

Examination of Emotional and Spiritual Intelligence of Turkish Language Teaching Students

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ABSTRACT

In the research, it was intended to examine emotional intelligence (EQ) and spiritual intelligence (SQ) of Turkish language teaching students in the context of various variables (gender, age, grade level, educational level of parents, number of books read monthly, and number of books owned). For this purpose, the current research was designed with a scanning pattern, which is one of the quantitative research methods. The sample group of the research consisted of 171 prospective teachers studying in the Turkish language teaching program at a state university in the fall semester of the 2022-2023 academic year. According to the research results, it was understood that the emotional and spiritual intelligence of Turkish language teaching students is at a high level. Additionally, statistically significant difference was found in their emotional intelligence by age, grade level, maternal education, and the number of books they have, in their spiritual intelligence, by age and grade level. Therefore, while there was no statistically significant difference on the spiritual intelligence of students according to the mother's education and the number of books they have, there was no statistically significant difference on both types of intelligence according to gender, father's education, and the number of books they read. The findings obtained were evaluated in the context of the relevant literature and suggestions were included.

Keywords: emotional intelligence, spiritual intelligence, Turkish language teaching students.

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I. INTRODUCTION

One of the important concepts that has existed since the process of human beings discovering themselves is intelligence. Descartes defines intelligence as the ability to distinguish right from wrong in different ways by researchers, while Wechler defines it as the total capacity of an individual to act purposefully, think rationally, and deal effectively with his environment (cited in Salovey & Mayer, 1990). In a general sense, intelligence can be defined as a versatile ability, capacity, potential power that carries innate, hereditary characteristics (İşıksalan, 2020). With the introduction of the concept of intelligence into the way of questioning and explaining the existence of man, its definition, limit, scope is constantly evolving, changing, or expanding. As a matter of fact, it is seen that different definitions are encountered in the related literature review, as well as the existence of different types of intelligence is mentioned. For example, it is stated that Gardner's (2004) "Multiple Intelligence Theory", which consists of eight different intelligence fields, as well as the fields of "existential intelligence" and "moral intelligence" may also be types of intelligence. In addition, it is noteworthy that in recent years, the studies on "emotional intelligence" and "spiritual intelligence" types are frequently emphasized in the literature. Because, with the progress of science, it is understood that man is not only with the quotient of intelligence (IQ) but also the emotional intelligence (EQ) and the composition of spiritual intelligence (SQ), which is considered the highest type of intelligence that includes these two intelligences. Bozdağ (2022) states the distinction between these three fields of intelligence as follows: When it comes to happiness, IQ focuses on the bodily tastes that can be taken from the current objects, while EQ searches for enthusiasm in emotional meaning and depth, and SQ makes sense of happiness in time beyond the universe. If the apocalypse breaks, IQ leaves us unresponsive, EQ scares, and SQ will compete with the last seconds to sew the seedlings in our hands. Undoubtedly, human beings need these three types of intelligence. As a matter of fact, life is shaped by the ball of relationships between these three intelligences.

Goleman (1998) defines EQ as the ability of a person to recognize both his own and someone else's feelings, to motivate himself, to manage emotions well both within himself and in interpersonal relationships, which has not yet been achieved in the field of education. Although the definitions made after this definition emphasize different dimensions of EQ, they are similar to Goleman's definition. For

example, Caruso and Salovey (2007) define EQ as the sum of an individual's ability to identify, use, understand and manage emotions, while some other researchers explain it as an important type of intelligence that explains how individuals can control their emotions, how they can manage their emotions, how they can adapt it to their life, social and individual relationships by noticing what other individuals are feeling. It is known that EQ is effective on a large area of an individual's life, such as every day, work and educational life (Goleman, 1998). Moreover, EQ has a positive effect on an individual's mental health, such as self-expression, coping with difficulties, and general mood (Stockton, 2006). It has also been found that individuals with high EQ levels engage in more physical activity and social activities, have a better mental, spiritual and general perception of health, intuitively understand what other individuals need or want, notice their own strengths and weaknesses, manage to stay calm in stressful situations (cited in Tatar, *et al.* 2017). In addition, it has been shown by scientific studies that there is significant relation between the EQ of individuals and their reading comprehension skills (Çavuşoğlu, 2019), communication skills (Taşlıyan *et al.* 2015), listening skills (Kıroğlu *et al.* 2019) and their adaptation to university life (Yılmaz & Zembat, 2019).

Another type of intelligence that has an impact on a large part of the life of individuals is spiritual intelligence. "Which Deconstructs the individual into a mental, emotional and spiritual being by bringing all kinds of intelligence together" (Zohar & Marshall, 2004, p. 18) spiritual intelligence is a type of intelligence that questions what the tasks that an individual is engaged in in daily life mean to him and to what extent they coincide with his values (Uslu Üstten, 2008). Zohar and Marshall (2004) define spiritual intelligence as a type of intelligence that allows an individual to know that he is related to the entire universe and to be aware of his own existence in this universe. With spiritual intelligence, an individual is a type of intelligence that can accept himself as he is, knows that there can be failure as well as success, even considers failures as experiences gained on the way to success, can alleviate that spiritual distress when failing or in mental crises, allows him to act more prudently in problem solving and be more merciful to himself (Karadeniz & Aydın, 2016). Spiritual intelligence, while giving an endless task to the individual, also provides the necessary support for the realization of this task. Moreover, thanks to spiritual intelligence, the individual has the ability to distinguish events from each other, to cope with and depict problems that he cannot solve with reason and logic (Bozdağ, 2022). Explaining spiritual intelligence as a combination of a person's openness to new ideas and knowledge and their own values and contributions, Cook *et al.* (2004) emphasize that spiritual intelligence is the basis for both mental intelligence and EQ to function more effectively, while at the same time stating that this situation manifests itself with various values such as honesty, truthfulness, compassion, responsibility, respect and courage in individuals with a high level of spiritual intelligence. Uslu Üstten (2008) also draws attention to the importance of spiritual intelligence for an individual to believe that he is doing decently in daily life and to feel peaceful, Zohar and Marshall (2004) consider among the characteristics of spiritual intelligence that an individual is aware of his responsibility to the world, has a certain set of values or a certain vision, faces difficulties and learns from them.

Within the scope of related studies, as it turned out both EQ and SQ have an impact on a wide range of lives of individuals, such as their successes and failures, daily lives, work, and educational lives, and even their health. For these reasons, it is considered important to detect the level of emotional and spiritual intelligences of individuals and the factors that may affect or make a difference on these types of intelligence. Based on this, the purpose of research is to detect the emotional and spiritual intelligence levels of prospective Turkish teachers and to examine them in the context of various variables (gender, age, grade level, parents' educational level, the number of books they read per month and the number of books they own). The main problem sentence of the research is structured as "What are the emotional and spiritual intelligence levels of prospective Turkish teachers and do these intelligence levels differ significantly according to gender, age, grade level, educational level of parents, number of books read monthly, and number of books owned."

II. RESEARCH METHOD

A. Model of the Research

A screening pattern was used to reveal the EQ and SQ levels of Turkish language teaching students and their differences according to various variables. "This pattern is a scanning arrangement made on the entire universe or a group, sample or sample to be taken from it, in a universe consisting of a large number of elements, in order to make a general judgment about the universe" (Karasar, 2011). The screening pattern included in quantitative research methods shows the thoughts of participants related to a topic or event, or their interests, skills, attitudes, etc. it is usually the studies conducted on larger samples than other studies that detect their characteristics (Büyüköztürk *et al.* 2016).

B. Participants

The participants of the research are 171 Turkish language teaching students studying at Kilis 7 Aralık University in the fall semester of the 2022-2023 academic year. 75.4% (n=129) of the participants aged between 18–35 was female and 24.6% (n=42) were male. In addition, some introductory information about the participants whose average age is 21.7 are presented in Table I.

TABLE I: DETAILED INFORMATION ABOUT THE PARTICIPANTS

Gender	f	%
Female	129	75.4
Male	42	24.6
Age	f	%
21 age and under	54	31.6
22 a.	40	23.4
23 a.	34	19.9
24 a.	28	16.4
25 age and older	15	8.7
Grade level	f	%
1. gr.	48	28.1
2. gr.	41	24.0
3. gr.	38	22.2
4. gr.	44	25.7

C. Data Collection Tools

1) Personal information form

Participants' "gender, age, grade level, educational level of parents, number of books read monthly, and number of books owned" were collected through the "Personal Information Form" created by the researcher.

2) Emotional intelligence test

The "Emotional Intelligence Test" prepared by Schutte *et al.* and adapted into Turkish by Tatar *et al.* (2017) was prepared in a five-point Likert type. The validity coefficients of two separate retests performed 15 to 30 days after the Emotional Intelligence Test were .81 and .78, respectively. The internal consistency coefficient of the test, which has an acceptable one-dimensional factor structure according to the confirmatory factor analysis, is .86. Within the framework of these data, it can be said that the EQ Test is a measurement tool that can make valid and reliable measurements (Tatar *et al.* 2017, p. 139).

3) Spiritual intelligence traits scale

The other measurement tool of the research is the "Spiritual Intelligence Traits Scale" prepared by Karadeniz and Aydın (2016) in a five-point likert type. The Kaiser-Meyer-Olkin coefficient of the scale, which shows a 5-factor structure explaining 47.78% of the total variance, was .92; The Barlett test significance value is .00. The Cronbach Alpha reliability coefficient of the scale is .91. As a result of the retest, it was detected that there was a correlation of .85 between the two applications. In confirmatory factor analysis, chi-square ($\chi^2=836.68$, $sd=289$, $p=0.00$) value was significant and (RMSEA=0.051, SRMR=0.050 NFI=0.94, CFI=0.96, GFI=0.92, AGFI=0.90) fit index values, it can be said that "Spiritual Intelligence Traits Scale" is a measurement tool that can make reliable and valid measurements (Karadeniz & Aydın, 2016).

D. Data Collection and Analysis

In the research, "Personal Information Form", "Emotional Intelligence Test" and "Spiritual Intelligence Traits Scale" were applied to Turkish language teaching students. The data obtained from the scale forms, which were filled in an average of 10 minutes, were analysed by entering the SPSS 21.00 statistical package program. In the analyses, first of all, the appropriate statistical analyses were detected by looking at the normality of the data and the homogeneity of the variances. In the normality test, it was detected that the data showed normal distribution (Kolmogorov-Smirnov and Shapiro-Wilk significance value= $p>0.05$). Therefore, parametric tests were used in statistical analysis. Accordingly, "t-test for independent samples" and "one-way analysis of variance (ANOVA)" were used in the analysis of the data, and "Post Hoc Tukey" was used to detect the source of the differences. In addition, mean, standard deviation, frequency and percentage values were calculated from basic statistics. The obtained results were evaluated considering the significance level of $p<0.05$.

III. FINDINGS

In the current research, the EQ of Turkish language teaching students were examined. The lowest score to be achieved from the “Emotional Intelligence Test” consisting of 33 expressions of the single-factor, five-point likert type is 33, and the highest score is 165. In this context, when the data in Table II are examined, it is seen that 2.9% of the students have low, 24.6% have medium, and 72.5% have high EQ. The average EQ level of Turkish language teaching students is $\bar{X}=128.5$ (Table II). These findings show that the EQ levels of Turkish language teaching students are high.

TABLE II: EQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS

Level	Range	n	%
Low	(33–77)	5	2.9
Middle	(78–121)	42	24.6
High	(122–165)	124	72.5
Total	(33–165)	171	100

Max. points=155; min. points=68; range=87; mode=120; median=129; average=128.5; standard deviation=15.6.

The SQ levels of Turkish language teaching students were also examined. The lowest score that can be obtained from the “Spiritual Intelligence Traits Scale” consisting of 26 expressions in the five-factor, five-point likert type used in the research is 26, and the highest score is 130. According to Table III, it is seen that 0.5% of the students have low, 24.6% have medium, and 74.9% have high mental intelligence characteristics. The average of the SQ characteristics of the Turkish language teaching students is $\bar{X}=102.5$ (Table III). These findings show that the SQ characteristics of students are at a high level.

TABLE III: SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS

Level	Range	n	%
Low	(26-60)	1	0.5
Middle	(61-95)	42	24.6
High	(96-130)	128	74.9
Total	(26-130)	147	100

Max. points=129; min. points=56; range=73; mode=103; median=102; average=102.5; standard deviation=11.8.

A. Differences in EQ and SQ by Gender

The “t-test” was performed to detect whether the EQ and SQ levels of Turkish language teaching students have a significant difference by gender, and the results found are presented in Table IV. Before the variance analysis the “Levene test” was performed and it was detected that the variances were homogeneous (EQ, $p=0.971$, $p>0.05$; SQ, $p=0.737$, $p>0.05$).

TABLE IV: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY GENDER

Type of intelligence	Gender	n	$\bar{X}$	sd	t	p	Sign. dif
Emotional intelligence	Female	129	129.5	15.6	1.595	0.113	---
	Male	42	125.1	15.1			
Spiritual intelligence	Female	129	102.4	11.4	0.312	0.756	---
	Male	42	101.7	12.9			

$n=171$; $p<0.05$.

As seen in Table IV, it was detected that gender did not make a statistically significant difference on the EQ and SQ levels of students (EQ, $p=0.113$, $p>0.05$; SQ, $p=0.756$, $p>0.05$). Therefore, in the present study, it can be said that the EQ and SQ levels of female and male Turkish language teaching students are similar.

B. Differences in EQ and SQ by age

“One-way analysis of variance (One-Way Anova)” was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have significant difference by age, and the results are presented in Table V. First of all, the Levene test was performed, and it was detected that the variances were homogeneous (EQ, $p=0.782$, $p>0.05$; SQ, $p=0.737$, $p>0.05$).

When the data in Table V are examined, there is a statistically significant difference between age groups in the emotional ($F_{166}=4.788$, $p<0.05$) and spiritual ($F_{166}=4.933$, $p<0.05$) intelligence levels of Turkish language teaching students. “Post Hoc Tukey” was applied to detect the difference between the groups. In the analyses made, it was detected that the difference in the EQ levels of Turkish language teaching students was between the groups aged 24 and above and those aged 20 and below, and the difference was in favour of the students aged 24 and above. It was detected that the difference in the SQ levels of the prospective teachers was between the groups of 24 years and older, 20 years and below, 21 years, 22 years and 23 years old, and the difference was in favour of the students aged 24 and above. Therefore, it can be said that the

age variable creates a significant difference on both EQ and SQ levels of Turkish language teaching students, and this difference is in favour of the older Turkish language teaching students.

TABLE V: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY AGE

Type of intelligence	Age level	n	$\bar{X}$	sd	df	F	p	Sign. dif
Emotional intelligence	20 age and under (A)	54	124.2	16.6	4/166	4.788	0.001	A–E
	21 ag. (B)	40	125.1	17.4				
	22 ag. (C)	34	129.5	12.7				
	23 ag. (D)	28	133.7	11.4				
	24 age and older (E)	15	140.2	10.5				
Spiritual intelligence	20 age and under (A)	54	100.2	12.5	4/166	4.933	0.001	A–E
	21 ag. (B)	40	100.5	10.6				B–E
	22 ag. (C)	34	101.05	8.75				C–E
	23 ag. (D)	28	103.6	13.3				D–E
	24 age and older (E)	15	114.1	9.0				

n=171; p<0.05.

C. Differences in EQ and SQ by Grade Level

“One-way analysis of variance (One-Way Anova)” was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have a significant difference according to the grade level, and the results are presented in Table VI. First of all, it was detected that the variances were homogeneous by performing the “Levene test” (EQ, $p=0.152$, $p>0.05$; SQ, $p=0.465$, $p>0.05$).

TABLE VI: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY GRADE LEVEL

Type of intelligence	Grade level	n	$\bar{X}$	sd	df	F	p	Sign. dif.
Emotional intelligence	1. gr. (A)	48	124.3	16.7	3/167	3.154	0.026	A–D
	2. gr. (B)	41	126.3	13.1				
	3. gr. (C)	38	128.8	19.3				
	4. gr. (D)	44	134.1	11.4				
Spiritual intelligence	1. gr. (A)	48	99.1	11.3	3/167	3.496	0.017	A–D
	2. gr. (B)	41	100.1	11.1				
	3. gr. (C)	38	104.1	12.4				
	4. gr. (D)	44	105.8	11.3				

n=171; p<0.005.

As seen in Table VI, a statistically significant difference was found in the emotional ($F_{167}=3.154$, $p<0.005$) and spiritual ($F_{167}=3.496$, $p<0.05$) intelligence levels of the Turkish language teaching students compared to the grade level. “Post Hoc Tukey” was applied to detect the difference between the groups. In the analyses made, it was detected that the difference in the EQ and SQ levels of the students was between the 1st and 4th grades and was in favour of the 4th grade students. In other words, the grade level creates a difference on the EQ and SQ levels of Turkish language teaching students, and this difference is in favour of the students who continue their senior year.

D. Difference in EQ and SQ by Maternal Education

“One-way analysis of variance (One-Way Anova)” was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have a significant difference by their mother’s education, and the results are presented in Table VII. First of all, as a result of the “Levene test”, it was detected that the variances were homogeneous (EQ, $p=0.204$, $p>0.05$; SQ, $p=0.504$, $p>0.05$).

TABLE VII: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY MATERNAL EDUCATION

Type of intelligence	Mother education level	n	$\bar{X}$	sd	df	F	p	Sign. dif
Emotional intelligence	Not graduated (A)	40	119.4	20.4	4/166	4.853	0.001	A–B A–C
	Primary school grad. (B)	66	131.7	12.2				
	Secondary school grad. (C)	33	130.6	13.3				
	High school grad. (D)	19	129.8	12.9				
	Bachelor’s degree (E)	13	131.9	13.5				
Spiritual intelligence	Not graduated (A)	40	100.1	10.8	4/166	0.577	0.680	---
	Primary school grad. (B)	66	103.1	11.9				
	Secondary school grad. (C)	33	103.7	11.1				
	High school grad. (D)	19	102.2	13.4				
	Bachelor’s degree (E)	13	101.3	14.4				

n=171; p<0.05.

While a statistically significant difference was found in the EQ levels of students according to their mother's education ($F_{166}=4.853$, $p<0.05$), no statistically significant difference was found in their EQ levels ($F_{166}=0.577$, $p>0.05$). Therefore, in order to detect the difference between the groups, the "Post Hoc Tukey" test was applied only on the data related to the EQ levels of the Turkish language teaching students. In the analyses, it was detected that the difference in the EQ levels of the students was between those whose mothers did not graduate and those who graduated from primary and secondary school, and it was in favor of those who graduated from primary and secondary school. In other words, it can be said that mother education does not make a statistically significant difference on the SQ of Turkish language teaching students, but mother education makes a difference on their emotional intelligence, and this difference is in favour of Turkish language teaching students whose mothers graduated from primary and secondary school compared to those whose mothers did not graduate (Table VII).

E. Differences in EQ and SQ by Father's Education

"One-way analysis of variance (One-Way Anova)" was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have a significant difference according to their father's education, and the results are presented in Table VIII. In this context, first of all, the "Levene test" was performed and it was detected that the variances were homogeneous (EQ, $p=0.674$, $p>0.05$; SQ, $p=0.282$, $p>0.05$).

TABLE VIII: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY FATHER'S EDUCATION

Type of intelligence	Father education level	n	$\bar{X}$	sd	df	F	p	Sign. dif
Emotional intelligence	Not graduated (A)	20	119.8	15.9	4/166	2.253	0.066	---
	Primary school grad. (B)	63	129.1	16.6				
	Secondary school grad. (C)	32	131.5	10.6				
	High school grad. (D)	38	127.6	17.6				
	Bachelor's degree (E)	18	132.3	11.4				
Spiritual intelligence	Not graduated (A)	20	96.7	11.7	4/166	1.975	0.101	---
	Primary school grad. (B)	63	103.9	11.5				
	Secondary school grad. (C)	32	100.3	13.7				
	High school grad. (D)	38	102.5	10.2				
	Bachelor's degree (E)	18	105.3	10.8				

n=171; $p<0.05$.

When the EQ and SQ levels of Turkish language teaching students were examined according to their father's education level, there was no statistically significant difference in emotional ($F_{166}=2.253$, $p>0.05$) and spiritual ($F_{166}=1.975$, $p>0.05$) intelligence levels. (Table VIII).

F. Difference in EQ and SQ by the Number of Monthly Book Readings

"One-way analysis of variance (One-Way Anova)" was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have a significant difference according to the number of monthly book readings, and the results of the analysis are given in Table IX. In this context, first of all, the "Levene test" was performed and it was detected that the variances were homogeneous (EQ, $p=0.576$, $p>0.05$; SQ, $p=0.508$, $p>0.05$).

TABLE IX: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY NUMBER OF BOOKS READ MONTHLY

Type of intelligence	Number of books read monthly	n	$\bar{X}$	sd	df	F	p	Sign. dif
Emotional intelligence	Less than one book per month (A)	48	128.1	12.2	2/168	0.605	0.547	---
	One or two books a month (B)	66	127.1	17.8				
	More than two books per month (C)	57	130.2	15.3				
Spiritual intelligence	Less than one book per month (A)	48	100.3	12.1	2/168	0.846	0.431	---
	One or two books a month (B)	66	103.1	10.2				
	More than two books per month (C)	57	102.8	13.2				

n=171; $p<0.05$.

When the EQ and SQ levels of Turkish language teaching students were examined according to the number of monthly book readings, there was no statistically significant difference in both emotional ($F_{166}=0.605$, $p>0.431$) and spiritual intelligence ($F_{166}=1.975$, $p>0.05$) levels (Table IX).

G. Difference of EQ and SQ by the Number of Books Owned

"One-way analysis of variance (One-Way Anova)" was conducted to detect whether the EQ and SQ levels of Turkish language teaching students have significant difference by the number of books they own, and the results of the analysis are given in Table 10. In this context, first of all, the "Levene test" was

performed and it was detected that the variances were homogeneous. (EQ, $p=0.094$, $p>0.05$; SQ, $p=0.741$, $p>0.05$).

TABLE X: EQ AND SQ LEVELS OF TURKISH LANGUAGE TEACHING STUDENTS BY THE NUMBER OF BOOKS OWNED

Type of intelligence	Number of books owned	n	$\bar{X}$	sd	df	F	p	Sign. dif
Emotional intelligence	25 books and less (A)	31	117.7	19.7	4/166	5.433	0.000	A-B
	26-50 books (B)	38	129.5	19.1				A-C
	51-75 books (C)	43	131.6	9.3				A-D
	76-100 books (D)	25	133.7	10.1				A-E
	101 books and more (E)	34	129.1	12.5				
Spiritual intelligence	25 books and less (A)	31	97.5	14.4	4/166	1.555	0.189	---
	26-50 books (B)	38	103.2	10.9				
	51-75 books (C)	43	103.6	11.2				
	76-100 books (D)	25	102.5	11.9				
	101 books and more (E)	34	103.4	10.2				

n=171; $p<0.05$.

When the EQ and SQ levels of Turkish language teaching students were examined according to the number of books they owned, a statistically significant difference was found in the EQ levels ($F_{166}=5.433$, $p<0.05$), but no statistically significant difference was found in the SQ levels ($F_{166}=1.555$, $p>0.05$). Therefore, in order to detect the difference between the groups, the “Post Hoc Tukey” test was applied to the data of only the EQ levels of the Turkish language teaching students. In the analysis made, there was a statistically significant difference between the students who have 25 books or less, and the students who have 26–50 books, 51–75 books, 76–100 books, and 101 books or more. It has been detected that it is in favor of the Turkish language teaching students who have between 51–75 books, between 76–100 books and 101 books or more. In other words, it can be said that the number of books that Turkish language teaching students have does not have statistically significant effect on their SQ, but the number of books that they have on their EQ makes a difference, and this difference is in favor of Turkish language teaching students who have 26 books and more compared to those who have 25 books and less (Table X).

IV. CONCLUSION AND DISCUSSION

In this research, the EQ and SQ of Turkish language teaching students were examined in terms of gender, age, grade level, educational level of parents, number of books read monthly, and number of books owned. As a result of the research, it was detected that the emotional and SQ levels of Turkish language teaching students were at a high level. In the research prepared by Demir (2022), it was also found that the EQ and SQ levels of Turkish language teaching students were at a high level. Similarly, in a study conducted by Aydın and Karadeniz (2017), it was detected that the SQ levels of Turkish language teaching students were high; in research prepared by Yurttas (2018), it was detected that the SQ levels of senior managers were high. In the research prepared by Kiroğlu *et al.* (2019), it was detected that the EQ levels of Turkish language teaching students were at an intermediate level. Based on the literature, it can be said that the findings of the current study coincide with the findings of the related studies, and at the same time, the EQ and SQ levels of Turkish language teaching students are generally medium and above. The presence of prospective teachers with a high level of EQ and SQ can be considered positive from every point of view. As a matter of fact, it is inevitable that this feature, which is possessed by individuals with a high level of EQ and SQ, has a positive impact on many areas of their lives, such as daily work and educational life (Bozdağ, 2022; Goleman, 1998; Uslu Üstten, 2008; Yılmaz & Zembat, 2019).

In the research, it was detected that the EQ and SQ of Turkish teaching students does not differ by gender. Therefore, it can be said that the EQ and SQ levels of female and male Turkish language teaching students are equal to each other. Similar results were reached in the research prepared by Çavuşoğlu (2019), and it was found that the EQ and SQ levels of female and male teacher candidates do not differ by gender. In the study conducted by Yurttas, (2018), it was also detected that gender does not have a significant effect on the mental intelligence levels of individuals. However, there are also studies in which the EQ levels of teacher candidates significantly differ in favor of women according to gender (Göçet, 2006; Köksal, 2003; Işıksalan, 2020; Pamukoğlu, 2004; Varışoğlu, 2017; Yeşilyaprak, 2001). There are studies indicating that this difference in the intelligence levels of teacher candidates by gender is due to the fact that female teacher candidates are more aware of their own emotions, are successful in interpersonal relationships and have higher empathy skills (Goleman, 2013).

In the present study, it is seen that the EQ and SQ levels of Turkish language teaching students differ according to age. Accordingly, it was detected that as the mean age of the students increased, there was an increase in their EQ and SQ levels. Similar studies (Pamukoğlu, 2004; Karabulut, 2012) have been found

in the literature, where there is a significant relationship between EQ and age and this relationship is in favor of older individuals. Again, in the study conducted by Bar-on (2005), it was revealed that the EQ levels of the elderly individuals are higher than the young individuals (cited in Gürsoy, 2016). In the study conducted by Varışoğlu, (2017), it was detected that the EQ levels of Turkish language teaching students changed significantly in favor of young individuals according to age. On the other hand, there are also studies in which there is no significant relationship between EQ and age (Ersöz, 2011; cited in Ümit, 2010). There is research that reveal a there is significant relationship between mental intelligence and age and that this relation is in favour of older individuals (Yurttaş, 2018). Although the general opinion is that intelligence will not progress even with age, since intelligence is acquired from birth, and that intelligence will never change and will always remain constant, even if the individual undergoes development and change over the years, especially in today's world where technology is highly developed and everything changes, intelligence does not develop and always does. The view that it will remain constant is quite far from reality (Çavuşoğlu, 2019).

In the present research, it was detected that the EQ and SQ levels of Turkish language teaching students differ significantly by the grade level. In the study conducted by Çavuşoğlu (2019), it was detected that the EQ and SQ levels of pre-service teachers did not differ significantly according to the grade level. Çavuşoğlu (2019) states that intelligence is a variable resistant to change, unlike learning; It is explained that with the education received, it will not show a rapid change and development as in the level of knowledge. In addition, in the study conducted by Aydın and Karadeniz (2017), it was detected that the psychological intelligence levels of teacher candidates; In the study conducted by Işıksalan (2020), it was detected that the EQ levels of pre-service teachers did not differ according to the change in class level.

In the current research, it was detected that the EQ levels of Turkish language teaching students differ according to the education level of their mothers, but their SQ levels did not. In the study conducted by Çavuşoğlu (2019), it was detected that the EQ and SQ levels of pre-service teachers did not differ significantly according to the educational status of their mothers. Kavcar (2011) and Işıksalan (2020) also found no significant relationship between maternal education level and emotional intelligence. Therefore, the findings of the current research in terms of SQ overlap with the results of the studies in the literature, while they differ in terms of emotional intelligence.

In the present study, it was detected that the EQ and SQ levels of Turkish language teaching students do not differ according to the education level of their fathers. Similar results were obtained in the study conducted by Çavuşoğlu (2019). Kavcar (2011) and Işıksalan (2020) found no significant relationship between father's education level and emotional intelligence. Therefore, it can be expressible that the findings of the present research overlap with the studies in the literature.

In the research, it was detected that the EQ and SQ levels of Turkish language teaching students do not differ according to the number of monthly readings. Similar results were obtained in the study conducted by Çavuşoğlu (2019). In addition, in the study conducted by Işıksalan (2020), it was concluded that the EQ levels of teacher candidates do not differ according to their reading habits. Çavuşoğlu (2019, p. 50) explains this situation as follows: The fact that habits are variables shaped by the environment rather than intelligence may have an impact on this unrelatedness. Because habits are usually shaped according to the people they live with or the opportunities they have. On the other hand, intelligence is counted between birth and traits; however, it is claimed that it can be developed through education during life. Accordingly, it can be said that it would be a more correct strategy to try to adapt the environmental factors instead of dealing with the intelligence variable in order to improve the reading habit.

In the current research, it was detected that the EQ levels of Turkish language teaching students differ according to the number of books they have, but their SQ levels do not. In other words, it was detected that there is a positive relationship between the number of books that Turkish language teaching students own and their EQ levels, and the average score in their EQ levels increases as the number of books they own increases. It is not possible to say a similar result in terms of the psychological intelligence levels of Turkish language teaching students. In the literature, no study has been found in which the EQ and SQ levels of Turkish language teaching students were examined in terms of the number of books they have. For this reason, the aforementioned finding of the current study could not be compared with the findings in the literature. Therefore, it can be said that there is a need for related studies.

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