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The Relationship Between Iraqi EFL Teachers' Spiritual Intelligence, And Their Teaching Autonomy: A Case Study AL-Diwaniyah, Iraq

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Abstract

Scarce studies have been conducted to understand Teachers' spiritual intelligence, their teaching autonomy exhibited by English as foreign language (EFL) teachers.This study was conducted to fill this gap by exploringthe relationship between Iraqi EFL teachers' spiritual intelligence, their teaching autonomy. The research was conducted in Al-Diwanieh, Iraq.A total of 60 (35 males and 25 females) Iraqi EFL teachersteachingin Al-Diwanieh, Iraq participated in this study. The subjects' age will range from 23 to 50 years old (their participation criterion is 2 years of teaching experience). Their academic degree ranged from BA to M.A.Data included two questionnaires and a written interview:Spiritual Intelligence Self-Report Inventory SISRI-24 developed by King (2008) was used to measure sampled teacher's SI. SISRI was a 24-item (Cronbach's alpha = .92) self-report measure of SI. It was consisted of four main constituents including: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion. King (2008) reported Cronbach's alpha of .78 for the first (critical existential thinking) and second (personal meaning production) component, Cronbach's alpha of .87 for the third component (transcendental awareness), and Cronbach's alpha of .91 for the last component (conscious state expansion).The Teacher Autonomy Scale (TAS) developed by Çolak (2016) was utilized to measure sampled EFL teachers' autonomy. The scale consists of 18 Likert- type items. There was no inversely scored item in the scale. A total score can be taken from the scale. Increasing scores taken from the scale means increasing autonomy behaviors of teachers. TAS had four sub-dimensions which were teaching autonomy, curriculum autonomy, professional development autonomy, and communication autonomy.The results showed that there no was a significant relationship between spiritual intelligence and teaching autonomy. There was no significant relationship between spiritual intelligence /teaching autonomyand gender.

Introduction

Within psychological grounds, the concept of "Spiritual Intelligence" (SI), as an offshoot from Gardner's concept of intelligence has recently gained popularity and has grasped attention in language domains as well. Emmons (2000) defined SI as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment".This is distinct from the broader concept of spirituality which he refers to as a "search for the sacred," that is, an experience that is meaningful in itself. Moreover, Emmons adds that SI can be used to improve the overall quality of one's life and enhance one's well-being.Furthermore, he claimed that SI could bring about personality integration, i.e. "bringing about unity in the person, and rescuing the psyche from inner turmoil and conflict (Donnel, 2009, p162).In a similar definition that is related to language teaching and learning, Zohar and Marshall (2000, as cited in, Shahrebabaki) defined Spiritual Intelligence(SI) as "the mental aptitude used by human beings to address and find solutions to problems of meaning and value, and to place their lives and actions into a wider, richer, meaning giving context" (p.39).Therefore, according to Zohar and Marshall (2000) when SI is high, we appear to be intellectual and have the proper behavior, in other words, it can be stated that the person is in a good mood.Marshall (2000) believed that SI grows and develops with training and practice and it can be helpful in the era of language learning and the more the learner practices, the more successful s/he will be. Besides, it can be learned again, and it can be modified. However, in order to achieve this intelligence using the practice, the researcher investigates for those capabilities of an individual's and behavior which indicates the presence of SI at work and here in the era of teaching the language (Azizi, 2013).

Furthermore, as a much related variable to the current study, intelligence is amongst the factors which may affect second/foreign language learning and speed up the process of learning about which there is a debate among researchers. "Intelligence is the general set of cognitive abilities involved in performing a wide range of learning tasks" (cited in Ghonchepour, 2018, p. 26). In other words, it is "a general source of aptitude not restricted to a specific performance area but is moveable to many sorts of performance" (Dörnyei, 2009). Besides, according to Brown (2000), the term 'intelligence' has traditionally been utilized to refer to performance on certain kinds of tests and assessments measuring linguistic or nonlinguistic abilities.

However, the second variable in this study is teachers' autonomy that is defined as "the capacity to take control of one's own teaching (cited in Nguyen, 2012, p.318)". There should not be too much interference in the work of teacher by higher authorities so that teachers may perform their duty without any fear and biased attitudes on the part of the authorities and independently use their own methods and attitudes to teach as they like it (Sehrawat, 2014). Pittand Phelan (2008) defined teacher's autonomy as thinking for his or her own in uncertain and complex situations in which judgment is more important than routine and cliché situation. For teachers, the nature of their work and its social context complicates this definition.Teaching involves placing one's autonomy at the service of the best interests of children and involves the learners and not being strained by the outside forces that might hinder the teaching process. On the other hand, reducing teachers' autonomy will erode the status of their teaching as a profession, thereby making it less attractive to those who want a professional career which offers significant autonomy to its members and the learners will no longer follow the teacher. On the other hand, there is a general role that if students respect somebody and consider him or her as a source of knowledge then, they will trust him or her for learning. On the contrary, if the teacher's status is eroded and destroyed then, it'll hardly be likely that students can improve their achievements.

Statement of the Problem

Fostering autonomy in teacher education programs is important for several reasons. First, by acquiring autonomy in their own training methods, teachers can improve their abilities and skills and develop a greater willingness to learn for themselves and upgrade their skills. Second, the emphasis on autonomy and independence in their training will help these teachers become confident prospective teachers who can encourage learner autonomy in their own classrooms. However, regarding this subject, Terry and Neupane (2008) claimed that "particular dimensions of teacher autonomy might be necessary as conditions for the promotion of learner autonomy" (p.115).

Furthermore, teachers' autonomy is essential for ensuring a learning environment that addresses children's diverse needs. In other words, as learners require space, freedom, flexibility and respect, the teachers also require such things in order to successfully shoulder the responsibility and attainment of such autonomy.

In this study, the researcher is dedicated to investigate this problem to make this issue as clear as possible for both teachers and learners. Unfortunately, the system of administrative hierarchy, examinations and planning for curriculum reform, all have limited the teachers' autonomy within educational domains. Thus, according to them not only should the teachers receive orders and information but also, equally the voice of teachers should be heard by those in higher positions who often make decisions that affect the immediate classroom life and culture at school (Victor, 2016).

The Objective of the Study

The purpose of this study is to find the relationship between Iraqi EFL teachers' SI and their teaching autonomy and the researcher intends to see if there is any significant relationship between these two variables.

Research Questions

To address the goals of the study, the following research questions were proposed:

Q1- Is there any significant relationship between Iraqi EFL teachers' spiritual intelligence and its subscales (critical existential thinking', 'personal meaning production', 'transcendental awareness', 'conscious state expansion) and their autonomy in the classroom?

Q2- Do Iraqi EFL teachers with varying degrees of SI and autonomy when encountering educational challenges provide solutions or merely complain about that problem?

Q3- What is the Iraqi EFL teachers' attitudes concerning their level of autonomy in the EFL classrooms in respect to their teaching success?

Research Hypotheses

In respect to the above questions, the following hypotheses are proposed:

Ho1-There is no significant relationship between Iraqi EFL teachers' *spiritual intelligence*and their autonomy in the classroom.

For the second question and third research questions, since it was to be followed through qualitative research tools, no hypothesis could be provided. Only by posing this question, the researcher tried to see through ways to check if teachers with higher degrees of (SI), also take measures in solving some proposed challenges in EFL contexts or not and also interviewing them and asking about their opinion.

1. Review of the Related Literature

Theoretical background of spiritual intelligence (SI)

Due to the popularity of psychological aspects and its related sub-categories, the concept of SI has also gained a prominence. Accordingly, Emmons (2000) originally proposed 5 components for SI as (i) the capacity to transcend the physical and material; (ii) the ability to experience heightened states of consciousness; (iii) the ability to sanctify everyday experience related to God; (iv) the ability to utilize spiritual resources to solve problems and (v) the capacity to be virtuous. Besides, in another sense, Zohar and Marshall (2000) state "the intelligence based on that our actions and our lives have been planned in a wider context". In fact, SI is our reach to the use of meaning, vision and value in the way that we think and the decision that can be made.

According to Vaughan (2002), SI" is concerned with the inner life of mind and spirit and its relationship to being in the world." Additionally, the most recent one belongs to King (2008) who viewed SI as "a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence" (p.56). His suggested four core components for this term involved: "(1) critical existential thinking, (2) personal meaning production, (3) transcendental awareness, and (4) conscious state expansion" (p. 56).

Covey (2002), SI is "the vital and the essential part of all the intelligences, because it becomes the source of guidance for the other(s)". Furthermore, Emmons (2000a) defined SI as "the adaptive use of spiritual information to facilitate everyday problem-solving and goal achievement" (p.854).King (2008) by bringing evidence from various literatures demonstrated that these components are "mental capacities or abilities, as opposed to preferred ways of behaving" (p. 57).His first component is defined as "the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues". The second which is 'personal meaning production denotes the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose" (King, 2008, p.61). The third is 'Transcendental awareness' which is "the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical" (King, 2008, p. 64).

As the next authors of the study, Zohar and Marshall (2000)defined SI as the intelligence with which we solve problems of meaning, place our actions in a broader context, and decide that one course of action is more meaningful than another.

Components of SI, as defined by Zohar and Marshall (2000), include: (1) the capacity to be flexible, (2) a high degree of self-awareness, (3) a capacity to face and use suffering, (4) a capacity to face and transcend pain, (5) the quality of being inspired by vision and values, (6) a reluctance to cause unnecessary harm, (7) a tendency to see connections between diverse things, (8) a marked tendency to ask why? Or what if? Questions and to seek fundamental answers, and (10) possessing a facility for working against convention (p. 15).

Leadership and spiritual intelligence

Spiritually intelligent leaders represent more than just a new kind of ideal leadership; they represent a shift in the paradigm of leadership. This shift affects employees and managers as they transform their standards of success. No matter what kind of work we perform, it can always be done with heart and soul (Fairholm, 2000). The new paradigm of spiritual leadership focuses on vision, empowerment, risk, creativity, harmony, trust, honesty, and compassion. The terms that accompany this new paradigm are spiritual leadership (Wolf, 2004), moral conduct (Thompson, 2004), authentic leadership (Beagrie, 2005), and ethical conduct (Marques, 2006).
Therefore, leaders and leadership need to feel responsible in all situations and be respected by others (i.e., employees). Decision-making must take place through the prism of empathy). Leaders who exhibit grace and values such as joy, beauty, optimism, and confidence are more likely to inspire their employees. Kouzes and Posner (as cited in Amram, 2009) stressed the importance of self-orientation—which refers to being circumspect, possessing clarifying values, being honest, and living in conjunction with these principles and setting criteria for employees.These are some of the essential qualities of spiritually intelligent leader-ship, which every good leader should possess and learn to emphasize.

Transformational leadership, particularly the characteristics of idealized influence and inspirational motivation, is also heavily oriented towards the importance of values, mission, and purpose (Bass &Avolio,

1994). A spiritually intelligent individual is also inspired by vision and values (Zohar & Marshall, 2000). With individual consideration, transformational leaders place a great deal of value in one-on-one relationships.

This is also a component of SIplaces a strong emphasis on the interconnections that exist between and among individuals. This sense of interconnection encourages people to view others as whole people, which is an important element of individual consideration (Bass &Avolio, 1994).

Spiritual intelligence in EFL classes

Intelligence is "the strongest predictor of our cognitive achievements as well as our school and academic performance" (cited in Mumel, 2016, p.52). Nevertheless, it is important to realize how we understand our ELT environment, how we understand the background and meaning of events and incidents, and that we have the ability to visualize the new steps and open up new possibilities. Emmons (2000) had identified five elements for SI including1) the capacity for superiority; 2) the ability to enter into severe spiritual states of consciousness; 3) the ability to advance everyday events, and relationships with 'a sense of the sacred'; 4) the ability to utilize spiritual resources to solve problems in living; and 5) the measures to engage in some sample honorable behavior (to show forgiveness, to express gratitude, to be humble, and to display compassion.

The Concept of multiple intelligences (MI)

A Harvard psychologist named Howard Gardner (2000) introduced the theory of multiple intelligences (MI) in the early 1980s and challenged the narrow psychometric viewpoint on intelligence which was accounted as "what the tests test", (Gardner, 2006, p. 64) or "the ability to answer items on test of intelligence" (Gardner, 1993, p. 6).

Gardner's (1993), theory of multiple intelligences offers a more refined view of intelligence within the context of this more general definition. He defined intelligence as "the ability to solve problem, or fashion products, that are valued in one or more cultural or community settings" (p. 7). Gardner's seven intelligences (1993) included linguistic logical-mathematical, bodily-kinesthetic, spatial, musical, interpersonal intrapersonal as in the following:

Linguistic intelligence: includes understanding of spoken and written language, the ability to learn languages, and the capacity to use language to complete certain goals. Such intelligence comprises the ability to effectively use language to express oneself rhetorically or expressively; and language as a means to remember information. However, writers, poets, lawyers and speakers are among those seen as having high linguistic intelligence.

Logical-mathematical intelligence consists of the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. It entails the ability to detect patterns, reason deductively and think logically.

Musical intelligence: involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms.

Body-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability touse mental abilities to coordinate bodily movements.

Spatial intelligence involves the potential to recognize and use wide space and more confined areas.

Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Interpersonal intelligence relates to one's ability to deal with others and to "notice and make distinction among other individuals and, in particular, among their…?.

Intrapersonal intelligence is the intelligence of the self. It's the ability to decipher and analyze your individual motives, desires, thoughts, and emotions. Self-reflection, self-inquiry, and self-analysis are all methods of intrapersonal intelligence. Having this form of intelligence helps you understand what you want, what you don't want, and why you are the way you are (Terrel, 2018).

In the mid-1990s, a number of researchers began to discuss the role of one particular characteristic thought to be associated with quality leadership, i. e., spirituality (Dehler& Welsh, 1994; Fairholm, 1996). Spiritual leadership theorists sought to better understand how a person's internal life affects his or her ability to successfully lead others (Fry, 2003; Hartsfield, 2003).

2. Method

Participants and setting

Sixty teachers who are teaching English as a foreign language in Al-Diwanieh, Iraq, were selected as the participants of the present study. The subjects' age range from 23 to 50 years old (their participation criterion is two years of teaching experience). Their academic degree ranged from BA to M.A.

Instrument

In this study, the researcher utilized the following instruments:

1. Spiritual Intelligence Self-Report Inventory SISRI-24:developed by King (2008) was used to measure sampled teacher's SI (Appendix A). The rationale for the selection was that its reliability and validity has been established in Iran (Karimi, 2009). SISRI is a 24-item (Cronbach's alpha = .92) self-report measure of SI. It is consisted of four main constituents including: Critical Existential Thinking (comprised of 7 items: 1, 3, 5, 9, 13, 17, and 21), Personal Meaning Production (comprised of 5 items: 7, 11, 15, 19, and 23), Transcendental Awareness (comprised of 7 items: 2, 6, 10, 14, 18, 20, and 22), and Conscious State Expansion (comprised of 5 items: 4, 8, 12, 16, and 24).

King (2008) reported Cronbach's alpha of .78 for the first (critical existential thinking) and second (personal meaning production) component, Cronbach's alpha of .87 for the third component (transcendental awareness), and Cronbach's alpha of .91 for the last component (conscious state expansion). Item responses ranged on a 5-point Likert scale from 0 ("not at all true of me") to 4 ("completely true of me"). The higher scores are indications of higher levels of spiritual intelligence.

2. The Teacher Autonomy Scale (TAS) developed by Çolak (2016) was utilized to measure sampled EFL teachers' autonomy. The scale consists of 18 Likert- type items and the scale items could be responded to by marking one of the options ranging from (1) Strongly Disagree to(5) Strongly Agree (Appendix B). There was no inversely scored item in the scale. A total score can be taken from the scale. Increasing scores taken from the scale means increasing autonomy behaviors of teachers. TAS has four sub-dimensions which are teaching autonomy (comprised of items 1,2,3, 4,7,9,10,11,13,15,16&17) curriculum autonomy(comprised of 5,6,8,12,13, & 18), professional development autonomy(comprised of19,20,21,22,23,24,25) and communication autonomy(comprised of 26,27,28,29,30,31 &32).

3.A written interview: in a session ten participant teachers were invited to respond to four problematic questions on four domains including 1) weak students, 2) lack of educational facilities, 3) connection with parents and 4) assessment.

Procedure

In this study, translated versions of TAS and SI Scales were distributed among the participants who were English teachers foreign language in *Diwanieh*, Iraq. Besides, an electronic version of both questionnaires was also created by the use of Google forms, and was sent through email to other participant teachers who were far away. The two questionnaires were administered through two successive sessions.

In this study, in order to get the required data, translated versions of TAS and SI Scales were distributed among the participants who were English teachers foreign language in Diwanieh, Iraq. Besides, an electronic version of both questionnaires was also created by the use of Google forms, and was sent through email to other participant teachers who were far away. The two questionnaires were administered through two successive sessions.Likewise, the participants were informed of their responses' confidentiality.

In order to draw sound conclusions about the research hypothesis, selecting a proper method for exploring the distribution of the data and analyzing the results had great importance. Normality of distribution was also checked. In addition, the correlation coefficient of the two scales was obtained in this study. Besides, the researcher collected the interview information of ten teachers.As a result, using Strauss and Corbin's (2006) content analysis method, the researcher wished to compare the results obtained throughout interview and SI questionnaire.

Accordingly, the data obtained in the second phase (interview) were analyzed based on the method of content analysis via open, axial and selective coding. Teachers' degree of involvement in four different domains including encountering with weak students, lack of educational facilities, connections with parents and assessment was examined after analyzing written interview sheets. Accounts were compared and contrasted with their degree of SI scores. Degree of teachers' involvement in the issues was qualitatively estimated through their responses. In this second stage, teachers' involvement was based on Deci and Ryon's (2000; cited in Skaalvik, &Skaalvik, 2014) definition of an autonomous teacher in which case, they asserted that autonomy could concern the experience of integration and freedom based on what teachers accept as possible interim behavior to solve issues in school.

Results

Descriptive Statistics

Phase one:

A) Descriptive statistics relating to the first Spiritual Intelligence Self-Report Inventory questionnaire has been shown in the following two diagrams. The questionnaire contains 24 items with four subsections: Critical

Existential Thinking, Personal Meaning Production, Transcendental Awareness and Conscious State Expansion. The first graph shows the average scores of each person and the second graph shows the average scores based on gender distribution.

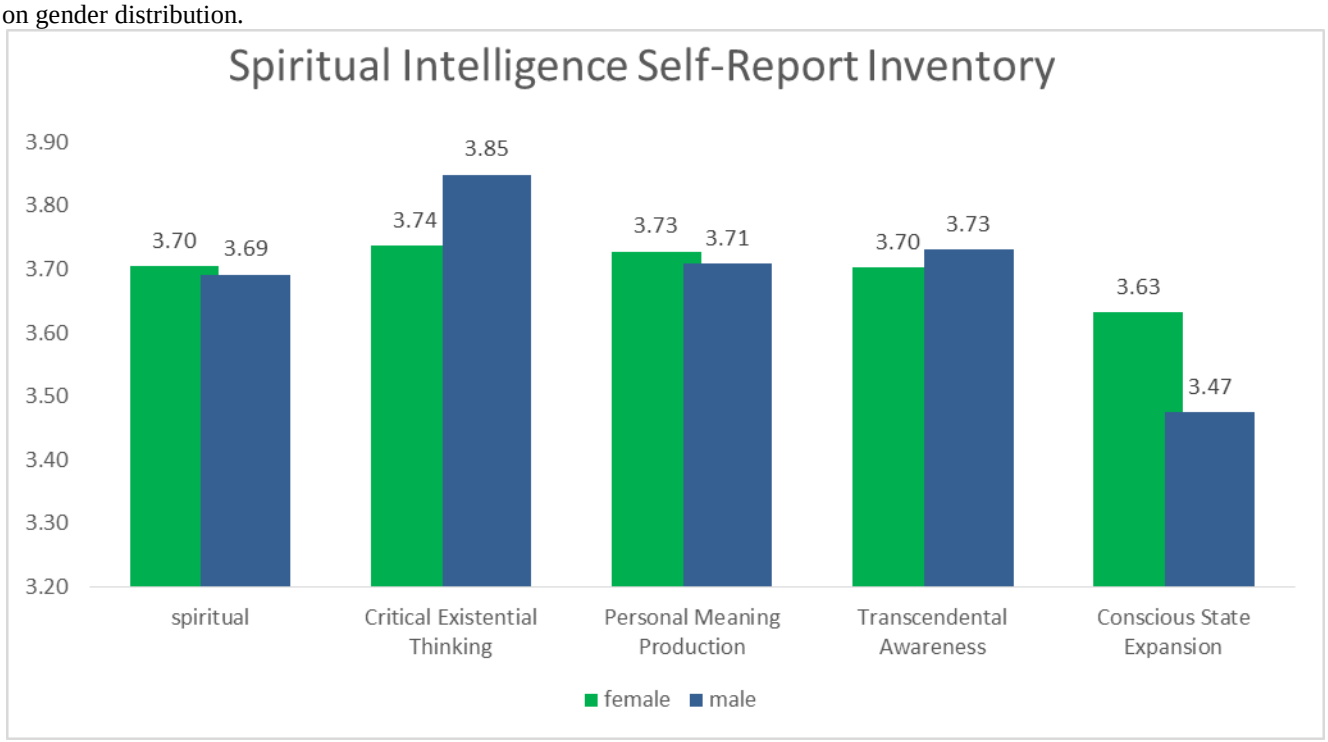

Figure one: Spiritual Intelligence Self-Report Inventory

As it is clear in the second diagram, the average scores for male and female teachers are almost the same, equal to 3.70 and 3.69, respectively. However, the scores obtained by the female instructors to the questionnaire are higher than the men just for the subsection of the Conscious State Expansion and lower for subsections.

B) Descriptive statistics relating to the second questionnaire based on gender distribution has been shown in the following diagram. The average score of female teachers is 3.80, male teachers are 3.66 and the total average is 3.72.

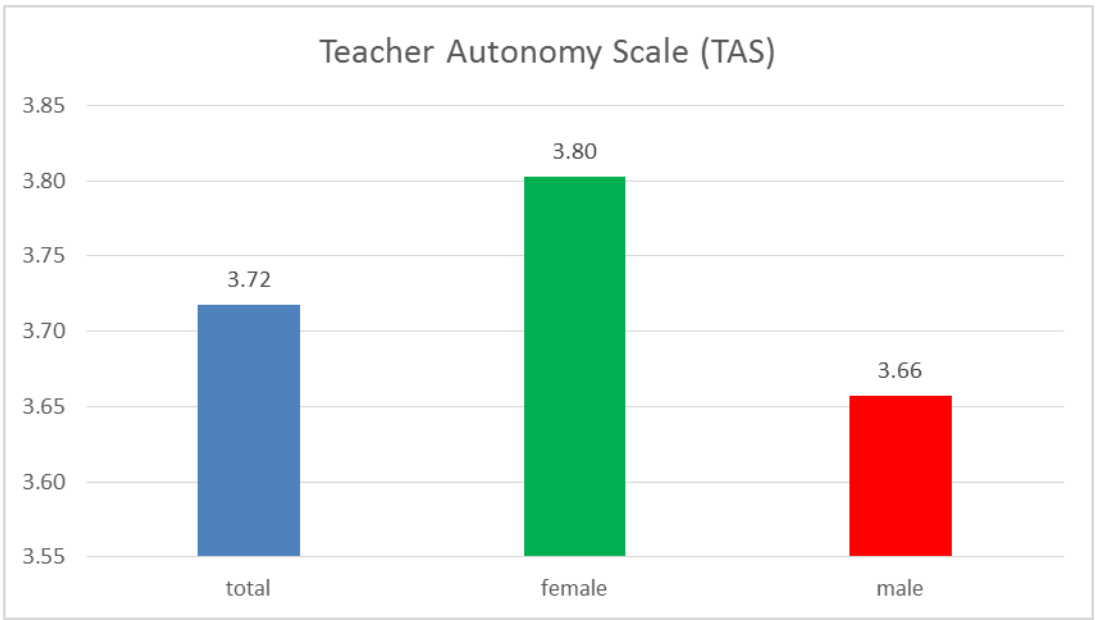

Figure two: the participants' average scores based on gender distribution regarding the second scale

c) The number of the study samples is 60 people, 35 of whom are men and 25 are women. Besides, 21 male teachers have B.A degrees and 14th of them have M.A. Also, the female instructors with B.A degree are 15 and 10th of them have M.A degree, which have been shown in the following two diagrams.

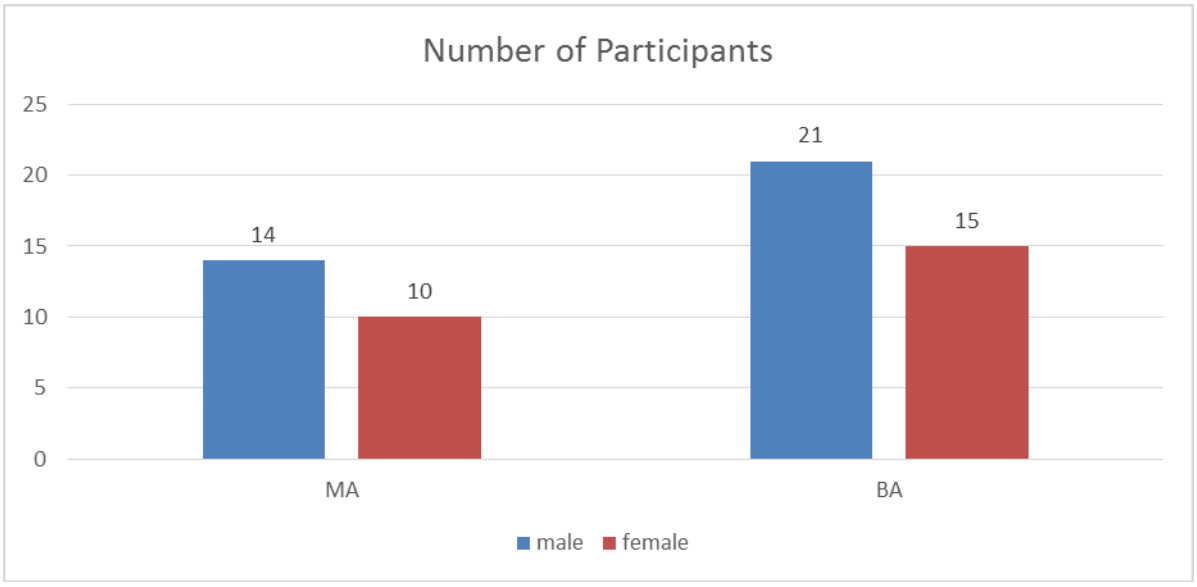

Figure three demographic information regarding the participants' education and gender distribution

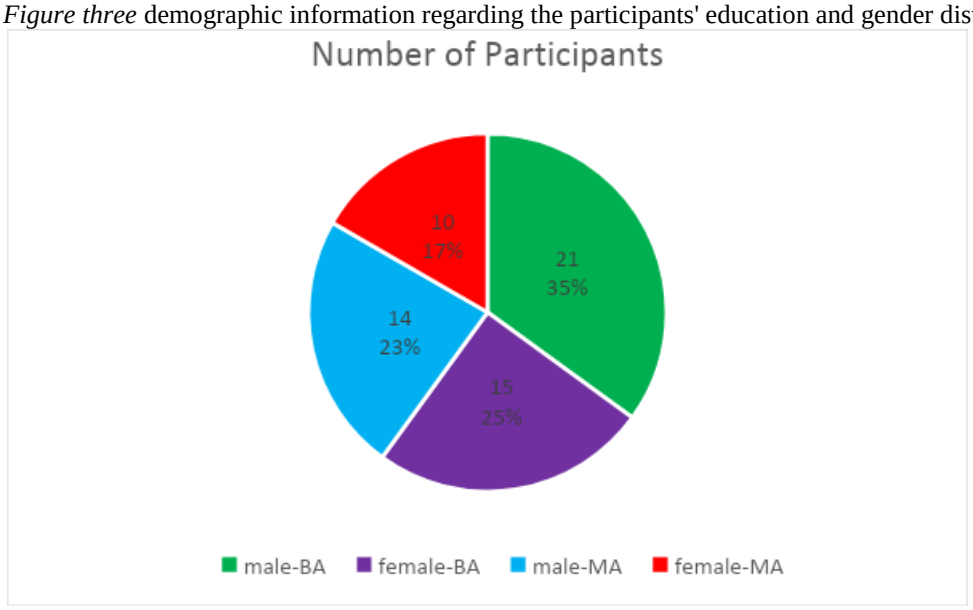

Figure four: circular diagram regarding the number of participants

Phase two:

A) In order to measure the existence and application of Spiritual Intelligence Self-Report Inventory by instructors, T-Test is used. Since the questionnaire consists of four sections, the T-Test is recalculated for each section separately and for the whole questionnaire and re-evaluated. The mean score of the first part of the questionnaire, which includes seven items related to *Critical Existential Thinking*, is 3.80, the mean score of five questions of *Personal Meaning Production* is 3.71, the mean score of seven questions of the third part of *Transcendental Awareness* is 3.71, and the mean score of *Conscious State Expansion* which includes five questions is equal to 3.54 and the mean for total score of the questionnaire is equal to 3.69. To use the T-Test, the hypothesis test μ = 3 is performed, the result of which is shown in the following table:

According to the results of the table and P-Value = 0.000, the null hypothesis is rejected.

$$H_0: \mu = 3$$

Since we have μ-μ_0> 0; therefore, the hypothesis μ> 3 is accepted. It means that, the mean scores is significantly greater than 3, which indicates that teachers use *Critical Existential Thinking*, *Personal Meaning Production*, *Transcendental Awareness*, *Conscious State Expansion*, and the Spiritual Intelligence Self-Report Inventory in general.

Table 4.1 One-Sample Statistics				

	N	Mean	Std. Deviation	Std. Error Mean
Critical Existential Thinking	60	3.8024	.57990	.07486
Personal Meaning Production	60	3.7167	.47485	.06130
Transcendental Awareness	60	3.7190	.57382	.07408
Conscious State Expansion	60	3.5400	.52889	.06828
spiritual	60	3.6971	.35430	.04574

Table 4.2. One-Sample Test						
	Test Value = 3					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference Lower	Upper
Critical Existential Thinking	10.718	59	.000	.80238	.6526	.9522
Personal Meaning Production	11.691	59	.000	.71667	.5940	.8393
Transcendental Awareness	9.706	59	.000	.71905	.5708	.8673
Conscious State Expansion	7.909	59	.000	.54000	.4034	.6766
spiritual	15.240	59	.000	.69710	.6056	.7886

B) The mean scores obtained in the *Teacher Autonomy Scale (TAS)*were 3.71. It was used to check for autonomy between instructors as before the T-test. For this purpose, the hypothesis μ = 3 was tested. According to the results of the table and statistics, P-Value = 0.000, the null hypothesis is rejected. H_0: μ = 3
Since μ-μ_0> 0 hence the hypothesis μ> 3 is accepted. That is, the average score is significantly greater than 3, which indicates the existence of Autonomy.

Table 4.3 One-Sample Statistics				
	N	Mean	Std. Deviation	Std. Error Mean
Autonomy	60	3.7176	.43951	.05674

Table 4.4. One-Sample Test						
	Test Value = 3					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference Lower	Upper
Autonomy	12.647	59	.000	.71759	.6041	.8311

C) In order to examine the differences in S*piritual Intelligence Self-Report Inventory* between male and female teachers,Independent T-Test was used. First, descriptive statistics are presented and then their equality of variance is examined.

Table 4.5. Group Statistics					
	sex	N	Mean	Std. Deviation	Std. Error Mean
spiritual	male	35	3.6919	.30019	.05074
	female	25	3.7043	.42526	.08505

According to the information provided throughout table above, the mean score for male teachers was 3.69 and for female teachers was 3.70. One of the assumptions of the Independent T-Test was the equality of variances, for which Levene's Test had been used.

Table 4.6. *Independent Samples Test*										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
spiritual	Equal variances assumed	4.332	0.042	-0.133	58	0.895	-0.01242	0.09356	-0.19970	0.17486
	Equal variances not assumed			-0.125	40.502	0.901	-0.01242	0.09904	-0.21251	0.18766

According to the test results, the confidence level is sig = 0.042, which is less than 0.05, and it is not possible to assume the variances of the two groups together, and therefore the second row of the table is used. According to the second row of the table and p-value = 0.901, which is more than 0.05, it can be said that there is no difference between male and female teachers in their using *Spiritual Intelligence Self-Report Inventory*.

D) In order to investigate the difference between Autonomy of male and female teachers, Independent T-Test has been used. First, the descriptive statistics are presented and then their equality of variances is examined.

Table 4.7 Group Statistics					
	sex	N	Mean	Std. Deviation	Std. Error Mean
Autonomy	male	35	3.6571	.38713	.06544
	female	25	3.8022	.49976	.09995

Table 4.8. Independent Samples Test										
		Levene's Test for		t-test for Equali						

		Equality of Variances		ty of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Autonomy	Equal variances assumed	2.001	0.163	-1.267	58	0.210	-0.14508	0.11450	-0.37428	0.08413
	Equal variances not assumed			-1.214	43.359	0.231	-0.14508	0.11947	-0.38595	0.09579

According to the test results, the confidence level is sig = 0.163, which is more than 0.05, and it can be accepted that the variances of the two groups are equal and the first row of the table is accepted. According to the first row of the table and p-value = 0.210, which is more than 0.05, it can be said that there is no difference between male and female teachers in terms of *Autonomy*.

As far as the age and experience of individuals are effective in the teaching method, etc., so the difference between teachers in *Spiritual Intelligence Self-Report Inventory* and *Autonomy* can be examined according to the teachers' age. In respect to the fact that the mean age for teachers selected in research is equal to 37.6, they can be divided into two groups with less than average and above average age and the difference in the scores of the two questionnaires according to the two age groups using the Independent T-Test can be examined. First, descriptive statistics are presented and then their equality of variance is examined.

Table 4.9.
Group Statistics

	age	N	Mean	Std. Deviation	Std. Error Mean
spiritual	below average	28	3.6957	.31286	.05912
	above average	32	3.6984	.39200	.06930
Autonomy	below average	28	3.7103	.39670	.07497
	above average	32	3.7240	.48009	.08487

According to the table (4.9), the average score of *Spiritual Intelligence Self-Report Inventory* for teachers with lower or higher age was obtained 3.69. Also, the average Autonomy is 3.70 for teachers with an average age of3.72. In fact, one of the hypotheses of Independent T-Test is equality of variance, for which Levene's Test has been used.

Table 4.10 Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed	Mean Difference	Std. Error Differen	95% Confidence	

						)		ce	Interval of the Differenc e	
									Lower	Upper
spiritual	Equal variances assumed	0.839	0.363	-0.029	58	0.977	-0.00272	0.09247	-0.18782	0.18238
	Equal variances not assumed			-0.030	57.548	0.976	-0.00272	0.09109	-0.18509	0.17965
Autonomy	Equal variances assumed	0.099	0.754	-0.119	58	0.906	-0.01364	0.11470	-0.24323	0.21595
	Equal variances not assumed			-0.120	57.828	0.905	-0.01364	0.11324	-0.24033	0.21305

According to the test results, the level of confidence for both cases is more than 0.05 and it can be accepted that the variances of the two groups are equal and the first row of the table is accepted.Then, based on the first row of the table, p-value for *Spiritual Intelligence Self-Report Inventory* and *Autonomy* is equal to 0.977 and 0.906, respectively, which is more than 0.05. So it can be said that there is no difference between teachers in terms of age.

A written interview

The four questions of the semi-structured interview included:

As a teacher,

1) What do you do if you face a problem such as the very weak students?

2) How do you make the school heads satisfy to obtain the required facilities for the students?

3) To what extent do you think you are successful in making the relation with learners' parents and how you can have a good relationship with parents to solve students' problems in their learning challenge?

Having the interview data being analyzed, in the qualitative phase of the study it was found that all of the teachers with high SI declared.

These three questions were recommended through counseling with some of the Iraqi experienced teachers in the Ministry of Education with at least twenty years of experience in teaching English language. Therefore, some different aspects like teachers' concerns were included in the questions including 1) working with weak students, working with provided facilities, having relationships with students' parents and assessment. This was just to incite interviewed teachers to talk about the probable problems and their formulation and/or initiation of possible responses on their part were analyzed to see how teachers with higher and lower SI react to the questions.

Q2: Do Iraqi EFL teachers with varying degrees of SI and autonomy when encountering educational challenges provide solutions or merely complain about that problem?

Table 4.13

Teachers' Responses to the Interview Questions {open Coding}

Proposed problems on four domains for language Courses	**Provided solutions as disparate codes**
Weak students	1. forcing the weak students inclined for the class activities because they feel tired very soon 2. Enduring appraisal of their learning activities 3. Putting them in groups

	4. Recognizing them individually 5. encouraging their self- esteem and attending them in the class activities 6. Uncovering their weaknesses at the time of evaluation 7. Uncovering their faults and talking to them concerning their problems 8. Putting them in the grouping, overviewing of content, providing them with compensating homework and doing homework 9. Conducting Pair work, assigning more homework 10. giving feedback by helping of the educational consultants plus the classmates
Educational facilities	1- Having a lesson plan 2- elaboration (do not perform peculiarly) 3- considering and using both figures and statistics to let the official know 4- just changing the accommodations without giving the solution 5- giving the future plans 6- talking about my ideas in the meetings 7- inform those in charge 8- getting familiar with novel incidences 9- teacher investment in the first step 10- Telling those in charge in meetings
Relation with parents	1- temperament and having relation with parents by social networks 2- Holding several sessions 3- I talk to them in their own language and I insist on doing daily activities in English 4- ……. 5- Bilateral perceiving and having realistic outlook 6- The students' recognition brings about necessary relationship with parents 7- Firstly, stressing on positive cases and then talk on negative points 8- Just stressing on suitable issues 9- social networking relation 10- keeping / justifying meetings with those parents in a specific and pre-planned time
Assessment	1- paying attention to assessment and providing the class quizzes 2- providing contents that makes repletion of the lesson contents 3- Giving informal exam days before the true exams 4- Evaluating them by playing 5- Being significant (*no possible explanation*) 6- Performing play instead of the exam 7- giving hopeful class assignment in a way that weak students do not feel weakness 8- Playing and recording the students' activities 9- Lack of having confidence in holding exams merely to know the weaknesses 10- Holding mid- term and final term exams and recording class scores

Table 4.14

Teachers' Responses to the Interview Questions {axial coding: Specific domains of inquests by teachers}

Proposed problem	**Provided solutions**	**Inside vs. outside deeds** **A) Inside only** **B) Outside only** **C)Both** **D)Notagent/Deskbound**

Weak students	1. Making the weak students interested in class activities since they feel tired very soon 2. Permanent evaluation of their learning activities 3. putting them in pairs 4. Recognizing them individually 5. Reinforcing their self- esteem and involving them in class activities 6. Discovering their weaknesses while evaluation 7. Discovering their weaknesses and talking with them about their problems 8. Grouping, content overviewing , giving them compensating homework and doing homework 9. Pair work , assigning more homework 10. Giving feedback by education consultants as well as classmates	A C A A A A A C C C B
Educational Facilities	1. Having a lesson plan 2. Explaining (do not perform peculiarly) 3. Considering /using figures and statistics to provoke officials 4. Just modifying the facilities and not providing solution 5. Giving future prospects to officials 6. Presenting my ideas in meetings 7. Alarming those in charge 8. Being familiar with novel incidences 9. Investment by teacher in the first step 10. Telling those in charge in meetings	B D B D B B B C C B
Relation with parents	1. -Ethical and relation with parents via social networks 2. Holding several sessions 3. I talk to them in their own language and I emphasize doing daily activities in English 4. Teachers being active followers 5. Mutual understanding and having realistic outlook 6. Recognition pf the students' leads to desirable relationship with parents 7. Firstly, emphasis on positive cases and then talk on negative points 8. Just emphasis on appropriate cases 9. Relation via social networking 10. Holding / justifying sessions with parents in a specific and pre-planned time	B B C C D A D D B

		B
Assessment	1. Considering assessment and giving quizzes 2. Assigning contents that makes repletion of the lesson contents 3. Giving informal exam days before the true exams 4. Evaluating them by playing 5. Being significant (*no possible explanation*) 6. Performing playing instead of the exam 7. Giving hopeful exercises in a way that weak students do not feel weakness 8. Playing and recording the students' activities 9. Lack of having confidence in holding exams merely to know the weaknesses 10. Holding mid- term and final term exams and recording class scores	A B C A D C C C C C

Q3- What is the Iraqi EFL teachers' attitudes concerning their level of autonomy in the EFL classrooms in respect to their teaching success?

In order to answer the third question of the study, the researcher interviewed ten teachers and ten students from among the participants of the studyand reported the results as follow:

T1. Students take some significant responsibility for their own learning over and above responding to instruction.

T2. A teacher in such learning is a facilitator, an organizer, a resource person providing learners with feedback and encouragement, and a creator of learning atmosphere and space.

T3. Teacherhelps students' success and motivation in their teaching target.

T4. 7. Raise awareness of teachers' varying reactions in each particular situation.

T5.Teacher considers autonomy as a personal sense of freedom to execute the necessary actions and exert control over the school environment.

T6.Emphasized on the teachers' autonomy as a general case and it not only been practiced by teachers who develop such an attitude in their mind, but also , students, parents, and educational programmers must plan for it.

T8. Autonomy as a process of 'self-determination' or 'self-regulation' which leads to 'autonomous interdependence'

T9.As 'autonomous interdependence'. Independent teachers can use provided material willingly, make decisions about learning process, and actively contributes to the target educational curriculum.

T10. Are allowed to do whatever they want since teachers are also human and they are also prone to make mistake.

4. Discussion

Based onSpiritual Intelligence Self-Report Inventory questionnaire,the average scores for male and female teachers were almost the same, equal to 3.70 and 3.69, respectively.However, the scores obtained by the female instructors to the questionnaire were higher than the men just for the subsection of the Conscious State Expansion and lower for subsections. It meant that there was difference between genders. Meanwhile based onteacher's autonomy questionnaire, the average score of female teachers was 3.80, male teachers was 3.66.

Besides, 21 male teachers had B.A degrees and 14th of them have M.A. Also, the female instructors with B.A degree were 15 and 10th of them have M.A degree.

The T-Test was calculated for each section separately and for the whole questionnaire and re-evaluated. The mean score of the first part of the questionnaire, which included seven items related to Critical Existential

Thinking, was 3.80, the mean score of five questions of Personal Meaning Production was 3.71, the mean score of seven questions of the third part of Transcendental Awareness was 3.71, and the mean score of Conscious State Expansion which included five questions was equal to 3.54 and the mean for total score of the questionnaire was equal to 3.69.

According to the results of the table and P-Value = 0.000, the first null hypothesis is rejected. It means that, the mean scores was significantly greater than 3, which indicated that teachers use Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, Conscious State Expansion, and the Spiritual Intelligence Self-Report Inventory in general. It was clear that there was spiritual intelligence among all teachers in general. This was also evident with regard to the subscales of SI predicting teachers' pedagogical success; it was found that three dimensions of SI, namely, Critical Existential Thinking, Transcendental Awareness, and Personal Meaning Production.

A. The significance level of the test between Critical Existential Thinking and Autonomy was equal to 0.000 which (Sig = 0.000 <0.05) was less than 0.05 and at the 95% confidence level, the null hypothesis (H_0) could not be accepted. In other words, there was a significant relationship between Critical Existential Thinking and Autonomy. Also, according to the correlation coefficient of 0.497, it could be said that it was positive and direct between the two.

B. The significance level of the test between Personal Meaning Production and Autonomy is equal to 0.989, which is greater than 0.05 and at the 95% confidence level, the null hypothesis (H_0) is accepted. In other words, there is no significant relationship between Personal Meaning Production and Autonomy. However, this subscale was put in the second place. This finding was contrast with Salicru's (2010) study that has reported that individuals with higher levels of SI are more to create meaningful work and context for themselves and their colleagues.

C. The significance level of the test between Transcendental Awareness and Autonomy is equal to 0.000, which (Sig = 0.000 <0.05) is less than 0.05, and at the 95% confidence level, the null hypothesis (H_0) cannot be accepted. In other words, there is a significant relationship between Transcendental Awareness and Autonomy. Also, according to the correlation coefficient of 0.443, it can be said that it is positive and direct between the two.

D. The significance level of the test between Conscious State Expansion and Autonomy is equal to 0.083, which is greater than 0.05 and at the 95% confidence level, the null hypothesis (H_0) is accepted. In other words, there is no significant relationship between Conscious State Expansion and Autonomy.

Spirituality was an element of intelligence because it predicted functioning and adaptation and offered capabilities that enable people to solve problems and attain goals (Emmons.R, 2000). In spite of having at least twenty years of experience in teaching English language, there was no relationship between teachers' spiritual intelligence and teaching autonomy. It might in line with Zoharand Marshall' (2000) statement that when spiritual intelligence is high we appear to be intellectual and have properbehavior.

In educational context, teachers should be encouraged to talk about spiritual issues. Few things to observe would be: - Are teachersenthused by their work? What is the mission of the institution? What talents do teachers possess and how can theinstitution put them to meaningful use? Do they have spiritual balance and wellness?Teacher must have high spiritual intelligence which will be the highest guidance to them to carry out their functionsas teachers with the highest regards and as noble as possible. The major role of a holistic educator is to awakencreativity and spiritual Intelligence of learners (Colalillo Kates, 2002)."A teacher means you show the way to other's and you also think well about them and you want them to excel.Education should contribute to every person's complete development- mind and body, Intelligence, sensitivity,aesthetics, appreciation and spirituality." (UNESCO, 1996).

The mean score obtained in the Teacher Autonomy Scale (TAS) was 3.71. It was used to check for autonomy between instructors as before the T-test. For this purpose, the hypothesis $\mu = 3$ was tested. According to the results of the table and statistics, P-Value = 0.000, the null hypothesis is rejected. That was, the average score was significantly greater than 3, which indicates the existence of Autonomy.

To examine the differences in Spiritual Intelligence Self-Report Inventory between male and female teachers, Independent T-Test was used. The mean score for male teachers was 3.69 and for female teachers was 3.70. According to the table and p-value = 0.901, which was more than 0.05, it could be said that there was no difference between male and female teachers in their using Spiritual Intelligence Self-Report Inventory. Maximo (2006), Kotnala, (2015), Kushwaha (2014) and Pant et al (2017) also did not report any gender difference in spiritual intelligence in their respective studies. Meanwhile, to investigate the difference between Autonomy of male and female teachers, Independent T-Test was used. According to the table and p-value = 0.210, which was more than 0.05, it could be said that there was no difference between male and female teachers in terms of Autonomy. The finding was in consistent with Kushwaha(2014)' study.He conducted a study on sample of 300prospective teachers from B.Ed colleges with an objective to investigate the spiritual Intelligence ofprospective teachers in relation to their biographical factors. He concluded that there was no significantdifference in spiritual intelligence of the male and female prospective teachers.On the other hand, a

study conducted by Kaur and Singh (2013) on spiritual intelligence of prospectiveengineers and teachers, gender effect was found on some factors of spiritual intelligence.Nodehi and Nehardani (2013) studied theassociation between job satisfaction and spiritual intelligence of 215 Mashhad high school teachers. Theresults revealed that spiritual intelligence has a significant impact on job satisfaction. It was also reportedthat gender had a significant impact on spiritual intelligence but had no impact on job satisfaction.

As far as the age and experience of individuals were effective in the teaching method, etc., so the difference between teachers in Spiritual Intelligence Self-Report Inventory and Autonomy could be examined according to the teachers' age. According to the table (4.9), the average score of Spiritual Intelligence Self-Report Inventory for teachers with lower or higher age was obtained 3.69. Also, the average Autonomy was 3.70 for teachers with an average age of3.72. Then, based on the table, p-value for Spiritual Intelligence Self-Report Inventory and Autonomy was equal to 0.977 and 0.906, respectively, which was more than 0.05. So it could be said that there was no difference between teachers in terms of age.

In interview section,ten learners were interviewed about teachers' autonomy. They asserted that the role of autonomy as complement classroom work with input, materials and opportunities for interaction which cause to improve self-awareness, self-assessment, motivation, risk-taking in verbal interaction, seizing opportunities and taking responsibility for one's own teaching process. Another one sawautonomy asa matter of control over learning activities and resources. One of them consideredthat autonomy was not only individual; they are also cultural and political. The others saw autonomyasthe right to freedom from control by others. It was highly desirable for many teachers to think of themselves as autonomous professionals, free from control exerted by colleagues, administrators, the institution or the educational system and able to decide and take action on their own and repeated previous statement. The interview proved that they believed in an effective teacher leader in the class and out of the class. Being trustworthy and good communicators, being strict, patient, committed,friendly, and conscious werethe other features for being autonomous teachers.AsVaughan (2002) hadindicated, spiritual intelligence offered the ability to observe a point from more thanone angle and identify the associations between conceptions, notions, and behavior. The majority ofpeople were required to consider the consequences of their behaviors, but not for notions orconceptions, though these were thoroughly interrelated. It was commonly believed that enlighteningany type of intelligence necessitates teaching and convention and spiritual intelligence is by nomeans an exception here.

The findings of the present study might help language syllabus designers and educators enhance their teaching praxis by increasing their knowledge about spiritual intelligence and its effects on the other factors in education. Spiritual intelligence, as it was stated by Singh and Sinah (2013), could be improved by training; therefore, one of the important implications of this finding is that the managers and policy makers can enhance the teachers' efficacy by improving their level of spiritual intelligence.

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