

Establishing Connectivity of Emotional Quotient (E.Q), Spiritual Quotient (S.Q.) with Social Adjustment: A Study of Kashmiri Migrant Women

Rajni Dhingra, Sarika Manhas* and Nirmala Thakur

*P.G. Department of Home Science, University of Jammu, Jammu 180 004,
Jammu and Kashmir, India*

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ABSTRACT The present study assesses the emotional quotient (E.Q), spiritual quotient (S.Q.) and social adjustment of Kashmiri migrant women. Further, it explores the relationship that exists between these variables. The sample comprised of 50 migrant women (25 each classified as socially well adjusted and maladjusted respectively) in the age group of 35-45 years, residing in Muthi camp at Jammu. The tools used for data collection included interview schedule, participant observation, Social Adjustment Inventory, Spiritual Quotient Scale and Emotional Quotient Scale. The results showed that majority (86%) of the women had moderate S.Q and (58%) had moderate E.Q. There existed a significant positive correlation between E.Q and S.Q. Social adjustment was positively and significantly correlated with E.Q. (for the entire and maladjusted group). This indicates that women scoring high on social adjustment had low E.Q and vice versa. Social adjustment on the other hand shared a significant negative correlation with S.Q. (for entire sample and maladjusted women). This shows that higher the social adjustment higher the S.Q. of the sample women.

Even though migration has been a phenomenon in the history of mankind due to ecological, geographical, economic, social and other reasons. But in recent times, there had been some socio-political upheavals in many parts of the world, which forced a large number of people to migrate from their traditional home and hearth to new resettlement areas. Insurgency in Kashmir division of Jammu And Kashmir State led to mass migration coupled with psychosocial problems of multiple dimensions. Uprooting from natural habitat under adverse circumstances has left the migrants culturally disintegrated and apprehensive of losing their cultural identity. The migrants use various strategies to cope with the changed circumstances and to make required adjustments.

Life presents a continuous chain of struggle for existence and survival and hence warrants adjustments on part of the individual. Adjustment is a continual process by which a person varies his behaviour to produce a more harmonious relationship between himself and his environment (Gate and Gersild, 1973). The nature of adjustment needed varies according to the prevailing situation and conditions. It is a process by which a living organism maintains a

balance between its needs and the circumstances that influences the satisfaction of these needs.

It is generally assumed that people with high I.Q will naturally accomplish more in life. But new researches indicate that person's Emotional intelligence and spiritual intelligence might be a greater predictor of success than his/her intellectual intelligence (Goleman, 1995).

Emotional intelligence is a set of skills, attitudes, abilities and competencies that determine the individual's behaviour, reactions, state of mind, coping style and communication style. These factors directly affect the level of success satisfaction, ability to cope with stress, level of self esteem, perception of control and overall level of mental and emotional well being ([http://www. swiftsite.com.vaei/index](http://www.swiftsite.com.vaei/index)). For Cooper and Sawaf (1997) it is the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence. An individual with a high E.Q has the ability to get along with people and situation with a positive attitude towards all aspects of life and the ability to command respect by building relationships. It is very important for all to develop emotional intelligence to understand and accept situation, people and changes happening around them (Chatterjee, 1998).

On the other hand the science of spirituality

*Address For Correspondance: Dr. Sarika Manhas, 7A/B Gandhi Nagar, Jammu 180 004, Jammu and Kashmir, India
Phone: 0191-2546262 (Resi.) 0191-2457137 (Off.)

would be incomplete if it failed to deal with how one should be related to other units. It is a way of being and experiencing that comes about through awareness of a transcendental dimensions and that is characterized by certain identifiable values in regard to itself, others, nature, life and whatever one considers to be ultimate (Elkins et al 1998). The contribution of these two non-I.Q factors to the social adjustment potential of an individual is too large to be ignored.

With these conceptual ideologies the present research has been designed. A number of studies have been carried out on Kashmiri migrants but little empirical evidence is available on their social adjustment especially of their women folk. The present work attempts to fill in these lacunae by providing information on this aspect. Further, it is assumed that migration would have some negative implications on their well-being and as such would warrant some adjustments on their part. With this underlying assumption the relation of E.Q and S.Q is assessed with their social adjustment level.

METHOD

Sample: The sample for the study comprised of 50 Kashmiri migrant women in the age group of 35-45 years. Out of these 50 women selected 25 each belonged to the socially well-adjusted and socially maladjusted groups. The entire sample was drawn from Muthi camp located in Jammu by random sampling technique (lottery method). Only those women were selected who had migrated from Kashmir at the onset of militancy around 13 years ago and also married women having at least one issue before migration were selected.

Tools: The tools used for data collection included participant observations, interviews, Social Adjustment Inventory (Deva, 1982), Emotional Quotient Scale (Dalip and Chadha, 2002) and Spiritual Quotient Scale (Chopra, 2002).

Analysis: The data was analyzed by the use of both quantitative as well as qualitative procedures. Part of the results was subjected to content analysis while the other part was treated by statistical procedures. This included the computation of the Pearson coefficient of correlation and t-test of significance of the correlations.

RESULTS

Preliminary information: The initially identified sample comprised of 83 migrant women, of these 40% (33) were found to be moderately adjusted while 25 (30%) each were well adjusted and negatively adjusted respectively. The women who fell in the last two categories formed the core sample of the study. The results show that most of these women (60%) were educated up to matriculation only 8% were graduates while none of them were post graduates. But at the same time none of them were illiterates. All except one respondent was working and most of the families (58%) depended totally on the relief aid provided by the government. Of the 21 families where the head of the families were employed they were found to be working in the post offices, educational institutions or in banks. Majority (94%) lived in nuclear families. Most (58%) had a monthly family income of 1400-2400, followed by 20% having an income of 2400-3400, 10% had 3400-4400, 8% 4400-5400 and only 4% had an income above 6400. These women lived under pitiable conditions, as often the entire family was sharing a single room of 10'X10' floor area.

Causes and Consequences of Migration: A vast majority (72%) of the sample women had left their homes due to the fear of militants. 14% had fled to save the women folk from disgrace. They could not bear to see their daughters and wives desecrated at the hands of militants. 8% and 6% had migrated due the threats received from the militants and due to loss of property respectively. Militants had made their lives wretched and they were continuously living under an ambiance of suspicion and fear. None of the respondents had willingly migrated from Kashmir but rather it was the unfavorable conditions that had lead them to migrate. All of them further, reported that had militancy not spread its wings on their homeland they would have never migrated.

The respondents reported to face various hardships due to migration. The primary difficulty was related to inadequate living space as the families were forced to live in one-room tentaments. 96% of them faced economic problems. The hardest hit were business class families, as they had to shut down their establishments and hence incurred great financial loss. This section was unable to secure

compensatory government jobs and hence was the most overlooked. Besides these many women suffered from hypertension (60%), diabetes (14%) and heart attack (2%). The reasons for their increased illness as reported by them were changes in their food habits and living conditions. They were psychologically disturbed and constantly worried about their future. They also felt that migration was responsible for their losing their social network. It had isolated them from their near and dears. 94% wanted to go back to Kashmir as and when the conditions stabilize.

Spiritual Quotient (S.Q.): On the spiritual quotient scale most of the women (86%) scored moderately. Only 10% and 4% of them scored high and low respectively. Even category wise break up shows that majority of the respondents in both the groups [well adjusted (84%) and maladjusted (88%)] had moderate S.Q. Even though most of them scored average yet all of them indulged in different religious activities. These activities included visiting temples (86%), wearing symbols of Gods (72%), observing fasts (58%), putting vermilion on forehead (12%), following religious preachers or gurus (10%) and visiting ashrams (4%). However, none of them practiced yoga or meditation. All the women were spiritually and religiously inclined and had strong faith in the power of God.

Emotional Quotient (E.Q.): Most (58%) of the women were found to have moderate emotional quotient as compared to 40% having low and only 2% had high E.Q. Category wise breakup also shows that 52% and 48% of maladjusted women scored moderate and low respectively. On the other hand, 64% and 32% of well-adjusted women scored moderately and low respectively. Only 4% of the respondents of this group scored high. The insecurity regarding the future, children's jobs, and unsatisfactory accommodation coupled with financial problems probably led to emotional instability among these women.

Social Adjustment and Spiritual Quotient (S.Q.): Computation of Pearson coefficient of correlation between the Social Adjustment scores and Spiritual Quotient reveals that when the entire sample was considered as a whole there existed a significant negative correlation between the two variables ($r = -0.284$, $p < 0.05$). The negative signs can be explained in terms of the opposite scoring pattern of the two scales used.

Higher score on Social Adjustment Inventory (SAI) is an indicative of poor social adjustment, while higher scores on Spiritual Quotient Scale indicates higher S.Q. The correlation obtained thus, shows that for the sample women higher the social adjustment higher the S.Q. and lower the social adjustment lower the S.Q. and vice versa. Category wise breakup shows that for maladjusted group of women also there was a significant negative correlation between social adjustment and S.Q. ($r = -0.68$, $p < 0.01$). This implies that probably higher spiritualism aided in the social adjustment of these women.

But at the same time there existed an insignificant correlation between the two variables ($r = -0.01$) for the other group comprising of socially well-adjusted women. This shows that the social adjustment of these women probably depended on other factors.

Social Adjustment and Emotional Quotient (E.Q.): The results of the correlation show that when the entire sample was considered as a whole there existed a positive significant correlation between social adjustment and E.Q. ($r = 0.32$, $p < 0.05$). This means that higher the social adjustment lower the E.Q. and lower the social adjustment higher the E.Q. and vice versa (the two scales have opposite scoring pattern).

Similar results were obtained for the group of maladjusted women ($r = 0.409$, $p < 0.01$). For this group of women higher their social adjustment lower their E.Q, lower social adjustment higher E.Q and vice versa. But for the second group of socially well-adjusted group there was an insignificant correlation between the two dimensions. The social adjustment of these women did not have any significant association with E.Q.

Spiritual Quotient (S.Q.) and Emotional Quotient (E.Q.): The results of the correlation between S.Q and E.Q reveal that when considered as a whole there existed a significant positive correlation ($r = 0.80$, $p < 0.01$) between the two. This implies that higher the E.Q. higher the S.Q, while lower the E.Q. lower the S.Q. and vice versa. These two components are highly related to one another, suggesting that one could be the harbinger of the other.

Similar results were again obtained for the maladjusted group of women ($r = 0.28$, $p < 0.05$), again pointing to the linear relation between the two. However, for the second group comprising of well-adjusted women there was a

positive but insignificant correlation between S.Q and E.Q.

DISCUSSION

The findings of the present study indicate that migrant families faced hardships in light of their forced migration. Migration was found to be mainly the result of the fear psychosis developed in their minds. Dewan (1994) had also found that majority of the migrants had left valley due to fear of militants. The migrants have been forced to live under pitiable conditions in the camps. Their dwellings consist of one-room accommodations with insufficient living space available to them. These findings are similar to those of Choudhary (2002). He also reported that thousands of migrants from Kashmir valley live under miserable conditions in the camps at Jammu and other places in India. The main difficulties faced by them were concerning accommodation, financial, health and social status. A sharp rise in the health related illnesses were reported besides causing negative impact on their psychological well-being. Madhosh (2002) found unprecedented changes in the health dimensions especially those related to cardiac conditions and neurological disturbances. Loss of social network also had its implications for these migrants. Similar were the findings of Raina (1994) who found that migrants faced economic, social and emotional trauma.

The influence of migration can be seen from the scores obtained by them on the social adjustment inventory, as out of the 83 women screened initially only 30% were found to be socially well adjusted. On the other hand, 40% were only moderately and 30% were socially maladjusted. Similar were the reporting of Muju (1992) that womenfolk suffered internally and were more worried about their new settlement in refugee camps. They felt the loss of their home and hearth more severely than probably the male counterparts and became victims of psychological symptoms easily. Majority of them had moderate S.Q as well as E.Q. and there was insignificant difference in the quotients of the two groups of women. All women were found to indulge in various religious activities and these were used a means of distressing themselves. Tiwari et al (1980) also found that women are always more religious than men. Suliman (1997)

also reported that when confronted with challenges many women use religion as a means of offsetting their stress. The social adjustment was found to be correlated significantly with both the S.Q as well as E.Q. The first set of correlation between social adjustment and S.Q were significant but negative in direction, because of opposite scoring patterns and thus implied that there existed a linear relationship between the two. Higher the S.Q meant equally higher social adjustment. The role of spiritualism in the social well-being gets confirmed by the present result. The correlation between social adjustment and E.Q were however positive in direction, showing the inverse relationship between the two. Higher E.Q meant poorer social adjustment and vice versa. These findings are contrary to the findings of Goleman (1995) that found that role of E.Q in the life success and adjustment is too large to be ignored. Even Chatterjee (1998) underlined the role of E.Q in helping people get along in a positive and proactive manner.

Also, S.Q and E.Q were found to be significantly and positively correlated to one another. These findings are similar to those of Joshi (1997) who found that spirituality and emotional maturity are related to one another in such a manner that increase in one is associated with increase in another and vice versa. Emotionally mature individuals are more spiritual, while those low in spirituality are emotionally less mature.

These correlations were found to be significant only when the entire sample was considered as a whole and for the maladjusted group of women. The insignificance of the results for the well adjusted group of women show that probably for their adjustment they used some other coping mechanisms.

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