



## A Study of Spiritual Intelligence and Religiosity across Gender, Region and Age among Pilgrims of Haridwar and Rishikesh

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**ABSTRACT:** The present study is conducted on 70 pilgrims in Haridwar and Rishikesh (Uttarakhand). The aim of the present study is to examine the level of spiritual intelligence and religiosity and also to identify the difference in spiritual intelligence and religiosity across gender, age and region. The purposive sampling technique is used to select the sample in Haridwar and Rishikesh. Integrated Spiritual Intelligence scale (ISIS) and General Religiosity Scale were used to observe the level of these variables among pilgrims. In the present study correlation design is employed. All the statistical analyses are done with the help of computer software SPSS. Findings of the study revealed that there is no significant difference in level of spirituality and religiosity in male and female pilgrims. There is no significant difference in level of spirituality and religiosity in rural and urban pilgrims. There is a difference in level of meaning in spirituality in young adult and early middle age group pilgrims, but no difference found in religiosity.

**Key Words:** spiritual intelligence, religiosity, gender, age, region

### I. INTRODUCTION

**Spiritual Intelligence (“SQ”):** Spiritual intelligence (SI) involves a set of abilities that draw on spiritual resources. Whereas spirituality refers to the search for, and experiential elements of, the sacred, the cosmic law, supreme-consciousness, and transcendence, spiritual intelligence (SI) emphasizes the abilities that draw on such themes to predict functioning and adaptation (Emmons, 2000). SI can be differentiated from spirituality in general, spiritual experience (e.g. a unitary state), or spiritual belief (e.g., a belief in God).

The term spirituality refers to the individual’s experiences of a dimension of power and meaning transcendent to the ordinary sensory reality. Such spiritual experiences may be associated with a naturalistic occupation as well as with religious tradition and spiritual discipline. The definition of spirituality provided by the tenth edition of Oxford English dictionary is as follows: “the equality or condition of being spiritual, attachment to or regard for the thing of the spirit as opposed to material or worldly interest.”

**Operational definition of Spiritual Intelligence:** In present study spiritual intelligence has taken as a construct, developed by Yosi Amram and D. Christopher Dryer (2008), according to them “spiritual intelligence is the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing”.

**Religiosity:** Religiosity has been described as overlapping with or a subset of spirituality, and has been most often depicted by organizational and denominational affiliation, church attendance, and ceremony. More frequent attendance at religious services has been found to be related to increased longevity and reduced hospitalizations. Living in a religious community was also shown to decrease mortality. Religious attendance has been associated with decreased frequency of cardiovascular disease and hypertension, lower blood pressure, and lower cholesterol. Individuals living in a religious community demonstrated a reduced risk of mortality from cardiovascular disease, including myocardial infarction. Cardiovascular patients with stronger religious beliefs were more likely to be

discharged from the hospital sooner, have better long-term health outcomes following heart transplants, and have lower mortality rates following open heart surgery.

**Haridwar:** Haridwar is an ancient city and district of Uttarakhand, India. The Ganga is famous tourist attraction in Haridwar. Haridwar is regarded as one of the seven holiest places to Hindus. The famous kumbhmela, which is celebrated in every 12 year in Haridwar. During the Haridwar Kumbhmela, millions of pilgrims, devotees, and pilgrims congregate in Haridwar to perform ritualistic bathing on the banks of the river Ganges to wash away their sins to attain moksha. Brahma kund, the spot where the amrit fell, is located at Har ki Pauri (literally, "footsteps of the Lord") and is considered to be the most sacred ghats of Haridwar.

The town has two names Hardwar and Haridwar. Each of these names has its own connotation. Hari means "Lord Vishnu". So, Haridwar stands for "The Gateway to Lord Vishnu". In order to reach Badrinath, one of the four char dhams, with a temple of Lord Vishnu, Haridwar is a typical place to start a pilgrim's journey. On the other hand, In Sanskrit, Hara means "Lord Shiva" and Dwara means "gate" or "gateway". Hence, Hardwar stands for "Gateway to Lord Shiva". Hardwar has been a typical place to start a pilgrim's journey in order to reach Mount Kailash, the eternal abode of Lord Shiva, Kedarnath, the northernmost Jyotirlinga and one of the sites of the smaller Char Dham pilgrimage circuit and Gaumukh, the source of River Ganga. HarkiPauri or footsteps of Lord Shiva is considered the most sacred site in Hardwar.

Haridwar is also known as the home of Devi Sati and the palace of her father Daksha. In ancient times, the town was also referred to as Gangadwara, the place where the Ganges descends to the plains. In the Vanaparva of the Mahabharat, where sage Dhaumya tells Yudhishtira about the tirthas of India, Gangadwar, i.e., Haridwar and Kankhal, have been referred to, the text also mentions that Agastya rishi did penance here, with the help of his wife, Lopamudra (the princess of Vidharba).

**Rishikesh:** People from across the world now come to Rishikesh for Ayurveda, Yoga and Meditation. Uttarakhand that is practiced since centuries. In fact Rishikesh has fast emerged as a health tourism destination because of these. Since time immemorial, Rishikesh has been known for his spirituality, religious and yoga tolerance and its secular character. Rishikesh is called the "Yoga-Bhoomi" and the gate way to the heavens. India is internationally renowned for its ancient healing practices and alternative therapies. For more than thousands of year now, we have followed our own indigenous healing system and medicinal practices such as Ayurveda, Naturopathy, and Pranic healing to name just a few. It is no wonder then people from all over the world are turning to India sub-continent for guidance towards a more spiritually satisfying way of life of religious that began in India and still flourish there today.

Legends state that Lord Rama did penance here for killing Ravana, the Asura king of Lanka; and Lakshmana, his younger brother, crossed the river Ganges, at a point, where the present "Lakshmana Jhula" bridge stands today. The sacred river Ganges flows through Rishikesh. Here the river leaves the Shivalik Hills in the Himalayas and flows into the plains of northern India. Several temples, ancient and new, are along the banks of the Ganges in Rishikesh. ShatrughnaMandir, Bharat Mandir, LakshmanMandir are the ancient temples established by AdiShankaracharya. Shatrughna Temple is near Ram Jhula and Lakshman Mandir is near Lakshman Jhula are the main attraction of the Indian and foreign pilgrims. Rishikesh is considered by Hindus to be a holy city and is vegetarian by law. Meat and alcohol are not served in the city. Cows roam freely in the streets and always have the right of way if they stop traffic. Rishikesh is also famous because recently Indian Prime Minister NarendraModi has declared Rishikesh as a "Yoga Capital of the World" has numerous yoga centres that attracts tourists. It is believed that meditation in Rishikesh brings one closer to attainment of moksha, as does a dip in the holy river that flows through it. Rishikesh has become an international attraction.

## II. REVIEW OF LITERATURE

Allport's (1950) research and claims that a mature religion should be "(1) well differentiated; (2) dynamic in character in spite of its derivative nature; (3) productive of a consistent morality; (4) comprehensive; (5) integral; and (6) fundamentally heuristic" (Allport as quoted by Dudley and Cruise, p. 98). They also define religious maturity within a psychological rather than a theological framework. Schneiders (1968) notes that writers who follow an anthropological approach all suggest that spirituality has to do with the unification of life by reference to something beyond the individual person, which gives integrity and meaning to that life in its totality. She defines spirituality as "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives." Philosophically, self-transcendence refers to the human capacity for knowledge and love, actualized through personal relationships; if religious, it includes actualization of a relationship with God as ultimate value; if Christian, it includes actualization of a relationship with God in Christ through the gift of the Holy Spirit, within a believing community. This definition can

be characterized as experiential, progressive, consciously pursued, when one seeks personal integration through self-transcendence oriented to one's ultimate concern. It is inclusive in that it can refer to much different spirituality, religious or secular, Christian or non-Christian. Schneiders clearly emphasizes, however, that there is no such thing as a "generic" spirituality.

Turner *et al.* (1978) found that there is a different aspect of the relationships between religion and tourism. Researchers have tended to focus on a number of theoretical and practical concerns, including critiquing the paradigms, theories, definitions and characteristics of religious travel, the planning of pilgrimages, the management and interpretation of sacred sites. Bernard (1986) dogmatic approach, typified spirituality is pre eminently the life of the Christian communicated by the Holy Spirit and governed by divine revelation. It is explicitly, if not exclusively Christian. It is a life derived from grace conferred upon a person from without, so to speak, rather than a constituent of human life as such from within. In this view, the discipline of spirituality itself remains directly dependent upon dogmatic theology, and is essentially the attempt to draw applications from a revealed faith for the spiritual life.

Dudley *et al.* (1990) developed the Religious Maturity Scale (RMS). They developed the RMS after a careful analysis of Allport's (1950) claim that a mature religion should be "(1) well differentiated; (2) dynamic in character in spite of its derivative nature; (3) productive of a consistent morality; (4) comprehensive; (5) integral; and (6) fundamentally heuristic" (Allport as quoted by Dudley and Cruise, p. 98). They also define religious maturity within a psychological rather than a theological framework. MacCannell (1992) introduced the concept of tourism as a type of modern pilgrimage. Through travel, particularly to places perceived as pristine and untouched, many individuals in modern (or post-modern) societies hope to experience a more authentic and holistic reality in which their fragmented world is reunited (Allcock 1988; Cohen 1986). Their feelings of alienation and fragmentation of relationships may be described as a diaspora of consciousness – an intellectual or spiritual, rather than physical, dispersion in which people are unable to exist fully in the here and now; they are torn between here and there, between now and another time, typically a romanticized past and idealized future (Cohen 1986). Travelers also may be seen as embarking on internal journeys of self-change, a search for "personal authenticity" (Desforges, 1998). Like traditional pilgrims, the traveler expects to be transformed in a significant way. According to MacCannell's (1976, 1992) view, tourism is essentially a cognitive activity, but the impacts may also be emotional or behavioral.

Turner *et al.* (1995) asserted that there is a popular disillusionment with religious institutions as a hindrance to personal experience of the sacred. If this is true then it would be predicted that because of the Zeitgeist of the time the number of people who consider themselves spiritual and not religious will continue to grow. However, if religion is the implementation of rules that guide human behaviour and the organized practices of rituals, one may conclude that these rules would also guide one's expression of spirituality. Therefore, even if one does not identify with a formal religion, one would need a means by which to practice his spirituality, this means would be in essence one's religion. Batson (1996) noted that if the psychology of religion is to have an impact on the broader psychological community, it must be methodologically rigorous. One cannot establish methodological rigor until one reaches a consensus on what a term means. Zinnbauer *et al.* (1997) also stated that there are many problems with the current lack of consensus of what religion and spirituality mean. First, it is difficult to know what researchers and participants attribute to these terms. Second, the lack of agreement on what the two terms mean can impair communication. Third, without common definitions it is hard to draw general conclusions from various studies. In addition, researchers have called for the term spirituality to be empirically grounded and operationalized (Hood, Spilka, Hunsberger, and Gorsuch, 1996).

Zinnbauer *et al.* (1997) study of lay people's definitions of religion and spirituality. However, differences in the content categories used in this study and the other two studies prevent a direct comparison of findings. All of the studies yielded multiple categories of religion and spirituality and found that there are key components that distinguish the two constructs. In general, all three studies support the idea that religion refers to the rituals and organizational practices that one practices in a group setting and that guides one's behavior; while, spirituality is referred to as one's subjective experience of God in the three studies. Zinnbauer found 19% of adults consider themselves spiritual but not religious.

Lloyd (1998), Increases in spiritually motivated travel have coincided with the growth of tourism in the modern era and even though the industry and its "associated practices interact with religious life and the institutions of religion in virtually every corner of the world" (Bremer 2005). Mattis (2000) study of lay people's definitions of religion and spirituality. However, differences in the content categories used in this study and the other two studies prevent a direct comparison of findings. All of the studies yielded multiple categories of religion and spirituality and found that there are key components that distinguish the two constructs. In general, all three studies support the idea

that religion refers to the rituals and organizational practices that one practices in a group setting and that guides one's behavior; while, spirituality is referred to as one's subjective experience of God in the three studies.

Emmons (2000) proposes five components for SI: (a) ability to utilize spiritual resources to solve problems; (b) ability to enter heightened states of consciousness; (c) ability to invest everyday activities and relationships with a sense of the sacred; (d) capacity for transcendence of the physical and material; and (e) capacity to be virtuous. Emmons (2000) draws on Gardner's definition of intelligence and argues that spirituality can be viewed as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals.

Zohar and Marshall (2000) in focusing the definition of SI on issues of meaning, define SI as "the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another". Zohar and Marshall's definition also highlights and hints at linking SI to a sense of connection to the wider and greater whole. Levin (2000) argues that SI is exhibited when we live in a way that integrates spirituality into our daily life. Levin suggests that the development of SI requires the recognition of our interconnection to all of life, and the capacity to utilize perceptual powers beyond the five senses including our intuition, which is seen as another level of consciousness and intelligence beyond analytical, linear, and rational thought.

World Tourism Organization (2001) found that, the importance of East Asia to the global tourism industry as both a destination and generating market has grown considerably. Being part of the fastest growing destination region over the past 30 years, East Asia continued its vigorous performance with an impressive 8 percent increase of international tourist arrivals in 2002 despite the negative consequences of the region's 1997 financial and economic crisis and the global effects of the 2001 terror attacks. The mid- to long-term prospects for Asian outbound and inbound flows also remain strongly positive. In the year 2020, international tourist arrivals to East Asia and the Pacific are expected to reach 397 million; outbound tourist trips from the region are expected to reach 405 million. Both statistics represent an annual growth rate of 6.5 percent over the period 1995–2020, over two percentage points above the global average.

Vaughan (2002) a somewhat different framework is offered and defines SI as "a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings". Hence, Vaughan's (2002) model may be seen to imply three components of SI: (a) the ability to create meaning based on deep understanding of existential questions; (b) an awareness of and the ability to use multiple levels of consciousness in problem solving; and (c) an awareness of the interconnection of all beings to each other and to the transcendent. Bremer (2005) notes three broader approaches in which researchers have considered the intersections of religion and tourism: the spatial approach (pilgrims and other tourists occupying the same space with different spatial behaviours), the historical approach (the relationship between religious forms of travel and tourism), and the cultural approach (pilgrimage and tourism as modern practices in a (post) modern world).

### III. MATERIALS AND METHODS

#### *A. Objectives and Hypotheses of the Study*

The present study is conceptualized to achieve these objectives and hypotheses:

#### **Objectives:**

1. To study the difference in spiritual intelligence of pilgrims across different demographic variables (gender, region and age) from Haridwar and Rishikesh.
2. To study the difference in Religiosity of pilgrims across different demographic variables (gender, region and age) from Haridwar and Rishikesh.

#### **Hypotheses:**

1. There is no significant difference in level of Spiritual intelligence in Male and Female pilgrims.
2. There is no significant difference in level of Religiosity in Male and Female pilgrims.
3. There is no significant difference in level of Spiritual intelligence in Rural and Urban pilgrims.
4. There is no significant difference in level of Religiosity in Rural and Urban pilgrims.
5. There is no significant difference in level of Spiritual intelligence in young adult and early middle pilgrims.
6. There is no significant difference in level of Religiosity in young adult and early middle pilgrims.

### B. Methodology

Present study is based on correlation design in which researcher tried to observe the relations between variables under study as well as their descriptive characteristics and significance of difference between the samples of different demographics.

**Sample:** For this a sample of 70 pilgrims in the age ranges of 20 to 50 years were included in the study through purposive sampling technique from Haridwar and Rishikesh.

**Exclusion Criteria:** Those pilgrims having past history of any a) coronial diseases like asthma, heart disease, pre-history of hypertension etc. b) having severe family or marital problems.

**Tools:** The tools used in the present study are:

**1. The Integrated Spiritual Intelligence Scale (ISIS):** This 83-item self-report instrument developed by Yosi Amram and D. Christopher Dryer (2008) provides a single, overall measure of spiritual intelligence (SI), as well as scores for 5 broad domains and 22 specific capabilities. The ISIS demonstrates acceptable test-retest reliability; Pearson  $r = 0.77$ ,  $p < 0.01$ . Convergent and discriminate validity of this scale is very good in relation with various other related scales and groups. High score in this scale indicates high spiritual intelligence.

**2. General religiosity scale:-** The scale has 11-item long form and is divided into 5 sections, Strength and Power, Sense of Wholeness, Internal Integration, Perceived love, Sense of Awe, Longing for the transcendent. This scale can be used to measure of Religiosity. This scale consisted of 11 items reflecting the degree of interaction with other religious individuals, the frequency of church attendance, and attitudes about substance use. We called this dimension social religiosity. This scale is taken from the article 'Dimensions of Religiosity and Their Relationship to Lifetime Psychiatric and Substance Use Disorders' by Kenneth et al. (2003).

**3. Statistical Analysis:** The necessary data for each of the test that was used in the study was collected and scrutinized. Each score was tabulated for finding the nature of the test scores of all variables under consideration. Mean, Median, Standard deviation, skewness, kurtosis and T-Test is applied to find the significant difference in the level of Spiritual intelligence and as well as Religiosity in pilgrims at significance level of 0.01 and 0.05 level were seen among all the variables.

## IV. RESULTS AND DISCUSSION

Socio-demographic features of the sample is given on the table-1. As per the socio-demographic features of the sample of 70 participants in the age range 56 (80%) belongs to the age group of 20to30 years old. Qualification of pilgrims is 22 (31.42%) are graduates and 48(68.57%) are post-graduates and more qualification. 39(55.71%) are male and 31(44.28%) are female pilgrims. 25(35.71%) are from rural area and 45(64.28%) are from urban area.

**Table 1: Socio-demographic features of the sample (Pilgrims)**

		N	PERCENTAGE
GENDER	Male	39	55.71%
	Female	31	44.28%
AGE	20to30	56	80%
	30to40	12	17.15%
	40to50	2	2.85%
RURAL/URBAN	Rural	25	35.71%
	Urban	45	64.28%
QUAIFICATION	Graduation	22	31.42%
	Post-Graduation	48	68.57%

**Hypothesis-1: There is a no significant difference in level of Spiritual intelligence in Male and Female pilgrims.**

**2: There is a no significant difference in level of Religiosity in Male and Female pilgrims.**

Mean and standard and deviation of 'consciousness' of male (49.13, 10.441) and female pilgrims is (52.65, 11.020) and  $t$ -value is -1.366. This shows no significant difference in the level of consciousness in male and female pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of 'Grace' of male (73.05, 18.122) and female pilgrims is (83.48, 15.746) and  $T$ -value is -2.533. This shows no significant difference in the level of consciousness in male and female pilgrims in Haridwar and Rishikesh.

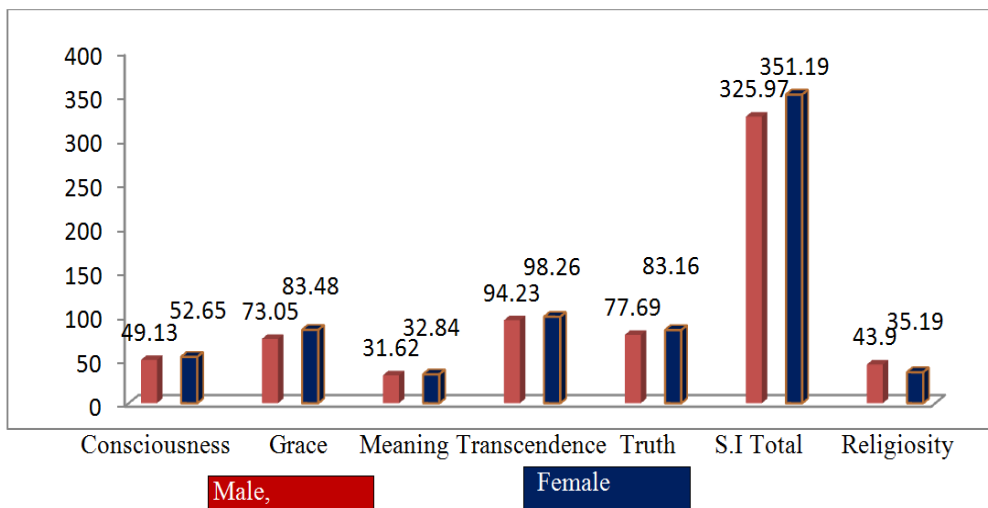
**Table 2: Mean SD and t-value of Pilgrims of Male and Female in Haridwar and Rishikesh.**

	Gender	N	Mean	Std. Dev.	Std. Error Mean	t	Sig.(2-tailed)
Consciousness	male	39	49.13	10.441	1.672	-1.366NS	.176
	female	31	52.65	11.020	1.979		
Grace	male	39	73.05	18.122	2.902	-2.533 NS	.014
	female	31	83.48	15.746	2.828		
Meaning	male	39	31.62	10.394	1.664	-.528NS	.600
	female	31	32.84	8.583	1.542		
Transcendence	male	39	94.23	17.591	2.817	-.974NS	.334
	female	31	98.26	16.671	2.994		
Truth	male	39	77.69	21.732	3.480	-1.083NS	.283
	female	31	83.16	20.012	3.594		
Si. total	male	39	325.97	41.839	6.700	-2.322NS	.023
	female	31	351.19	49.013	8.803		
Religiosity	male	39	43.90	15.146	2.425	2.233NS	.029
	female	31	35.19	17.438	3.132		

NS= Not significant

Mean and standard and deviation of ‘Meaning’ of male (31.62, 10.394) and female pilgrims is (32.84, 8.583) and *t*-value is -.528. This shows no significant difference in the level of consciousness in male and female pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of ‘transcendence’ of male (94.26, 17.591) and female pilgrims is (98.26, 16.671) and *t*-value is -.947. This shows no significant difference in the level of consciousness in male and female pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of ‘truth’ of male (77.69, 21.732) and female pilgrims is (83.16, 20.012) and *t*-value is -1.083. This shows no significant difference in the level of consciousness in male and female tourist in Haridwar and Rishikesh.

Mean and standard and deviation of ‘S.I (Total)’ of male (325.97, 41.839) and female pilgrims is (351.19, 49.013) and *t*-value is -2.322. This shows that there is no difference in level of consciousness in male and female pilgrims in Haridwar and Rishikesh. Thus this hypothesis -1 is accepted. Mean and standard and deviation of ‘religiosity’ of male (43.90, 15.146) and female pilgrims is (35.19, 17.438) and *t*-value is 2.233. This shows that there is no difference in level of consciousness in male and female pilgrims in Haridwar and Rishikesh. Thus this hypothesis -2 is accepted.



**Fig. 1.** Bar Diagram of the Mean of pilgrims of Male and Female in Haridwar and Rishikesh.

This Bar Diagram shows mean score of male and female pilgrims in Haridwar and Rishikesh. Mean score of consciousness, grace, meaning, truth, transcendence, spiritual intelligence total and religiosity.

**Hypothesis-3: There is a no significant difference in level of Spiritual intelligence in Rural and Urban pilgrims.**

**4: There is a no significant difference in level of Religiosity in Rural and Urban pilgrims.**

**Table 3: Mean, SD and t-value of Rural and Urban pilgrims in Haridwar and Rishikesh.**

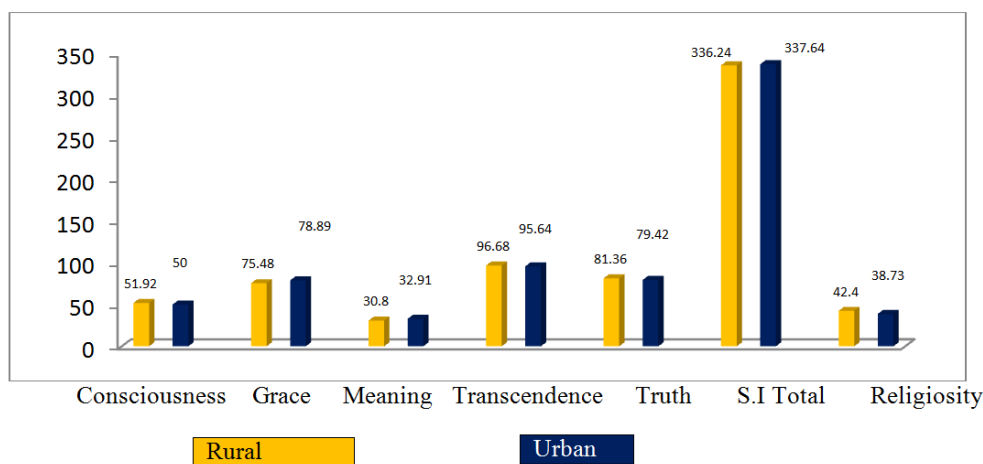
	Rural Urban	N	Mean	Std. Dev.	Std. Error Mean	t	Sig.(2-tailed)
Consciousness	Rural	25	51.92	10.263	2.053	.712 NS	.479
	Urban	45	50.00	11.091	1.653		
Grace	Rural	25	75.48	20.757	4.151	-.767 NS	.446
	Urban	45	78.89	16.005	2.386		
Meaning	Rural	25	30.80	8.902	1.780	-.881 NS	.381
	Urban	45	32.91	9.963	1.485		
Transcendence	Rural	25	96.68	15.937	3.187	.240 NS	.811
	Urban	45	95.64	18.005	2.684		
Truth	Rural	25	81.36	23.377	4.675	.367 NS	.715
	Urban	45	79.42	19.829	2.956		
Si. total	Rural	25	336.24	48.468	9.694	-.120 NS	.905
	Urban	45	337.64	46.013	6.859		
Religiosity	Rural	25	42.40	16.894	3.379	.881 NS	.381
	Urban	45	38.73	16.571	2.470		

NS= Not significant

Mean and standard and deviation of 'consciousness' of rural (51.92, 10.263) and urban pilgrims is (50.00, 11.091) and *t*-value is .712. This shows no significant difference in the level of consciousness in rural and urban pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of 'grace' of rural (75.48, 20.757) and urban pilgrims is (78.89, 16.005) and *t*-value is -.767. This shows no significant difference in the level of consciousness in rural and urban pilgrims in Haridwar and Rishikesh.

Mean and standard and deviation of 'meaning' of rural (30.80, 8.902) and urban pilgrims is (32.91, 9.963) and *t*-value is -.881. This shows no significant difference in the level of consciousness in rural and urban pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of 'transcendence' of rural (96.68, 15.937) and urban pilgrims is (95.64, 18.005) and *T*-value is .240. This shows no significant difference in the level of consciousness in rural and urban pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of 'truth' of rural (81.36, 23.377) and urban pilgrims is (79.42, 19.829) and *t*-value is .367. This shows no significant difference in the level of consciousness in rural and urban pilgrims in Haridwar and Rishikesh.

Mean and standard and deviation of 'S.I(total)' of rural (336.24, 48.468) and urban pilgrims is (337.64, 46.013) and *t*-value is -.120 which is not significant at any level of significance. This shows that there is no difference in level of spiritual intelligence (total) in rural and urban pilgrims in Haridwar and Rishikesh. Thus hypothesis-3 is accepted. Mean and standard and deviation of 'religiosity' of rural (42.40, 16.894) and urban pilgrims is (38.73, 16.571) and *t*-value is .881. This shows that there is no difference in level of religiosity in rural and urban pilgrims in Haridwar and Rishikesh. Thus this hypothesis -4 is accepted.



**Fig. 2.** Bar Diagram of the Mean of Rural and Urban pilgrims in Haridwar and Rishikesh.

This Bar Diagram shows mean score of rural and urban pilgrims in Haridwar and Rishikesh. Mean score of consciousness, grace, meaning, truth, transcendence, spiritual intelligence total and religiosity.

**Hypothesis:**

- 5: There is a no significant difference in level of Spiritual intelligence in young adult and early middle pilgrims**
- 6: There is a no significant difference in level of Religiosity in young adult and early middle pilgrims.**

**Table 4: Mean, SD and t-value of Young adult and Early middle pilgrims in Haridwar and Rishikesh.**

	Age	N	Mean	Std. Deviation	Std. Error Mean	t	Sig.(2-tailed)
Consciousness	Young Adult	56	50.21	11.073	1.480	-.873 NS	.386
	Early Middle	12	53.25	10.226	2.952		
Grace	Young Adult	56	75.71	17.480	2.336	-1.856 NS	.068
	Early Middle	12	86.17	18.756	5.414		
Meaning	Young Adult	56	30.86	8.201	1.096	-2.190*	.032
	Early Middle	12	37.42	13.983	4.037		
Transcendence	Young Adult	56	96.38	15.207	2.032	.178 NS	.859
	Early Middle	12	95.42	23.658	6.830		
Truth	Young Adult	56	78.50	22.268	2.976	-1.463 NS	.148
	Early Middle	12	88.33	14.086	4.066		
Sitotal	Young Adult	56	332.29	42.132	5.630	-1.932 NS	.058
	Early Middle	12	360.58	61.968	17.889		
Religiosity	Young Adult	56	39.73	16.909	2.260	-.563 NS	.576
	Early Middle	12	42.75	16.614	4.796		

NS= Not significant  
\*significant .05 level

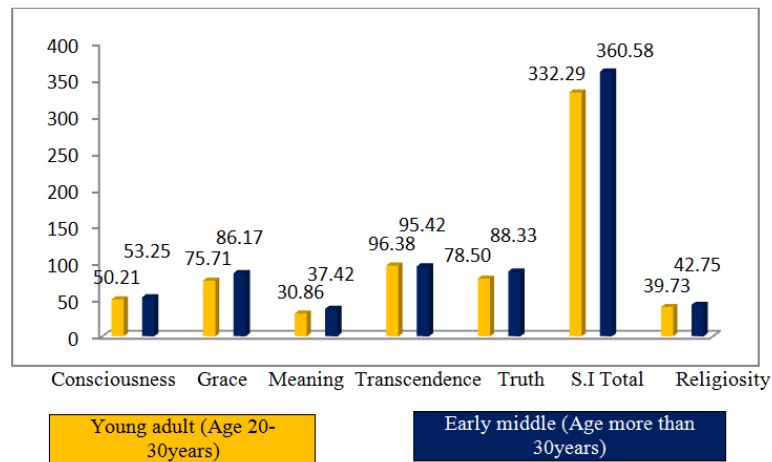
Mean and standard and deviation of ‘consciousness’ of Young adult (50.21, 11.073) and early middle pilgrims is (53.25, 10.226) and t-value is .873. This shows no significant difference in the level of consciousness in young middle and early middle pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of ‘Grace’ of Young adult (75.71, 17.480) and early middle pilgrims is (86.17, 18.756) and T-value is -1.856.

Mean and standard and deviation of ‘Meaning’ of Young adult (30.86, 8.201) and early middle pilgrims is (37.42, 13.983) and t-value is -2.190. This shows that there is a difference in level of meaning in spirituality in young adult and early middle age group pilgrims. Thus this hypothesis -5 is rejected. Mean and standard and



deviation of ‘transcendence’ of Young adult (96.38, 15.207) and early middle pilgrims is (95.42, 23.658) and  $t$ -value is .178. This shows no significant difference in the level of consciousness in young middle and early middle pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of ‘truth’ of Young adult (78.50, 22.268) and early middle pilgrims is (88.33, 14.086) and  $t$ -value is -1.463. This shows no significant difference in the level of consciousness in young middle and early middle tourist in Haridwar and Rishikesh.

Mean and standard and deviation of ‘S.I (total)’ of Young adult (332.29, 42.132) and early middle pilgrims is (360.58, 61.968) and  $t$ -value is -1.932. This shows no significant difference in the level of consciousness in young middle and early middle pilgrims in Haridwar and Rishikesh. Mean and standard and deviation of ‘religiosity’ of Young adult (39.73, 16.909) and early middle pilgrims is (42.75, 16.614) and  $t$ -value is -.563. This shows that there is no difference in level of religiosity in young adult and early middle pilgrims in Haridwar and Rishikesh. Thus this hypothesis -6 is accepted.



**Fig. 3.** Bar Diagram of the Mean Young adult and early middle pilgrims in Haridwar and Rishikesh.

This Bar Diagram shows mean score of young adult and early middle pilgrims in Haridwar and Rishikesh. Mean score of consciousness, grace, meaning, truth, transcendence, spiritual intelligence total and religiosity.

## V. CONCLUSION

The comparison of mean, sd and  $t$ -value of pilgrims of Male and Female in Haridwar and Rishikesh. Result found out that there is no significant difference in level of spirituality in male and female pilgrims as well as in Religiosity there is no difference. Comparing the mean, sd and  $t$ -value of Rural and Urban pilgrims in Haridwar and Rishikesh, result found out that there is no significant difference in level of spirituality in rural and urban pilgrims as well as in Religiosity there is no difference. By calculating the mean, sd and  $t$ -value of Young adult and Early middle pilgrims in Haridwar and Rishikesh, there is a difference in level of meaning in spirituality in young adult and early middle age group pilgrims, but no difference found in religiosity.

### Limitation of the study

Being behavioral science research the present research also had some limitation.

- The main limitation of this study refers to its size and survey design, which limits its external validity. The participants were chosen by purposive method according to their availability and readiness to participants in the study.
- The second limitation concerns of participants were from Rishikesh and Haridwar only and only few ashrams were covered in data collection and most of the ashrams were left due time limitations.
- The data would be more valid if the research is more objective while data collection. This study is descriptive study research and it used self-report measures.
- More demographic research should be covered in the research.

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