

The Relationship between EFL Teachers' Emotional, Social, Cultural and Spiritual Intelligence

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ABSTRACT--- *Effective teaching as the desired goal of EFL teachers is influenced by many different teacher-related variables such as types of intelligences. The purpose of this study was to investigate the relationship between EFL teachers' emotional, social, cultural and spiritual intelligence in EFL contexts. Thus, the study was based on a descriptive correlational survey design. A total of 126 EFL teachers were selected based on random sampling from various schools and English language institutes in Tehran. The EFL teachers were required to answer self-report questionnaires for being assessed in their emotional, cultural, social, and spiritual intelligence based on the Emotional Intelligence Questionnaire (TEIQue), Cultural Intelligence Scale (CQS), Tromsø Social Intelligence Scale (TSIS), and Integrated Spiritual Intelligence Scale (ISIS) respectively. Other variables such as gender, university degree, and teaching experience were also investigated. The results revealed that the correlation between all four types of intelligence was significant but in all cases, the coefficient was moderate. In further analysis, gender made a significant difference only in trait emotional intelligence, but not in their cultural, social, and spiritual intelligence. University degree caused a significant difference in social and trait emotional intelligence, but not in cultural and spiritual intelligence. However, teaching experience and age made a significant difference in all four variables under the study.*

Keywords--- Trait emotional, social, cultural, spiritual intelligence

1. INTRODUCTION

Several psychologists and scholars have come up with the notion of multiple intelligence, believing that individuals, with all their strengths and drawbacks, possess multiple intelligence (Gardner, 1999; Ishak, 1995; Sternberg, 2000). Researchers have defined intelligence as an individual's overall level of intellectual achievement and ability (Mayer & Geher, 1996), which includes a set of mental capabilities such as social, spatial/performance and specific intelligence (Mayer & Cobb, 2000; Mayer & Geher, 1996). Scholars believe that high intelligent quotient (IQ) does not necessarily guarantee success in a person's life (Goleman, 1997). It is not responsible for the differences beyond personality factors and characteristics (Mehrabian, 2000). Hence, other forms of "intelligence" were investigated, such as emotional and social intelligence (Goleman, 1997).

Intelligence has traditionally been viewed in academic terms with focus being on academic skills and standardized intelligence tests. However, studies on emotional, social and spiritual intelligence are related to wider aspects such as how intelligence controls the social environment of classroom settings, the competencies relevant in given social settings and include behaviors patterns, thereby encompassing the whole range of human intellectual operations (Mehrabian, 2000). Magida (2006) agreed that educators with high levels of emotional and social intelligence are able to mold individuals from different age groups to lead a wholesome life (Dincer, 2007).

Emotional intelligence can be instrumental in improving classroom management and assisting teachers to achieve success in their professional career. Teachers must be in touch with their emotions and feelings to be able to resolve any problems. Emotional intelligence contributes towards an increased sense of creativity, promotes innovative thinking, reduces stress and improves relationships. It enables an individual to fulfill his/her desires at the physical, mental, emotional and spiritual levels and relate effectively with others (Singh, 2006). Psychologists point out that emotional intelligence differs from other types of intelligence, as emotions play a much greater role in thought and individual achievement than it is usually known (Sharp, 2001). Goleman (1998) stated that there are no perceptible gender differences in emotional intelligence. However, some variations between men and women could be observed in certain aspects of emotional intelligence. As Goleman (1996) found, emotional intelligence contributes significantly to improvements in the performance of schools because it empowers the students with confidence, self-control, communication skills and cooperative behavior. In this study, the researcher used the Goleman's theory of emotional intelligence.

Social intelligence is another form of intelligence that could be of use in classroom discipline strategies. Albrecht (2006) considers social intelligence as a prerequisite for teachers. He is of the view that the educational system

and teachers should respect the rules and behaviors associated with high social intelligence. The young students should learn good behavior, the culture and subculture and the value of collaboration to survive in this modern world. Social intelligence increases with age and experience of a person. Thorndike (1920) assumed that social intelligence develops right from birth and by the time a child begins schooling, the interactions with diverse environmental factors and the aggregate of social and cultural conditions would have a profound influence on his/her life (Jonçich, 1962). Ford and Tisak (1983) defined social intelligence in terms of behavioral outcomes and were successful in supporting a distinct domain of social intelligence. They defined social intelligence as one's ability to accomplish relevant objectives in specific social settings. Marlowe (1986) equated social intelligence to social competence. He defined social intelligence as the ability to understand the feelings, thoughts, and behaviors of persons, including oneself, in interpersonal situations and to act appropriately upon that understanding.

Cultural intelligence signifies different meanings which are related to one another or complement each other. Cultural intelligence refers to a person's capability to perform and manage effectively and successfully in various cultural settings or environments (Ang, et.al. 2007). In fact, cultural intelligence is a type of adaptability with which one is able to adapt and thrive in a certain cultural setting other than the one he/she has been socialized, and within the new environment he/she is expected to use various traits and skills (Brislin, Worthley, & Macnab, 2006). In relation to Schmidt and Hunter's (2000) definition of general intelligence, cultural intelligence is a kind of intelligence which concentrates on the ability to understand, reason, and perform effectively in diverse intercultural settings (Ang, et.al., 2007). Based on each certain culture, it is determined which behaviors are viewed intelligent and which behaviors are not (Brislin, Worthley, & Macnab, 2006). Cultural intelligence is not just a preferred way of behavior, but a combination of behavior and the actual capabilities that an individual possesses as a result of interactions with others (Mayer, Caruso, & Salovey, 2000).

There are different ideas on how to define cultural intelligence, or how to identify constructs that culturally intelligent people have. Cultural intelligence has three components: knowledge, mindfulness, and adaptive behavior. More specifically, one must have a sufficient level of knowledge in order to understand cross-cultural differences; one must have the mindfulness to be able to monitor and comprehend cross-cultural situations; and finally, one must have the ability to adapt their behavior in accordance to whatever is appropriate for various cross-cultural situations. These three components of cultural intelligence form a base for a person to have a high level of cultural intelligence (Thomas & Inkson, 2003). In other words, cultural intelligence is a kind of compatibility which takes a reasonable amount of time to be achieved by a person. Each person starts this knowledge acquisition process via social interaction, international experience and observation of different cultural contexts. As far as the three components of cultural intelligence are concerned, a person starts with a primary knowledge base, and then goes through the acquisition of more knowledge, while remaining aware of the appropriate actions and behaviors and also of the differences. Next, the person adapts his/her behavior to the norms and integrates the new norms to his/her knowledge structure to be used in future situations. Accordingly, developing cultural intelligence is a steady and continuous process, and will be enhanced within each novel cultural context.

There was little focus on cultural intelligence in the past studies, as the number of immigrant workers and overseas work assignments was not as high as it is today. Hence, it was not that much important to be able to adapt to various cultures other than one's own culture, especially in a work context. Although it was ignored by many, it was always viewed as a very important issue. Cultural intelligence theory combines the realities of globalization in today's modern world as well as traditional ideas of intelligence (Ang, et al., 2007). Accordingly, the development of cultural intelligence is based on different types of intelligence, such as academic intelligence, practical intelligence, and intercultural business communication theory.

Spiritual intelligence is yet another effective element in classroom disciplinemanagement. Zohar and Marshall (2000) were of the view that when the level of spiritual intelligence is high, we are in contact with our wholeness. Our personality traits reflect our inner self and we tend to be intellectual and develop proper behavior. When the level of our spiritual intelligence is low, we become caricatures of ourselves. Our feelings and emotional models are not stable and we experience difficult behavior patterns. This intelligence also increases with age and is not linked to any religion. Donahue and Benson (1995) mentioned that there are supporting findings to indicate that increased participation in spiritual activity is strongly related to a higher well-being, lower level of delinquency, misbehavior and other social problems (Compton, 2005). The spirituality theories maintain that real education must recognize the spiritual and emotional development of the child, the significance and impact of the arts as well as a conducive education process. These should be incorporated into the school syllabus and evaluation process. Such an integrated education system will enable students to connect through common emotional experiences and realize their full potential (Geula, 2004). Recent research has suggested that spiritual beliefs, commitments, and activities appear to be connected to psychological well-being, positive interpersonal functioning and stability, and better quality of life (Seybold & Hill, 2001). A factor playing a significant role in such positive consequences might be adoption of a spiritual approach towards life, which protects against unwanted and maladaptive behavior, such as acting in personally or socially destructive ways (Emmons, 2000). Teachers in schools may have different demographic profiles. Therefore, it was attempted to detect the relation among types of intelligences to one another and investigate EFL teachers' gender, age, university degree and teaching experience as moderator variables as well.

2. METHOD

2.1. Participants

The participants of the study were Iranian EFL teachers, observers and learners. From the total number of participants (423), almost half of them (53.9 %) were female (228) and (46.1 %) were male (195).

A group of 126 male and female EFL teachers (29.8 % of the whole sample) were almost randomly selected from different educational districts of Tehran. They were assessed for their emotional, cultural, spiritual and social intelligence as well as their teaching effectiveness. The teachers' gender, age, university degrees and teaching experience were taken into account to see whether they would modify the research findings or not.

A group of 31 observers (7.3 % of the whole sample) participated in the study to help the researcher elicit data about the EFL teachers' teaching effectiveness in their EFL classes. They were all experienced EFL teachers who had been teaching English in various schools and language institutes at different levels. The observers had the experience of observing EFL classes before the present study. However, they were trained to use a certain observation checklist to collect data on the effective teaching of EFL teachers in their classes.

The third group of participants was 266 EFL male and female learners (62.9 % of the whole sample) to whom the questionnaire of effective teaching was given and they were expected to assess their teachers' effective teaching in their own classes. Since teaching effectiveness might not have been perfectly assessed through EFL teachers' self-report questionnaire, the researcher went for triangulated data; that is, the data elicited from EFL teachers, observers and learners.

In the process of selecting participants, the researcher considered the following points:

1. All the learners were selected on condition that they were pre-intermediate learners or above. In other words, only pre-intermediate classes and levels above that were observed, because learners below this level have pretty little amount of information about teaching effectiveness in language learning, and are not able to understand the full spectrum of this concept. Many of the learners below pre-intermediate level might not have seen their classes to have been observed by someone, or they might not have filled out any questionnaire regarding their teacher's performance in their language learning classes.

2. All the teachers selected were required to have at least four years of teaching experience so that they were expected to have some experience with their classes having been observed several times during their teaching period.

3. The researcher insisted on selecting teachers who had taken a university program in an English-related fields of study-English Literature, English Teaching, or English Translation- so that they could have already been familiar with the basic terminology and jargons of English teaching and the rationale behind effective teaching.

4. The researcher tried to maintain a partial balance between the number of men and women who were selected for all the three categories so that it could be possible to consider gender as a variable for further analysis.

2.2. Instruments

Trait Emotional Intelligence Questionnaire: The first instrument was a Trait Emotional Intelligence Questionnaire (TEIQue), which consisted of 30 items in a 5-likert scale. This questionnaire was based on the long form of the TEIQue (Petrides & Furnham, 2001), which was used to measure trait EI. TEIQue was based on 5-point Likert scale from completely disagree (1) to completely agree (5), designed to measure global trait EI. TEIQue consisted of 15 facets due to four sub-constructs; well-being, self-control, emotionality, sociability and global trait EI. The Cronbach's alpha for the Persian version of TEIQue-SF proved to be 0.85 which was quite reasonable.

Cultural Intelligence Scale (CQS): As the second research tool, the researchers used Cultural Intelligence Scale (CQS) for measuring the EFL teachers' cultural intelligence. Three perspectives on CQ measurement have been dominant within the CQ research. According to Earley and Ang (2003), CQ consists of three key structural components: cognitive, motivational, and behavioral. Another perspective on the analysis of CQ, advanced by Thomas and Inkson (2004), involves three major interlocking components of cultural knowledge, mindfulness, and behavioral skills. Finally, Ang, Van Dyne, Koh, Ng, Templer, Tay and Chandrasekar (2007) proposed a four-factor model of CQ based on Earley and Ang's (2003) conceptualization, comprised of cognitive, metacognitive, motivational, and behavioral dimensions. There were 19 items arranged to measure the four sub-constructs of the cultural intelligence: cognitive, metacognitive, motivational, and behavioral dimensions. The reliability coefficient for was 0.713, which was appropriate for the present study.

Social Intelligence Scale: Silvera, Martinussen and Dahl, (2001) constructed a scale for the assessment of social intelligence, the Tromsø Social Intelligence Scale (TSIS). In this questionnaire, after recoding items that were negatively worded, an Exploratory Factor Analysis (EFA) using principal components analysis and Varimax rotation was conducted on the 103 preliminary TSIS items. This solution explained a total of 30% of the variance in the original item set. Based on the results, the items were selected according to the following criteria: (a) a minimum factor loading of 0.45 on one of

the three factors and a maximum cross-loading of 0.35 on the other factors; and (b) a maximum correlation of 0.30 with the MCSD (Marlowe-Crowne Social Desirability Scale). In addition, it was agreed that an equal number of items would be selected to represent each factor. This resulted in the selection of 21 items, seven of which represented each of the three factors in the Exploratory Factor Analysis (EFA) solution. Based on the content of the items loading on each factor, the sub-scales of items representing the three factors were labeled Social Information Processing, Social Skills, and Social Awareness. The reliability coefficient of the social intelligence questionnaire proved to be 0.699.

Integrated Spiritual Intelligence Scale (ISIS): To address the limitations of previous measures of spiritual intelligence, Amram and Dryer (2007) developed the Integrated Spiritual Intelligence Scale (ISIS). This 83-item self-report instrument provides a single; overall measure of spiritual intelligence, as well as scores for seven broad domains and 22 specific capabilities. For the ISIS, the participants were asked to indicate the frequency of behaviors over the past six to 12 months using a six-point Likert scale: rarely or almost never; very infrequently; somewhat infrequently, somewhat often; very frequently; and always or almost always. Participants were encouraged not to leave any items blank and use their best "guess" if they were unsure about a particular item. The internal consistency of the integrated spiritual intelligence scale was high (Cronbach Alpha = 0.97). The internal consistency of the domain scales also was high; Cronbach Alpha ranged from 0.84 to 0.95, with a mean value of 0.89. The Cronbach alpha values for the each of the domains are (i) Consciousness (0.84); (ii) Grace (0.91); (iii) Meaning (0.86); (iv) Truth (0.90), (v) Wholeness (0.88); (vi) Presence (0.91); and (vii) Inner directedness, (0.86). The ISIS demonstrated acceptable test-retest reliability (Pearson $r = 0.77$).

2.3. Procedure

The present study was a descriptive study by nature. It was a correlational survey study in which the relationship of some variables was expected to be found. Thus, the correlation between the four variables under the study; that is, cultural, social, trait emotional and spiritual intelligence has been of primary focus. The four variables under study were surveyed by the use of different questionnaires. The participants took all the four questionnaires within some sessions. The correlation coefficients were computed to detect whether the relationship among the variables was significant or not.

3. RESULTS

Since the four types of intelligences have been measured based on self-reporting questionnaires, a correlational analysis was employed to see whether these four types of intelligences are correlated. As the results show (Table 1), there is a significant correlation among all four types. Although the extent of correlation coefficients in between are not high, they are significant. The highest extent is 0.468, which is the correlation between Trait Emotional Intelligence (TEQ) and Spiritual Intelligence (SPQ), and the lowest extent of correlation is 0.201, which is the correlation between Cultural Intelligence (CQ) and Trait Emotional Intelligence (TEQ). The level of significance has been marked with one asterisk (0.05 level) and with two asterisks (0.01 level) in the data.

Table 1. Correlations between Types of Intelligences

		CQ	SQ	TEQ	SPQ
CQ	Pearson Correlation	1	.240**	.201*	.462**
	Sig. (2-tailed)		.007	.024	.000
	N	126	126	126	126
SQ	Pearson Correlation	.240**	1	.230**	.402**
	Sig. (2-tailed)	.007		.010	.000
	N	126	126	126	126
TEQ	Pearson Correlation	.201*	.230**	1	.468**
	Sig. (2-tailed)	.024	.010		.060
	N	126	126	126	126
SPQ	Pearson Correlation	.462**	.402**	.468**	1
	Sig. (2-tailed)	.000	.000	.060	
	N	126	126	126	126

Gender was considered as a moderator variable in statistical analysis. The data were analyzed to show whether gender was a source of significant difference in each of the four variables under the study or not. The resultsshowed that

female and male participants did not have a significant difference in their social, spiritual, and cultural intelligence; however, they were significantly different in their trait emotional intelligence (Table 2). A closer look at the results shows that EFL teachers due to their gender differences have developed different capacity for dealing with emotional affairs, whereas in social, cultural, and spiritual intelligences, they do not have statistically significant difference, though the numbers are slightly higher than 0.05.

The participants' age was investigated as a motivator variable to detect whether it could modify the research findings or not. The results showed that age made a significant difference among the participants regarding their cultural, social, trait emotional, and spiritual intelligence.(Table.3)

The Analysis of Variance (ANOVA)was usedbetween different groups of participants regarding their types of intelligences. Based on the results, the various groups of EFL teachers; namely, those having Associate Diploma, BA holders, and MA holders did not have significant difference in their cultural and spiritual intelligence; however, for social and spiritual intelligence, their university degree made a significant difference.

The last variable which was included in analysis was the EFL teachers' teaching experience. All four variables under the study were investigated concerning the EFL teachers' teaching experience. In fact, the researchers found that the EFL teachers' teaching experience made a difference in their four types of intelligences (Table 5). It shows that teaching experience is a determining factor since it causes drastic change in all four types of intelligences during the EFL teachers' instructional career.

4. DISCUSSION

A closer look at the interrelationships of four types of intelligences showed that there was a moderate positive correlation between them. Cultural intelligence has correlation with SQ, TEQ, and SPQ with a correlational coefficient of 0.240, 0.201, and 0.462 respectively. Social intelligence has correlation with TEQ (0.230), and a higher correlation with SPQ (0.402), and finally the correlation between SPQ and TEQ was 0.468. The highest coefficient was 0.462 and the lowest one was 0.201; however, all coefficients were statistically significant. The relationships among these intelligences are quite meaningful and can be interpreted. It seems that these types of intelligences have something in common, which indicates the extent of their correlation. The EFL teachers have shown moderate but significant correlation in all their intelligences, which signifies compatibility and/or commonality of these intelligences.

Social intelligence is necessary for anticipating an individual's achievement and it refers to the ability to comprehend and control men, women, boys, and girls and to function wisely in human relations. As a conclusion, social intelligence included the ability to grasp and handle a person's own emotions, motivations, and behaviors while also realizing these feelings in the others and doing based on such feelings in a positive way. That social intelligence is connected to emotional intelligence has also been confirmed by other researchers such as Plucker (2004), Cherniss (2000) andThorndike (1930).Both stress on knowledge of self as well as the others.

Two other intelligence aspects which are really connected to social intelligence are interpersonal and intrapersonal intelligences. Intrapersonal intelligence is related to one's intelligence in coping with oneself, and is the capability to symbolize complicated and highly distinctive sets of emotions. While, interpersonal intelligence deals with a person's intelligence in coping with others and is the ability to "notice and make differences among other people and, in specific, among their moods, temperaments, motivations and tendencies" (Gardner,1983; p.239).

Different definitions were put forward for social intelligence which is wider than the one applied to describe emotional intelligence. According to Zirkel (2000), personality and individual behavior are directly related to an individual's social intelligence. Salovey and Mayer (1990) were among the pioneers who suggested the term "emotional intelligence" to refer to the ability of people to cope with their feelings.Mayer, Caruso and Salovey (1999) claimed that social intelligence and emotional intelligence may have common ground in the way that they are both the issues which are related to human behavior.

Therefore, in latest research, the original supporters of emotional intelligence as a scientific construct (Mayer, Salovey, Caruso, &Sitarenios, 2000) have strongly discussed that emotional intelligence must be defined as a set of abilities which are related to feelings. Mayer et al. (2000) stated that when it is properly defined, it can refer to a set of emotion-related abilities. Zohar and Marshall (2004) in a research show that our three intelligences function independently of each other. They stated that an individual can be in very high levels of IQ, but in low levels of SQ or EQ, high in SQ but low in one of the other two, and so on. Margaret (2005) stated that the connection among the three kinds of intelligence to a tiered wedding cake, in which spiritual intelligence can be the bottom layer, emotional intelligence is in the middle, and finally intelligence quotient is the smallest tier at the top.

While *gender* is taken into account, EFL teachers indicated to have a significant difference in their trait emotional intelligence, which is contrary to the finding of Goleman(1998) who stated that there are no perceptible gender differences in emotional intelligence ; however, gender did not make any significant difference in their spiritual, cultural and social intelligence. Therefore, female and male EFL teachers are emotionally different, whereas they are homogeneous in their social, spiritual and cultural intelligence. This difference might be due to the nature of female EFL teachers, who are more sensitive, more flexible, or even less serious in their behavior.

The analysis of variance on the data showed that *university degree* did not make a significant difference between Associate Diploma, BA and MA holders in their spiritual and cultural intelligence. However, it did make a significant

difference among the different groups of teachers (Associate Diploma, BA and MA holders) in social and trait emotional intelligence. A Post Hoc analysis showed that BA and MA holders had a significant difference in their social intelligence. Also, the significant difference in trait emotional intelligence was between MA holders and the other two groups. It was obvious that university education was not a determining factor to cause such differences.

The EFL teachers' teaching experience did show a significant difference in all their four variables under the study. The findings of the present study were in agreement with those of previous researchers in that teaching effectiveness increases greatly over the years of teaching practice (Chidolue 1996; Rice 2003; Murnane, Singer, Willett, Kemple & Olsen, 1991; Leigh 2007; Needels 1991). It was obvious that teaching experience is a crucial factor since it made a significant difference in EFL teachers' TEQ, CQ, SPQ and SQ. The teaching experience does help increase their professional development and accordingly, their teaching effectiveness. It is also interesting to mention that age made a significant difference in the EFL teachers' four types of intelligences: social, cultural, spiritual and emotional intelligence. It is obvious that each of these four types of intelligences differ significantly among different age groups. The finding of the present study agrees with that of Albrecht (2006), who considers social intelligence as a prerequisite for teachers. He is of the view that the educational system and teachers should respect the rules and behaviors associated with high social intelligence. The young students should learn good behavior, the culture and subculture and the value of collaboration to survive in this modern world. Social intelligence increases with age and experience of a person.

People express emotions to one another through facial expressions, moods, and other ways. In fact, the more we are emotionally connected to the person we are interacting with, the stronger impact it will have on the brain. Because of this interconnectedness, individuals with high social intelligence have the power to create positive feelings in the people they work and play with. Hence, it is clear that social intelligence of teachers will have an impact on their mental health as well as their students. Based on these findings, it is suggested that policy makers include some teacher training programs in order to enhance teachers' social, emotional, cultural, and spiritual intelligence. Such programs will assist teachers in developing better classroom management and effective teaching.

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Appendix

Table 2. ANOVA for Types of Intelligences by Gender

		Sum of Squares	df	Mean Square	F	Sig.
CQ	Between Groups	334.71	1	334.71	3.155	.078
	Within Groups	13156.53	124	106.11		
	Total	13491.21	125			
SQ	Between Groups	356.57	1	356.57	3.126	.080
	Within Groups	14144.92	124	114.07		
	Total	14501.5	125			
TEQ	Between Groups	521.96	1	521.96	36.630	.000
	Within Groups	1766.96	124	14.25		
	Total	2288.92	125			
SPQ	Between Groups	2.84	1	2.84	.021	.886
	Within Groups	17146.09	124	138.27		
	Total	17148.85	125			

Table 3. ANOVA for Types of Intelligences by Age

		Sum of Squares	df	Mean Square	F	Sig.
CQ	Between Groups	5264.31	21	250.68	3.169	.000
	Within Groups	8226.9	104	79.15		
	Total	13491.21	125			
SQ	Between Groups	7457.1	21	355.1	5.243	.000
	Within Groups	7044.4	104	67.73		
	Total	14501.5	125			
TEQ	Between Groups	1303.32	21	62.06	6.549	.000
	Within Groups	985.6	104	9.47		
	Total	2288.92	125			
SPQ	Between Groups	8814.75	21	419.75	5.238	.000
	Within Groups	8334.1	104	80.13		
	Total	17148.85	125			

Table 4. ANOVA for Types of Intelligences by University Degree

		Sum of Squares	df	Mean Square	F	Sig.
CQ	Between Groups	.21	2	.10	.001	.999
	Within Groups	13491	123	109.68		
	Total	13491.21	125			
SQ	Between Groups	2284.9	2	1142.45	11.503	.000
	Within Groups	12216.59	123	99.32		
	Total	14501.5	125			
TEQ	Between Groups	258.4	2	129.24	7.827	.001
	Within Groups	2030.52	123	16.5		
	Total	2288.92	125			
SPQ	Between Groups	13.46	2	6.73	.048	.953
	Within Groups	17135.39	123	139.31		
	Total	17148.85	125			

Table 5. ANOVA for Types of Intelligences by Teaching Experience

		Sum of Squares	df	Mean Square	F	Sig.
CQ	Between Groups	7728.56	20	386.42	7.041	.000
	Within Groups	5762.65	105	54.88		
	Total	13491.21	125			
SQ	Between Groups	7930	20	396.5	6.335	.000
	Within Groups	6571.5	105	62.58		
	Total	14501.5	125			
TEQ	Between Groups	1374.32	20	68.71	7.889	.000
	Within Groups	914.6	105	8.71		
	Total	2288.92	125			
SPQ	Between Groups	9564.07	20	478.2	6.620	.000
	Within Groups	7584.85	105	72.23		
	Total	17148.85	125			