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Exploring Intellectual Capital

Relationship between Spiritual Intelligence and Attachment Styles with Identity in Students at the Universities of Isfahan Province

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Abstract
The present study was designed to investigate the relationship between attachment styles and identity styles and spiritual intelligence in Isfahan University student in school year 93-1392. The subjects were 281 students who were selected by stratified sampling proportional to size. The data collection instrument were Brzvnsky identity style, Hazen and Shour adult attachment style (1993) and Spiritual Intelligence Scale(1392). The Cronbach alpha reliability of questionnaire survey calculated .73, .51 and .97 respectively. The data obtained were analyzes in both descriptive and inferential statistics. Results showed there is a significant positive correlation(r =0.185)between spiritual intelligence information identity style. This relationship suggests that students who have a higher spiritual intelligence, the higher informational style. Spiritual Intelligence there is no significant relationship(r =0.114) with the normative identity style. This relation implies that spiritual intelligence is independent of the normative identity style.Spiritual intelligence there is no correlation(r =0.114) with diffuse identity style.This relation implies that spiritual intelligence is independent of the light diffusion identity. There is positive relationship(r =0.224)between Spiritual intelligence and commitment is significant. This relationship suggests that students who have a higher spiritual intelligence , higher commitment.Avoidant attachment style has a significant negative relationship between the normative identity style and identity information. This relationship suggests that students who have a strong attachment avoidance ,have less the informational style and normative identity style . But there is no a significant relationship between secure and ambivalent attachment styles and informational identity, normative styles and commitment .
Key words: attachment style , identity style, spiritual intelligence,student, Isfahan.

Introduction
Eriksson (1963) defined identity as a relatively stable feeling of unity of self. Thus, the individual's perception from him/herself is always similar despite the change in behaviors,

thoughts and feelings. The feeling that "who we are" should be relatively compatible with the attitude that others have with regard to us. Berzonsky (2004) referred to identity as the "self-constructed". His theory contains assumptions, principles and constructs which are built in interaction with the environment and the world and create a reference framework for the process of analysis of changing information associated with identity. According to him, identity is regarded as a personal framework that is used as a resource for interpretation of experiences. Berzonsky (2004) identified three identity styles to explore the similarities or differences of people in formation of the process of identity. The styles refer to the problem solution strategy or coping mechanism. They are informational identity style, normative identity style, and diffuse avoidant identity style. People with informational identity style have problem-oriented strategies and sense of integration, usually postpone the judgments, have clear job and educational purposes and high performance expectation and are committed to their stable purposes (Berzonsky et al, 1997). People with normative identity style internalize the values and standards of others, need external organization, have willingness toward the information that is consistent with their values, have a closed mind, pay attention to advices given by the power resources at the time of decision making, and internalize the values and beliefs automatically and without self-assessment. People with diffuse avoidant identity style use emotional-oriented strategies, avoid decision-making situations, emphasize the environmental requirements and consequences in their decision-making, do not have a clear pattern for their behavior, have a limited self-awareness and inefficient attributive and cognitive strategies.

Characteristics that are required for spiritual intelligence are probably considered beside other capabilities and activities that include praying, deep thinking, dreams and analysis of dreams, spiritual and religious beliefs and values, cognition and expertise in understanding and interpreting the holy concepts and the ability to have transcendence states, for instance, some old realities like not annoying are considered in reinforcement of spiritual intelligence. Also, spiritual issues may include cases such as thinking about existential questions like life after death, looking for meaning in life, interest in effective deep thinking, developed sense of life purposefulness, growth of relation with self, coordination of the superior power and its role in one's life (Nasel, 2004). Also, Nobel and Vegan believe that there are eight components which show a developed spiritual intelligence including accuracy and clarity, entirety, modesty, kindness, generosity, tolerance, resistance and sustainability and willingness to satisfy others' needs (Nasel, 2004). Kurtines (2002; quoted by Schwartz & Kurtines, 2005) argues that people choose one among different alternatives of identity actively and are responsible against their choice and its results. Therefore, people are creators of their change. Choosing life options and discovering easy and effective solutions need to use problem solving skills. According to him, problem solving skills indicate the ability to avoid fast decision-makings, hasty assessments and judgments. People, hence, are able to create different solutions for various problems via creativity. They can explore various types of solution by means of critical assessment and then they choose one solution after exploring each element (Berman, Schwartz & Kurtines, 2002). Kurtines believes that all healthy people are able to create critical identity in adulthood.

Bases of the attachment theory were shaped following Balbi's studies on criminal youth (especially in childhood and their relation with their mother). By attachment we mean a primary relation between the child and the mother that will be the preservation factor of

"secure base" of the individual from annihilation after being established. The relation mingled with attachment is finally led to a phenomenon and its result will be sense of security and exploratory behavior (Besharat, 2002).

Attachment is making deep emotional relation with certain people in life and interaction with them is led to sense of joy and delight which can be resulted in tranquility if there is tension (Bagheri, 2010). John Balbi carried out extensive studies on the term attachment. He described this term as follows: "sustainable mental relation between two persons". According to him, attachment has four different features: 1) preserving closeness: willingness to be close to those to whom we are attached, 2) secure shelter: returning to a person to whom we are attached, 3) safe basis: the person to whom there is attachment; this creates a certain and reliable basis for the child to discover his/her surrounding world, and 4) separation anxiety: anxiety due to absence of a person to whom we are attached.

Results of Krack Patrick and Shaver's research (1992) revealed that secure adults described God as more kind and less inaccessible, far and controlling than the two insecure groups. Also secure adults had the highest level of religious commitment while avoidant adults were indifferent towards the religion than the other two groups and ambivalent adults disbelieve more in God. Regarding the relationship between spiritual intelligence and attachment styles of secure students, adults feel close friendship with others, can believe in them, and know themselves as valuable and lovable. In contrast, ambivalent adults have changeable behaviors and emotions towards the issue of attachment and rely on it too much; they are often worried about being left, and fail in love more than others. Avoidant adults feel less commitment towards others and their associates are unreliable but they perceive themselves good against others (Sepah Mansour et al, 2011).

Given to Balbi's viewpoint about attachment styles, spiritual intelligence theory and its components as well as Berzonsky's viewpoint, the main question of this study is stated as follows: what is the relationship between spiritual intelligence and type of the attachment style with different types of identity processing? What is the attachment style of people with high spiritual intelligence? What is the identity style of people with secure attachment style? The present study intended to respond to these questions that whether spiritual intelligence and attachment styles are predictors of students' informational identity style. Are spiritual intelligence and attachment styles predictors of students' normative identity styles? Are spiritual intelligence and attachment styles predictors of students' diffuse avoidant identity style? Which component of spiritual intelligence predicts informational, normative and diffuse avoidant identity styles of students? Is there any relationship among attachment styles and students' identity styles? What is the portion of each component of spiritual intelligence and attachment styles in predicting the identity styles?

Research background

Abdi Zarin et al (2010) concluded that there is a direct and significant relationship between informational identity style and academic achievement but there is a negative significant relationship between informational identity style with diffuse avoidant identity style, identity commitment, mental problems of maturity, and depression. The highest commitment was observed in normative identity style. Moghanlu et al (2010) found out that religiosity variables

have a direct relationship with informational and normative identity styles but a reverse relationship with diffuse avoidant identity style. Results of regression analysis revealed that beliefs and rites are predictable by informational and normative identity styles. In another research, Ghazanfari (2004) showed that there is a positive and significant correlation between informational identity style and mental health as well as between normative identity style and mental health. Moreover, there is a negative and significant relationship between diffuse avoidant identity style and mental health and there is a positive and significant relationship between commitment and mental health. Abdi Zarin et al (2011) concluded that informational and normative identity styles have a positive and significant correlation with mental health and identity commitment. Also there is a reverse significant relationship among diffuse avoidant identity style, mental health and identity commitment. Luyckx et al (2007) obtained similar results too. Ghafarzadeh (2011) disclosed that among identity style components, only informational identity style has a significant relationship with public health and it is a significant predictor of physical health and disorder in social performance. Aslani et al (2013) revealed that there is a negative relationship between avoidant and ambivalent identity styles and public health but there is a positive relationship between secure attachment style and public health. Also, avoidant and ambivalent attachment styles have a negative relationship with family function; but secure attachment style has a positive relationship with family function. Results of multiple regression analysis revealed that secure, avoidant and ambivalent attachment styles are significant predictors of public health. Similarly, secure and ambivalent attachment styles are significant predictors of family function. Yaghobi (2011) concluded that score of happiness is increased if spiritual intelligence score is increased. Farsinezhad and Hejazi (2012) explored the relationship between identity styles and social health as well as the role of identity commitment in this relationship and concluded that informational identity style can predict and explain dispersion of social health scores directly and indirectly and diffuse avoidant/preventive and normative identity styles can do this indirectly (by intermediation of identity commitment). Goodness of scores of identity commitment with each identity style showed that all three identity styles play a significant role in explaining the dispersion of identity commitment scores. Moreover, the relationship between diffuse avoidant identity style with each research variable is negative. Given to sum of analyses, the prediction model for social health was proposed based on the identity styles and identity commitment. Generally, the results showed that information-oriented youth have a higher social health than those who use the other two identity styles. The youth who employ diffuse avoidant technique in dealing with identity problems have a lower social health because of their low commitment. Haghshenas et al (2011) concluded that the relationship between anxiety component of attachment and spiritual intelligence is negative and it showed that whatever spiritual intelligence is enhanced, the anxiety due to attachment (fear of rejection) is decreased.

Several studies have reached to the conclusion that there is a relationship among attachment styles of adults and religious beliefs. Patrick and Shaver (1992) showed that scores of people in Hazen and Shour's amorous attachment style questionnaire have a significant correlation with their scores in different religious beliefs. Those who had evaluated themselves secure in the attachment questionnaire obtained higher scores significantly than avoidant people (Ghiami, 2006). Zareh et al (2013) concluded in their study that among five personality factors, psychoneurosis has a negative correlation with spiritual intelligence. Extroversion, consensus-

seeking, and consciousness had a positive correlation with spiritual intelligence. Also, they had multiple correlation with spiritual intelligence.

Fazel et al (2013) showed that there is a positive and significant relationship between informational and normative identity styles and academic achievement of students. This is while there was no relationship between diffuse avoidant identity style and academic achievement. Also, there was a negative and significant relationship between informational and normative identity styles and academic achievement but there was a positive and significant relationship between diffuse avoidant identity style and academic achievement.

Aghajani et al (2009) showed that mean of girls in using informational identity style was higher than boys but mean of boys in using diffuse avoidant identity style was higher than girls significantly. Berzonsky (1993) observed that there is a significant relationship between identity styles and gender and male and female subjects use three identity styles similarly. In contrast, Berzonsky and Kack (2000) showed in one part of their analysis that boy students show higher in diffuse avoidant identity style.

Ellison and Schwartz (2001) concluded that there is a significant difference among boys and girls in terms of identity so that girls have diffuse avoidant identity more than boys. In terms of informational identity style, no significant difference was found regarding compatibility with the problems (Morabi, 2009).

Berzonsky and Kack (2000) found out that difference in identity status is a reason for the significant change in academic achievement and independence, educational involvement, and growth of interpersonal relations. Students with informational identity style are better prepared to adapt effectively with the environment and people with diffuse avoidant identity style are faced with more problems. The youth with normative identity style are often self-controlled, conscious, and purpose-oriented. Studies show that diffuse avoidant identity style is accompanied by being impulsive, minimum self-awareness, limited self-control and weak commitment in relations (Berzonsky, 2002). Young adulthood is accompanied by ever-increasing intelligence towards complex emotional periods like sense of guilt that is arising from sense of furiousness, shamefulness or fear.

According to Berzonsky, Narmi and Keyti (1999), people who have good social relations in the society and are supported by the family use normative identity style more. Also, their study showed that developed family and social relations are true more about successful people. They use informational and normative identity styles more and those who have weak family and social relations and do not have a good background in the society use diffuse avoidant identity style more. Generally, they do not have a good intelligence. As a result, the young girls and boys of such families have no difference in identity styles and integrity of family (Tavakolinia, 2008).

Methodology

This survey is applicable from objective aspect and is corelational from methodological aspect, because it explores the status of research variables as well as the relation among them. It is field study from implementation aspect; cross-sectional from temporal aspect and quantitative given to the type of data. The required data was collected via field study and questionnaire.

The statistical population included all students of the universities in Isfahan province in the academic year 2013-2014. They were totally equal to 9507.

Because variance of the statistical population was uncertain, a pilot study was carried out on a group of people to determine its variance. To do this, thirty students were selected randomly and questionnaires were distributed among them. Then the statistical sample was determined via Cochran formula equal to 281 persons. About 300 questionnaires were distributed and 281 complete questionnaires were analyzed.

Stratified random sampling method proportional to the sample size was used for sampling. To this end, the students were selected randomly in the universities in Isfahan province.

Identity style, attachment style and spiritual intelligence questionnaires were used in the current survey given to the research topic and methodology.

1. Identity style questionnaire: It was proposed by White et al (1998) and measures informational, normative and diffuse avoidant identity styles. Identity style questionnaire was first designed by Berzonsky (1989) and measured three identity styles and the individual's commitment level while the questionnaire is implemented. Reliability coefficients of informational, normative, and diffuse avoidant identity styles were reported equal to 0.59. 0.64 and 0.67 respectively. These were reported equal to 0.67, 0.52 and 0.62 and the whole questionnaire equal to 0.73 by Ghazanfari (2004).

2. Attachment style questionnaire: It was proposed by Hazen and Shour (1993) and Pakdaman (2002) standardized it on Iranian subjects. Its reliability for a foreign sample was reported equal to 0.48 for secure attachment style, 0.58 for avoidant attachment style and 0.65 for ambivalent attachment style. These were reported equal to 0.366 for secure attachment style, 0.561 for avoidant attachment style and 0.724 for ambivalent attachment style in the Iranian sample.

3. Spiritual intelligence questionnaire: This questionnaire was proposed by Naseri (2013) with 97 questions and contained four sub-scales of spiritual self-awareness, spiritual experiences, patience and forgiveness. Reliability coefficient of the questionnaire is equal to 0.98. Also, reliability coefficients of four factors of spiritual self-awareness, spiritual experiences, patience and forgiveness are equal to 0.96, 0.90, 0.86, and 0.83 respectively. Generally, reliability coefficient of the whole questionnaire (with 97 questions) and each of its four factors is high that show similarity of questions of spiritual intelligence questionnaire.

Data analysis was carried out at descriptive and inferential statistics levels. Frequency, percentage, mean and standard deviation were employed at descriptive statistics level and correlation coefficient test, independent t-test, multiple variable regression, ANOVA and Friedman test were used at inferential statistics level. Moreover, SPSS software was used.

Findings

Table 1. Results of regression analysis related to prediction of informational identity style based on spiritual intelligence and attachment style

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig
1	0.276	0.076	0.073	0.076	22.97	1	278	0.001
2	0.385	0.148	0.142	0.720	23.38	1	277	0.001
3	0.404	0.163	0.154	0.015	4.99	1	276	0.026

Table 2. Results of regression analysis related to prediction of normative identity style based on spiritual intelligence and attachment style

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig

| 1 | 0.310 | 0.096 | 0.093 | 0.096 | 29.58 | 1 | 278 | 0.001 |
| 2 | 0.371 | 0.136 | 0.131 | 0.041 | 13.28 | 1 | 277 | 0.001 |

Table 3. Results of regression analysis related to prediction of diffuse avoidant identity style based on spiritual intelligence and attachment style

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig
1	0.126	0.016	0.012	0.016	4.468	1	278	0.035

Table 4. Summary of results of regression analysis related to prediction of informational identity style based on attachment styles

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig
1	0.276	0.076	0.073	0.076	22.97	1	278	0.001
2	0.308	0.095	0.088	0.018	5.601	1	277	0.019

Table 5. Results of regression analysis related to prediction of normative identity style based on attachment styles

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig
1	0.310	0.096	0.093	0.096	29.58	1	278	0.0001

Table 6. Results of regression analysis related to prediction of diffuse avoidant identity style based on attachment styles

Model	R	R^2	Modified R^2	R^2 of change	F	df1	df2	Sig
1	0.128	0.016	0.013	0.016	4.673	1	279	0.031

Discussion and conclusion

Results of regression analysis test related to prediction of informational identity style revealed that avoidant attachment style explains 7.6% of variance of informational identity style; spiritual intelligence explains 7.2% of variance of informational identity style; and secure attachment style explains 1.5% of variance of informational identity style. Generally, avoidant attachment style, spiritual intelligence and secure attachment style explain 15.4% of variance of informational identity style. But, ambivalent attachment style is not a predictor of informational identity style and it has not been considered in the prediction model.

Results of regression analysis test related to prediction of informational identity style disclosed that spiritual self-awareness explains 10.4% of variance of informational identity style; patience explains 5.9% of variance of informational identity style and forgiveness explains 1.5% of variance of informational identity style. Generally, spiritual self-awareness, patience and forgiveness explain 17.4% of variance of informational identity style. But, spiritual experiences are not a predictor of informational identity style and they have not been considered in the prediction model.

Results of regression analysis test related to prediction of informational identity style showed that avoidant attachment style explains 7.3% of variance of informational identity style and secure attachment style explains 1.8% of variance of informational identity style. Totally,

avoidant and secure attachment styles explain 8.8% of variance of informational identity style; but ambivalent attachment style is not a predictor of informational identity style and it has not been considered in the prediction model.

Results of regression analysis test related to prediction of normative identity style showed that avoidant attachment style explains 79.6% of variance of normative identity style and spiritual intelligence explains 4.1% of variance of normative identity style. Totally, avoidant attachment style and spiritual intelligence explain 13.8% of variance of normative identity style; but secure and ambivalent attachment styles are not predictors of normative identity style and they have not been considered in the prediction model.

Results of regression analysis test related to prediction of normative identity style showed that just avoidant attachment style explains 79.6% of variance of normative identity style and totally, it explains 9.6% of variance of normative identity style. Avoidant and ambivalent attachment styles are not predictors of normative identity style and they have not been considered in the prediction model.

Results of regression analysis test related to prediction of diffuse avoidant identity style showed that only secure attachment style explains 1.2% of variance of diffuse avoidant identity style and totally, it explains 1.2% of variance of diffuse avoidant identity style. Spiritual intelligence, avoidant and ambivalent attachment styles are not predictors of diffuse avoidant identity style and they have not been considered in the prediction model.

Results of regression analysis test related to prediction of diffuse avoidant identity style showed that only secure attachment style explains 1.3% of variance of diffuse avoidant identity and totally, it explains 1.3% of variance of diffuse avoidant identity style. Avoidant and ambivalent attachment styles are not predictors of diffuse avoidant identity style and they have not been considered in the prediction model.

Results of regression analysis test related to prediction of diffuse avoidant identity style showed that only spiritual experiences explain 1.8% of variance of diffuse avoidant identity style and totally, they explain 1.8% of variance of diffuse avoidant identity style. Spiritual self-awareness, patience and forgiveness are not predictors of diffuse avoidant identity style and they have not been considered in the prediction model.

Results of the analysis test related to the order of importance of identity styles revealed that ambivalent attachment style is in the first order, secure attachment style in the second order and avoidant attachment style in the third order.

Results of this survey are consistent with those obtained by Haghshenas et al (2013) regarding that there is a negative relationship between anxiety component of attachment and spiritual intelligence. This shows that whatever spiritual intelligence is increased, the anxiety due to attachment (fear of rejection) is decreased.

Also the obtained results are consistent with results obtained by Abdi Zarin et al (2010), Moghanlu et al (2010), Ghamari Geivi (2009), Meeus (1996), Ghazanfari (2004), Abdi Zarin et al (2013), Luyckx et al (2007), Ghafarzadeh (2013), Aslani et al (2013), Yaghobi (2013), Omidian (2012), Farsinezhad and Hejazi (2012), Jazzi and Borjalilu (2013), Haghshenas et al (2013), Patrick and Shaver (1992), Zareh et al (2013), Fazel et al (2013), Berzonsky (1993) and Narmi et al (1997).

On the whole, the results indicate that spiritual intelligence has a positive and significant relationship with informational identity style and commitment; but it does not have a

significant relationship with normative and diffuse avoidant identity styles. Students who have higher superior self-awareness enjoy higher informational identity style, i.e. they shape their identity based on the recognition and information that they obtain about themselves. Also, students who have a higher secure attachment style and lower avoidant and ambivalent attachment styles enjoy a higher informational identity style.

Components of spiritual intelligence such as forgiveness, superior self-awareness, and spiritual experiences have a positive significant relationship with informational and normative identity styles and commitment. Avoidant attachment style has a negative significant relationship with informational and normative identity styles. This relationship reveals that students who have a stronger avoidant attachment style enjoy lower informational and normative identity styles. But secure and ambivalent attachment styles do not have a significant relationship with informational, normative and diffuse avoidant identity styles and commitment.

According to the results, avoidant attachment style explains 7.6% of variance of informational identity style; spiritual intelligence explains 7.2% of variance of informational identity style, and secure attachment style explains 1.5% of variance of informational identity style. In general, avoidant and secure attachment styles and spiritual intelligence explain 15.4 % of variance of informational identity style. Ambivalent attachment style is not a predictor of informational identity style and it has not been considered in the prediction model.

According to the results, superior self-awareness explains 10.4% of variance of informational identity style, patience explains 5.9% of variance of informational identity style, and forgiveness explains 1.5% of variance of informational identity style. In general, superior self-awareness, patience and forgiveness explain 17.4% of variance of informational identity style. Spiritual experiences are not a predictor of informational identity style and they have not been considered in the prediction model.

According to the results, avoidant attachment style explains 7.3% of variance of informational identity style and secure attachment style explains 1.8% of variance of informational identity style. In general, avoidant and secure attachment styles explain 8.8% of variance of informational identity style. Ambivalent attachment style is not a predictor of informational identity style and it has not been considered in the prediction model.

According to the results, avoidant attachment style explains 9.6% of variance of normative identity style and spiritual intelligence explains 4.1% of variance of normative identity style. In general, avoidant attachment style and spiritual intelligence explain 13.8% of variance of informational identity style. Secure and ambivalent attachment styles are not predictors of informational identity style and they have not been considered in the prediction model.

The results show that only avoidant attachment style explains 9.6% of variance of normative identity style and generally it explains 9.6% of variance of normative identity style. Secure and ambivalent attachment styles are not predictors of normative identity style.

The results show that only secure attachment style explains 1.2% of variance of diffuse avoidant identity style and generally it explains 1.2% of variance of normative identity style. Spiritual intelligence, and avoidant and ambivalent attachment styles are not predictors of diffuse avoidant identity style and they have not been considered in the prediction model.

The results show that only secure attachment style explains 1.3% of variance of diffuse avoidant identity style and generally it explains 1.3% of variance of diffuse avoidant identity

style. Avoidant and ambivalent attachment styles are not predictors of diffuse avoidant identity style.

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