

Investigating the Relationship between Religiosity and Spiritual Intelligence with Attachment among High School Students in Rafsanjan

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Abstract

Background and Objective: This study aimed to investigate the relationship between religiosity and spiritual intelligence with attachment among high school students in Rafsanjan. Descriptive research is of correlation type.

Methods and Materials: The statistical population of all high school students in Rafsanjan city was 6340 people. For this purpose, a sample of 252 people was selected by the convenience sampling method. To collect data for the attachment styles, Collins & Reid's Attachment Questionnaire (1990), Serajzadeh's Religiosity Questionnaire (1998) and King's Spiritual Intelligence Questionnaire (2008) were used. Data were analyzed by Kolmogorov-Smirnov test, correlation matrix and multivariate regression.

Results: The results suggested that the relationship between religiosity and attachment style was positive and significant. The relationship between attachment style (secure ambivalent/anxious and avoidant) and spiritual intelligence dimensions such as critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion was positive and significant. Secure attachment style was a positive predictor, and ambivalent/avoidant a negative predictor of religiosity. Also, ambivalent/anxious attachment style was a positive and significant predictor of critical existential thinking, but anxious/ambivalent, secure and avoidant styles were negative and significant predictors of personal meaning production.

Keywords: Religiosity, Spiritual Intelligence, Attachment.

INTRODUCTION

Attachment is a major concept in contemporary mainstream psychology, which refers to the development of emotional bonds. Bowlby (1988) maintains that the attachment theory draws upon ethological developments, psychoanalytical information, empirical psychology, learning theories, psychiatry and relevant disciplines. Consistent with this perspective attachment is formed based on primary cognitive relations with child caregivers and concerns with the individual's

abilities to infer caregivers' behaviors and others' responses to their needs (Rezaei-Jamalouei et al. 2019).

Attachment styles explain the process of forming and discontinuation emotional bonds. These styles serve as one of the useful theoretical frameworks to study spirituality and spiritual intelligence (Khalegh-Khah & Babaei-Menghari, 2014). On the one hand, spiritual intelligence is associated with attachment, and spiritual issues may include thinking about existential questions such as life after death,

search for meaning in life, interest in life, development of a sense of purposefulness in life, development of relationships with oneself, coordination with superior power and its role in one's life (Haghshenas et al. 2010). Spiritual intelligence enables us to give meaning to our actions, be aware of the meanings of our actions, and find out which of our conducts are more valuable and which are more transcendental in life so that we model our life based on it (Ahmadi, 2010).

One of the latest theories which draw upon the attachment theory about religious behavior is that a religious behavior can provide the individual with a unique window to attachment processes in adulthood. The salient point in applying attachment to the study of religion is that faith in a personal God and having a two-way relation with Him constitutes the axis of monotheistic religions (Khalegh-Khah et al., 2014).

Religiosity is the human trait and state of religion. According to three major elements of ideology, morality and rules, and cognitive-emotional and behavioral characteristics of religion, religiosity is defined as knowledge of God, the Almighty, the apostles, the Hereafter, divine rules, and having emotions towards God, the saints and servants, and obligation to act upon religious duties for closeness to God. Knowledge in this sense includes an acquired and in person knowledge or both of which. The former not only refers to the human's perception of the existence and qualities of God, sending down of the apostles, and the presence of the Judgment Day as principles of Islam but also involves knowledge of the teachings and what was revealed on the prophet. Emotions refer to the affectionate dimension of religiosity, which generally involves love and humbleness for closeness to God. An emotional relationship with God, self, others and the world of creation indicates the dimensions of Islamic educational programs in the realm of religiosity. Obligation and acting upon religious duties refer to a behavioral dimension in which the religious person, i.e., the faithful, finds himself obliged to act upon religious commandments after gaining emotional knowledge of the teachings. As the

definition reveals, religiosity components fall under three dimensions: religious knowledge, religious emotions, and obligation and acting upon religious duties (Khodayarifar et al. 2010).

Ghiami's research (2005) concluded a positive relationship between ambivalent attachment styles and religion.

Studies by Cassidy and Shaver (1999) suggested a significant relationship between attachment style and religion.

Haghshenas's research (2010) also found a relationship between spiritual intelligence and attachment styles.

Fattahi Far and Delgoshaei (2014) demonstrated a positive relationship between attachment styles and spiritual intelligence in the problem-solving abilities of female high school students.

Adolescence is a turbulent period in one's life as his biological and social status is more or less critical and turbulent. Other critical factors affect the transition from adolescence into the youth period in developing nations. On the other hand, adolescents are considered the key capital of modern societies and the pillars of each nation's development and achievements. Thus, it is pivotal to focus on their types of attachment and their effects on religion, religiosity, types of intelligence and spiritual intelligence. Considering the significance of adolescence and the role of spirituality in this era, this research deals with the relationship between religiosity and spiritual intelligence with attachment among high school students in the city of Rafsanjan, aiming to answer the question, "Is there a relationship between religiosity and spiritual intelligence with attachment among the students?"

1. Religiosity

Religiosity refers to the human traits and qualities of religion. According to three major elements of ideology, morality and rules, and cognitive-emotional and behavioral characteristics of religion, religiosity is defined as knowledge of God, the Almighty, the apostles, the Hereafter, divine rules, and having

emotions towards God, the saints and servants, and obligation to act upon religious duties for closeness to God. Knowledge in this sense includes an acquired and in person knowledge or both of which. The former not only refers to the human's perception of the existence and God qualities, sending down the apostles, and the presence of a Judgment Day as principles of Islam but also involves knowledge of the teachings and what was revealed on the prophet. Emotions refer to the emotional dimension of religiosity, which generally involves love and humbleness for closeness to God. An emotional relationship with God, self, others and the world of creation indicates the dimensions of Islamic educational programs in the realm of religiosity. Obligation and acting upon religious duties refer to a behavioral dimension in which the religious person, i.e., the faithful, finds himself obliged to act upon religious commandments after gaining emotional knowledge of the teachings. As the definition reveals, religiosity components fall under three dimensions: religious knowledge, religious emotions, and obligation and acting upon religious duties (Khodayarifar et al. 2010).

In recent decades, spirituality and spiritual intelligence have been widely used globally, especially in Western nations. Helliwell et al. (2011) maintain that religion and religious beliefs have protective functions and can protect the individual against stress and anxiety from unpleasant life situations. In essence, faith in transcendental and powerful forces can give human coping strategies to work through difficult situations in life. In addition, religion provides a sense of identity, a protective social network and a coherent framework to account for existential questions, thus assisting humans to cope with the negative impacts of unpleasant events, new and challenging environments as well as chronic illnesses (Elliot & Hayward, 2007; Brown, 2012).

2. Spirituel Intelligence

Amram (2005) defines spiritual intelligence as a sense of meaning and mission, holiness in life, balanced perception of material and spiritual values, and belief in a better world. He

interviewed 71 Muslim, Christian, Buddhist, Jew, and Hindu followers and identified seven dimensions: consciousness, benefiting from divine grace, finding meaning, transcendence and holiness, truth-seeking submission against God's will and internal orientation. Some researchers argue that spiritual intelligence is a four-dimensional construct; for example, King and Desi Ko (2009) consider spiritual intelligence to include critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion (Quoted by Abedini & Barat-Dasjerdi, 2014).

Zohar and Marshall (2000) maintain that spiritual intelligence helps man acquire a deep insight towards life events and not fear life difficulties but patiently and thoughtfully cope with them and find rational and humane solutions. Essentially, spiritual intelligence causes man to view the problem using various approaches and find various solutions. Moreover, this intelligence helps man determine which behavior is the most suitable throughout life (Mikaeili & Mani' et al., 2014).

3. Attachment

As a major and influential factor in adulthood characteristics, attachment has gained the attention of psychologists. Patrick defines attachment as a powerful framework to perceive and integrate many religious beliefs (Quoted by Kharashadizadeh et al. 2011). However, one of the major concerns of parents is the type of attachment that may affect the psychological characteristics of children. Also, lack of knowledge about attachment styles and the level of optimism and sense of loneliness among children cause training and planning not to have the sufficient richness required; thus, this process results in bigger problems in adulthood such as running away from home, deviance, delinquency, marital problems, communication issues, etc. These problems are considered crises in themselves and make the people of a society have faulty and distorted relations (Madani pour et al. 2011). Attachment refers to establishing a deep emotional bond with specific people in life to create a sense of happiness and cheerfulness when experiencing

stress and anxiety (Haghshenas et al. 2010:171).

3.1. Types of Attachment

Bowlby was the first to discover child-mother attachment. He claimed that attachment behaviors could organize human interactions from the moment of birth to death. Attachment serves as an emotional bond established between the child and the mother from the very moment of birth and plays a major role in forming one's personality and identity. Attachment is a behavioral system that Bowlby borrowed from natural ethology, as he demonstrated that child-to-mother attachment is not aimed at meeting nutritional needs alone (Bekendam, 2004). He argues that there are three major attachment styles, and every person falls into one of them. He divided attachment styles into secure and insecure groups, including secure, secure-avoidant (ambivalent) and insecure-avoidant attachment styles. Although these styles are widely formed during life, they may develop or be reshaped under the influence of the parents, the environment and the community. These styles have a major role in peoples' relations with others in the future, and different people behave and respond differently to different events based on their attachment styles (Tavakkoli et al. 2014).

a) **Secure Attachment:** In childhood, people with this type of attachment consider their parents (main caregivers) to be their haven and easily communicate with them, thus exploring the new environment with self-esteem and taking refuge in their parents when feeling in danger with the confidence that their parents will give them the necessary peace and comfort they need (Ryan, 2012, quoted by Moosavi, 2010). These people will, in adulthood, use active coping strategies to deal with problems (Johnson & Vifan, 2010) and use emotions-incompatible cognitive patterns (the best way of rereading positive outcomes) to reduce negative emotions (Johnson & Vifan, 2010; Perg & Micolinser, 2004, quoted by Moosavi, 2010). People with secure attachment styles have a positive view of themselves and others and use their confidence to establish communications with other intimate friends as

they tend to receive support from them (Eta, 2016, 100-102; Boot et al. 2009:561).

b) **Avoidant Attachment:** In childhood, people with this type of attachment have the least apprehension and anxiety of separation with their parents (main caregivers) as the haven; when they are absent, the child has the least restlessness and apprehension, and when they are back, the child feels indifferent and thus establishes communications with strangers (Ryan, 2012, quoted by Moosavi, 2010). People with avoidant attachment styles feel uncomfortable with closeness and attachment. They have pessimistic ideas about others and reciprocal relations with them, tend to deny the importance and reciprocal dependence and claim to have independence and self-reliance. However, a secure feeling in people with insecure attachment may increase over time as they better recognize themselves and their relations, thus planning a better relationship considering whom they communicate with (Tavakoli et al. 2014).

c) **Ambivalent Attachment:** The child with this style is highly dependent on his haven (parents), which, when they are absent, he suffers from severe anxiety, and when they are back, he exhibits some uncertain and vague behaviors. These children also resist any contact and interaction with others. People with insecure attachment styles (avoidant and ambivalent) are often jittery, nervous, aggressive and anti-social, suffer from behavioral problems, feel loneliness, are incompatible, suffer from psychological helplessness, fail to establish a satisfactory two-way relationship, have low self-esteem, have a poor undeveloped moral conscience and fail to express love and affection between relatives and strangers. People with insecure styles usually use emotional-compatible cognitive patterns (the worst way of rereading positive outcomes) to reduce their negative emotions (Moosavi, 2010).

d) **Anxious Attachment Style:** These people are anxious people who are rejected by their partners or are the ones seen by others as not deserving love and care (Tavakkoli et al. 2014).

The attachment theory provides a solid and comprehensive framework to understand personal differences in adulthood better. Bartholomew and Horowitz (1991) introduced four types of attachment based on their models.

Secure Attachment: It is a positive model of self and others which reflects confidence in interaction with others.

Fearful Attachment refers to negative models of self and others that involve avoiding interaction due to the anxiety of being harmed or deceived.

Preoccupied Attachment: It refers to negative models of self and positive models of others, specified with efforts and anxiety of gaining acceptance from others.

Dismissing Attachment: It refers to positive models of self and negative models of others, reflecting self-confidence and effort to gain independence (Bigdeli et al. 2013).

4. Review of the Literature

4.1. Domestic Researches

In a study entitled: “Review of the relationship between religiosity and attachment styles with marital commitment (Case study: Married students of Yazd University), Goodarzi et al. (2017) concluded that religiosity and attachment explain 66% of the variations of marital commitment, as all their dimensions (excluding thinking and ceremonial dimensions) significantly predict marital commitment. They also found that the outcome dimension of religiosity had the highest while the emotional dimension had the least contribution to predicting marital commitment.

In a study entitled: “Mediating role of spiritual intelligence in the relationship between attachment to parents and peers with resiliency,” Rahpeima et al. (2016) demonstrated that emotional relations with main players of life, mediated by spiritual identity, have a significant effect on peoples’ resiliency. Considering the role of spiritual intelligence and its dimensions in compatibility and coping with problems, the findings can

provide insights for counsellors and experts in healthcare.

In a study entitled: “Review of the relationship between attachment styles and spiritual intelligence with a religious attitude among high school students in 2014”, Khalegh Khah et al. (2014) found a relationship between attachment styles and spiritual intelligence with religious attitudes among students. Regression analysis indicated a significant relationship between attachment styles and spiritual intelligence components with religious attitudes at the confidence level of 95%.

In a study entitled: “Relationship between religiosity and spiritual intelligence and its effects on students’ educational performance,” Abedini et al. (2014) concluded that religiosity did not have a significant effect on student educational performance, while spiritual intelligence was a strong predictor of their educational performance. Female students’ scores in spiritual intelligence and religiosity were higher than boys’. The findings also suggested that religiosity can help facilitate spiritual intelligence.

4.2. Foreign Researches

In a study entitled: “Review of attachment-spirituality relationship,” Diaz, Horton and Malloy (2014) concluded a positive relationship between secure attachment and spirituality.

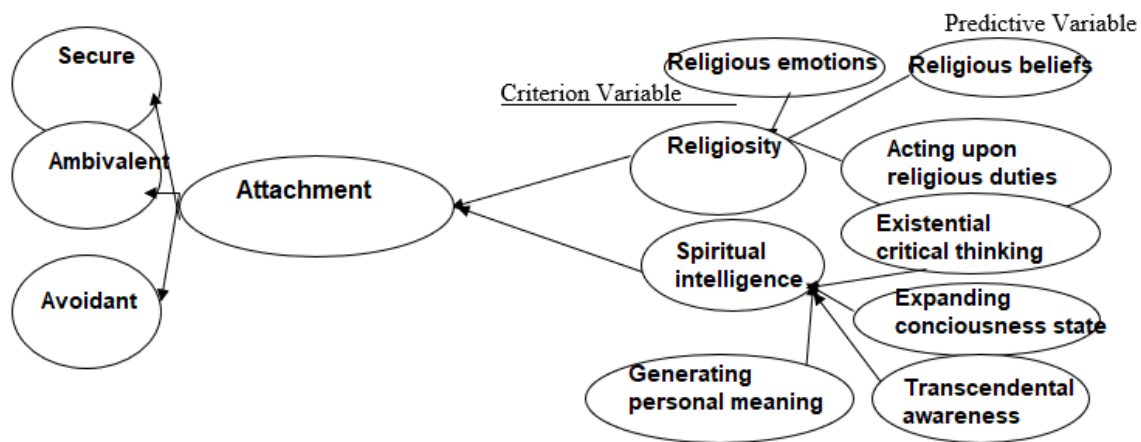
In a study entitled: “Religion and spiritual intelligence in giving meaning to life,” Inich (2012) found that there is spiritual intelligence in the heart of each religion because religion helps self-awareness, deep consciousness, giving meaning to life and even death.

In a study, Lewis, Ritji and Bates (2011) investigated the relationship between religiosity, intelligence and cognitive capacities, demonstrating a negative relationship between intelligence, cognitive abilities and religiosity.

Clark’s research (2004) indicated a positively significant relationship between students’ intelligence, religiosity, and spirituality. He also found a significant relationship between

spirituality and prayer, and reciting religious texts.

5. Conceptual Model of the Research



6. Research Methods

Because the present research investigates the variables under natural conditions without being manipulated, the research is descriptive. Since the goal of the study is to examine the relationship between the variables, the research is correlative, which is aimed at investigating the relationship between religiosity and spiritual intelligence with attachment styles among high school students in the city of Rafsanjan in 2019-2020.

7. Statistical population, sampling method and sample size

The statistical population of all high school students in Rafsanjan city was 6340 people. For this purpose, a sample of 252 people was selected by convenience, non-random sampling method. To collect data for attachment, Collins & Reid's Attachment Questionnaire (1990), Serajzadeh's Religiosity Questionnaire (1998) and King's Spiritual Intelligence Questionnaire (2008) were used.

8. Questionnaire reliability and validity Table

Variable	Component	Validity (CVI index)	Reliability (Cronbach's alpha)
Attachment style	Secure	0.75	0.81
	Avoidant	0.70	0.79
	Ambivalent/anxious	0.74	0.81
Spiritual intelligence	Critical existential thinking	0.86	0.91
	Personal Meaning Production	0.73	0.86
	Transcendental awareness	0.75	0.91
	Conscious state expansion	0.80	0.86
Religiosity	-	0.81	0.99

9. Research Administration Method

Consistent with the research goal, which is to investigate the relationship between religiosity and spiritual intelligence with attachment styles among high school students in Rafsanjan, attachment, spiritual intelligence and religiosity questionnaires were first prepared, and permission was then obtained from the Education Directorate for the high school students. Following this, students were assured of the confidentiality of the data and provided with the questionnaires. When completed, the questionnaires were analyzed by SPSS software. Data analysis was performed by descriptive statistics (diagrams and tables, percentage and frequency, central tendency and index of dispersion) and inferential statistics (Kolmogorov-Smirnov test, correlation matrix and multivariate regression).

10. Statistical Analysis

This research used commensurate with the variables under study and type of data collected, central tendency, index of dispersion and distribution of scores to describe those variables. In the statistical stage, Pearson correlation coefficient and multivariate regression were used considering the nature of the measurement scale, a distance-based type, and research hypotheses for data analysis. Detailed findings are provided in the descriptive and hypothesis testing stages.

10.1. Descriptive Indicators of the Variables

10.1.1. Description of demographic data

- Father's education status

Table 4.1: Participants' status in terms of father's education

Education	Freq.	%
Under diploma and diploma	31	12.3
Associate's	101	40.1
B.A.	67	26.6
Higher than B.A.	26	10.3
Unanswered	27	10.7
Total	252	100

As given in Table 4.1., of 252 participants in the study, 31 (12.3%) had fathers with an

education level of under diploma and diploma, 101 (40.1%) had fathers with an educational level of associate's, 67 ones (26.6%) had fathers with education level of B.A., 26 ones (10.3%) had fathers with education level of above B.A., and 27 ones (10.7%) had fathers who did not report their education levels. Diagram 4.1. also illustrates the distribution of the participants based on their fathers' education level.

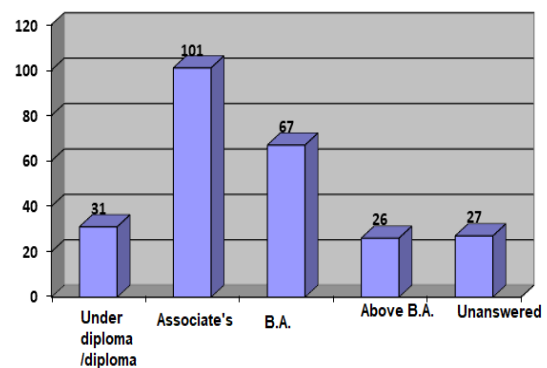


Diagram 4.1. Distribution of participants in the variable of fathers' education level

- Mother's education level

Table 4.2: Participants' status in terms of mother's education level

Education	Freq.	%
Under diploma and diploma	62	24.6
Associate's	102	40.5
B.A.	51	20.2
Higher than B.A.	11	4.4
Unanswered	26	10.3
Total	252	100

As given in Table 4.2., of 252 participants in the study, 62 (24.6%) had mothers with an education level of under diploma and diploma, 102 (40.5%) had mothers with an educational level of associate's, 51 ones (20.2%) had mothers with education level of B.A., 11 ones (4.4%) had mothers with education level of above B.A., and 26 ones (10.3%) had mothers who did not report their education levels. Diagram 4.1. also illustrates the distribution of the participants based on their mothers' education level.

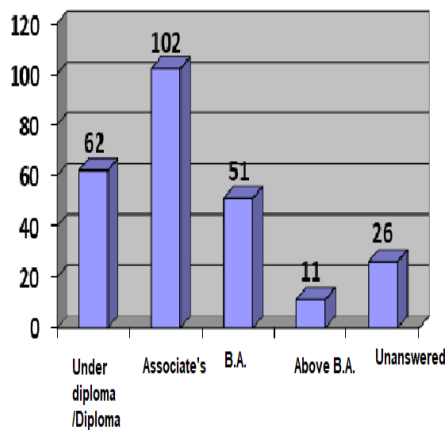


Diagram 4.2. Distribution of participants in the variable of mothers' education level

- Distribution of Religiosity Variable

Table 4.3: Distribution of participants' score distribution in the variable of religiosity

Options	Freq.	%
Never (1-102)	0	0
Seldom (103-204)	1	0.4
Sometimes (205-306)	6	2.4
Usually (307-408)	20	7.9
Most of the time (409-510)	61	24.2
Always (511-612)	164	65.1

As given in Table 4.3., of 252 participants in the study, one (0%) was in the score range of 1-102, 1 one (0.4%) in the score range of 103-204, 6 ones (2.4%) were in the score range of 205-306, 20 ones (7.9%) in the score range of 307-408, 61 ones (24.2) in the score range of 409-510, and 164 ones (65.1%) in the score range of 511-612.

- Distribution of Attachment Styles

Table 4.4.: Distribution of participants' scores in attachment styles

Options	Secure attachment style		Avoidant attachment style		Anxious-ambivalent attachment style	
	Freq.	%	Freq.	%	Freq.	%
Completely disagree (0)	0	0	0	0	0	0
To some extent (1-6)	1	0.5	1	0.5	1	0.5
Neither agrees not disagree (7-12)	8	4.1	4	2	2	1.1
Agree to some extent (13-18)	63	32.5	69	34.8	66	35.1
Completely agree (19-24)	122	62.9	124	62.6	119	63.3

As Given in Table 4.4., of 252 participants in the study who had a secure attachment style, 0 one (0%) was in the score range of 0, 1 one (0.5%) in the score range of 1-6, 8 ones (4.1%) were in the score range of 7-12, 63 ones (32.5%) in the score range of 13-18 and 122 ones (62.9%) in the score range of 19-24.

Of the participants with avoidant attachment style, 0 one (0%) was in the score range of 0, 1 one (0.5%) in the score range of 1-6, 4 ones (2%) were in the score range of 7-12, 69 ones (34.8%) in the score range of 13-18, and 124 ones (62.6%) in the score range of 19-24.

Of the participants with a secure attachment style, 0 one (0%) was in the score range of 0, 1

one (0.5%) in the score range of 1-6, 2 ones (1.1%) were in the score range of 7-12, 66 ones (35.1%) in the score range of 13-18, and 119 ones (63.3%) in the score range of 19-24.

• Distribution of Spiritual Intelligence Dimensions

Table 4.5: Distribution of participants' scores in spiritual intelligence dimensions

Options	Critical existential thinking		Personal meaning production		Transcendental awareness		Conscious state expansion	
	Freq. (range score)	%	Freq. (range score)	%	Freq. (range score)	%	Freq. (range score)	%
Completely incorrect	0(0)	0	(0)0	0	(0)0	0	1(0)1	0.4
Incorrect	8(1-7)	3.2	9(1-5)	3.6	10(1-7)	4	10(1-5)	4
Slightly correct	19(8-14)	7.7	15(6-10)	6	20(8-14)	8.1	29(6-10)	11.7
Very correct	58(15-21)	23.4	64(11-15)	25.8	57(15-21)	23	46(11-15)	18.5
Completely correct	163(22-28)	65.7	160(16-20)	64.5	161(22-28)	64.9	162(16-20)	65.3

As given in Table 4.5., of 252 participants in the study, on critical existential thinking, 0 one (0%) was in the score range of 0, 8 ones (3.2%) were in the score range of 1-7, 19 ones (7.7%) in the score range of 8-14, 58 ones (23.4%) in the score range of 15-21, and 163 ones (65.7%) in the score range of 22-28.

In personal meaning production, 0 one (0%) was in the score range of 0, 9 ones (3.6%) were in the score range of 1-5, 15 ones (6%) in the score range of 6-10, 64 ones (25.8%) in the score range of 11-15, and 160 ones (64.5%) in the score range of 16-20.

In transcendental awareness, 0 one (0%) was in the score range of 0, 10 ones (4%) were in the score range of 1-7, 20 ones (8.1%) in the score range of 8-14, 57 ones (23%) in the score range of 15-21, and 161 ones (64.9%) in the score range of 22-28.

In conscious state expansion, 1 one (0.4%) was in the score range of 0, 10 ones (4%) were in the score range of 1-5, 29 ones (11.7%) in the

score range of 6-10, 46 ones (18.5%) in the score range of 11-15, and 162 ones (65.3%) in the score range of 16-20.

10.1.2. Descriptive Indicators of Research Variables

Table 4.6. gives descriptive indicators of mean, standard deviation, minimum and maximum of subjects' scores in the variables under study. The findings show that the mean and standard deviation of the secure attachment style are 21.34 and 4.67, avoidant attachment style, 21.45 and 4.36, and ambivalent/anxious attachment styles, 21.5 and 4.42, respectively.

The findings also show that the mean and standard deviation of spiritual intelligence dimensions such as critical existential thinking are 29.53 and 5.81, personal meaning expansion, 21.1 and 4.12, transcendental awareness, 29.1 and 5.92, and conscious state expansion, 20.73 and 4.4, respectively. Also, the man and standard deviation of religiosity are 526.29 and 87.68, respectively.

Table 4.6: Descriptive indicators of participants' scores in research variables

Variable	Component	No.	Mean	SD	Min. score	Max. score
Attachment style	Secure	252	21.34	4.67	6	30
	Avoidant	252	21.46	4.36	6	30

	Ambivalent/anxious	252	21.5	4.42	6	30
Spiritual intelligence	Critical existential thinking	252	29.53	5.81	11	35
	Personal meaning production	252	21.1	4.12	7	25
	Transcendental awareness	252	29.1	5.92	9	35
	Conscious state expansion	252	20.73	4.4	5	25
Religiosity	-	252	526.29	87.68	166	612

10.1.3. Distribution of Variables Under Study

Table 4.7. gives the normality distribution of studied variables. The findings show that all the variables are not normal based on the Kolmogorov-Smirnov indicator. However,

since this indicator is significant in larger samples, if the kurtosis and skewness indicators are between ± 2 , the normality condition is met. In this study, all variables have kurtosis and skewness between ± 2 .

Table 4.7: Indicators of distribution status of research variables

Variable	Component	Skewness	Kurtosis	Kolmogorov-Smirnov	Freedom degree	Sig.
Attachment style	Secure	-0.38	3-0.3	0.111	252	0.000
	Avoidant	-0.32	0.1	0.083	252	0.000
	Ambivalent/anxious	-0.24	-0.32	0.084	252	0.000
Spiritual intelligence	Critical existential thinking	-1.28	1.03	0.213	252	0.000
	Personal meaning production	-1.37	1.56	0.19	252	0.000
	Transcendental awareness	-1.11	0.49	0.193	252	0.000
	Conscious state expansion	-1.21	0.77	0.198	252	0.000
Religiosity	-	-1.26	1.13	0.231	252	0.000

10.2. Testing Research Hypotheses

First Secondary Hypothesis: There is a significant relationship between religiosity and secure attachment style among high school students in Rafsanjan.

Table 4.8 gives correlation findings between research variables. The findings suggest a positive and significant relationship ($r=0.525$, $p<0.01$) between religiosity and secure attachment styles.

Table 4.8: Research variable relationship

Variable	Secure attachment styles
Religiosity	0.525**

Second Secondary Hypothesis: There is a significant relationship between religiosity and ambivalent/anxious attachment style among high school students in Rafsanjan.

Table 4.9 gives correlation findings between research variables. The findings suggest a positive and significant relationship ($r=0.536$, $p<0.01$) between religiosity and ambivalent/anxious attachment style.

Table 4.9: Research variable relationship

Variable	Ambivalent/anxious attachment style
Religiosity	0.536**

Third Secondary Hypothesis: There is a significant relationship between religiosity and avoidant attachment style among high school students in Rafsanjan.

Table 4.10 gives correlation findings between research variables. The findings suggest a positive and significant relationship ($r=0.463$, $p<0.01$) between religiosity and avoidant attachment styles.

Table 4.10: Research variable relationship

Variable	Avoidant attachment style
Religiosity	0.463**

Fourth Secondary Hypothesis: There is a relationship between spiritual intelligence and secure attachment among high school students in Rafsanjan.

Table 4.11 gives correlation results between research variables. The findings indicate a positive and significant relationship between secure attachment style and dimensions of spiritual intelligence such as critical existential thinking ($r=0.336$; $p<0.01$), personal meaning production ($r=0.374$; $p<0.01$), transcendental awareness ($r=0.386$, $p<0.01$) and conscious state expansion ($r=0.365$; $p<0.01$)

Table 4.11. Research variables relationship

Variable	Secure attachment style
Critical existential thinking	0.336**
Personal meaning production	0.374**
Transcendental awareness	0.386**
Conscious state expansion	0.365**

Fifth Secondary Hypothesis: There is a relationship between spiritual intelligence and ambivalent-anxious attachment style among high school students in Rafsanjan.

Table 4.12 gives correlation results between research variables. The findings indicate a positive and significant relationship between ambivalent-anxious attachment style and dimensions of spiritual intelligence such as critical existential thinking ($r=0.357$; $p<0.01$), personal meaning production ($r=0.401$; $p<0.01$), transcendental awareness ($r=0.425$, $p<0.01$) and conscious state expansion ($r=0.389$; $p<0.01$).

Table 4.12. Research variables relationship

Variable	Ambivalent/anxious attachment style
Critical existential	0.357**

thinking	
Personal meaning production	0.401**
Transcendental awareness	0.425**
Conscious state expansion	0.389**

Sixth Secondary Hypothesis: There is a relationship between spiritual intelligence and avoidant attachment style among high school students in Rafsanjan.

Table 4.13 gives correlation results between research variables. The findings indicate a positive and significant relationship between avoidant attachment style and dimensions of spiritual intelligence such as critical existential thinking ($r=0.294$; $p<0.01$), personal meaning production ($r=0.343$; $p<0.01$), transcendental awareness ($r=0.348$, $p<0.01$) and conscious state expansion ($r=0.329$; $p<0.01$).

Table 4.13: Research variables relationship

Variable	Ambivalent/anxious attachment style
Critical existential thinking	0.294**
Personal meaning production	0.343**
Transcendental awareness	0.348**
Conscious state expansion	0.329**

Seventh Secondary Hypothesis: Attachment styles predict religiosity and spiritual intelligence of high school students in Rafsanjan.

Table 4.14. gives results of multivariate regression of religiosity and spiritual intelligence predicted by attachment styles among high school students. Secure attachment style ($\beta=0.079$, $t=2.91$, $p<0.01$, $R^2=0.034$) was the positive predictor and ambivalent/anxious attachment style ($\beta=-0.323$, $t=3.03$, $p<0.01$, $R^2=0.036$) the negative predictor; however, avoidant attachment style ($\beta=-0.122$, $t=0.62$, $p>0.05$, $R^2=0.002$) was not a significant predictor of religiosity.

Results showed that ambivalent/anxious attachment styles ($\beta=0.181$, $t=2.38$, $p < 0.01$, $R^2=0.023$) was the positive predictor of critical existential thinking, but secure ($\beta=0.258$, $t=1.25$, $p > 0.05$, $R^2=0.06$) and avoidant attachment styles ($\beta=-0.264$, $t=-0.52$, $p > 0.05$, $R^2=0.001$) were not significant predictors of critical existential thinking.

Results showed that ambivalent/anxious attachment styles ($\beta=-0.326$, $t=-2.66$, $p < 0.01$, $R^2=0.028$) was the negative and significant predictor of personal meaning production, but secure ($\beta=0.083$, $t=1.04$, $p > 0.05$, $R^2=0.04$) and avoidant attachment styles ($\beta=-0.206$, $t=-0.07$, $p > 0.05$, $R^2=0.000$) were not significant predictors of personal meaning production.

Results showed that ambivalent/anxious attachment styles ($\beta=-0.284$, $t=-3.19$, $p < 0.01$, $R^2=0.04$) was the negative and significant predictor of transcendental awareness, but secure ($\beta=0.051$, $t=1.05$, $p > 0.05$, $R^2=0.005$) and avoidant attachment styles ($\beta=-0.166$, $t=-0.4$, $p > 0.05$, $R^2=0.001$) were not significant predictors of transcendental awareness.

Results showed that ambivalent/anxious attachment styles ($\beta=0.155$, $t=2.56$, $p < 0.01$, $R^2=0.026$) was the positive and significant predictor of conscious state expansion, but secure ($\beta=0.079$, $t=1.16$, $p > 0.05$, $R^2=0.006$) and avoidant attachment styles ($\beta=-0.151$, $t=-0.24$, $p > 0.05$, $R^2=0.000$) were not significant predictors of conscious state expansion.

Table 4.14.: Summary of multivariate regression coefficients (n=252)

Criterion	Predictors	F	Unstandardized coefficients	Standard error	Standardized coefficients	t	Partial squared correlation
Religiosity	Secure attachment style	8.49	6.21	2.13	0.079	2.91**	0.034
	Avoidant attachment style	0.38	-1.31	2.1	-0.122	-0.62	0.002
	Ambivalent/anxious attachment style	9.21	5.88	1.93	-0.323	-0.3**	0.036
Critical existential thinking	Secure attachment style	1.58	0.205	0.163	0.258	1.25	0.006
	Avoidant attachment style	0.27	-0.084	0.161	-0.264	-0.52	0.001
	Ambivalent/anxious attachment style	5.67	0.352	0.148	0.181	2.38*	0.023
Personal meaning production	Secure attachment style	1.09	0.118	0.113	0.083	1.04	0.004
	Avoidant attachment style	0.005	-0.008	0.112	-0.206	-0.07	0.000
	Ambivalent/anxious attachment style	7.08	-0.274	0.103	-0.236	-2.66**	0.028
Transcendental awareness	Secure attachment style	1.11	0.17	0.161	0.051	1.05	0.005
	Avoidant attachment style	0.16	-0.064	0.159	-0.166	-0.4	0.001
	Ambivalent/anxious attachment style	10.19	-0.467	0.146	-0.284	-3.19**	0.04
Conscious state expansion	Secure attachment style	1.35	0.142	0.122	0.079	1.16	0.006
	Avoidant attachment style	0.058	-0.029	0.11	-0.151	-0.24	0.000
	Ambivalent/anxious attachment style	6.57	0.283	0.155	0.155	2.56*	0.026

10.3.11. Research Hypothesis Results

First Secondary Hypothesis: There is a significant relationship between religiosity and secure attachment style among high school students in Rafsanjan. Correlation findings suggest a positive and significant relationship

between religiosity and secure attachment styles.

Second Secondary Hypothesis: There is a significant relationship between religiosity and ambivalent/anxious attachment style among high school students in Rafsanjan. Correlation

findings suggest a positive and significant relationship between religiosity and ambivalent/anxious attachment style.

Third Secondary Hypothesis: There is a significant relationship between religiosity and avoidant attachment style among high school students in Rafsanjan. Correlation findings suggest a positive and significant relationship between religiosity and avoidant attachment styles.

Fourth Secondary Hypothesis: There is a relationship between spiritual intelligence and secure attachment among high school students in Rafsanjan. Correlation findings indicate a positive and significant relationship between secure attachment style and dimensions of spiritual intelligence such as critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion.

Fifth Secondary Hypothesis: There is a relationship between spiritual intelligence and ambivalent-anxious attachment style among high school students in Rafsanjan. Correlation findings indicate a positive and significant relationship between ambivalent-anxious attachment style and dimensions of spiritual intelligence such as critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion.

Sixth Secondary Hypothesis: There is a relationship between spiritual intelligence and avoidant attachment style among high school students in Rafsanjan. Correlation findings indicate a positive and significant relationship between avoidant attachment style and dimensions of spiritual intelligence such as critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion.

Seventh Secondary Hypothesis: Attachment styles predict religiosity and spiritual intelligence of high school students in Rafsanjan. Multivariate regression results show the prediction of religiosity and spiritual intelligence by attachment styles among high school students. Secure attachment style was the positive predictor and ambivalent/anxious

attachment style the negative predictor; however, avoidant attachment style was not a significant predictor of religiosity.

Results showed that ambivalent/anxious attachment style was the positive and significant predictor of critical existential thinking, but secure and avoidant attachment styles were not significant predictors.

Results showed that ambivalent/anxious attachment style was the negative and significant predictor of personal meaning production, but secure and avoidant attachment styles were not significant predictors of personal meaning production.

Results showed that ambivalent/anxious attachment style was the negative and significant predictor of transcendental awareness, but secure and avoidant attachment styles were not significant predictors.

Results also showed that ambivalent/anxious attachment style was the positive and significant predictor of conscious state expansion, but secure and avoidant attachment styles were not significant predictors of conscious state expansion.

Discussion of results and conclusion

Results indicated that the relationship between religiosity and secure, ambivalent/anxious, and avoidant attachment styles are positive and significant. Results also found that the relationship between the three attachment styles and dimensions of spiritual intelligence such as critical existential thinking, personal meaning expansion, transcendental awareness and conscious state expansion is positive and significant. Also, secure attachment style was positively predicted, but ambivalent/anxious attachment styles negatively predicted religiosity. Because people with a secure attachment style have higher social relations and a sense of security, they tend to focus on religion and religiosity more. When growing up in religious families, people with a secure attachment style find their styles strengthen their religiosity due to their higher religious ties and healthy relations with their children and

parents. Thus, a secure attachment style positively predicts religiosity. In the meantime, people with ambivalent styles have a dual character due to their disturbance and anxiety, which is called a negative factor that negatively predicts religiosity.

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