds of that. The question has always been, what is intelligence? How does it grow? What are its components? Intelligence is an adaptive behavior of solving an issue that is oriented in order to facilitate practical goals. Wechsler defined intelligence as the ability of an individual to act purposefully, think logically, and deal effectively with the environment (Haghshenas & coworkers, 1398). Gardner believes intelligence is a collection of abilities that works for solving an issue and creating new products that deem valid in a culture. In his opinion, the nine types of intelligence are linguistic intelligence, musical intelligence, mathematical logic, spatial, physical movement, individual intelligence, natural intelligence, and existential intelligence which includes a capacity of propounding existential questions. Spiritual intelligence includes a sense of meaning and having a mission in life, a sense of sanctity in life, balanced perception of material value, and believes that the world is getting better (Ghobari & coworkers, 1396).

The final layer of spiritual intelligence includes guidance and inner knowledge, maintaining inner balance, inner and outer peace, and acting with insight, kindness and kindness. When it comes to the relationship between emotional intelligence and spiritual intelligence, we can say that elements of emotional intelligence, such as self-awareness and empathy, are necessary to get off to a good start in spiritual growth (Wigglesworth, 2014).

Today we are witnessing that in different kind of dimensions of life, all types of intelligence are important and effective. Normally, researchers are looking for the effect level of psychological and social damages and marriage and divorce

are among the considered issues. In Iran's society as well, as time goes on, more unhappy marriages are ending in divorce. Intelligence is also important in marriage life. Herrnstein and Murray (2004) showed that there is a negative connection between intelligence and divorce during the first 5 years of marriage. It was found in research that the chance of separation during the first 5 years of marriage is 28 percent in people whose score is 100 or less than that in intelligence and it is 9 percent in people with a 130 score or more than that (Droonker 2004). There are lots of connections between spirituality and psychological welfare and adaptability, but actually, confrontation strategies and solving problem methods using spirituality are compatible functions of spiritual intelligence. This connection is indirect and spiritual intelligence plays the role of a mediator in this connection; Most likely there is a more meaningful correlation between levels of spiritual intelligence and compatibility (Moalemi, Raghbi, and Salary dargy, 2020).

Generally, spiritual intelligence can be considered as a function of capacities and existential sources in backgrounds and practical conditions. People use existential intelligence when they want to use existential capacities and sources for important decisions and thinking about spiritual subjects in the direction of daily effort (Sohrabi & Naseri 1398). According to Tizira Pinto, supporting existential intelligence can have benefits beyond increasing care and growth for better deal with hardships (Tizira Pinto, 2020). Alkines & Kandash (2014) believe that the field of existential intelligence makes a man look at problems with more gentleness and compassion, makes a man more tries to find the solution, tolerate the hardships of life better, and makes humans give dynamism and movement to his/her life. Existential intelligence is a mechanism that improves life. King (2019) showed that existential intelligence has a negative connection

with depression, aggression, hostility, anxiety, and self-deception. Also, existential intelligence has a positive connection with mood traits, social sensitiveness, satisfaction in life, energy, and activity. On the other hand, existential intelligence as a basis of one's beliefs has a basic role in different backgrounds; especially attachment relations (Yaghoobi, 1398).

Moral intelligence is another one of the intelligence dimensions that can create a framework for men's better operation and be considered as a behavior predictor. Also, the most important advantages of moral intelligence, Group activities that increase productivity and make decisions based on effective ethical and value principles from the perspective of people concerning the organization of crisis management can be mentioned. (Clarson, 2012). Moral intelligence is first entered into the psychology major by Borba; he defined moral intelligence as the capacity and ability the perception of knowing the difference between right issues and wrong issues, have strong moral beliefs, fulfill them, and behave in the right way (Elison, 2011).

Principles of moral intelligence in Lenik's and Keyl's opinion include: acting on principle, merits and beliefs, honesty, endurance and perseverance for truth and right, being faith about obligation, responsibility for private decisions, endorsement and taking responsibility for mistakes and failures, being responsible for helping other people, care about other people spontaneously, ability to forgive him/herself or others. Therefore, moral intelligence is acting as a guide for the behavior and actions of people and helps us to have smart and optimal actions (Lenik & coworkers, 2018). In addition, people with high moral intelligence always mix their actions with morality which can lead to obligation and more responsibility, and better individual and group efficiency that it's considerable in volunteer component groups (flit and coworkers, 2013). Boba considers the seven basic principles of moral intelligence to be sympathy, awareness, self-control, attention and respect, kindness, patience, and justice.

Also, the connection between moral intelligence and self-control behavior (Jafari&coworkers,2012), self-esteem (Sohrabi, 2012), organizational commitment(Shahroodi&coworkers), responsibility(Safardokht, 2012), solving complicated issues and facing motivation and commitment(Mohammadi & coworkers, 2012), human challenges(Narvaez, 2020) approved. Morality and spirituality are indicators of a higher and meaningful mission in volunteer work, so they bring inner peace and work with these people. Asgari (1396) as well approved the indirect connection between moral intelligence + spiritual intelligence and sociability and organizational commitment. Goli poor and coworkers (1393) showed that there is a meaningful positive connection between spiritual

intelligence + meaning of life and moral intelligence + meaning of life. Emami (1393) as well showed the effect of moral intelligence on self-actualization and satisfaction in life, meaningful.

Therefore the theory of Cottingham's depth and seriousness components, purposefulness, self-awareness and autonomy, being ethical (following objective moral values), being successful, and in the end believing in God makes a meaningful life. Also, the meaning of life is obtained by living ethically which leads to satisfaction about needs and the flourishing of the talents of human nature (Ali Zamani & coworkers). Talk about the meaning of life has a history as well as the creation of man. The concern of achieving virtuality is an old occupation for a human that existentialist philosophers have emphasized it. Martin Heidegger writes: human is the only existent and their existence is an issue for them (Hojati& coworkers, 2020).

Balbi(1969) quoted from Yazdani's legislated formation process of attachment between a newborn baby and a mother and showed how a feeling system and attachment manners, keep the child cloth to the mother and keep the child safe from danger and separated from the mother entails anxiety and frustration for the child. Sensitivity and responsiveness and the active presence of the mother and babies' regular access to the mother create the main lines of safe attachment in the baby. From this secure base which contains others and himself, exploratory behavior is getting supported and social action increases. When the mother is careless and rejective, the attachment will be formed based on a lack of trust in others and him/herself. Based on this item, attachment is a result of one's true experience with sensitivity, being responsive, and the mother's active and regular presence during infancy, childhood, and youth. In the framework of an adult relationship, most researchers believe in attachment as one of the aspects of relation and continuity of evaluation.

Balbi believes social relationships appear during the response to the biological and psychological needs of mother and child. Some behaviors appear in human babies, like crying, and laughing, that makes surrounding people protect them and stay by their side. The result of the interaction between mom and baby is the creation of some kind of emotional attachment between the mother and the baby. It's the emotional attachment to the mother that causes the child to seek comfort from the mother. Especially when he feels scared and unreliability. Attachment connections have some important effects on the feeling of safety of people (Jhon Balbi, 2006). One of the basic principles of attachment is that attachment connections are effective in people's lifetime. Balbi said the link between the mother and the child makes an irreplaceable texture for emotional growth. In his opinion, most childhood and

adulthood problems are the result of real childhood experiences (Daviba Borg, 2009).

People with secure attachment, have a higher level of trust and satisfaction and the lower level of conflict, while people with two-sided specify imbalanced feelings and a higher level of conflict and people with avoidance attachment specify lower satisfaction and intimacy (Kalinz, 2012).

Lost of studies have approved the connection between existential intelligence and attachment styles (Armaghani, 1390; Alidadiani, 1395; Hagh shenas and coworkers. (1398) Asadzadeh (1397) and Besharat, Sharifi, and Iravani(1390) as well, in studies about connections of attachment styles and existential intelligence with satisfaction in marriage life in married students, showed that existential intelligence and attachment styles (secure and avoidance) have an important role in the satisfaction of student's marriage life Nariman& coworkers (1397) as well, approved the connection between existential intelligence and secure attachment to the parents with psychological welfare. Also, Khalegh Khah and coworkers (1393) showed that there is a connection between attachment styles and spiritual intelligence with a component of the attitude of students. Rise and Berin (2012) in the studies that they did about the connection between attachment styles and satisfaction in marriage life and existential intelligence in depressed women and female students in Australian colleges, showed that women with avoidance attachment styles have a lower level of existential than usual male students. satisfaction in marriage life in women that have avoidance and two-sided attachment styles is lower than usual women. Also, secure attachment style is the most important factor in predicting satisfaction in marriage life and existential intelligence was identified in both groups of depressed women and usual women.

The result of these studies is under the approval of the effect of attachment connection to existential intelligence. This study, which belongs to the study of the effects of attachment on existential or psychic intelligence, sought to answer this question.

Can attachment style predict dimensions of mental and moral intelligence?

Research method

The method of this research is descriptive-correlational, and it's practical in terms of purpose. The statistical population of this research includes all students of Islamic Azad University of Karaj, who are studying in 1399-1400 years and their 2600 students. sampling method in this research is available and the sample size is estimated at 334 based on the Cochran formula. Cause of the type of research and also the broadness of statistical society and complications of a statistical sample, for

better access to the ideas of respondents, the best way to collect the data in this study, a questionnaire was considered. In order to achieve the desired results and do the research in the best way, the method of collecting information from both sections (field method & library method) was used. Test and considered scales selected in the part, that have been described in the tools of research section. And after choosing the sample, referred to the Islamic Azad University in Karaj. They told students it is not necessary to write their names and the results of the data will remain secret and questionnaires were given to them in peace, cognition, and awareness.

Students are asked to carefully answer questions, and if they have questions while answering, they can ask the researcher to answer them. Each test Has 3 questionnaires for spiritual and moral intelligence and attachment styles. So data were extracted and statistically

analyzed. Piersom's correlation test was used for determining the correlation between quantitative variables, and the independent "t" test in SPSS21 software was used to predict multivariate regression analysis and for determining the existence of a significant difference between men and women.

Standard questionnaire of adults attachment styles Sympson 1990

A standard questionnaire of adult attachment styles has designed by Sympson (1990). This questionnaire includes 13 questions 5 questions for assessment of secure attachment styles and 8 questions for assessment of insecure attachment styles; and based on a 5-choice range of Likret, with questions like (I think that making intimacy with other people is easy for me) they measure attachment styles in other people. This questionnaire has been measured in research (Attari & coworkers,1385). The coefficient of Cronbach's Alpha was measured in the research (Attari & coworkers, 1385) was also estimated above 0.7

Standard questionnaire of moral intelligence

A questionnaire of moral intelligence is considered as an ability to the application of the principle of universal ethics in a person's moralities, goals, and interactions based on the rule. This questionnaire includes 40 questions with the purpose of the study on different types dimensions of emotional intelligence (acting based on main elements, merits and beliefs, honesty, endurance and persistence for right and truth, being faithful to the commitment, responsibility for private decisions, confessing to the mistakes, and failures, accepting the responsibility of helping others, being interested in others actively(care about others spontaneously), ability to forgive your mistakes and others mistakes, narrativity and reliability

of this questionnaire in research of Araste and coworkers(1389) is approved and amounts of Cronbach's alpha is reported 85/0 for that.

Standard spiritual intelligence questionnaire of king (2008) Spiritual intelligence consists of components of existential critical thoughts (items 1,2,3,4,5,6,7), transcendent

Table 1: correlation coefficient, Watson-camera test for first hypothesis:

Watson-camera criteria error determination adjustment coefficient of determination

of correlation coefficient

of coefficient estimation

972/1 52/8 241/0 278/0 527/0

One of the hypotheses of regression is the independency of mistakes; if the hypothesis of independent mistakes is rejected, if mistakes correlate with each other, using regression will be impossible. Watson-camera's statistic is used for study on independent mistakes and if the amount of statistics of Watson-camera is between 5/1 and 5/2, the assumption of correlation between errors is rejected and regression can be used. According to the table, the amount of statistics of Watson-camera is 972/1 and this number shows that mistakes are separated from each other and mistakes are not associated by themselves, and the assumption of correlation between errors

Table 2: regression analysis of variance(ANOVA)for the first hypothesis

Model	Sum of squares	Degree of freedom	Mean squared	F statistic	The significance level
regression	26/2179	4	815/544	646/31	000/0
Left over	28/5664	329	216/17		
Total	54/7843	333			

By the numbers(=F as shown in table 2, amount of 646/31, therefore, based on 0/95 we conclude that the model of(P is

Table 3: Summary of regression results for the first hypothesis model Standard coefficients(Beta)non-standard coefficients(B)

fixed amount	5.967	0.388	2.009	0.046
critical existential thoughts	0.848	0.388	3.625	0.001
transcendent consciousness	0.549	0.249	3.712	0.001
personal meaning	0.351	0.224	2.871	0.006

consciousness (items8,9,10,11,12,13,14), making personal meaning(items15,16,17,18,19), expanding self-awareness (items 20,21,22,23,24) king multi-factor. In the research of Porolqqanab (1392) reliability of the spiritual intelligence, questionnaire is approved with Cronbach's alpha 82/0.

Findings

is rejected and regression can be used. According to the table, the correlation coefficient between variables is 527/0. This number showed a meaningful relation between variables on 5 percent. The table shows that, because the significance level is less than five percent, the existence of a correlation between variables is confirmed. Also adjusted coefficient of determination shows 241/0 number, it's an average number and tells a suitable report about changes in variables.

meaningful and (05/0) is meaningful; therefore we are allowed to analyze and report the results of the regression.

statistic sig

expanding self-awareness 0.343 0.215 2.027 0.008

(P, and B= 05.0 based on table 3, predicts existential critical thinking variable with (388/0) personal semantic variable with (B=05/0 and P) transcendent consciousness variable with (249/0) in (B=05/0 and P) style, expending self-awareness with(215/0, (P and B= 05/0) (224/0), studies attachment styles. Therefore attachment styles can be predicted based on the Table 4: the correlation coefficient, Watson-camera, second hypothesis

dimensions of spiritual intelligence of students at the Islamic Azad University of Karaj.

Coefficient of determination Adjusted coefficient Estimated benchmark error Watson-camera
Of correlation coefficient of determination

0.692 0.478 0.406 7.53784 1.679

The statistic of the Watson-camera is according to table 4 is 1.679, this number shows that mistakes are separated and independent and there is no correlation between them the assumption of correlation between them is rejected and regression can be used. The coefficient of correlation between

variables is 692/0. This number shows the meaningful connection between two variables at a level of 5 percent. Tables are showing that, since the significance level is less than five percent, the existence of a correlation between them is confirmed. Also Adjusted coefficient of determination that was calculated, shows a 406/0 number, which is an average number and presents a suitable fitness of changes.

Table 5: regression analysis of variance (ANOVA) for the second hypothesis

Model	Sum of squares	Degree of freedom	Mean squared	F statistic	The significance level
regression	3752.568	10	375.257	29.653	0.000
Left over	4090.975	323	12.655		
Total	7843.542	333			

By the numbers (=F as seen in table 5, amount of (653/29), therefore, with 95 percent, we conclude that (model is meaningful with P)05/0) is statistically meaningful, therefore

we are allowed to analyze and report the results of the regression.

Table 6: summary of regression results, the second hypothesis model Coefficients Coefficients t-statistic sig

standard(Beta) non-standard(B)

fixed amount 10.472 1.756 0.083
acting based on principles and beliefs and merits 0.934 0.392 2.467 0.016

honesty	0.268	0.543	2.745	0.008
endurance and persistence for rights and truth	0.898	0.373	1.965	0.046
faithfulness for commitment	0.505	0.202	2.009	0.003
responsibility for personal decisions	0.808	0.338	2.602	0.008
confess to the mistakes and failures	0.343	0.207	2.837	0.005
taking the responsibility of helping others	0.242	0.242	2.337	0.037
being interested in others actively	1.221	0.399	3.312	0.001
ability to forgive your mistakes	0.658	0.284	1.995	0.047
ability to forgive others mistakes	0.853	0.245	2.418	0.018

based on table 6, attachment styles can be predicted based on dimensions of moral intelligence at Azad University in Karaj.

Discussion

Results of research hypotheses showed that attachment styles can be predicted based on dimensions of spiritual and moral intelligence at Azad University in Karaj. Overall this foundation of research is confirming the issue that people who have higher levels of spiritual and moral intelligence are psychologically in a better condition and they have better operation as well. Spiritual is mentioning abilities and behaviors that are needed for developing and protecting the connections to the origins of all creatures, success in searching for the meaning of life, finding a way that helps our guidance in life, understanding spiritualities, and merits in personal life. Elkiner, Herstom, Haks, Lif, and Sanderoz(1988) have proposed 4 defaults regarding spiritual intelligence: there is a component in the name of the spiritual dimension, spirituality is a human phenomenon and it exists in the form of ability and capacity in all people. Researchers have mentioned five abilities and skills in spiritual intelligence: developing and protecting the connection with the source of all creatures, success in searching for the meaning of life, and finding an ethical way that helps us in the path of life. Understanding spirituality and merits in personal life, and interpersonal relations, therefore we can say that spiritual intelligence is all the things that we believe in that, and the role of beliefs and norms shows it in all duties we have(Abdollah Zadeh, quoted from Sheikh Poor, 1392). Spiritual intelligence is important for people who want to discover the following questions: why we are here? What are our connections with others, society, and the universe? (Salman, quoted from Sheikh Poor,1392). Young (2007) states that spiritual intelligence is the human capacity to search and ask ultimate questions about life and at the same time it's the experience of an integrated link between us and the universe that we are living in, we will be informed about solving problems depending on the position, meaning and value of that. The intelligence that we can give our staff

and activities meaning and by using it we can be aware of our operation and we can find out which behavior of us are more valuable and which way of our lives are better and at a higher level, so we can consider it as a model in the life(Sheikh Poor, 1392). Spiritual intelligence is used especially in the way of mentioning the topics related to the meaning and merit and solving their issues (Zohar&Marshal,2000). In Gardner's opinion (1999) the only side of spirituality that seems connected with intelligence is the part that it's explanatory of cognitive interest like the world and the person's condition in it; it means thinking about existential subjects and questions related to the ultimate affairs and looking for the meaning and the source of the life, in his view, all are justified demonstrations of intelligence. (Sohrabi& Naseri). if we want to say more especially, spiritual intelligence is a type of intelligence that we can put works of our life in a wider, richer, and more meaningful texture with that, therefore it's the intelligence for evaluating that an attitude or a way in life, is more meaningful than other samples and examples. Moral intelligence is a new subject in the operational field, exactly as emotional intelligence and cognitive intelligence are different from each other, moral intelligence is considered a separate intelligence as well. Moral intelligence is the psychological capacity of our mind for determining how the universal principles of human moralities like the principle that is mentioned as the golden rule, should be used in the collection of personal merits and our operation(Mirzaei, 1392). Moral intelligence is defined as a capacity and ability for understanding right and wrong, having strong ethical beliefs and acting based on them, and behaving in the right way(Shoja, 1392). Moral intelligence is the deep beliefs of the person and his/her merits that guides all thoughts and activities of him/her(Ford and Richardson, Raw Walson, quoted from Araste& coworkers).

The moral intelligence of students is mentioned that is effective on the abilities that are affected by their personal and professional behavior and specify their duties and ethical responsibilities in the personal way in the society and their career (Araste&coworkers, 1389). Moral intelligence is not important just for effective leadership. Moral intelligence is an important intelligence for humans because moral intelligence guides other forms of intelligence to do valuable work.

Moral intelligence gives meaning to our lives. Without that, we can do stuff and

experienced events but they are meaningless. Without moral intelligence we don't know why we are doing stuff that we are doing or what makes us different from the universe, moral intelligence amplifies and it can provide the stability of life during our lifetime. To the extent that moral

Intelligence increases survival chances and helps people's longevity. Without moral intelligence, social life will not last so long and the life of this group is in danger. Moral intelligence shows the reality that we do not bear moral or immoral, we have to learn how to be good.

conclusion

Overall we can prove this: attachment styles are the factors that are effective on the level of moral intelligence in college students. In explaining the results we can mention Balbi's sight about secure attachment in norm psychological growth. According to the attachment theory, attachment styles are formed in childhood years and it has sustainable effects during the person's life. Balbi believed that secure attachment styles are connected to the psychological body health variables, suitable social operation, and suitable family relations and on the other hand insecure attachment styles are connected to body problems, psychological disorders, and weak social operation. On the other hand, Bendora believed that the level of psychological health is one of the effective factors in feeling and sufficiency. He believed that as much as the person sees him/herself in a healthy condition, he will know himself as an efficient person and in the end, he will get more motivation.

Besides this research, the following orders are raised:

Holding training workshops for professors and families about the introduction of spiritual intelligence and moral intelligence attachment styles, so they can bring up issues for students and children of them.

Its suggested colleges make students connected with moral and spiritual intelligence and variables of that, like self-control, forgiveness, and giving value to daily works. For this purpose, it's needed to reinforce people in making models and making priority, self-control, encouragement, and self-motivation and teaching them ways to face bad energies and temptation, and

they should be encouraged to think before doing anything. Cause moral intelligence and spiritual intelligence are available and changeable variables and suitable teachings can lead to the breeding of these features.

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