

Enhancing Spiritual intelligence in Teachers: Effect on Self Efficacy

SYNOPSIS

Guide

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1.0 Introduction:

The search for meaning to life is not new and neither is academic interest in the topic. This search for meaning is also linked with one's pursuit of happiness. In 1776 the American Declaration of Independence argued for "certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness" (The American Declaration of Independence, 1776, as cited in Hawke, 1964). As such, nations have been formed on the basis of the search for happiness, and this desire has been put on a par with the right to life and the right to freedom.

In the U.K. interest in happiness was brought to widespread attention with the moral philosophy of Jeremy Bentham (1789) who argued that the purpose of politics should be to bring the greatest happiness to the greatest number of people.

Political interest in happiness has not diminished in modern times. A recent survey (Easton, 2006) found that 81% of the UK population agreed that the Government's primary objective should be the creation of happiness not wealth. David Cameron, had put happiness firmly on the political agenda during the prime ministerial elections by arguing that "It's time we admitted that there's more to life than money, and it's time we focused not just on GDP, but on GWB – general well-being" (BBC, 2006).

1.1 Aims of education and spirituality

Aims give direction to activities. Aims of education are formulated keeping in view the needs of situation. Human nature is multisided with multiple needs which are related to life. Education aims are correlated to ideals of life.

The goal of Education should be the full flowering of the human on this earth. According to a UNESCO study, "the physical intellectual, emotional and ethical integration of the individual into a complete man/woman is the fundamental aim of education."

The goal of education is also to form children into human persons committed to work for the creation of human communities of love, fellowship, freedom, justice and harmony. Students are to be molded only by making them experience the significance of these values in the school itself. Teachers could achieve this only by the lived example of their lives manifested in hundred small and big transactions with students in word and deed.

According to Gandhi, ultimate aim of Education is Knowledge of God, Self Realization, Spiritualism and Oneness with the Supreme. He laid great stress on the spirit and declares that we should realize the spirit force or soul force instead of our being enthusiastic for

material force. True education should result not in the material power but in spiritual force. Aurobindo on the other hand said that education should be to help one rise above ego and to possess the self. According to him chief aim of education should be to help the growing soul to draw out in itself which is best and make it perfect for noble use. For Plato, Good was the highest reality and in order to be a moral man one must possess certain virtues of goodness of the soul like justice, self-control, temperance. Aim of education should be to develop these qualities. Froebel felt the spirit of child is linked with the spiritual unity of the absolute through education. According to him aim of education should lead and guide man to clearness, concerning him and in himself to peace with nature and to unity with God. It should lift him to knowledge of himself and mankind to knowledge of God and of nature, and to pure and holy life.

According to Internal Commission on Education for twenty-first century (UNESCO,1996) “Education is based on four pillars, “learning to know, learning to do, learning to live together and learning to be” which all together shape an individual as a whole.

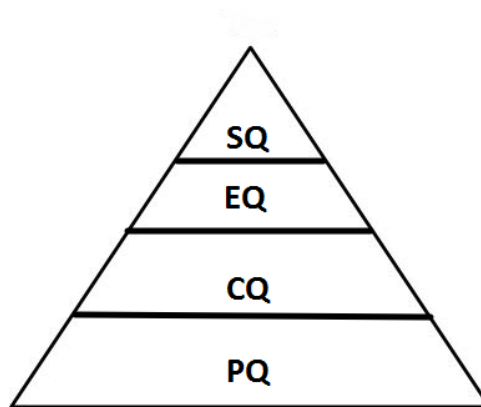
1.1.1 Aims of Education according to the Universal Education Commission 1948

The university has to educate the mind and soul of the students in order that he may grow in wisdom. It has to instill moral values in students while making them well disciplined.

The National Curriculum framework NCF 2005 for school education by NCERT, apart from broad based general education to all learners emphasizes very much not only on acquisition of basic life skills but also on development of high standards of IQ, EQ and SQ. The NCF 2000 also stresses the need for assessment of EQ and SQ in addition to IQ.

Dr. Radhakrishnan, former president of India, emphasizes the fundamental need for spiritual growth in his ‘Introduction to Mahatma Gandhi – Essays and Reflections,’ “The greatest fact in the story of man on earth is not his material achievement, the empire he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in this adventure of the soul, secure an enduring place in the history of human culture.” Because that is where the goal of education laid- the realization of the true self. Education should be aimed at achievement of these supreme goals along with the other. This would only be possible if education is aimed at the development of different faculties like intellectual, physical, social, mental/psychological and spiritual which is to say the holistic development for a holistic society.

Four key Intelligence need to be taken care of : Physical Intelligence (PQ) Cognitive Intelligence (IQ), Emotional Intelligence(EQ), and Spiritual Intelligence (SQ).



PHYSICAL INTELLIGENCE (PQ)

The base of the pyramid our PQ needs to be strong in order to support the weight of level above. PQ is body awareness and skillful use. PQ comes earliest in our body life cycle as a child one need to learn basis but in later life too we develop PQ by taking proper care of our bodies- from nutrition, exercise and sleep. If PQ is not sufficiently developed and maintained all other intelligence will be stunted. Our schooling system do take care by developing motor activities, having exercise, games proper diet plans etc. Developing PQ is must; if it is underdeveloped one cannot focus on cognitive development at any stage. When we are exhausted or not well even those with high IQ, EQ, SQ are likely to make mistakes in logic. If our physical body is good we are more compassionate. Once PQ is developed focus moves to IQ

COGNITIVE INTELLIGENCE (IQ)

By the time child reaches school his focus shifts from PQ to IQ that does not mean cognitive intelligence was not developing before hand or physical intelligence have stopped developing. But primary focus moves. Child starts learning languages, logical thinking skills. This is the intelligence our school system supports.

EMOTIONAL INTELLIGENCE(EQ)

By the time one leaves school, one moves in to the domain of significant behavioral emotional intelligence development. EQ has been developing all along, but now our physical brain has actually changed. Scientist have discovered that the human brain doesn't finish developing until somewhere between the ages of 22and 25. And full EQ

capacity is dependent on final surge of development in the prefrontal lobes of neo-cortex. This begins around the age of 11 and completes between the ages of 22 and 25. Our prefrontal cortex acts as the executive decision making center of the brain, and allows us to use our higher brain activities to trump our lower impulses and fears that are activated from the older parts of the brain. (Cindy Wingles worth, Zohar and Marshall, Daniel Goleman and Richard Boyatzis) This explains our college years, or early years in the workplace, are the key time of life for development of EQ skills. It's a good thing that the prefrontal cortex "comes online" during these years, because life becomes much more complex as we move away from home, start a family and /or a career, and find ourselves needing to negotiate complex relationship in both the domains.

Emotional Intelligence has been defined in numerous ways, but essentially it relates to our intrapersonal skills and interpersonal skills founded on emotional awareness and empathy and emotional self-management. Do our schooling helps in developing inter and intra personal skills. Do we learn to deal with our different emotions? Do we learn to differentiate between I think and I feel?

SPIRITUAL INTELLIGENCE(SI)

The notion of spiritual intelligence is less accepted and even harder to pin down than EQ, but it is slowly gaining its importance, Stephen Covey has identified spiritual intelligence as a key component of leadership, further he even says spiritual intelligence is the central and most fundamental of all intelligence, because it becomes the source of guidance for the others. But we find no mention about it in our school curriculum or report card.

These are the view of different Education thinkers and even different committees and commissions have come to a conclusion where in education should aim at over all development and that is possible only by Inner development but what is education today.

1.2 Spirituality, spiritual intelligence and spiritual quotient:

Indian tradition believes there is something in every one of us, which is free and permanent. It is not the body, neither is it the mind. Beyond the momentary covering of gross matter, beyond even the finer covering of mind is the Atman (spirit) or the soul the true self of man, the permanent, the ever and all knowing, free. Realization of this free and permanent being as the only eternal and rest all temporal and breaking attachment from it is understood to be spiritual. The Body is the base and vehicle for spiritual activity but it is not an end in itself but is a means to sustain spiritual energy.

Webster's dictionary defines "Spirit" as the animating or vital principal, that which gives life to the physical organism in the contrast to its material element the breath of life." This however, is the narrow meaning of spirituality. A perceived sense of connection forms a central defining characteristic of spirituality — connection to a metaphysical reality greater than oneself, which may include an emotional experience of religious and reverence, or such states as Nirvana. Equally importantly, spirituality relates to matters of sanity and of psychological health.

Spirituality is the way you find meaning, hope, comfort and inner peace in your life. Many people find spirituality through religion. Some find it through music, art or a connection with nature. Others find it in their values and principles. "The term spirituality is used to denote certain positive inward qualities and perceptions while avoiding implication of narrow dogmatic beliefs and observatory observances".(Wuff, 1996) Spirituality is less a method than an attitude, a posture of one's very being that allows seeing not different things but everything differently (Hollfield, 1983). Spirituality is one of the most important sources of strength and directions in people's lives. Spirituality is a process of personal insight and experience, not a package of beliefs. Harmony with in self and others.

1.2.1 From intellectual to emotional to spiritual

What I Think= IQ= mental Intelligence

What I feel = EQ= Emotional intelligence

What I Am = SQ= Spiritual Intelligence.

A number of definitions and perspectives of spirituality appear within literature. Some of the most popular view points of spirituality include the intrinsic-origin view, religious origin view and the existentialist view.

The Intrinsic-origin view: The intrinsic origin view of spirituality argues that spirituality is a concept or a principle that originates from the inside of an individual. Guillory (2000) defined spirituality as 'our inner consciousness' and that which is spiritual comes from within-beyond our programmed beliefs and values. While this spirituality perspective primarily speaks about some power which originates from inside, it also involves a feeling of being connected with one's work and with others (Ashmos and Duchon, 2000; Neck & Milliman, 1994)

Religious view: Religious views of spirituality are those that are specific to a particular religion: for example, the Christians believe that spirituality is the 'call for work'. The

Hindus believe that spirituality is in selfless devotion to work without expectation of rewards, in detachment from attachments (Menon, 1997). In Buddhist view hard work and devotion are the tools used to modify an individual's life and also the institution as a whole, which ultimately results in total enrichment of life and work (Jacobson, 1983). Islam preaches commitment towards organization, work ethic and values such as generosity and justice (Yousef, 2000). Other religious views like Taoism and Confucianism also propose spiritual views which can be interpreted in the context of that inexplicable of connectedness with others and the universe (Rice, 1978).

Existential views: This view of spirituality is perhaps the most connected to the concepts such as searching meaning in what we are doing at the workplace (Neck and Milliman, 1994). Some of the existential questions that come up are: 'Why am I doing this work? What is the meaning of my being here? Where does this lead me to? According to Cindy Wigglesworth, "Spirituality, is the innate human need to be connected to something larger than ourselves, something we consider to be divine or exceptional nobility." This means we seek to connect to something larger than our immature ego, our little needs.

So Spirituality to the investigator is a power endowed to every human being by nature, to rise above the animal in him, it could be through belief in any of the perspectives. Harmony with Self, Situations and others. However, to the investigator taking the existential view would be like looking for a direction in the middle of an ocean without a magnetic needle or any other aid while taking the religious view would be like holding the hand of a captain of the ship who has all required amenities and reaching the shore. God realized spiritual master could make our spiritual journey smoother and speedier and through that we could reach to the more intrinsic view of spirituality. It is a force/power that drives an individual in all circumstances of life, giving self fulfilling experiences. It is a force which is generated within through one's actions in past and present life, practice of self restraint, chanting of divine, company of divine, introspecting on life's actions and meditation.

According to Zohar and Marshall (2000), Spiritual Intelligence (SI) is about the human need and talent for finding meaning in experience. It is about having direction in life and being able to heal self of all the resentment. It is thinking of self as an expression of higher reality. It is beyond ego or conscious mind. It is the intelligence with which we not only recognize existing values but with which we creatively discover new values.

According to Cindy Wiggles worth Spiritual Intelligence(2012) is The ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of situation.

Spiritual Intelligence is a set of skill of skills we develop over time, with practice. It can be developed either within or independent of a religious belief or tradition. The key point to note here, however, is that it does need to be developed. We are all born spiritual, but we are not spiritually intelligent. Spiritual Intelligence takes work and practice. In the same way, a child may be born with musical talent, but unless he/she learns the skill of playing an instrument, and practice art consistently, will not grow up to be a great musician.

Spiritual Intelligence (SI) is the senior/higher dimension of intelligence with access to advanced capabilities. It is the source of personal fulfillment, the means of peak performance and the key to cooperation, tolerance and peace. It calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. It can be cultivated through questing, inquiry and practice. Spiritual experiences may also contribute to its development, depending on the context and means of integration. Spiritual intelligence is necessary for discernment in making spiritual choices that contribute to psychological well-being and overall healthy spiritual development.

Spiritual maturity is expressed through wisdom and compassionate action in the world. Wisdom and Compassion are the two pillars of Spiritual attainment. Ability to maintain inner and outer peace, regardless of situation. Spiritual Intelligence is a peace that comes from the inside. Inner peace generates outer peace without creating fatigue or burnout .Inner peace is therefore more genuine, and less likely to be rattled in times of crisis or stress. Spiritual Intelligence comes down with essential question: Who I driving your life? Self or Ego.

1.2.2 Spiritual Quotient (SQ)

“ An experiment is a question which science pose to Nature, and a measurement is the recording of nature’s answer”-Max planck Scientific Autobiography (1949).

Spiritual Quotient is the measure of spiritual intelligence and is denoted by SQ. The terms Spiritual intelligence and spiritual quotient have been used interchangeably across the literature reviewed. However, it is the spectrum against which we assess the usefulness of one life path or the need to change the particular direction one’s actions are

taking. Emmons (2011) defined it as the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment. It is the implementation of a set of tools to arrive at a more productive, effective, happier and ultimately more meaningful life. It is a mechanism by which people can improve their overall life. Unfold the fullest and highest self. Spiritual Intelligence facilitates a dialog between mind and body, between reasons and emotions. In emotional intelligence two key parts of brain are involved: the limbic system (which includes our fight or flight systems) and the neocortex. As one gains in emotional intelligence one begins to manage the limbic system better through using neocortex especially the prefrontal cortex the part of the brain that is created around age 11 and become fully wired by age of 22 to 25 years. SQ demands even more neocortex limbic integration and guidance from our highest brain function. It demands that we go beyond managing our reactions. (Daniel Goleman , Cindy Wigglesworth) We actually start to change how we react with conscious intention and practice. SI is application of knowledge.

1.3 Spirituality and Religion:

Although the terms spirituality and religion are often used interchangeably, they have different meanings. Religion is a specific set of organized beliefs and practices, usually shared by a group. Spirituality is more individual, and has to do with a sense of peace, purpose, and connection to others, and beliefs about the meaning of life. People may consider themselves spiritual and religious; spiritual, but not religious; religious, but not spiritual; or neither religious nor spiritual.

Spirituality involves experiences of a deep-seated sense of meaning and purpose in life, a sense of connection of 'the deeply personal with the universal' and an acceptance, integration and a sense of wholeness. Spirituality views life as a journey, where good and bad experiences can help you to learn, develop and mature. Religious traditions certainly include individual spirituality, which is universal. But each religion has its own distinct community-based worship, beliefs, sacred texts and traditions while spirituality is not tied to any particular religious belief or tradition. Although culture and beliefs can play a part in spirituality, every person has their own unique experience of spirituality. It's there for anyone. Spirituality also highlights how connected we are to the world and other people.

Religions are specific to particular faiths and ways of believing, whereas spirituality is generic and transcends religion. Religion gives us a rubric for working with the deity and spirituality is the energy that connects us to the deity. It is also the energy that connects us

to each other and also our deeper self. Say for example there are many pipes-large, small, oblong, copper, iron, plastic and so forth. These pipes are like religions. They come in all forms and are shaped by the dogmas and specific belief system. The substance that flows through these pipes is essentially the same whether one is a Hindu, Muslim, Buddhist, Christian or Sikh.

1.4 Spirituality in Education

What transforms education, is a transformed being in the world."
- Parker Palmer

The spiritual poverty of much contemporary education provides few opportunities for today's youth to quench their deep thirst for meaning and wholeness. Misguided or unconscious attempts by students to attain some sense of fulfilment often result in varying degrees of addictive behavior toward activities, substances or relationships - all of which make teaching and learning difficult, if not impossible.

Compulsive or reckless activity, substance abuse, and empty sexuality can result from students trying to escape the pain of an inner emptiness. In the classroom this can manifest as lack of interest, lack of self-worth, lack of compassion, lack of self-discipline and lack of spirit.

A more 'soulful' education seeks to open the mind, warm the heart and awaken the spirit of each student. It would provide opportunities for students to be creative, contemplative, and imaginative. It allows time to tell old and new stories of heroes, ideals and transformation. It encourages students to go deep into themselves, into nature, and into human affairs. It values service to others and the planet.

A spiritualized curriculum values physical, mental and spiritual knowledge and skills. It presents knowledge within cultural and temporal contexts, rather than as facts to be memorized or dogma to be followed. It is integrative across all disciplines emphasizing inter-relationship and inter-connectedness. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit.

Several prominent organizations have recognized the importance of spiritual care in 1992, three medical schools offered courses on spirituality and health. In 2001, 75 of the 125 schools offer courses. At The George Washington University School of Medicine, spirituality is interwoven with the rest of the curriculum throughout the four years of

medical school so that the students learn to integrate it into all of their care. Most of the other schools follow this model of integrating spirituality into ongoing parts of the medical school curriculum. The reason for this is that it is a good model for teaching principles of care. Since the goal of good medical care is attention to the whole patient, not just the specific illness so, when learning about a patient with diabetes, students learn not only about the path physiology of diabetes but also about the psychosocial and spiritual issues that patients with diabetes may face. Thus, when learning to take a history, students learn all aspects of the history—physical, social, emotional, and spiritual.

The John Templeton Foundation supports the development of curricula on spirituality and medicine in medical schools and in residency training programs. The American Association of Medical Counselors has also addressed the curriculum in spirituality, cultural issues, and end-of-life care. It noted that health is understood as a process by which individuals maintain their sense of coherence and meaning in life in the face of changes in themselves such as illness. So, spirituality can be seen as that which maintains coherence, meaning, and purpose in their lives.

Realizing this, World Health Organization (WHO) also revised its definition of health in 1996 “Health is a dynamic state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity. Education, although has understood it long back has not been able to chalk out a program on spirituality for inclusion in the educational curriculum at different levels.

Even after ten years of the publication of the report of UNESCO’s International Commission on Education for the Twenty-first century led by Jacques Delors, which emphasized the four pillars of learning (learning to know, learning to do, learning to live together and learning to be), learning still tends to strongly focus on the development of cognitive skills and the assimilation of knowledge. Howard Gardner describes nine different types of intelligence, but we need to be worried about four key intelligence, Physical intelligence PQ, Cognitive Intelligence types This is essential but at the same time, learning programmers and environments must better promote the understanding of self, of others and of the world around us. This entails a shift from the curriculum centric teaching to the value centric teaching and marks or grade centric lopsided evaluation to life centric, self-satisfaction centric evaluation. This would further demand spiritually sound teachers who could be the torch bearers of this process of change. Spirituality adds meaning to life and work and improves their self-worth which in turn would mobilize them for progressive tasks ahead.

1.5 Self-Efficacy

Bandura, Adams and Beyer (1977) suggested that as a person approaches a task, two sets of expectations are formed, efficacy expectations and outcome expectations. These expectations arise due to self-efficacy dimension. Bandura (1995) defines Self efficacy as the belief on one's capabilities to organize and execute the course of an action required to manage prospective situations. Self-efficacy is a person's belief about his or her chances of successfully accomplishing a specific task. It is concerned with the self-perception of how well he can cope with situations as they arise. Those with high self-efficacy feel capable and confident of performing well in situation. Self-efficacy is conceptually close to self-esteem. Miner (1998) pointed out that self-esteem tends to be a generalized trait, while self-efficacy tends to be situation specific. Gist & Mitchell (1992) state that self-efficacy is associated with life insurance, sales, facility research productivity, ability to cope with difficult career related task, career choice, learning and achievement and adaptability to new technology.

Eden and Aviram (1993) have suggested that training employees can lead to their enhanced self-efficacy. Employees with high level of self-efficacy are more likely to believe that making effort will result in satisfactory performance and it creates a high expectancy assessment. 'Self-regulation and Goal setting' are also considered to be affected by self-efficacy. According to Bandura (1995), self-efficacy makes a difference on how people think, feel and act. Feeling of low sense of self efficacy is associated with depression, anxiety and helplessness. Such individuals also have low self-esteem and harbor pessimistic thoughts about their accomplishments and personal development. In terms of thinking, a strong sense of competence facilitates cognitive processes and performance. When it comes to preparing action, self-related cognitions are a major ingredient of the motivation process. Self-efficacy can enhance or impede motivation. People with high self-efficacy choose to perform more challenging tasks (Bandura 1995).

1.5.1 The Role of self-efficacy

Virtually all people can identify goals they want to accomplish, things they would like to change, and things they would like to achieve. However, most people also realize that putting these plans into action is not quite simple. Bandura (1995) and others have found that an individual's self-efficacy plays a major role in how goals, tasks and challenges are approached. People with a strong sense of self efficacy:

- ☐ View challenging problems as tasks to be mastered
- ☐ Develop deeper interest in the activities in which they participate
- ☐ Form a stronger sense of commitment to their interests and activities.
- ☐ Recover quickly from setbacks and disappointments.
- ☐ On the other hand people with a weak sense of self-efficacy:
- ☐ Avoid challenging tasks
- ☐ Believe that difficult tasks and situations are beyond their capabilities
- ☐ Focus on personal failings and negative outcomes
- ☐ Quickly lose confidence in personal abilities.

1.6. Spirituality and Self-Efficacy

Some people's personal control is high, whereas others cannot see a connection between their behavior and what happens to them. The propensity to regulate events in terms of oneself leads to self-regulation. Simultaneously, one's belief about the ability to perform successfully and effectively leads to self-efficacy. It is an important dimension of personality that influences the performance, level of satisfaction, ability to manage change, creativity and other behavioral dimensions. People's attempt to understand these is called the self-concept in personality theory. This self is relevant to the understanding of self-efficacy and spirituality both. Spirituality has always been in focal point of the Indian psyche. Since great saints and sages, teachers and students, warriors and common man, scientists and freedom fighters, all have achieved great feats in the past through the practice of spirituality. The discipline of spirituality is concerned with the development of the individual self. Thus it coincides with the self-concept which is a psychological construct of the personality. Hence the investigator feels that with enhancement in spirituality there is bound to be an increase in self-efficacy which in turn would improve the classroom instruction resulting into character making and man making education rather than pushing in dry intellectualism.

2.0 Review of Related Literature

The Review of the related literature is a very important aspect of research since it gives the researcher an insight into the research problem, helps in identifying the research gaps, the methodology employed in different researches, the trends and drawing implications for the research at hand. For ease of analysis the researches reviewed have been divided into the following four heads:

- I. Researches related to spirituality in health, workplace, leaders and life in general
- II. Researches related to spirituality in education
- III. Conceptual and/or developmental researches
- IV. Spirituality in empirical psychology

2.1 Implications of review on present study

The researches reviewed have been categorized into four parts viz researches in the area of spirituality in health, work place, leadership and others, researches in the area of spirituality in education, conceptual and/or developmental researches and researches in spirituality and empirical psychology. In the first category a total of twenty three studies were reviewed, in the second category a total of five studies were reviewed, in the third category a total of four studies were reviewed and in the fourth category two studies were reviewed making a total of thirty four studies. Spirituality has been studied with a host of positive mental health outcomes, including less depression and higher self-esteem, less loneliness, greater relational maturity, and greater psychosocial competence. Likewise, in their recent taxonomy of character strengths and virtues, Peterson and Seligman acknowledge that spirituality has been empirically linked to a range of human virtues, including forgiveness, kindness, and compassion. However, the investigator feels that the nature of the relation between spirituality and these virtues merits further investigation. Moreover, in spite of the growing clinical and research emphasis on spirituality and its relationship to psychological well-being and character values, its worth has been traditionally neglected in the context of education. The researcher came across only four studies in the area of spirituality and education of which only one Cicero and Esquivel (2007) studied the relationship of spirituality in faculty and teaching style while as many as twenty three studies have been quoted in other areas and there are still ample especially in the area of spirituality and mental and physical health. The studies by Crumsley (2005) throw light on the self-reflection ability of teacher and realization of self while Cicero and Esquivel (2007) give an insight on the student's perception of spirituality and teaching style of faculty as also the teacher's spirituality and effectiveness. The study by Astin et.al (2003) a first ever attempt to carry out a longitudinal survey pointed out that higher education should attend more to students' spiritual development, because spirituality is essential to students' lives. The study also revealed the impact of teachers initiation in community work and students' spiritual level and recommended that assisting students'

spiritual growth will help create a new generation who are more caring, more globally aware, and more committed to social justice than previous generations, while also enabling students to respond to the many stresses and tensions of our rapidly changing technological society with a greater sense of equanimity. This inspires the researcher to work in the area of spirituality in education and more so with teachers realizing the impact it would bear on the coming generations.

3.0 Rationale:

Spirit and spiritual quotient are not the part of scientific vocabulary yet. And still we hear more and more about the terms like spiritual intelligence, spiritual quotient, soul's intelligence, cosmic intelligence, and self-actualization and so on. Man's interest in extra sensory process has always been multiplying despite his scientific bent of mind coupled with well-focused empirical zeal. Religion and spiritualism has always involved greater number of believers and followers than non-believers. Great scientists and scholars at some stage of their life have recognized the existence of some kind of intelligence which cannot be touched and measured just experienced.

Frankl (1965), the Viennese psychiatrist and philosopher, a survivor of the World War II concentration camp says that the spiritual dimension cannot be ignored, for it is what makes us human. To Frankl, the proper diagnosis can only be made by someone who can see the spiritual side of the man, people or humans.

Psychotherapist Deurzan (2002) and Sperry (2001) say that the spiritual world is the domain of experience where meaning can be found by people for themselves and things can make sense.

In today's materialistic and competitive world man seems to be losing his identity and direction both. Fast growing technological changes have put a lot of pressure on him that blinds his vision for other alternatives of growth and survival. At this juncture spirituality finds meaning, more so in the area of teacher education.

"No great moralist was made so in a day, nor any one of them was a born moralist"

The fact that all good education is, in essence a process of developing the human personality in all its dimensions-intellectual, physical, social ethical and moral is undisputed and universally accepted. (Sridhar 2001)

Our holy scriptures like the Vedas, Upanishads, Bhagwad Gita and many others have illuminated our path to human and spiritual excellence. Together with moral injunctions,

they lay emphasis on worship, love, peace and duty to both God and society. This first part focuses on character as a means to happy living.

Vedic Education has thrown light on medicine, astronomy, chemistry and other branches of science. These subjects were taught in our ancient gurukuls; but emphasis was laid primarily on spiritual knowledge as a means for moksha/liberation. Both Aparavidhya (material knowledge) and Paravidhya (spiritual knowledge) were taught in our gurukuls.

‘Para yaya tadaksharam adhigamayate’ which means paravidhya is that knowledge which takes us to Akshardham. This had been the prime objective of education during the Vedic times. The inspirations from para vidhya charged people to fare successfully through the straits of joys and happiness in life. They could effortlessly detach themselves from the forces of attachment, hatred, jealousy, ego, greed and anger. Education was in the lap of nature. This is how emphasis on broader goals of education was made so as to have a healthy society. Teachers also were an embodiment of the value system they yearned to see in their disciples.

Philosophical questions as mentioned above have been relegated to a marginal position in contemporary discussions on education. In actual fact, (...) this is an inward looking scholastic activity. Among the many questions that contemporary educational discourse excludes are substantive philosophical questions about the fundamental aims and values that should provide the intellectual basis for contemporary educational policy and practice. It is therefore crucial to provide prospective teachers with opportunities to engage with philosophical issues and concerns related to aims and values of education (NCFTE, 2006).

Where should this education begin from? The orientation for this should begin from home, be buttressed by the community and be entrenched positively by one's school. “The kingpin in the schooling process is the teacher. If the teacher is personally committed to the values and practises them in his/her own life, it is a foregone conclusion his/her students will imbibe the values for which teacher stands. It is for this reason only those teachers who leave deep impact on their students are remembered and also revered.” (Maheshwari 2001) Therefore, if values have to be nurtured in children it would be crucial that their present and would be teachers are provided with opportunities for spiritual upliftment and they function as role models.

Hence the researcher feels a need to enhance the spirituality in teachers.

Studies like those of Farooq and Akhtar (2010) showed positive relationship between self-efficacy and spirituality and highlighted that self-efficacy of professionals was found

to be higher in professional while doctoral scholars were found to be higher in spirituality scale. The researcher wanted to see if enhancing spirituality could enhance the self-efficacy in teachers contributing to quality in education. Moreover numbers of researches have been conducted studying the impact of spirituality on mental health, drug addiction, rehabilitation, work place stress, leadership, bereavement and treatment of diseases like cancer and/or AIDs. However empirical researches in the area of spirituality and education considering psychological factors have not been addressed so far. They certainly can be explored for better service to humanity.

3.1 Research Questions:

1. Whether spiritual intelligence could be enhanced?
2. Whether spiritual intelligence has any relationship with self-efficacy?

4.0 Statement of the problem

Enhancing spiritual intelligence in teachers: effect on self-efficacy

5.0 Objectives

- ☐ To study the existing status of spiritual intelligence and self-efficacy.
- ☐ To develop spiritual intelligence program to enhance spiritual intelligence in teachers.
- ☐ To implement the developed program to enhance spiritual intelligence in teachers.
- ☐ To study the effect of spiritual intelligence on self-efficacy.
- ☐ To study the effect of the developed program in terms of Enhancement of spiritual intelligence studied through
 1. Self-reflection and/or integration diary of teachers
 2. Observation/Field diary,
 3. Feedback of teachers after the programme.
 4. Rubrics

5.1 Explanation of the terms:

- ☐ **Self-efficacy:** It is a person's belief about his her chances of successfully accomplishing a specific task. It is similar to self-esteem however not same since self-esteem is more generic while self-efficacy is with regard to a particular task.

- ❑ **Spiritual Intelligence:** It is the intellectual ability to question self, resulting in both social modifications and consciousness transformations. It is the intelligence with which we heal ourselves and make ourselves whole. It is the intelligence with which we not only recognize values but also discover new. (Zohar and Marshal 2000)

5.2 Operationalization of the terms:

- 6 **Spiritual intelligence:** Spiritual intelligence for the study means the state of harmony with self, others, situation. This was studied through the teacher's self-awareness, introspection ability, ability to face and use suffering progressively, ability to accept things, minimum expectations from others, articulation of thoughts, feeling and action, ability to forget and forgive.
- 7 **Self-efficacy:** Self efficacy for the study means the efficiency as perceived by the teacher about him/herself in performing the different tasks, measured on a self-efficacy scale.

6.0 Delimitation

The study was delimited to all the higher secondary teachers of English medium school of Gandhidham city.

7.0 Methodology of the study

7.1 Design:

Mixed method research design is followed for the present study. Where for the purpose of enhancing spiritual intelligence total qualitative approach is followed but to study the effect on self-efficacy quantitative data and respectively quantitative data analysis techniques were used.

7.2 Population:

All the teachers of the English medium schools of Gandhidham city formed the population of the study. Gandhidham city had a total of nine schools with 182 teachers during the academic year 2015-16.

7.2 Sample

A purposive sampling technique was used for the selection of the sample where the willingness of the teachers to spare a substantial amount of time after school hours, at times on holidays and be able to and willing to commute to the place of training and the

willingness and cooperation of the school authorities was considered for the selection of sample. Based on this willingness and cooperation expressed the researcher has selected one school for the purpose of study.

7.4 Programme Details:

7.4.1 Development of the programme:

In order to develop the programme researcher has conducted a library review and could identify certain indicators of spirituality. On the basis of which certain skills were identified which can contribute towards the enhancement of SQ. A draft of Programme to Enhance Spiritual intelligence was developed based on identified indicators and skills respectively.

7.4.2 Implementation of the programme:

Developed programme was implemented for six months during the academic year 2015-16. The researcher first oriented the principals and teachers about the programme than those teachers who were willing to join as a sample were taken for the study. The developed programme. Rapport building is done by the researcher in the initial sessions and gradually self-reflection diaries and observation diary was maintained by the participants and researcher respectively. At the end of the programme feedback was sought from the participants in terms of effect of the programme on their self-efficacy.

8.5 Tools and Techniques for data collection:

Self-Efficacy scale This scale is a scale developed by Schwarzer 1993. This scale has ten items which measure this construct at the level of general personality disposition. The scale is not only parsimonious and reliable; it has also proven valid in terms of convergent and discriminate validity. However the scale is generic and has very few items.

Questionnaire: It was constructed for taking the feedback of the teachers on the Developed program and would include both open and close ended questions.

Self-reflection diary: It is the diary to be maintained by the teachers to keep record of the daily events in their lives and change if any in their behaviours or outlook towards those events or incidents and a reflection on those. During the implementation of the programme after each and every activity

Observation diary: It is the investigator's diary to keep record of the events as also the slightest visible change in the teachers' behavior, attitudes over a period of time.

Information Schedule: It included the basic information of the teachers regarding their age, gender, experience, belief in God, technological expertise, basic discipline, educational qualification etc.

Data Collection:

The data collection was done personally by the investigator in phases.

Phase I:

1. Rapport Development and brief introduction.
2. Standardized self-efficacy scale prepared by Schwarzer 1995, will be used to know the entry behavior.(Pre –Test)was implemented on the teachers.
3. Analyzed the pre-test performance.
4. Orientation session with sample group began to brief them about the program, the requirement, the expectation, its scope and worthiness for teachers to motivate them.

Phase II:

In the phase two a program was constructed to enhance the spiritual intelligence of the sample group. This program was validated by the experts in the area of Education. After consultation required changes were incorporated.

Phase III:

In the phase three the program was implemented for a period of six months detail of which is given below. Every session was followed by a discussion and a feedback on the activity as also a weekly record of the gradual changes that happens to notice throughout the week and a discussion on it before proceeding further to another activity.

Phase IV:

In phase four the effect of the program was studied in terms of the effect on self-efficacy. The feedback and self-reflection and progress diary of the sample on the given program will also be studied along with the researcher's observation diary and mean score of the participants on the spiritual intelligence scale. Their interactions will be recorded as 'verbatim' and produced to help study the effectiveness of the program.

Data Analysis:

Qualitative content analysis will be used to infer from the different sources like observation diary, field notes, self-reflection diary of teachers and other such tools to study the effectiveness of the program while percentage and frequency analysis will be used for the numerical data. Pearson's 'r' will be calculated to study the correlation

between self-efficacy and spiritual intelligence and chi-square test will be calculated for studying the effect of different independent variables on spiritual intelligence. Further relevant statistical tools and techniques will be used depending upon the nature of the data.

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