# ENHANCEMENT OF EMOTIONAL INTELLIGENCE AND SPIRITUAL INTELLIGENCE AMONG B. Ed. STUDENT-TEACHERS

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VADODARA – 390 002

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# CERTIFICATE

This is to certify that the work contained in this thesis titled, "**Enhancement of Emotional Intelligence and Spiritual Intelligence among B. Ed. Student-teachers**", submitted by Mr. Sam Thomas Joy to *the Maharaja Sayajirao University of Baroda, Vadodara, Gujarat State, India* for the degree of *Doctor of Philosophy* in *Education,* is a genuine record of bonafide research work carried out by him under my supervision and guidance. The results embodied in the same, have not been submitted elsewhere for the award of any degree or diploma. It is further stated that the doctoral research work was carried out fulfilling the requisite attendance criteria as per O. Ph. D.: 3(i) of the M. S. University of Baroda, Vadodara.

April, 2011

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# Prelude

*Beyond the abstract intelligence...IQ*

Ever since the birth of psychology, philosophers, psychologists and scientists have been dealing with the term 'intelligence'. In the earlier part of the 20th century, intelligence quotient (IQ) became an important issue. Our intellectual or rational intelligence is what we use to solve logical / strategic problems. Theoretically, it has been conceived that the person with higher intelligence gets identified with higher IQ, which is determined by reliable and valid instruments. Different psychologists have come up with different approaches towards explanation of intelligence. Alfred Binnet's 'Abstract Intelligence', Robert Sternberg's 'Triarchic approach', Stephen Ceci's 'Bio-ecological approach', Mike Anderson's 'Cognitive Theory', Thorndike's (1920) 'Social Intelligence', Howard Gardner's (1993) 'Multiple Intelligence theory', Daniel Goleman's (1995) 'Emotional Intelligence' and Danah Zohar & Ian Marshall's (2000) 'Spiritual Intelligence' are some among the major concepts of intelligence.

The concept of Emotional Intelligence (EI) was popularised by Daniel Goleman. The ability to recognise and manage one's emotion is a skill that has to be developed, used and honed throughout one's life time. Emotional intelligence is a type of social intelligence, which involves the capacity for recognising one's own feelings and those of others for motivating and managing emotions well in oneself and in one's relationships. i.e. EI refers to an array of non-cognitive capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures. The four major clusters of EI as identified by Goleman (2002) are self-awareness, self-management, social awareness and relationship management. Bar-On (1997) has given the concept of Emotional Intelligence Quotient (EQ) in the process of constructing the tool to measure EI.

Spiritual Intelligence (SI) is that intelligence which is required when one begins to open up to his/her spirit's (soul's) journey and to quest for a greater understanding of life. Spiritualism is one of the philosophical doctrines in which it is believed that the 'spirit' exists as distinct from matter and that, 'spirit' is the only reality. Indian scriptures refer to this term as 'Atma' or soul. SI is the intelligence with which we balance meaning and value for life and place our lives in a wider context. It is the soul's intelligence connected to wisdom from beyond the ego, or unconscious mind; it is our conscience, compass, the hidden inner truth also. SI makes spirituality possible, but this need not always depend on any sectarian religion. It is used to deal with existential problems and to get guided- to live a life at a deeper level of meaning; to have an understanding about who we are and what things mean to us and our place in the world. Based on the theoretical and experimental considerations of Zohar's and Marshalls' (2000), academicians and professionals have started discussing about a quotient to represent an individual's Spiritual Intelligence – i.e. Spiritual Intelligence Quotient – SIQ or properly known as SQ.

The present study is intended to find out the effectiveness of the experiential learning programme in enhancing the EI and SI of B.Ed student-teachers. Investigation was carried out using the experiential learning mode. Both quantitative and qualitative approaches were used for data collection. The data was collected mainly by administering, the self-constructed EI & SI scales, reaction scales as well as by using casual observations, anecdotal records, etc. The quantitative analysis of the data was carried out using Chi square and Mann Whitney U test; Continuous analyses of the enhancement programmes of the EI and SI, were carried out qualitatively too. There may be different ways by which EI and SI can be enhanced and there may be several opinions on diverse aspects of EI and SI. But the present study of EI and SI is limited to experiential mode of learning. The findings of the study do indicate that the enhancement programmes for EI and SI are effective for the development of emotional intelligence and spiritual intelligence of the sampled B. Ed. Student-teachers.

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*Anyone can become angry - that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way – that is not easy.*

**Aristotle** - The Nicomachean Ethics.

*We should take care not to make intellect our God; it has, of course, powerful muscles, but no personality. It cannot lead; it can only serve.*

**Albert Einstein**, 1950.

*Passionately committed teachers are those who absolutely love what they do. They are constantly searching for more effective ways to reach their children, to master the contents and methods of their craft. They feel a personal mission…to learning as much as they can about the world, about others, about themselves – and helping others to do the same.*

**Zehm and Kottler**, 1993.

CHAPTER I




THEORETICAL AND CONCEPTUAL ORIENTATION

# CHAPTER – I

# THEORETICAL AND CONCEPTUAL ORIENTATION

## Introduction

*Education should contribute to every person's complete development - mind and body, intelligence, sensitivity, aesthetics, appreciation and spirituality*

UNESCO, 1972.

This fundamental principle has been forcefully reasserted by the International Commission on Education for Twenty-first Century (UNESCO, 1996). Most of the educators, especially from the 20th century onwards, lay stress on the social aspects of education in addition to the academic areas. They uphold that education is a life-long process by which an individual adapts himself/herself gradually and gracefully to the available physical, intellectual, emotional, social and spiritual environments. Hence, to carry out the process of education, teachers' all round development should also be considered seriously at the pre-service level as well as continuously throughout his/her career.

Education, all the way through life, is based on the four key pillars: "**learning to know, learning to do, learning to live together and learning to be**", which all together shape an individual as a whole (International Commission on Education for Twenty-first Century - UNESCO, 1996):

- **Learning to know**, i.e., mastering knowledge oneself, is both a means and an end in life. This furthermore means learning to learn, throughout the life.

- **Learning to do**, i.e., acquiring not only a vocational skill but also, more broadly, the ability to deal with numerous situations and to work within a group. It also means learning to do in the context of young people's various social and work experiences which may be formal or informal.

- **Learning to live together**, i.e., developing to be a social being (understanding others and an appreciation of interdependence-carrying out joint ventures and learning to manage conflicts).

- **Learning to be**, i.e., developing one's personality and be able to act with increasingly greater self-sufficiency, judgement and an individual responsibility. In this connection, any aspect of a person's potential (i.e., memory, reasoning, aesthetic sense, physical capacities and communication skills) should not be disregarded in education.

Our formal educational system tends to lay emphasis on "learning to know" and to a lesser extent on "learning to do" (Sharma, 2005). i.e., on the acquisition of knowledge and skills, to the detriment of other types of learning; but an ideal educational system should be vitally conceived in a more encompassing manner. Both "learning to live together" and "learning to be" should also be stressed for the all-round development of an individual. These types of learning are the chief issues to be dealt with, in today's educational structure. Due to the negligence of these factors, incidents such as shooting in the classroom, early

dating / sex before marriage, using abusive language, etc., do occur in our schools / society. Hence, emotional and spiritual aspects should also be stressed for the complete development of an individual. Such a vision should enlighten and guide future educational reforms and policies in relation to both contents and methods.

In students' life, especially during the adolescence period, they undergo a lot of stress and strain. It is a stage of heightened emotionality. They are swayed by many intrinsic and extrinsic pressures. It is a time of development of ideas and idealism in their mind. They are in search of role models, to be followed. Sensing, surfacing and expressing both positive and negative feelings require skill and care. The natural desire and urges are to be channelized and negative emotions such as anger, grief, fear, hatred, blame, regret, resentment, ... etc., are to be made to undergo the process of catharsis properly. Fear is one of the strongest primary emotions, which can be both conducive (to some extent) for improved learning and (at times) toxic to learning itself. Anger and aggression are often based on fear. Education in emotional and spiritual skills would be beneficial to control these negative emotions. But Singh (2001) opines that emotions are reactions to specific situations and therefore cannot be termed as positive or negative. Hence, the process of education has to be carefully dealt with, by keeping in mind the delicate issues of emotionality and spirituality.

Inclination to spirituality and emotional integration would surely infuse good character in students.  Their self-concept and self-esteem would be enhanced through spiritual and emotional catharsis, through spiritual endeavours. Their 'self' can be identified by themselves. So input for spiritual thinking and searching for the meaning of life are to be nurtured during the early phase of life. For that, teachers have to play a key role for all-round development of the students. The concepts of emotionality and spirituality are to be clarified, for better understanding of the entire framework.

## 1.1 MEANING OF EMOTION AND EMOTIONALITY:

Emotion is the subjective experience associated with personality, mood, temperament and disposition. The English word 'emotion' is derived from the French word *émouvoir*, but this is also based on the Latin word *emovere*, where *e* (variant of *ex-*) means 'out' and *movere* means 'move'. Emotion is a *feeling* that is private and subjective. Humans can report an extraordinary range of states, which they can feel or experience. Emotion is a state of *psychological arousal,* an expression or display of distinctive somatic and autonomic responses. This emphasis suggests that emotional states can be defined by particular constellations of bodily responses. An emotion has been defined as "a complex feeling state with psychic, somatic and behavioural components that are related to affect mood" (Kalpan & Sadock, 1998). Emotion influences everyday behaviour and they can have a distorted effect on learning (Johnson, 1996: 185). It is a complex psychological and physiological phenomenon involving an individual's state of mind and its interaction between that individual and her/his environment. Among human beings, an emotion fundamentally involves "physiological arousals, expressive behaviours, and conscious experience" (Myers, 2001). Emotion is associated with mood, temperament, personality and motivation. Ekman (1972) (a Professor of Psychology, University of California) has identified "happiness, surprise, disgust, fear, anger & sadness" as six primary emotions.

Emotions are responses to stimuli or situations that affect a person strongly. According to Webster-Stratton (1999), the emotional responses mainly occur at three levels: neurophysiological & biochemical level, behavioural level and cognitive level. The neurophysiological & biochemical emotional responses are characterized by variations in heart rate, blood flow, respiration, and hormonal secretions. In the second level of emotional response, emotions are expressed in a person's action. The cognitive level of emotional response is characterized by the use of language by a person to label her/his feelings as in, 'I feel angry'.

Emotional regulation is the ability of a person to adequately control her/his emotional responses to arousing situations. A child's ability to regulate his emotions is determined by,

· The maturation of child's neurological inhibitory system.

· The child's temperament and developmental status.

· Parental socialization and environmental support.

· School and teachers' emphasis on emotional education.

(Webster-Straton, 1999)

Further Webster-Straton opines that differences in the ways that teachers talk to students about feelings and respond to students' expression of negative emotions in response to conflict situations at school are related to children's ability to regulate emotions.

Teachers can promote the emotional regulation capacity of students by providing environmental stability and consistency in the learning situation. A teacher should accept students' emotions and emotional responses. By understanding students about their emotional status, they can be helped to tolerate increasing amounts of emotional tension. Teachers who frequently use feeling words to express their own emotional states and to interpret others' emotional expressions are providing their students with a powerful mechanism for emotional regulation. Students should be helped to develop the ability to talk about emotions; this helps them to regulate their negative emotions and gives them greater power to express affection and concern, and to achieve new intimacy in their relationships with their peer group as well as their teachers.

Emotionality is (often) the observable and physiological component of emotion and is a measure of person's emotional reactivity to a stimulus. The noun 'emotionality' refers to the quality or state of being emotional. A person is

emotional if an emotion is dominant in him. Emotionality refers to the state of an individual by which s/he exhibits her/his emotions.

## 1.2 MEANING OF SPIRIT AND SPIRITUALITY

The English word 'spirit' (from the Latin word, 'spiritus', which means "breath") has many differing meanings and connotations, all of them relating to a non-corporal substance contrasted with the material body. The spirit of a human being is the animating, sensitive or vital principle in that individual, (similar to or same as the soul, 'aatma'), taken to be the seat of the mental, intellectual and emotional powers.

Spirituality is the belief in ultimate goodness and righteousness. Danesh (1997) in his book "The psychology of spirituality" opines that the ultimate human reality is a spiritual one. Spirituality is highly individual and intensely personal. It is the basic belief that there is a 'supreme power', a being, a force, whatever we call it, that governs the entire universe. There is a purpose for everything and everyone. It is inextricably connected with caring, hope, kindness, love and optimism. Spirituality gives one the power and the will to persist in the face of seemingly hopeless and insurmountable odds. It provides the strength to carry on the good fight for righteous cause. It provides an abiding sense of hope and optimism in hopeless situation. Personal integrity while facing distress and complex situations is an indication of spirituality. So, spirituality is a type of anchoring into the domains of the **Almighty** in the complex chaotic worldly voyage. This recognises the interconnectedness of human soul to the supreme soul. Both the emotional and spiritual aspects of a person can be nurtured through education.

## 1.3 TEACHER EDUCATION, EMOTIONALITY AND SPIRITUALITY

Sound education is expected to provide ways and means for achieving the development of body, mind and spirit. The main director for this change is the **teacher**. So teachers are to be emotionally and spiritually mature enough to deal

with the emotional and spiritual needs of the students. During the pre-service programme itself, the student-teachers need to be exposed to emotional and spiritual development programme.

No educational reform can be successful unless the quality of the teacher is improved; but in turn the quality of the teacher depends to a large extent on the quality of the pre-service teacher education programme. It requires some specialized education with specialized curriculum and methodology which can be boldly considered as 'professional'. Teaching is a profession; it requires conscious organization of learning activities and deliberate creation of a conducive and supporting learning environment. It is a creative and adventurous profession where passion cannot be an option. Teachers with a passion for teaching are those who are committed, enthusiastic, and intellectually, emotionally and spiritually energetic in their work with children, young people and adults alike. This passion is essential to achieve high-quality in teaching. As such, teachers are the torch bearers in creating social cohesion, national and global integration, and a learning society. In reality, quality teacher education is the '*sine qua non*' of all educational improvements.

The 'teacher' is the most powerful 'environment' for the child especially in schools. It is the personality of the teacher that has the most permanent influence on the child. Gurumurthy (2005) commented that "Personal life of the teachers is of public importance". Teacher must be an embodiment of values. The teacher has to select and present to the learner, the experiences which may lead to the fulfilment of her/his needs and the obligation to the society. An ideal teacher has to be 'heavy enough' to take care of her / his students' not only intellectual environment, but also the emotional / social and the spiritual environments and lead them in the right direction - this makes a teacher – a' preceptor' (GURU).

During the ancient period, in India, the Gurus were considered as the light of the world. They comprised the light of knowledge and wisdom and all others lit their

candle on it. Ancient Indian Gurus realised the truth taught in the scriptures too. In fact, they were living embodiments of their spirits. A good teacher who is morally and spiritually a 'model' for the students, has practical ideas and convictions, which s/he puts into action regardless of consequences. A teacher in modern India is expected to be engaged in building the future of the country. S/he builds the future with the raw materials (ie. the mind of the young) given to her/him. Whitehead (1929) opines **"Everything depends on the teachers"**. Nowadays, the essence of this statement is seriously considered and discussed by thinking public.

## 1.4    INTELLIGENCE/S, INTELLIGENCE QUOTIENTS & TEACHER EDUCATION:

In the early part of the 20th century, Intelligence Quotient (IQ) became an important issue. Our intellectual or rational intelligence is what we use to solve logical or strategic problems. Theoretically, it has been conceived that only a person with higher intelligence gets identified with higher IQ, which is determined by reliable and valid instruments. In the mid-1990's Goleman strengthened the concept of Emotional Intelligence (EI) to represent people's feelings, although the same was conceptualized earlier by other psychologists. The ability to recognize and manage one's emotions is a skill that has to be developed, used and, hopefully, honed throughout one's lifetime. Bar-On could give the concept of Emotional Intelligence Quotient (EQ), in the process of his construction of the tool to measure EI. Now, based on Zohar's and Marshall's (2000) theoretical and experiential considerations, academicians and professionals have started discussing about another quotient to represent a new dimension in an individual's intelligence i.e., Spiritual Intelligence (SI – which is coined as SQ by Zohar and Marshall). Recently in 2004, Bowell clarified SI further by writing a book on "The Seven Steps of Spiritual Intelligence", which has become very popular internationally.

As we have already noted, the concept "quotient" is used in connection with different dimensions of intelligence; it needs to be clarified. Mathematically a quotient is a ratio or a number which is obtained, when one quantity is divided by another related quantity. This ratio cannot be totally an absolute entity in psychological measurements; it is a relative term, based on a particular test instrument with the conceptualization of expected (ideal) behaviours and observed behaviours. Perhaps it is impossible to see that these two are without any difference, while quantified suitably. Hence the concept of 'quotient' has to be obviously accepted, whenever we think of psychological measurements such as different types of intelligences. Even though Goleman has dealt with Emotional Intelligence (EI) only, later Reuven Bar-On (1997), introduced the concept of Emotional Intelligence Quotient, abbreviated as EQ (instead of EIQ, for simplicity), while constructing his well known instrument, 'Bar-On Emotional Quotient Inventory' (EQ_iTM).

The recent 'National Curriculum Framework' (NCF,2000 as well as 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, Emotional Intelligence Quotient (EQ) and Spiritual Intelligence Quotient (SQ). The NCF (2000) also stresses the need for assessment of EQ and SQ in addition to IQ. It is the responsibility of the educators in this climate of 'No Child Left Behind' (NCLB), to bring children academically forward, socially and emotionally. Emotional Intelligence (EI) or Social-Emotional learning (SEL) can enhance academic achievement (Elias & Arnold, 2006). SEL/EI restores and reaffirms the value of teachers as the models for students in setting social responsibilities. SEL/EI is a key tool for teachers to remove the educational hindrances at short, such as shorter attention spans, being raised by single parents or grandparents, the need for instant gratification, anger problems, difficulty relating to structure/problems, maintaining relationships with peers and adults, and pent-up negative emotions.

The student-teachers, therefore, are supposed to be refined through various experiences as they are expected to mould future generations academically, emotionally, and spiritually. Kapani (2000) clearly states that there is a need for value oriented teacher education. Teachers are always under tensions and emotional pressures such as accountability, stress, political pressures, superior loads, classroom management problems, the pressure to implement new theoretical models in classrooms which they do not fully comprehend, parental pressures, weeping and screaming students, and other over whelming tensions-both real and imagined. A teacher can keep away from these tensions by raising her/his EI and emotional competence powers. Teachers are also expected to help the community in shaping the future generation students. So, appropriate education has to be provided to the student-teachers, not only in their academic aspects but also in their overall development facets. Students undergoing professional teacher education programme – i.e., student-teachers should be moulded well, not only with respect to their cognitive and psychomotor dimensions, but also with respect to their affective dimension so that they will be able to take care of their students' emotional and spiritual developments.

The future generations are the cornerstones for the further development of a nation. In the construction of a building, if the foundation is not taken care of, the whole building is likely to be ruined in the (near) future / any time. Likewise, if the students are not properly taken care of, the development of a nation may not take place systematically. So they have to be moulded in the arms of 'right' type of teachers. The interaction between the teacher and students will be smooth if both could maintain good control over their emotions. Pupils respond better to those who are optimistic, empathic, trustworthy and inspirational. Moody, highly explosive, uncaring, short tempered and pessimistic teachers are often avoided or feared. The way teachers express their emotions and respond to others' emotions matters.

Teachers who recognize that emotional health and growth are essential to learning will deal carefully with children's outburst or unacceptable behaviour. They will be aware that their modelling will influence the students' reaction to others. Along with the academic enrichment, the students need some input or guidance for self development and also for becoming a complete human being. Emotional and Spiritual developments are vital for the full-fledged development of a student; but these are not considered in the present system of Education, with due emphasis. Hence enhancements of EI and SI are very much needed in the present scenario. EI and SI stress the importance of being able to deal with both the inner world of self and external world of interactions with others and the environment. If we can analytically study the prevailing conditions in our society, it would not take long to find that the root cause of the numerous problems that exist in our families and society is dearth of these intelligences.

The Teachers are the flywheels of the whole lively educational machine. If students are to develop their rational intelligence (Intelligence Quotient – IQ), emotional intelligence (EI) and spiritual intelligence (SI), their teachers should be well-versed in these intelligences so that they will be able to develop these qualities in their students. In these demanding times which are full of challenges, conflicts and contradictions, only **'emotionally and spiritually intelligent teachers'** are able to tune into their students' world around them, read their situations and connect them with others. This is possible only when teachers take charge of their own emotional and spiritual life with their inner being illuminated by **'righteousness'** (DHARMA) with higher spirituality.

Even though logical intelligence (in terms of Intelligence Quotient – IQ) has been very popular, the notion of intelligence, as such, has undergone an immense change during the past century. Emotional Intelligence and Spiritual Intelligence which were unheard earlier became common at least towards the end of the 20th century. **While EI render the much needed affective capacity for social**

**adjustment, SI gives meaning and value to life**. It has now become inevitable to psychologists and educationists to comprehend intelligence in a holistic manner. In order to develop IQ, EI and SI in students, the **teachers** should also possess higher levels of EI and SI apart from content mastery in their concerned subjects.

## 1.5    DEVELOPMENT OF VARIOUS DIMENSIONS OF INTELLIGENCE

### 1.5.1  Intelligence in Terms of IQ:

Ever since the birth of Psychology, philosophers, psychologists and scientists have been seriously dealing with the term 'Intelligence'. The most acceptable working definition of the term intelligence was given by Wechsler (1976). According to him:

> *Intelligence, a hypothetical construct, is the aggregate or global*
> *capacity of the individual to act purposefully, to think rationally,*
> *and to deal effectively with his environment.*

Wechsler himself concedes the fact that intelligence, first, is a hypothetical construct; hence far from being a physical reality which can be comprehensively measured; secondly it is an aggregate or global capacity which on further analysis gives rise to the possibility of numerous abilities.

However, Alfred Binet earlier in 1990's could give a mathematical formula to determine Intelligence Quotient (IQ= *Mental Age divided by Chronological Age* × 100); but, later other psychologists with due respect to the father of IQ, Alfred Binet, did differ from him, regarding the concept of intelligence and its measurement.

The Triarchic Theory of Intelligence (1985) was formulated by Sternberg, a prominent figure in the field research in human intelligence. His definition of human intelligence is *"a mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one's life"*

(Sternberg, 2000). Sternberg's theory comprises of three parts: componential, experiential, and practical. He associated the componential (analytical) sub-theory with analytical giftedness, which is prominent in being able to take apart problems and being able to see solutions not often seen. In experiential (creative) sub-theory Sternberg deals mainly with how well a task is performed with regard to how familiar it is. The role of experience is split into two parts: novelty and automation. The problem with novelty and automation is that, being skilled in one component does not ensure that you are skilled in the other (Sternberg, 1997). Sternberg's practical (contextual) sub-theory of intelligence "deals with the mental activity involved in attaining fit to context" (Sternberg, 1985, p.45).

Stephen Ceci introduced his "Bio-ecological theory of intelligence" in 1990, which holds that the levels of mental activities or IQ are dependent on context. For example, he says traditional conceptions of intelligence ignore the role of society in shaping intelligence and underestimate the intelligence of non-Western societies.

Mike Anderson (with his Cognitive theory, 1992) argues for a theory of intelligence and development which allows a synthesis of two positions: those who believe that intelligence as a biological property of our brains, genetically determined, and those who believe that it is a property of knowledge systems and is culturally determined.

Howard Gardner (1993, with his Multiple Intelligence theory), Daniel Goleman (1995, with his Emotional Intelligence theory) and Danah Zohar & Ian Marshall (2000, with Spiritual Intelligence theory), are among some of the prominent psychologists who differed from the earlier all-in-all views of IQ.

## 1.5.2 Multiple Intelligence

As the very terminology suggests, intelligence of a person cannot be viewed as a singular phenomenon. Instead, it is conceived that every individual possesses

several kinds of intelligences. Consequently, the totality of a person cannot be ascertained purely on the basis of IQ. It is difficult to quantify a personality. It has to be seen beyond the IQ.

Howard Gardner (1983, 1996) realized that the IQ index although, did provide an indication of one's general intellectual ability, it definitely was not the all of an individual's intelligence. His question was "How could such a complex reality as intelligence have been possibly measured with a single score?" He further posited that the intelligence of an individual should be a multiple reality. And so, he at first proposed seven intelligences, viz., the Linguistic intelligence, Logical-Mathematical Intelligence, Spatial Intelligence, Bodily–Kinesthetic Intelligence, Musical Intelligence, Interpersonal Intelligence, and Intra-personal Intelligence. To these seven he added an eighth one namely the Naturalistic Intelligence and after his further exploration into the subject he has added the ninth one also, namely the Existential Intelligence (1999). But Zohar and Marshall (2000) are of the opinion that all of the intelligences Gardner describes are nothing but the variations of Rational Intelligence, Emotional Intelligence and Spiritual Intelligence and their associated neural arrangements.

## 1.5.3 Emotional Intelligence (E I)

Our hearts are the doorways, the connection to everything there, is in life. If we close our hearts, we close the doors to our lives. When we open our hearts, we open to all that life can offer. A heart-based ability (emotional intelligence) allows us a new relationship to our emotions. We become more responsible for what and how we feel. Our emotions are vaster than our mind (body). They contain our histories, every chapter and verse of energy, experience, deep understanding and relationship in our lives. Emotions make up that which we are, shapes our mind as well as the entire personality pattern. They enter our human system as a source of energy that radiates and resonates. Suppressed emotions and too much control over them become pathological as in immobilizing depression, overwhelming

anxiety, raging anger and manic agitation. Thus emotions are reactions consisting of physiological reactions, subjective cognitive states and expressive behaviours. Emotions and feelings are the key pointers both to possibilities for, and barriers to, learning (Miller and Boud, 1996: 10). Every emotion has a cognitive component and every thought is influenced by emotional factors. Both emotion and thought are basic attributes, which in the human being are intimately mashed into a dialectical unity. People, who have control over their lives, can know and manage their feelings well and they can read and deal effectively with other people's feelings. Emotional intelligence is a type of social intelligence, which involves the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in us and in our relationships.

Spearman (1904) viewed that intelligence could be characterized in a single numerical parameter. According to him, each intellectual activity involves a general factor which it shares with all intellectual activities and a specific factor which belongs to it alone.

Historically, in the field of psychology the concept of Social Intelligence (which is nearer to the present broader concept of emotional intelligence) was given by Thorndike (1920). He used the term social intelligence to describe the skill of understanding and managing other people. He drew an important distinction among three broad classes of intellectual functioning. Standard intelligence tests measured only "abstract intelligence". Also important were "mechanical intelligence – the ability to visualize relationships among objects and understand how the physical world worked", and "social intelligence – the ability to function successfully in interpersonal situations". Thorndike called for instruments to develop measures for these three types of intelligences.

Guilford (1959, 1967) proposed that three dimensions were necessary for accurate description of intelligence: content (the terms in which we think), operations (the act of thinking), and product (the ideas we come up with).

Bar-On in 1980 proposed the 'Bar-On model' that describes emotional-social intelligence as a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour. According to Bar-On (1997), emotionally intelligent people are those

> *"who are able to recognize and express their emotions, who possess positive self regard, and are able to actualise their potential capacities and lead fairly happy lives. They are able to understand the way others feel and are capable of making and maintaining mutually satisfying and responsible interpersonal relationships, without becoming dependent on others. These people are generally optimistic, flexible, realistic, and successful in solving problems coping with stress, without losing control."*

The development of a comprehensive theory of emotional intelligence was put forward by two psychologists Salovey and Mayer (1990). They defined emotional intelligence as the "ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions." In 1997, they updated this approach with the four branch model:

> *"Emotional Intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge and to reflectively regulate emotions so as to promote emotional and intellectual growth."*

This gives a clear cut concept of emotional intelligence which describes a person's ability to understand one's own emotions, the emotions of others and to act appropriately based on these emotions.

Emotions can have either positive or negative effect on the behaviour of an individual. How the emotions are understood or managed influences the effect on behaviour. Skill to manage emotions is acquired in the childhood days itself. The early relationships hard wires the brain so that children will be able to deal with emotions and relationships throughout their lives. These early relationships, later

will influence our sense of self-worth, safety and security and personal styles in managing emotions, whether we may become worried or cool in certain situations. Our overall development throughout the life, takes place, on the basis of this early life foundation.

As mentioned earlier, Gardner (1983) gave the concept of Multiple Intelligences. According to him, human intelligence can be better described as a set of individual's multiple abilities, talents and mental skills related to a multiple number of domains of knowledge, by 1999,he identified nine different types of domains in human intelligences (as presented in page. 15).

Daniel Goleman is a Psychologist and science journalist. He has been visiting professor at Harvard University and is the co-chairman of the consortium for research on emotional intelligence at Rudgers University. Also he was one among the founders of the 'Collaborative' for academic, social and emotional learning at Yale University- Child Study Centre. He popularized the term 'Emotional Intelligence' in his book, (best seller) "*Emotional Intelligence: Why It Can Matter More Than IQ*'. As the present investigation is mainly based on Goleman's conceptualization of EI, perhaps there is a need to elaborate on his work, further in this report.

It is important to understand that emotional intelligence is not the opposite of general intelligence (IQ); it is not the triumph of heart over head. Rather it is the unique intersection of both. Emotional intelligence (EI) is an array of non-cognitive capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures. As such, 'effective communication' between children and adults might lay emphasis to the notion of emotional intelligence. Haim Ginott (in Goleman-1995) opined that 'fish swim, birds fly, and people feel'. The emphasis on 'feeling' aids the ability to listen, to cooperate with others and develop personal values. The contributions of Haim Ginott have been recognized by Daniel Goleman (1995).

Emotional development is a life-long process. The factors that influence the development of EI are early attachment relationships in the family, temperament, the quality of environment and relationships. These factors affect how we see ourselves and thus influences the way of managing emotions.

Emotional literacy is the prerequisite for the development of emotional intelligence; both are important because having the potential for positive emotional growth without the opportunity to develop it as a skill level, is of little practical value. Intelligence is a potential while literacy is a skill. If proper emotional literacy is not developed, there can be miscommunications and misunderstandings while expressing one's emotions. Emotional illiteracy can cause several harms to a person and to others with whom s/he would interact. A person may possess the potential for developing quality social interaction, but if that ability is not developed and nourished through practice, it will not be available to the person when it is needed. The ability to recognize and manage one's emotions is a skill that has to be used and hopefully, honed throughout one's lifetime.

In children and adolescents, mental health problems are increasing. The reason for many of the behavioural and motivational problems is the difficulty in managing emotions. Developing emotional literacy among children and young people can help to enhance learning, cooperation, and confidence among them. These skills aid the development of interpersonal and leadership skills in the workplace.

Goleman (1995) has argued that emotional literacy, i.e., understanding and being able to apply emotional intelligence, is essential to succeed in life. Emotional illiteracy makes coping with the tensions and dilemmas of life in schools / society difficult. In that case, it may have to be unavoidably expressed through boredom and frustration. Hence, it is very important to develop emotional literacy among children, young people and adults. Students learn in different ways but their learning is almost always influenced by social and emotional factors (Wang, Haertel and Walberg, 1997). They need therefore ability to develop reflective

skills that enable them to recognize, acknowledge, understand and manage their emotions. This is the responsibility not only of parents but also of teachers. The implication for teachers is that they need to have the confidence and skills to intervene and facilitate students' emotional literacy from a position of having a sense of their own.

Possessing emotional literacy is an important key to succeed in life. Knowing and managing oneself, and having the ability to understand and empathize with others, are protective factors that assist all of us, especially those from high risk environments. Schools are powerful places where students can learn about themselves in preparation for entry into the larger world. Educators hold privileged position in that they can create the environment in which students work and play. In reality, if educators attend to their students' emotional states, by providing opportunities for them to identify and express their feelings, solve problems, and resolve conflict, they will find that students will be increasing their capability for accessing their working memories and for learning new information.

People with emotional intelligence have a notable capacity for commitment to other people or cause, for taking responsibility, and for having an ethical outlook. They are sympathetic and caring in their relationships. Their (emotional) life is rich and they are comfortable with themselves, others and the social universe they live in. Moreover they express their feelings appropriately and adapt themselves well to stress. Thus the term emotional intelligence has come to stay in the literature in the fields of Psychology and Education to represent that intelligence which enables individuals to flourish in their lives, in their jobs, in their families and in their communities. It will also predict how well a person will perform in a job.

**Mayer** et.al. (2000) define this novel term, thus:

> *Emotional intelligence refers to an ability to recognize the*
> *meanings of emotions and to reason and problem solve on the*

*basis of them, and it involves the capacity to perceive emotion related feelings, understand the information of these emotions and manage them.*

Goleman presented development of "Emotional Intelligence" as a main factor for success in life. He rejected the conventional concepts of intelligence (IQ) scoring and its reliability, as the only elements of success. He argued that self-control, zeal and persistence are the main features of every successful story. The challenge is offered to those who consider that intelligence alone is sufficient to make their life successful. The hereditary theories of intelligence are being criticized, by him.

His best seller book "Emotional Intelligence" contains five parts, viz. (i) the emotional brain, (ii) the nature of emotional intelligence, (iii) emotional intelligence applied, (iv) windows of opportunity and (v) emotional literacy.

Major observations Goleman (1995) made with respect to EI are as follows: (based on some of his own studies and that of others)

- The dynamic interrelation of the cortex and the limbic systems are important. The cortex is considered as the seat of rationality while the limbic system is the part of the brain where the emotions are processed. The concept of EI is explained to mean the moderation of primitive emotional impulses by the rational mind and suggests that the emotional intelligence can be learnt with practice.

- IQ plays only 20% to the success of an individual while 80% success is based on one's EI. He observes that many high IQ scoring students have failed in their practical lives, while many average people with higher EI have got phenomenal success.

- A reflexive mode of experience (self-awareness or self-observation) is deemed to be important. Emotional competencies like emotional self-control are built on the fundamental competency self-awareness.

- We have two minds – one an emotional mind that feels and other, a rational mind that thinks. Emotions are fed in to the operations of the rational mind and the rational mind refines the inputs of emotions. Thus there is a balance between emotional and rational minds.

- One may be more attuned to emotional mind's special symbols such as metaphors, similes, poetry, songs and fables. If so then one should try his success in these fields instead of following predictions made by the IQ tests. Emotional adjustments make a person more gifted than others.

- We have two brains- emotional brain and rational (thinking). Emotional brain is involved in reasons as is the thinking brain. Also, the thinking brain plays a role in executing our emotions.

- Emotional disorders need pharmacological help. However, there are certain disorders like manic-depression where the patient never feels any need for medication. Severe emotional disorders can hamper one's success if not handled properly.

- Depression, anger and the like are negative emotions. When one is depressed, s/he needs to focus his/her attention to some upbeat activity and avoid tragic movies, novels and stories which will drag his/her mood further down. One should experience (face) anger by assuming that anger belongs to some other person. Empathy is considered as a balm for anger.

- Enthusiasm and persistence are important emotional traits. Most of the Asian students show better record of success than their white counterparts, not for their IQ level but persistence to improve their weaknesses.

- Self-efficacy, the belief that one has mastery over the events of one's life, is the underlying quality behind optimism and hope.

- Women are more empathetic than men. Empathy helps in romantic life and demonstrates an appreciation of emotions as an instrument of knowledge.

- Emotions play an important role in married life. The amount of emotions expressed by each sex during the different times of their lives is focused. Children might have good friends from the opposite sexes in their early lives but slowly lose their interest until they achieve teenage years.

- Generally girls can express their emotions better than boys. The reason for this lies in the fact that girls learn languages more quickly than boys do.

- Men are reluctant to talk with their wives about their relationship and also men may have a rosier view than their wives, of just about everything in relationship. Wives, in general, are more vocal about their complaints than their husbands, particularly among unhappy couples.

- Stars in the Emotional Intelligence tests were the people who used to get their work finished in stipulated time. EI was found to be one of the main characteristics of successful people. People with average or below average scorers in the emotional intelligence test were those who start many tasks at a time and leave most of them unfinished. It is one of the reasons behind most of the unsuccessful people.

- Health and emotions are inter-related. Chemical messengers that operate most extensively in both brain and immune system, are those that are most dense in neural areas that regulate emotion.

- People who experience chronic anxiety, long periods of sadness and pessimism, unremitting tension or incessant hostility, relentless cynicism or suspiciousness, face double the risk of disease—including asthma, arthritis, headaches, peptic ulcers, and heart disease.

- Children who are often subjected to beating by their parents react in the same way in distress. They lose empathy if they have to face such situations frequently.

- When a person faces trauma, s/he may end up in biological crisis. But the problem becomes severe when an individual is placed in an uncontrollable stress.

- Temperament is not Destiny. People having strong right frontal activity are prone to be moody, suspicious of the world and worried about small problems. People with strong left frontal activity are lower in depression, more confident and rewardingly engaged in life.

- Some people are unable to differentiate between being scared and angry. They feel more hunger in depressing situations and eat more only to gain weight. People with few friends or with extreme tendencies for loneliness are at great risk of diseases and early death.

- EI is a capacity that profoundly affects all other abilities, either facilitating or interfering with them.

- Training programmes can help children to be assertive and to articulate their feelings in situations involving conflict with others

- EI can be taught. However, it is not enough to lecture children. Instead, they should be allowed to see ethics in practice. Furthermore, they should be given different models of ethics so that they may develop their own value conclusions.

According to Goleman (2000), the single most important factor for successful leader in the workplace is emotional intelligence. Such leaders bring his insight into the workplace, and sure to change the shape of his organization for decades to come. He reveals the skills that distinguish star performers in every field, from

entry-level jobs to top executive positions. He shows that the single most important factor is not IQ, advanced degrees, or technical expertise, but the quality he calls 'emotional intelligence'. Competencies such as self-awareness, self-confidence, self-control, commitment and integrity, ability to communicate and influence, and ability to initiate and accept change are at a premium in today's job market in every field (including Education). The higher up the leadership ladder you go, the more vital these skills become, often influencing who is hired or fired, passed over or promoted.

With new insights into the brain architecture underlying emotion and rationality, Goleman shows precisely how EI can be nurtured and strengthened in all of us. He also underlines how emotional lessons a child learns; sculpt the brain's circuitry, and how parents and schools can benefit from this.

## Figure 1.1 Functions of Brain
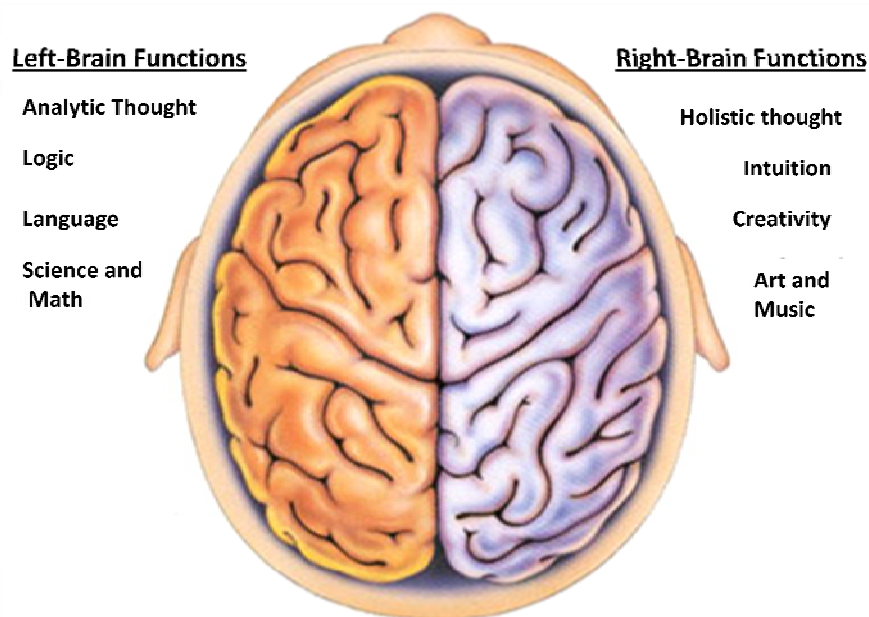


(Adapted from www.beacon.wharton.upenn.edu)

Based on the theory of 'Right Brain Vs Left Brain' structure the two different sides of brain control two different modes of thinking. The theory also suggests that each of us prefers one mode over the other. In general, typical schools tend to prefer the left mode of thinking which focuses on logical thinking, analysis and

accuracy rather than on the right brain which focuses on aesthetic feeling and creativity; but to enhance development of the right and left brain of students, schools need to give equal weight to arts, creativity and skills of imagination and synthesis. Teachers can increase the right brain learning activities by incorporating more patterning, metaphors, analogies, role-playing, visuals and movement into their reading, calculation and analytical activities. Assessment for the whole brain should be done in classrooms.

### Figure 1.2  Right Brain Learning



(Adapted from www.sodahead.com)

Goleman identified the skills that distinguish star performers in every field, from entry – level jobs to top executive positions. The single most important factor for their performance is not IQ, advanced degrees or technical expertise, but the quality of emotional intelligence. One requires the competencies like self-awareness, self-confidence, and self-control; commitment and integrity; the ability to communicate and influence, to influence and accept change to be competent in today's job market. Also, Goleman points out that these skills could be developed/ improved at any stage of one's life/career.

As Goleman shows, we all possess the potential to improve our EI at any stage in our career. He provides guidelines for cultivating these capabilities and also

explains why corporate training must change if it is to be effective. EI includes self-awareness and impulse control, persistence, zeal and motivation, empathy and social deftness. These are the qualities that mark people who excel: whose relationships flourish, who are stars in the workplace.

According to Goleman (1995),

> *Emotional Intelligence is the ability to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification, to regulate one's moods and keep distress from swamping the ability to think; to empathize and hope.*

Emotional intelligence consists of a learned set of competencies that determine how we interact with people. Goleman (1995) has identified five characteristics of persons with high EI. They are: (i) self-awareness, (ii) self-control, (iii) motivation, (iv) empathy and (v) social skills. A person's potentials for learning the practicing skills are based on the five elements of emotional intelligence. Emotional competence determines how much of that potential have been translated into the real life situations. Along with cognitive elements, all the emotional competencies involve some degree of skill in the realm of feeling. The emotional competencies are divided under two heads namely:

a. Personal competence and
b. Social competence

Personal competence determines how one manages himself/herself. It involves intra-personal skills like knowing and managing one's internal states, impulses and resources, managing and harnessing one's own emotions, knowing one's strengths and limits, having a strong sense of one's worth and capabilities, maintaining standards of honesty and integrity, taking responsibility for personal performance, being flexible and comfortable in handling novel ideas and new information, striving to meet a standard of excellence, developing readiness to act on opportunities and showing persistence in pursuing goals despite obstacles and setbacks, etc.

Personal competence is the foundation of all emotional intelligence competencies. Awareness of one's emotions and his ability to control it is the key to personal competence. In other words, personal competence in emotional intelligence enables an individual to recognize and accurately label his emotions, control the emotions appropriately, choose how to react, increase confidence in the ability to act appropriately in any situations.

Social competence determines how one handles relationships. It involves inter-personal skills such as sensing others' feelings and perspectives and taking an active interest in their concerns, sensing others' developmental needs and bolstering their abilities, listening openly and sending convincing messages, negotiating and resolving disagreements, initiating and nourishing instrumental relationships, working with others towards shared goals, anticipating and recognizing others' needs and creating group synergy in pursuing collective goals. Effective listening is another relationship competence skill, according to McBride and Maitland (2002). Without listening to other people, one may irritate them and damage the relationships without understanding other person's point of view. Conflict management is made very easy by accepting that one cannot guarantee to change the other person. Instead one can control his own responses, which can influence the relationship in a positive way.

In India, Singh (2001) has suggested guidelines for training and development of emotional intelligence with special reference to Indian organisational contexts. He opines that EI enhancement can be done in four phases: The I$^{st}$ phase should act as a preparation for change. This includes assessing one's strengths and limitations, providing feed back with care, encouraging participation, and recognizing readiness to change. Next is the training phase, which consists of fostering a positive relationship between the trainer and the learner, maximizing self-directed change, setting clear goals and breaking goals into

manageable steps, practicing the skills, providing frequent feedback on practice, relying on experiential methods and preventing relapse. The third phase is the transfer and maintenance phase. This includes encouraging the use of skills in different situations, and providing suitable situations that facilitates the EI enhancement. The final phase for training and development of EI is evaluating the change that takes place as a result of undergoing the above phases.

Macbride and Maihand(2002) explains that emotional intelligence is the ability to control one's emotions to widen her/his repertoire of coping skills. Emotionally intelligent people will be able for making improved relationships with good communication skills and better empathetic skills. They can act with integrity, will be flexible to adjust to a situation and more confident, optimistic and with reduced stress level. Emotionally intelligent people will have the ability to work as part of a team and also to work independently and proactively at the same time.

Bharwaney (2008) has identified some of the characteristics of Emotional Intelligence. The first and foremost one is that EI can be learned and developed. EI can be improved at any age in life, if proper training is given. To be more specific, EI increases with life experience. Since people have different environment - family, community or place of work, their emotional intelligence needs will be different. Also, men and women show some difference in their emotional intelligence. Bar On commented, "women are more aware of emotions, demonstrates more empathy, relate better interpersonally, act more socially responsible than men." The general intelligence is enhanced by the development of emotional intelligence. EI affects our ability of decision-making. It is reflected in our relationship with each other. One of the important characteristic of EI is that it can be measured, directly or indirectly, but the extents might depend on the context.

## 1.5.3.1. Key Domains of Emotional Intelligence:

The key domains of emotional intelligence, according to Goleman (1995) are Self-Awareness, Self-Control, Motivation, Empathy and Social Skill. They are elucidated as given below:

### 1. Knowing One's Emotions or Self-Awareness

The ability to "recognize a feeling as it happens and put it off if inconvenient" is the keystone to emotional intelligence. One has to be aware of his own and others' feelings and emotions in order to have accurate data and information about the world around him. An individual's ability to monitor feelings from moment to moment is crucial for his/her psychological insight and self-understanding. Being aware of other's emotions is essential for building a successful workplace environment and quality interpersonal relationships. One can respond appropriately to a situation only if he can read his emotions in that situation. The skill comes into play in most jobs particularly those that involve dealing with people. People who are unable to know their feelings are at a tremendous disadvantage. In a sense, they are emotional illiterates. Teachers with greater certainty about their feelings are better pilots of their lives/teaching.

### 2. Managing or Controlling Emotions

This domain of EI comprises of the ability to regulate moods and emotions in oneself and in other people. Emotionally intelligent people must be able to monitor, discriminate, and label their feelings accurately, believe that they can improve or otherwise modify these feelings, employ strategies that will alter their feelings, and assess the effectiveness of these strategies. i.e., emotionally intelligent people will be able to handle uncomfortable emotions once they have accepted that they are feeling them. At times, one can stay open to his feelings, learn from them, and use them to take appropriate action. Other times, however, it may be better to disengage from an emotion and return to it later. This work is mainly about developing an inner mothering mode and learning to soothe ourselves when

things seem difficult. Teachers who are poor in this ability are constantly battling with feelings of distress, while those who excel in it can bounce back far more quickly from life's setbacks and upsets. The attitude one should have is 'whatever it takes, to make me feel' I care about myself and my value myself.

### 3. Motivating Oneself

Positive motivation – the marshalling of feelings of enthusiasm, zeal and confidence – is paramount for achievement. To motivate oneself for any achievement requires clear goals and an optimistic 'can-do' attitude. Emotions motivate us but also can disempower us if they are too strong and if we allow them to overwhelm us. It requires delaying gratification or stifling impulsiveness. People who have this skill tend to be more highly productive and effective in whatever task they undertake.

### 4. Recognizing Emotions of Others or Empathy

The capacity to know how another person feels is important in any job and in the classroom transaction too. As one begins to recognize emotions in oneself and realizes her/his own emotional weather systems, s/he will be able to sense them in others more accurately. This means one can feel with someone rather than feel about themselves. People, who are empathetic, are more attuned to the subtle social signals that others need or want. This would take them a long way especially in teaching. Understanding emotions includes knowledge of the emotional lexicon, including simple and complex emotion terms, and the ways in which emotions combine (anger and disgust form contempt), progress (annoyance to anger to rage), and transition to one another, the capacity to analyze emotions and their causes and the ability to predict how people will feel and react in different situations. This skill answers the reason for feeling anxious, the consequences of an action, etc. Empathy skills are most important in managing relationships. When a person is empathetic, s/he has the ability to have strong bonds with other people, can communicate more clearly, can understand others'

view point, have compassion and can forgive others for their transgression. Goleman has explained empathy as 'social radar'. He explains empathy as being able to pick up another's feeling without having a word uttered by them.

## 5. Handling Relationships or Social Skills

The art of relationship is, in large part, skill in managing emotions in others. Understanding of other people's emotions, gives us the ability to motivate them, be effective leaders and to work in successful teams. People who excel in these skills do well at anything that relies in interacting smoothly with others. The old rigidities, born out of fear or anxiety, can dissolve into acceptance of others and ourselves. EI gives the ability to have 'grace under fire' and to act with integrity and courage. The four interpersonal skills described by Schmuck et. al. (1977) are paraphrasing, impression checking, describing other's behaviour and describing one's own feelings.

The five domains of EI have, altogether, twenty-five sub domains under them. All of them are given in the following Table 1.1.

Table 1.1
Emotional Intelligence Dimensions (Goleman, 1998)

| Self-Awareness | |
|---|---|
| Knowing one's internal state, preferences, resources and intuitions | |
| Emotional awareness | Recognizing one's emotions and their effects |
| Accurate self-assessment | Knowing one's strengths and limits |
| Self-confidence | A strong sense of one's self-worth and capacities |
| Self-Control | |
| Managing one's internal state, impulses and resources | |
| Self-regulation | Keeping disruptive emotions and impulses under check |
| Trustworthiness | Maintaining standards of honesty and integrity |
| Conscientiousness | Taking responsibility for personal performance |
| Adaptability | Flexibility in handling change |
| Innovation | Being comfortable with novel ideas and approaches |

Table 1.1   Emotional Intelligence Dimensions (Contd.)

| Motivation | |
| --- | --- |
| Emotional tendencies that facilitate reaching goals | |
| Achievement drive | Striving to meet a standard of excellence |
| Commitment | Aligning with group or organizational goals |
| Initiative | Readiness to act on opportunities |
| Optimism | Persistence despite setbacks and obstacles |
| **Empathy** | |
| Awareness of other's feelings, needs and concerns | |
| Understanding others | Sensing and taking active interest in others' concerns |
| Developing others | Sensing other's development needs and helping them in growth |
| Service orientation | Anticipating, recognizing, and meeting others' needs |
| Leveraging diversity | Cultivating opportunities through different kinds of people |
| Political awareness | Reading a group's power relationships |
| **Social skills** | |
| Adeptness at including desirable responses in others | |
| Influence | Wielding effective tactics for persuasion |
| Communication | Listening openly and sending convincing messages |
| Conflict management | Negotiating and dissolving disagreements |
| Leadership | Inspiring and guiding individuals and groups |
| Change catalyst | Initiating or managing change |
| Building bonds | Nurturing instrumental relationships |
| Collaboration and co-operation | Working with others toward shared goals |
| Team capabilities | Creating group synergy in pursuing group goals. |

Apart from Goleman's theory, Dabrowski, Mayer-Salovey-Caruso, and Hay Acquisition Company have significantly contributed to the theory of emotional intelligence and its measurement.

Dabrowski's theory of emotional development which suggests that personality structure disintegrates between levels of development, with the highest level approaching universality as described in this study. i.e., Emotions are the directing forces of development and it drives the transition from lower levels to higher levels. Intense negative emotions have a disintegrating power that is necessary to dismantle the primary integration and assist the move to secondary integration.

The **Emotional Skills Assessment Process** (ESAP) is a 213 item self-assessment instrument providing scale specific measures of: (1) Assertion, (2) Comfort, (3) Empathy, (4) Decision Making, (5) Leadership, (6) Time Management, (7) Drive Strength, (8) Commitment Ethic, (9) Self-esteem, and (10) Stress Management. The problematic indicators measured are Aggression, Deference, and Change Orientation, which are related to the need for skill development in the areas of Anger Management, Anxiety Management, and Positive Personal Change. The instrument was constructed in an independent response format with a likert type rating scale for each item.

The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) is designed to measure the four branches of the EI model of Mayer and Salovey. It was developed from an intelligence-testing tradition formed by the emerging scientific understanding of emotions and their function and from the first published ability measure specifically intended to assess emotional intelligence, namely Multifactor Emotional Intelligence Scale (MEIS). MSCEIT consists of 141 items and takes 30-45 minutes to complete. MSCEIT provides 15 main scores: Total EI score, two Area scores, four Branch scores, and eight Task scores. In addition to these 15 scores, there are three Supplemental scores (Mayer, Salovey, & Caruso, 2002). The four-branch model of emotional intelligence comprises of identifying the emotion(s) present, using the emotion to think and solve problems, understanding the causes of the emotion(s) and managing the emotions to obtain a positive results.

The Emotional Competence Inventory (ECI), by Hay Acquisition Company, I, Inc. USA., is a measure of 18 emotional competencies arranged in 4 clusters – Self Awareness, Self Management, Social Awareness and relationship Management. The Emotional Competence Inventory (ECI) is a 360 multi-rater feedback instrument. The ECI combines the seminal work of Goleman and Richard Boyatzis with the Hay Group's 35 years of competency research and field proven assessment technology. The ECI is used to provide detailed and focused feedback about individual strengths and areas for improvement, it indicates the specific emotional competencies where development will enhance the individual's emotional intelligence.

Earlier, Goleman in 1995 had identified five characteristics of persons with high emotional intelligence. But recently in 2002, he has reorganized his conceptualizations of EI and now stressed on only four Clusters of EI: self-awareness, self management, social awareness and relationship management. (i.e., Table 1.2) EI stresses the importance of being able to deal with both the inner world of self and external world of interactions with others and the environment. These four clusters having nineteen categories (Table 1.2) are described in his 2002 – book "Primal Leadership". Two extra categories were added by the Hay Group (2002). They are as given in italics in Table 1.2 of Emotional Intelligence Dimensions:

### Table 1.2
### Emotional Intelligence Dimensions (Goleman, 2002 and Hay Group, 2002)

| Dimension | Salient Features |
|---|---|
| **Cluster: Self – Awareness** ||
| Emotional self- awareness | Recognizing one's emotions and their effects. |
| Accurate self- assessment | Knowing one's strengths and limits. |
| Self- confidence | A strong sense of one's self-worth and capacities. |

Table 1.2

Emotional Intelligence Dimensions (Contd.)

| Cluster: Self – Management | |
|---|---|
| Emotional Self-control | Keeping disruptive emotions and impulses under check. |
| Trustworthiness | Maintaining standards of honesty and integrity. |
| *Conscientiousness | Taking responsibility for personal performance. |
| Adaptability | Flexibility in handling change. |
| Optimism | Persistence despite setbacks and obstacles. |
| Achievement orientation | Striving to meet a standard of excellence. |
| Initiative | Readiness to act on opportunities. |
| **Cluster: Social Awareness** | |
| Empathy | Awareness of others' feelings, needs and concerns. |
| Organizational awareness | Reading a group's power relationships. |
| Service orientation | Anticipating, recognizing, and meeting others' needs. |
| **Cluster: Relationship Management** | |
| Developing others | Sensing others' development needs and helping in growth. |
| Leadership | Inspiring and guiding individuals and groups. |
| Influence | Wielding effective tactics for persuasion. |
| *Communication | Listening openly and sending convincing messages. |
| Change catalyst | Initiating or managing change. |
| Conflict management | Negotiating and dissolving disagreements. |
| Building bonds | Nurturing instrumental relationships. |
| Teamwork & Collaboration | Creating group synergy in pursuing group goals and Working with others toward shared goals. |
| **\*** These categories were added later in the same year by the Hay Group (2002). | |

The present investigation on emotional intelligence is based on the 21 dimensions of Emotional Intelligence given in the above Table 1.2.

The first cluster of EI skills deals with the abilities of an individual which give him awareness about himself. Emotional **self-awareness** helps an individual to be aware

about his emotions. The skill of emotional self-awareness is a real help in situations that provoke one for emotional outburst. Assessment of one's own emotions accurately is a quality that is to be appreciated. This ability helps a person to excel in his area of strength and at the same time to be careful in his weak areas. Having a confidence about one's capacities helps an individual to perform to the best of his abilities. Awareness about the emotional behaviour of an individual, his assessment about his emotions at a particular situation and his confidence in dealing with the situation in an emotionally mature way - these are all some of the indicators of EI.

**Managing oneself** is one among the important EI clusters. One who can manage his emotions will be able to manage his entire being. Emotional self-control is the ability of an individual to control her/his emotions in a manner appreciable to the society in which s/he lives. Lack of emotional self-control can lead to frustrations due to anger and rage. Being a person of integrity whom people can trust reflects the EI of the individual. One's deeds determine whether he is trustworthy. People with high level of EI will manage their personal matters such that they will be dedicated to their work. The quality of a person to adapt to a situation easily as well as to be optimistic in all situations substantiates that the individual is emotionally intelligent. One can manage his activities very well if he has a desire to achieve something. An orientation to achieve something acts as a motivation for a better performance. The readiness of an individual to initiate an action is a clear evidence of his EI level. A person with high EI likes to initiate an action and to be the source of that change.

Emotionally intelligent people will be always **aware of needs and problems in their society.** He will be aware about the tensions in the society, different kinds of people in the society, and the ways he should choose to deal with each member of the society. Kindness and empathetic attitude are the characteristics of people with high EI. They try to understand each member of the society to which he

belongs. Emotionally intelligent people will have awareness about the society in which he is living and working. He has the ability to deal appropriately with the members of the organization, according to their position in the social stratum. Taking extra effort in serving others without seeking any reward from them is another quality of an emotionally intelligent individual.

In a society, it is easy for an individual to make a relation with others; but to maintain that relation for a long time requires skill. People with high EI level have the ability to **maintain good relationship with others**. Understanding the needs of others and **helping them to develop** is a characteristic of the emotionally intelligent people. The needs of an individual can be understood very well if one has a close relationship with him. Giving help in all the possible ways to develop others is a quality which helps in maintaining good relationship with others. Leaders are the pillars on which the success of the whole group depends. Good leaders are those who have the capacity to lead a group and solve problems of that group without struggle. Emotionally intelligent leaders will not impose rules and restrictions upon his followers, rather he will inspire others. The ability of a person to influence others determines to an extent his relationship with them. Emotionally intelligent people will use effective tactics which gives due respect to the individuality of people and persuade others in doing something. Relationship with others becomes stable only if they can share their views and ideologies. Listening to the opinion of others and responding to it with the help of good verbal as well as nonverbal language is a sign of good communication skill. Emotionally intelligent people will have the ability to initiate and manage a desired change. They have the ability to smoothen the frustrations caused due to the introduction of new things/issues. Conflicts can arise anywhere at any time. Resolving or managing conflicts, is important to lead a peaceful life. Emotionally intelligent people have the ability to dissolve the conflict without hurting the emotions of others. In maintaining a relation, it is important to nurture the relationship. People with high EI level build and maintain healthy relationship

with others. Working in a team requires some special skill. Emotionally intelligent people will understand the feelings of other members of a group and always strive to maintain a peaceful atmosphere in the group.

This EI enhancement programme was carried out mainly by keeping in mind the contents of Table 1.2. Briefly, EI is a kind of social intelligence, which involves the capacity for recognizing one's own feelings and those of others for motivating herself/himself and for managing emotions well in her/him and in her/his relationships. EI includes awareness and management of one's self as well as her/his societal relationships.

## 1.5.4  Spiritual Intelligence (SI):

> *Spirituality is a source of creativity open to us all. It brings the quality of aliveness which sparks inquiry, ideas, observations, insights, empathy, artistic expression, earnest endeavours, and playfulness. It opens us to life and to each other. Spirituality is a thread that runs through our life, bringing hope, compassion, thankfulness, courage, peace, and a sense of purpose and meaning to the everyday, while reaching beyond the immediate world of the visible and tangible. It drives us to seek and stay true to values not ruled by material success.*

<div align="right">(Burns & Lamont, 1995 cited in Mac Gilchrist et al., 1997)</div>

Here, while introducing the term 'Spiritual Intelligence (SI)', the investigator would like to stress that, this is mainly based on conceptualizations given by **Zohar & Marshall (2000)** (Danah Zohar has been a Visiting Fellow at Cranfield School of Management and at the Maquarie University School of Management in Sydney, Australia. Ian Marshall is a member of the American Society of Marine Artists and practiced architecture mainly in East and Central Africa. He has also served as a consultant to the U.N. Food and Agriculture Organization.) as presented through their best seller popular book, "**Spiritual Intelligence–** *The Ultimate Intelligence",* even though some other scholars from the West [eg. by Richard A. Bowell (2004) –

"The 7 Steps of Spiritual Intelligence: The Practical Pursuit of Purpose, Success and Happiness" founder of SI Training Institution) have contributed a lot in this area, especially on 'spirit / spirituality', Royes (2005), King (2008), etc.] as well as the East [e.g. by Akbar Hussain (2005) – "Spiritual Psychology" - Professor of Department of Psychology, Faculty of Social Sciences, Aligarh Muslim University, Aligarh].

### 1.5.4.1 THE CONCEPT OF SPIRITUALITY AND SI BASED ON THE VIEWS OF ZOHAR & MARSHALL:

Spiritual intelligence (SI) is that intelligence which is required when we begin to open up to our spirit's journey and to quest for a greater understanding of life. It's what we seek for, to find higher purpose and a greater sense of self, to become wise by accessing our natural birthright of wisdom.

In this context, the term 'spirit' has been defined as *"the animating or vital principle, which gives life to the physical organism in contrast to its material elements. It is the breath of life."* (Webster's Dictionary, 1997).

It is the vital essence of a person or any living being. The term 'spiritual' as an adjective, refers to 'concerning the spirit' as opposed to matter. Spiritualism is one of the philosophical doctrines in which it is believed that the 'spirit' exists as distinct from matter or that 'spirit' is the only reality. Indian scriptures refer to this term as 'Atma' or Soul.

According to Zohar & Marshall (2000), SI is described as

> *"The intelligence with which we address and solve problems of meaning and value; the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which we can assess that, one course of action or one life-path is more meaningful than another".*

It is conceptualized as the ultimate intelligence or the necessary foundation for the effective functioning of both IQ&EI.

Bowling (1998) wrote on this through his study on "An examination of spirituality based on Howard Gardner's theory of multiple intelligences" at the Southern Baptist Theological Seminary, Kentucky.

In the book, "Frames of Mind" (1983), after presenting the theory of multiple intelligences, Harvard psychologist Howard Gardner leaves room for other intelligences to be identified using similar criteria. Bowling used Gardner's research criteria to move toward a knowing beyond the eight intelligences, a knowing of the sacred, a spiritual intelligence. He strongly opined that intellect can and should go beyond cognition, to the affective and the spiritual levels of knowing, i.e. to ninth intelligence, a spiritual intelligence. Based on this view, perhaps one could begin the process of developing a new model to allow one to rethink, reorganize and restructure current educational system in general and religious & family life education in particular.

Today's (especially the western) culture (which has influenced the easterners too), to a great extent, is characterized by selfishness, materialism, lack of morals, lack of values, lack of a sense of community and ultimately a lack of meaning. Common values, customs, purposes and meanings are what bind a community together. But if society isn't providing these anchors, the main reason for the same is lack of SI.

The full picture of human intelligence can be realized with the concept of Spiritual Intelligence, i.e., intelligence required to solve problems of meaning and values and to assess one's life path. It is strongly believed that human beings are essentially spiritual creatures because we are driven by the need to ask fundamental or ultimate questions such as, "Why was I born?, What is the meaning of my life?, Where do I go?, etc.". SI gives us our ability to discriminate between good and bad. We require SI to wrestle with questions of reality and

truth, right and wrong, etc. It is believed to be integrating all other forms of our intelligences in our brain through our heart/mind.

According to Zohar & Marshall (2000), SI is not necessarily connected to any sectarian religion as such (But it appears to be very much related to the Indian concept of 'DHARMA' which strongly connotes 'RIGHTEOUSNESS'). This is very clearly based on the following categorical statement made by Zohar & Marshall, regarding the relation between sectarian religions and SQ:

> *"We can use SQ to become more spiritually intelligent about religion. SQ takes us to the heart of things, to the unity behind difference, to the potential beyond any actual expression. SQ can put us in touch with the meaning and essential spirit behind all great religions. A person high in SQ might practice any religion, but without narrowness, exclusiveness, bigotry or prejudice. Equally a person high in SQ could have very spiritual qualities without being religious at all".*

The above given views on SI and sectarian religions are very much relevant to secular countries such as India, where we are expected to honour and accommodate people with different religious and cultural backgrounds and with (some good but) atheistic human beings. This is possible only when all Indians are truly 'spiritually inclined' and develop a higher S I. Since, time immemorial, India is very well known, throughout the world, as the "land of spiritually inclined" people; but time has come now to all confused Indians to test their SI through self-evaluation or reflection instead of wasting their energy in getting involved in fights in the name of religion and communal riots. If the schools are to produce spiritually intelligent citizens, the teachers who teach there should be well versed in SI.

SI is the soul's intelligence connected to wisdom from beyond the ego, or conscious mind. It is our conscience, compass, the hidden inner truth. SI makes religion possible, but it does not depend on any sectarian religion. Formal religion might help to get a mode of expression for SI, but a so called religious person – a theist may not necessarily posses high SI; whereas an atheist, but with a humanistic approach in life, without being formally religious, *might* posses SI. SI is an innate ability of the human brain and psyche; it is a facility developed over millions of years which allows the brain to find and use meaning in the solution of problems.

We use SI to deal with existential problems and to get guided – to live life at a deeper level of meaning – to have an understanding of who we are and what things mean to us and our place in this world. Zohar & Marshall (2000) boldly opine that SI is neither culture dependent nor value-dependent. Although it can recognize existing values, it does not follow from them. However it can create the very possibility of having values in the first place. Inspite of the cultural relativism throughout human history, SI is prior to all specific values, to any given culture, and to any form of religious expression.

The following are some of the major concepts of SI/SQ as reflected in the work of Zohar and Marshall:

- SQ (SI) is used to grow our human brains. The spiritual intelligence helps an individual to become transformed for a better life.
- Spiritual intelligence is used when one need to be flexible, visionary or creatively spontaneous.
- It helps in dealing with existential problems. It gives an insight of what life's struggles are about. SQ is our conscience.
- SQ helps in understanding the meaning and essential motive behind all great religions.

- Spiritual intelligence helps in the integration of intrapersonal and interpersonal intelligences. So spiritually intelligent individual will be good in management of his own things as well as that of others.

- Spiritual intelligence helps an individual to go beyond his immediate ego/ self to live a life at a deeper level of meaning.

- It is through spiritual intelligence that one can fight with the problems of good & bad, and life & death.

## 1.5.4.2 .THE CONCEPT OF SPIRITUALITY AND SI BASED ON THE VIEWS OF BOWELL (2004):

In his book, **"The 7 Steps of Spiritual Intelligence: The Practical Pursuit of Purpose, Success and Happiness"** by **Richard A. Bowell** (founder of SI Training) talks about the development of inner potential and spiritual intelligence of a person, and suggests to discover the "why" of what we do rather than the "what" or "how." Our fixed intelligence (IQ) doesn't always answer life's questions and our EI is limited to examining and processing our inner beliefs and passions; but SI is the key to engaging fully and with meaning in all realms of life, at home, at work and in the world.

Bowell's seven steps of SI are: "Awareness, Meaning, Evaluation, Being Centred, Vision, Projection, and Mission". In his work, each step of the journey is described and explained through positive psychology and brain science, as well as made tangible through real-life case studies. Simple black-and-white diagrams illustrate the principles behind honing one's mind and spirit. It also provides development exercises to foster better comprehension and to shed unconscious prejudices.

Awareness is the first step towards spiritual intelligence. One must become aware about what he has not yet seen or heard or noticed. Sense organs play an important role in bringing about awareness. Awareness promotes recognition, associations, memories, dialogues... A spiritually intelligent individual will resist

the 'relaxed' state and use all means that will awaken the self to great challenges and adventures of an unfolding and evolving life.

The second step of SI is meaning - developing consciousness of the world and all that lives within it. The meaning of things cannot be assumed. Real meaning of things, rather than intellectual or emotional reasons must be sought.

Value judgements are important in one's life. Evaluation should never be done from the identity level of 'self' alone. It is a process by which one understands her/his self and this is to understand the other person too.

The fourth step of spiritual intelligence is becoming an individual committed to the growth of 'self' as a meaningful life. 'Being centered' is to occupy a higher level of engagement altogether. One must elevate her/his level of 'self' from what seems an impossible balancing act.

Vision is a choice to see what really the situation is. It helps in developing consciousness about the situation. One should have a vision that can see beyond the material realm. Seeing what others have not yet seen is a sign of visionary.

The term 'projection' envisages of one's casting of mind forward to some known target. Action is followed by projection. Projection begins in the settlement of 'self', and in the vision of great wealth that can be achieved, when one truly sees the truth of the situation.

The seventh and final step towards SI is 'mission' - which is unifying one's 'self' with the truth of the situation. Mission statement is an important aspect of the corporate identity and it inspires those who follow.

Each of the steps on this journey is explained through the latest breakthroughs in neuroscience, detailed life lessons from exceptional individuals like Oskar Schindler, Nelson Mandela, Mahatma Gandhi and Mother Teresa, and with specially developed SI exercises. Exploring Awareness, Meaning and Evaluation

will help one to become centred in her/his true 'self'; then to project her/his SI outward; use Vision to take an overview of the situation, act with precision and finally come to understand her/his personal Mission.

Through these and with specially developed SI exercises one would learn to unite brain and consciousness to realize his/her maximum potential and find answers to one's own – 'why'. With a coherent philosophy, a powerful new model and detailed examples from daily life, Bowell puts the SI path easily within the grasp of everyone reaching for personal growth and leadership, effectiveness and wisdom. Spiritual issues are at the forefront of modern twenty-first century life. In this uncertain world, people are seeking emotional stability. Many people want to develop their spiritual side, rather than just acquiring more possessions and money. Bowel's work on SI is provocative, groundbreaking, inspiring and it argues that one can have it all: be successful, happy and have an enriched sense of meaning in our lives.

### 1.5.4.3 THE CONCEPT OF SPIRITUALITY AND SI BASED ON THE VIEWS OF HUSAIN (2005):

Another well known work in the field of SI is "Spiritual Psychology" by **Akbar Husain (2005)** (a professor of psychology, Aligarh Muslim University). He opined that spirituality has been a major divine force in all religions of the world, cultures and traditions throughout history. Indian culture and traditions have accepted and appreciated that reality has a spiritual dimension; and even knowledge attained through our senses and experiences points to the fact that human nature is beyond this material world. Spirituality is one of the ways to understand something that is intangible and experience that transcendence. It is a realm of universal oneness that is deep within. Husain wants us to "Feel it! Experience it! Express it!"

He stresses on the spiritual side of human nature which is important especially to Indian lives. Over many centuries Spiritual Psychology in the form of spiritual healing and practices has quietly influenced the Indian culture and traditions. One

of the most important sources of strength and direction in people's lives is spirituality. It is the human phenomenon which exists in almost all human beings. Religious and spiritual leaders like Gautama Buddha, Prophet Mohammad and Jesus Christ (the personalities who lived, well maintained and well disciplined spiritual life) had reasons to be recorded by their respective followers with their ideological and philosophical thoughts. They lived not for themselves but for others and taught their followers to lead a life based on spiritualism, i.e., the essence of all religions. They conceived of spiritual life in a way that is not limited to our sensory and subjective experiences, or intellectual knowledge and wisdom, rather it transcends philosophy and theory to enunciate practices and actions through which it can be achieved. Many of our great saints have expressed their inner voice in the form of literature, devotional songs, sacred dohas, poetry, painting and music.

Phenomenon of spirituality is incomplete in an individual without knowing the triangle within the body, mind and soul. The term 'spirituality' is broadly explained by Husain. Almost every Indian believes in God, irrespective of the sectarian religious faith to which s/he belongs. Spiritual and religious practices are important resources which provide strengths and coping ability. In addition, these practises are the pivot on which a sense of meaning and life purpose hinges.

The following are some of the major perspectives that Husain has raised in his work on "Spiritual Psychology":

➢ Spirituality is a kind of offering to God. Without being member of a religion, one can be spiritual. Honesty, humility, sweetness and charity are measuring rods of spirituality.

➢ Spiritual love and altruistic love are necessary for the process of attaining spiritual upliftment. For the development of spirituality, one has to practice love, kindness and altruism. Altruistic love exists within an individual as an

integrating force which fosters his fellowship with the welfare of humanity. Giving something which greatly valued, can measure one's altruistic love. Spiritual love can be observed by one's faith in God as well as to others. It is possible through 'sheer sympathy', 'fidelity', 'love', 'faith', 'trust' and 'revelation'.

➤ Spiritual health can be maintained through a set of spiritual exercises and qualities. A person is said to possess spiritual health if he finds a balance between life values, goals, belief systems and their relationship with themselves and with others. Prayer, fasting, yoga and meditation, pilgrimage to holy places are some of the spiritual exercises leading to improved spiritual health. Spiritually healthy people will be humble, grateful, happy and friendly.

➤ Spiritual transformation is the transformation of an individual towards divine nature. It takes place in three steps. First, an individual accepts the fact that he is incapable of solving his own problems; then the individual feels guilty for the cause of the present situation and desires for a new way. In the final step, the individual surrenders himself to the supreme powers. Thus a transformation takes place as the individual surrenders to the Gods' will.

➤ Husain's concept of a spiritual personality explains the role of "self" in building a spiritual human being and the ways to develop spiritual powers. He also describes the characteristics of a spiritual personality. A man with spiritual personality responds to life in an established and well organized manner. He has positive emotions, desires and ideas. A spiritual person strives to find happiness through self-expression. An individual's self-efficacy, self-awareness, self-esteem, self-regard, self-acceptance, self-mastery, self-discipline and self-control points out to his spiritual personality.

➢ In the field of (academic) psychology, Husain boldly introduces a fairly new concepts such as spiritual counselling; and discusses the role of the counsellor, effectiveness of spiritual counselling, process of spiritual counselling, the relationship between spirituality and counselling, etc in his book. All people, at one particular instance or other may have faced stress and strain. In such situations, understanding the meaning of life and living a purpose oriented life seems impossible for the individual. Here arises the importance of spiritual counselling. A spiritual counsellor helps clients in gaining insight into the situation so that they can see it from a higher perspective.

➢ General characteristics which tend to be present in organisations and suggestions of the ways towards building spiritually oriented workers and organisations in the work place are discussed in his book. In work place, the employers and employees, if spiritual, can avoid many problems. Communication skills, team work abilities, flexibility, value-based living and the ability to submit to authorities are the spiritual skills that are to be developed in work place.

➢ Spiritual exercise - Meditation, process of meditation, types of meditation, methods of meditation, physiological and psychological benefits, and significance of meditative techniques with supportive Indian evidences are all discussed in his book. Meditation helps in controlling the activities of mind, speech and body. It helps in discovering one's own self. It helps one to calm his mind, thereby relieving from stress and tensed situations.

➢ The conception of faith and pilgrimage and their clinical implications in the treatment of behaviour disorder patients is expounded in the form of spiritual therapy. Faith is controlled and remade by trust and devotion. If there is no evidence to support, faith is blind. When an individual acts

upon surest knowledge, faith has meaning. Pilgrimage to holy places is a spiritually motivated journey, which is believed to lead to self realization.

> ➢ Issues, challenges and directions in research and psychotherapy are also dealt with in his work with suggestions for enriching the theory and practice of spiritual psychology.

Husain finally stimulates the researchers and professionals to execute research studies in the area of Spirituality.

Apart from the theory of SI put forward by Zohar and Marshall (2000), Bowell (2004) and Hussain (2005), researchers like **Royes** (2005) & **King** (2008) have also contributed to the theory of spiritual intelligence.

**Royes** (2005) presented a theoretical framework titled "Spirit Wave", as a process of holistic education in his study on "*Spirit wave: A model of holistic change*" at the University of Toronto, Canada. . On the basis of the works of Rudolf Steiner and Jiddu Krishnamurti, Royes laid claim on the following issues: Through inner work on the self, one develops spiritual intelligence, with the ultimate goal of becoming a fully realized holistic being. In the 'Spirit Wave model' of holistic change, one is developing Self-knowledge so that s/he may interact with the world in selfless service to 'Self', which s/he is; in his model he stressed on

> *"I am the driver of my self-development, meditation is the vehicle, spiritual intelligence is the pilot, Self-realization is the direction, the inner road is the path, total freedom is the destination, and arrival is characterized by the feeling of ecstasy, with the beginning and ending of this journey being in the present."*

Another model for the enhancement of SI was proposed by **King** (2008) in the study "*Rethinking claims of spiritual intelligence: A definition, model, and measure*". He proposed a four-factor model of SI; i.e., supportive evidences were

identified for the capacities of critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. He constructed an SI measure, 'SI Self-Report Inventory (SISRI-24)', which displayed an excellent internal reliability and good fit to the proposed four-factor model of SI. Mainly based on the current psychometric standards, findings validated the proposed model to measure spiritual intelligence.

### 1.5.4.4. SCIENTIFIC EVIDENCE FOR S I:

**Figure 1.3. Regions of the Human Brain**
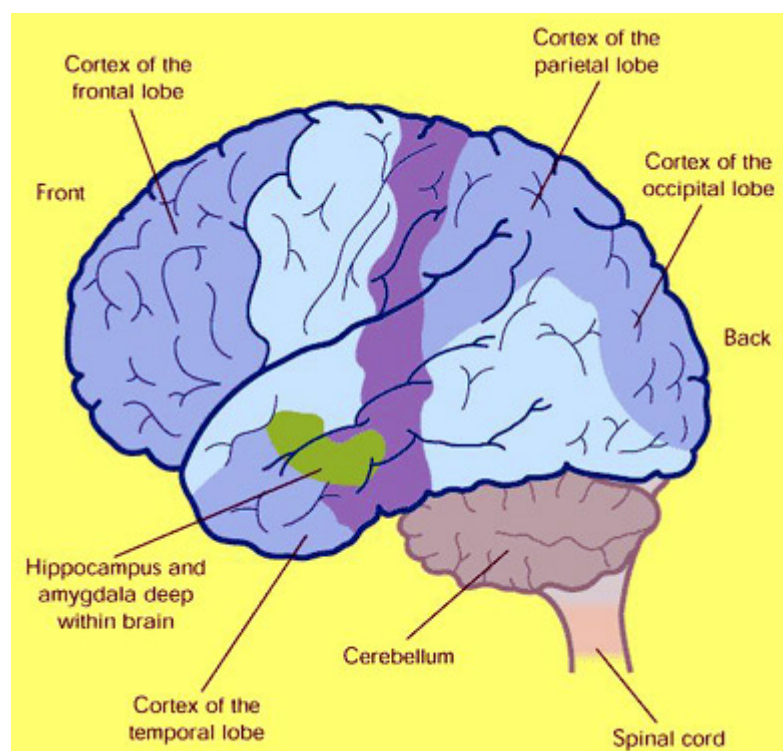


(Source: drugdevelopment-technology.com)

The concept of spirituality is as old as humanity itself; but it has been a challenge to medical scientists and psychologists to prove it, to give meaning to it within the physiology of human being's material body. However, by early 1990s, the first research was carried out by a well known neuropsychologist Michael Parsinger and more recently another study on SI in 1997 by neurologist V. S. Ramachandran and his team at the University of California. Their study identified a particular very special spot in the human brain with the help of the very latest medical technology, '**Positron Emission Tomography**'. They were able to locate this spot

among neural connections in the temporal lobes of the brain. Whenever their research subjects were exposed to spiritual or religious topics, the scans of this particular spot in their brains were taken with Positron Emission Tomography.

On studying the scans they noted lighting up of the neural areas near to the particular spot at the time of exposure to spiritual topics. So they gave the name **'God spot'** to refer to this particular very special location in the brain. The unique responses of people from different sectarian religions and languages were found to be different. e.g., westerners responding when they heard the word 'God', Buddhists responding to their own symbol/word etc. Earlier, these types of researches were carried out on abnormal people who consumed drugs such as lysergic acid diethylamide (LSD) etc; but Ramachandran and his team (1997-'98) for the first time, could establish such responses even among NORMAL human beings and they did publish the same (Popular Book 'Phantom in the Brain' - 1998); of course, this identified spot doesn't necessarily prove the existence of God scientifically; but it does show that the human brain has evolved to such an extent, to form a very special spot, which is specially responsible for recognizing and responding to terms / symbols related to one's own sectarian religion, asking 'ultimate questions' with a sensitivity to wider meaning and value of human life.

Existence of 'God spot' seems to be a necessary condition for spiritual intelligence. But for being spiritually intelligent, 'God spot' alone is not sufficient. A person who scores high in spiritual intelligence is expected to score high on 'God spot' activity. But a high score on 'God spot' activity does not guarantee high SI. The 'God spot' is an isolated module of neural networks in the temporal lobes. The special abilities inferred by 'God spot' have to be integrated into our general emotions and potentials for a higher SI level. Even earlier to 1990, neurologists and cognitive scientists recognized two types of brain neural organization, viz.,

(1) The serially connected neural tracts which allow the brain to follow rules, to think logically and rationally on step-by-step (serial thinking). This type of neural organizations in the brain is concerned with IQ.

(2) Another type consists of bundles of upto a hundred thousand neurons (brain cells), which are connected in haphazard fashion to other massive bundles. This network form has been identified as the basis of our associative thinking and EI. This network is responsible for our emotion-driven, pattern recognizing and habit-building intelligence for EI.

In 1990, an Austrian neurologist Wolf Singer, by using synchronous neural oscillations across the whole brain, identified a neural process in the brain, which is responsible for unifying and giving meaning to our experiences – a process that literally 'binds' our experience together. Zohar & Marshall (2000) took the first hint of a third kind of thinking and an accompanying third mode of intelligence (SI) from Singer's work on unifying neural oscillations. These two popular authors of SI, in their books used extensively from Deacon's (1997 – Terrance Deacon, well-known Harvard neurologist and biological anthropologist) research work on origin of human language (for the evolution of symbolic imagination and its consequent role in brain & social evolution) to argue about the reality of the third kind of intelligence SI, which is unifying and ultimate to all other intelligences.

In their work, Zohar and Marshall (2000) bring together the collective evidence from psychology, neurology, anthropology and cognitive science to argue for the perception of the concept of Spiritual Intelligence. They introduced the concept of SI as an expansion of psychology as a science, and posited the need for a new psychological model of the human self and of human personality. In doing just that, they considered mystical and mythological structures found within human spiritual thought, both ancient and modern, carefully pointing out that SI is not necessarily about being religious, but rather it is an internal and innate ability of

the human brain and psyche. How SI is used is described in their work; what indicates when it is highly developed, and how to improve its level, etc. are very well discussed in their work.

The Scientific Evidence for SI emerged from the anatomy and functioning of the brain. In this book all studies that have bearings on the subject have been reviewed including the studies in neural oscillations that point to a third kind of thinking of which the brain is capable - unitive thinking. They emphasise on the significance of the brain's 40 Hz neural oscillations; what different brain wave patterns mean, and the more profound question of where does consciousness come from.

Spiritual Intelligence is the intelligence required to solve problems of meaning and values and to assess one's life path. The main theories related to spiritual intelligence show that spiritual intelligence of people can be measured (at least to some extent) and enhanced with respect to the major dimensions.

## 1.5.4.5. ENHANCEMENT OF SPIRITUAL INTELLIGENCE

According to Zohar & Marshall (2000), the indications of the highly developed SI include the capacity to be flexible (actively and spontaneously adaptive), a high degree of self-awareness, a capacity to face and use suffering, a capacity to face and transcend pain, the quality of being inspired by vision and values, a reluctance to cause unnecessary harm to anybody /others, a tendency to see the connections between diverse things (being holistic), a marked tendency to ask, 'Why? or What if...?' questions and to seek fundamental answers, and being what psychologists call 'field-independent'– possessing a facility for working against convention. A person with high SI is likely to be a 'servant leader', who takes responsibility on her/his own to bring higher vision and value to others and who allows them to use her/him or inspire them. Some of the well known servant leaders such as Raama, Krishna, Buddha, Moses, Jesus, Mohammed, Vivekananda, Mahatma Gandhi,

Mother Theresa, Nelson Mandela, Dalai Lama, etc., must have been definitely possessing very high SI.

A New Model of the 'Self' utilizes the lotus symbol "as the ultimate symbol of the spiritually intelligent 'self'… the obvious way to combine the great Eastern and Western traditions of the 'self' with the latest insights from science." Each layer of petals depicts one of the three basic human intelligences: the outer petals representing six ego types; the middle layer representing the associative conscious and unconscious components, and at the centre the Deep Self which is the main focus of Zohar & Marshall. Using this symbol of the SI, they have made an attempt to explain how (Western) societies have become spiritually stunted, and the symptoms of that condition; and some guidance to restore SI. Even after making an attempt to restore, one may still feel a state of uncertainty and they opine, "*This uncertainty can inspire us because it creates conditions in which we must make a choice. It gives us our freedom and sets the conditions for our responsibility.*" Thus our SI would serve as an inner compass to help us find the true path despite the darkness around.

In the chapter on '**Can We Improve Our SI**', Zohar & Marshall use the Lotus of the Self symbol to lay out six spiritual paths that any one of us might follow in living a life with greater heart - and one might be on more than one path at any one time. Zohar & Marshall further indicate seven steps one can take to greater Spiritual Intelligence - ways to assess one's own SI, and conclude with ' how to be', 'become', or remain spiritually intelligent in (what is for the most part) a spiritually dumb culture.

Most of the people over the world today live in spiritually dumb cultures characterized by materialism, expediency, narrow self-centeredness, lack of meaning and dearth of commitment. They misuse not only their relationships but also their environment. Their own unrest is a spiritual problem as they are going through a '**spiritual crisis**'. Mere IQ or rational intelligence is not enough to

overcome this crisis. Modern culture is spiritually dumb not only in the West but also in the Asian countries which are influenced by the West. It appears that we have lost our sense of fundamental values – values that are related to the earth and its seasons, to the day and its passing hours, to the body and its changes, to sex, to labour and its fruits, to the various stages of life, and to death as a natural ending. Hence, improving our SI is a must for all of us, especially for those who live in this complex 21st century. Zohar & Marshall (2000) have suggested *Six major paths* to attain higher SI. These paths are as follow:

### a. The Path of Duty

The path of duty is about belonging to, cooperating with, contributing to, and being nurtured by the community. The central belief in this path points out to the sacred covenant between God and human beings. To receive blessings from God, human beings have to perform his/her duties and do things in an acceptable way. People who naturally walk by the path of duty will be tidy, obedient, methodical and traditional. A spiritually intelligent human will walk the path of duty with an attitude 'I want to belong to my group', 'I have to make an inner commitment towards it', 'I feel loyalty to my group, I serve its interests, I honour its codes and rituals. I love it.' Mahatma Gandhi can be considered as a man who walked this path. His belief in 'work is worship' substantiates this.

### b. The Path of Nurturing

The path of nurturing implies especially growing under the care of parents, teachers, nurses, therapists, counsellors, social workers and saints and this path is about loving, protecting and making fertile. The central belief in this path is 'The Great Mother'. Spiritually intelligent people walking the path of nurturing will be more open to the person or people with whom they are in a caring relationship. They will be receptive and listen well with their true selves. They will be spontaneous. Spiritually dumb people walking this path are stuck at the ego level of love. They lack a wider perspective to include the genuine needs or

beings of the others. They will be self-centred, and will not be included in something larger than themselves. Spiritually intelligent parents will nurture their children by providing a fertile soil and space in which children can grow beyond parents.

## c. The Path of Knowledge

The path of knowledge ranges from understanding general practical problems through the deepest philosophical quest for truth to the spiritual quest for knowledge of God and all His ways, and to the ultimate union with **Him** through knowing. Spiritually intelligent people walking the path of knowledge will be motivated by a love of learning and/or having a deep need to understand about the soul, conveyed through the insights of literature, art, poetry and great science, and felt as intense experience. One of the spiritually dumb ways to walk the path of knowledge is to be preoccupied with some tiny piece of knowledge or isolated intellectual problem. Such people will have an intense passion about their work, but will be chained in service to the minuscule and it keeps them far away from a deeper understanding of wider life and true reality. A natural progression towards higher spiritual intelligence leads from reflection, through understanding, to wisdom. Archimedes is one of the walkers through the path of knowledge, and he engaged deeply with the world around or within him.

## d. The Path of Personal Transformation.

The essence of the psychological and spiritual task facing those who walk the path of transformation is personal and transpersonal integration. i.e., we must explore the heights and depths of ourselves and weld the disparate parts of our fragmented selves into an independent, whole person. The central belief of this path is symbolised as the Journey to another great world. In the journey, there is a desperate sense of something being sought and of the necessity of sacrifice. Two distinct kinds of art can result from these quests or journeys – personal or transpersonal arts. The motivating energy to walk in this path is Freud's life

instinct – eros. People walking in this path will be guided by the 'God spot' activity of the brain. They will be open to mystical experiences, to more extreme emotions, with those who are eccentric, or different from crowd, with those who often have a battle for their sanity. Spiritually dumb persons who walk this path are people who produce sterile form divorced from vitality. Such people will be unwilling or unable to face conflicts. Fear or avoidance of conflicts is a turning away from SI, while the willingness to face and resolve conflicts is a turning towards it.

### e. The Path of Brotherhood

The path of brotherhood is one of the most spiritually advanced paths to walk in life. The whole world is one family – "VASUDAIVA KUTUMBAKAM". The path of brotherhood is to see a connection between themselves and all other beings. Spiritually intelligent people who walk this path would fight and even gladly die for what they see justice. They love their fellow beings and will be ready to serve them. This path is rooted in the transpersonal reality of those parts of the soul that never die, those part of the self that transcend the personal ego. Spiritually dumb people walking this path will be interested in their own unchallenging practical pursuits, making no efforts to communicate or empathise with others, emotionally lazy. To walk in the path of brotherhood, one must feel dissatisfaction in her/his own narrow interests. S/he must want to be different and must long to broaden her/himself and long to belong to a larger and more diverse group.

### f. The Path of Servant Leadership, rather than leader as a boss

The servant leaders are those who serve humanity by creating new ways for people to relate to each other. They put the welfare of the society above their own welfare and take the society in new directions. Servant leadership is the highest of spiritual paths. A servant leader must submit himself to the highest force imaginable. The energy or motivating factor to walk in this path is power.

The uses, misuses and abuses of power classify an individual as spiritually intelligent or spiritually dumb. Spiritually dumb persons walking this path use the power for their own good. Spiritually intelligent servant leaders create new vision and bring new possibilities into being. They make things happen that others have felt impossible. A great servant leader serves nothing less than 'God'.

Apart from showing Six Major Paths to attain higher SI, Zohar & Marshall (2000) have also given us Seven Steps to accomplish higher levels of Spiritual Intelligence. These steps are as follow:

- ➢ Become aware of where I am now.
- ➢ Feel strongly that I want to change.
- ➢ Reflect on what my own centre is and on what are my deepest motivations.
- ➢ Discover and dissolve obstacles.
- ➢ Explore many possibilities to go forward.
- ➢ Commit myself to a path.
- ➢ Remain aware there are many paths.

Higher SI requires us to be deeply honest with ourselves and deeply aware of ourselves. It requires us to face choices and to realize that sometimes the right choices are difficult ones. Higher SI demands the most intense personal integrity. It demands that we become aware of and live out of that deep centre of ourselves that transcends all the fragments into which our lives have been shattered. It demands that we re-collect ourselves, including those parts of ourselves that it has been painful or difficult to own. But most of all, higher SI demands that we stand open to experience, that we recapture our ability to see life of self and others, 'afresh', as though it were through the eyes of a child. It demands that we cease to seek refuge only in what we already know and constantly explore and learn from what we do not know. It demands that we live in the questions rather than the answers.

To be spiritually intelligent also means to integrate two of Gardner's multiple intelligences - the 'intra and interpersonal', in order to understand more fully 'who we are', 'what we value' and how to develop care and concern for others, in order to use these in teaching. To do so is to acknowledge that the teacher's role is to develop critically caring communities of learners, to appreciate diversity as well as to build students' learning capacities, as they are interconnected with their academic roles. The development of SI might also involve forms of critical holistic reflections that focus upon the self.

It is not difficult to see the relevance and value of certain indicators or characteristics (of a person with highly developed SI - as mentioned in page 55) for teachers who are passionate in their deep care and desire to provide the best opportunities for learning.

Finally, Zohar & Marshall (2002) in their work, have conclusively given eight major commands to survive in any spiritually dumb culture – these are very important in enhancement of SI. They are of the opinion that for 'being spiritually intelligent in a spiritually dumb culture', we have to be cautious about the following major aspects:

> **Knowing our deepest motives:** Motives are sources of psychic energy. Our motives become distorted if we are living in spiritually dump culture. To be spiritually intelligent, one has to look for the reality behind any surface desire.

> **A high degree of self-awareness:** Self-awareness is one of the highest criteria of spiritual intelligence. To develop self-awareness, one must become aware of how little he knows about himself. In a spiritually dump culture, one must not be tied up with ready distractions and easy options but must break the boundaries of comfort zones with great discipline, less selfishness and more commitment.

➢ **Being responsive to the deep self:** High spiritual intelligence requires an individual to serve his deep self with awareness. The spiritually dumb culture discourages the depth of personal insight. Reflection on the qualities or actions of others can make us aware of human potential and teach us something about our own deep selves.

➢ **A capacity to use and transcend difficulties:** A spiritually intelligent person must take back his lost responsibilities. The difficulties and sufferings can be viewed as threatening or destructing; but an individual with higher SI take it as a challenge and even as opportunities.

➢ **Standing against the crowd:** One of the main criteria for high SI is one's ability to hold even an unpopular opinion if that is what he deeply believes. In a spiritually dumb culture, one may be influenced by the crowd and go according to the crowd's opinion. Higher SI requires one to be "field-independent".

➢ **Reluctance to cause harm:** Harming others really causes harm to himself. This must be the attitude of spiritually intelligent person. A spiritually intelligent individual must take responsibilities for caring other living beings and things.

➢ **Being spiritually intelligent about religion:** Being 'religious' does not (necessarily/always) mean that the individual is 'spiritual'. One needs to be spiritually intelligent about religion. A spiritually intelligent person loves religion because it is one of the many forms expressing the potentiality of the self/soul.

➢ **Being spiritually intelligent about death:** In the spiritually dumb culture, one may be unable to deal with death effectively. A spiritually intelligent individual considers death as a natural phenomena and state of the ongoing existence of his 'being'. It is not the end of spiritual life.

## 1.5.4.6 CLUSTERS AND ITS DIMENSIONS OF SI:

Based on the above discussion, and mainly by considering the views of Zohar & Marshall (2000), the investigator himself (unlike in the case of EI by Goleman, cluster wise and dimension wise classification was not provided by Zohar and Marshall) arrived at the following five clusters and their dimensions of Spiritual Intelligence. The details of these dimensions are briefly shown below in Table No: 1.3

<div align="center">

Table No: 1.3

Dimensions of SI – An Explanation

</div>

| Dimensions | Salient Features |
|---|---|
| CLUSTER I: ULTIMATE REALITY ASPECTS ||
| Knowledge of God | God is the ultimate reality. He is the cause of all causes. Knowledge of God provides framework of meaning and value in personal life. This indicates greater faith in the existence of God. Fatherhood of God and Brotherhood of man or to fellow being is the essence of acquaintance with God. Human being's life is designed and directed by the ultimate reality – God |
| Religiosity | One's belief and attitude towards Religion and God are dealt here. Greater faith in the power and essence of religion is the core of religiosity. Religiosity is expected to be based on the principle of righteousness ('dharma'). |
| Soul or Inner being | Soul (AATMA) is a transcendental source of energy within the living being. Man is not only a physical being but, also spiritual too. Soul is the guiding power of consciousness; it is installed by the higher soul SUPER SOUL (PARAMAATMA)/GOD/ALMIGHTY.  So soul connects human being to higher being or super soul. It leads to spiritual journey. |

Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

| Dimensions | Salient Features |
|---|---|
| CLUSTER II: PERSONAL ASPECTS | |
| Self-awareness | Self-awareness is the ability for reflection of one's strength and weakness; it enables to reflect and introspect one's life and equate activities of one's life with the standards of the Almighty. Awareness of one's self and about his/her various activities and dimensions related to life are dealt with. |
| Quest for Life Values | Quest for life values is the ultimate urge of spirituality. It enables an individual to be morally frank in various conflicting life situations. It inculcates an ambience for peaceful and happy life. It is the value based belief that guides a person's life. |
| Conviction, Commitment and Character | Refinement of character through the practice of ethics and commitment in day – to - day activities. Character strengthens through reflective practice. The strength of one's character helps to analyse errors and establish comfort and relish in life. |
| Happiness and Distress | Happiness and distress are to be considered to be of equal importance. A person who has spiritual outlook moulds her/his inner being towards the standard of the Almighty. At the time of happiness and distress, spiritually awakened people are in the balanced status. Treating happiness and distress equally is a sublime expression of inner strength. Maturity in facing both the pleasure and pain indicate the essence of spiritual awakening. Understanding and an insight that pain and pleasure are temporary and having an ability to rise from above these circumstances shows the core of spiritual maturity. |

Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

| Dimensions | Salient Features |
|---|---|
| CLUSTER III: SOCIAL ASPECTS | |
| Brotherhood | Brotherhood originates from the Fatherhood of Almighty and the concept of "Whole earth/world is one family" ('VASUDAIVA KUTUMBAKAM'). Human beings are intended to care and serve each other. Common brotherhood is constructive, creative and altruistic in essence – to extend helping hand to those who are in emotional/ spiritual/ physical/ material distress. In other words, common brotherhood is scaffolding in nature. |
| Equality of Caste, Creed, Colour and Gender | Spiritual awakening prompts equity and equality among the fellow beings. Caste, creed and status are not divine. In the light of purity and divinity of Almighty, these types of inequalities disappear. Enlightened spiritual being does not care for these kinds of stratification and social injustice. Every human being is born in this world with equal opportunities, to explore and utilise her/his inner potentialities to reach self actualisation and spiritual enlightenment. |
| Interpersonal Relations | Interpersonal relationship is a quality of an individual to deal effectively with others and provide a helping hand to others in need and distress. A spiritually awakened person is expected to handle a fellow being's spiritual urges creatively and positively – to be a solace and anchor during turmoil. |

Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

| Dimensions | Salient Features |
|---|---|
| CLUSTER III: SOCIAL ASPECTS (Contd.) ||
| Acceptance/Empathy, Love and Compassion | Serving one another with purity, piousness and compassion are the expressions of spirituality. Relating one's self with others' situations would help to understand their problems in one's own purview. Treating him / her and others as children of ONE God is a sublime view of life. True love is divine and altruistic – to forsake one's pleasure for helping fellow beings. |
| Flexibility | The ability of a person to adapt to new situations and evolve as a human being and not being rigid about one's attitude and expectations from life. Flexibility is the willingness to change / mould one's own view points / ideals when it is convinced that a change is indeed a reality. It is a kind of ultimate surrender of one's soul to be moulded according to the will of the Almighty. |
| Spirituality in Leadership | Spirituality in leadership means leading others not as a subordinate but as a fellow being. Spirituality in leadership could lead up to a position of 'Servant of others', rather than 'tough masters'. It is a type of renunciation and surrendering one's whims and fancy. Such types of leaders are inwardly calm and they are able to face any eventuality in a balanced way. |

Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

| Dimensions | Salient Features |
|---|---|
| **CLUSTER IV: HOLISTIC ASPECTS** | |
| Holistic Approach in Spirituality | The complete surrender of one's life to the ultimate will of God is the holistic approach of spirituality. Such people thank and praise God in each and every circumstance. All things happened in one's life are for the betterment and refinement of spiritual inner being. It is just like a refinement of precious metals in high degree temperature inside a crucible. Graciousness, thankfulness and dedication in unforeseen and painful circumstances are expression of holistic approach in spirituality. |
| **CLUSTER V: LIFE & DEATH (NATURAL) ASPECTS** | |
| Spiritually Intelligent about Death | Human life is a journey which transcendent from material reality to ultimate reality. Spiritually intelligent one considers death as a natural phenomenon in which the essence of body, but not the soul would be perished. It is the tranquillity and feeling of satisfaction during the time of death. Death is a reality, so life is to be moulded to face this reality with calmness, confidence and courage. It happens at any time. So to be spiritual upto the last breath is essential. To live spiritually intelligent means to be spiritually intelligent during the time of death too. To be ready to appear for the 'final judgement' with all the accountabilities of belief system and actions taken during the whole life period. |

## Cluster I: Ultimate Reality Aspects

Based on the above Table 1. 3 of spiritual intelligence clusters / dimensions, one can conclude that for being a spiritually intelligent person one has to have an understanding about God and divine aspects. Material things must be secondary to them. Ultimate reality aspect in the dimensions of SI deals with the characteristics of spiritually intelligent individual in relation to the divine aspects. Having knowledge about the creator helps an individual to be spiritually intelligent. Creator is the absolute truth, knowledge and bliss. A person's ignorance about the true divine self separates him from God (Maharaj, 2004). In order to understand the ultimate reality, one needs to attain self realization primarily.

Spirituality does not depend upon a particular religion; rather it is an individual's state of his relationship to the supreme power and to his fellow beings. Chatterjee (2004) quoted the words of Swami Vivekananda "to be pure and unselfish, to be good and do good to others...that is the whole of religion"; to establish that true religion lies in selfless service. Being a member of a particular religion can many times enhance spirituality as a result of some religious exercises like prayer and meditation.

Soul is a metaphysical concept, which is interpreted in many ways. It is the bridge between the living / human beings and the divinity. It is the part of human beings which consists of faculties of mind and thinking, conscience and emotions. Soul connects the living being to super soul.

## Cluster II: Personal Aspects

Along with one's relationship with God, to be spiritually intelligent, one has to lead a value based, committed and happy life, with awareness about one's own abilities and limitations.

Awareness of one's self - his real self - is a major dimension of spiritual intelligence. Before knowing or understanding his fellow beings, one must have an

awareness of himself. He needs to be aware about his relationship to God, his place in this earth, his abilities which help the welfare of others and his weaknesses.

A spiritually intelligent person must lead a value oriented life. In some cases certain values may be subjective. But valuing a thing that is beneficial for oneself as well as for his fellow beings, is always a sign of being spiritually intelligent. Value based life helps in maintaining peace and happiness in the society, thereby eliminating chaos and depression.

An individual must have a conviction of what he profess and practice. He must be totally dedicated to do / practice what he preaches. One should not look upon personal gains while doing a job. An individual's character measures his spiritual intelligence.

Life is a mixture of happy and distressful situations. All people, whether spiritually intelligent or not, have to deal with these situations. To maintain good strength of mind in such situations, one needs to have a trust in God. A mathematical equation for eternal happiness as suggested by Iyer (2007) is $H=R/N$, where H stands for happiness or contentment, R for resources at your command, and N for your needs.

## Cluster III: Social Aspects

The next six dimensions of spiritual intelligence deals with the social behaviour of an individual. Spiritually intelligent individuals should be well behaved in the society, in a standard that is appreciable to all his fellow beings.

Spiritual intelligence is reflected from an individual's approach to other members in his society. Considering all others as brothers and sisters is possible only if the individual is spiritually intelligent. Caring for others and advising for others as if they are brothers makes a lot of difference in the harmonious living in society. A spiritually intelligent person should not separate himself from people belonging to other caste, creed, colour or gender. He should consider all human beings as 'humans' and he should be able to recognize others as part of the divine entity.

An individual's spirituality can be assessed very well by looking at his relationship with others. A spiritually intelligent person will strive to avoid problems and tensions and tries to maintain peace in his relationship with other people.

Love is the fundamental characteristics of a spiritually awakened person. Seeing everything in love, having a compassionate heart and empathetic attitude shows that the individual is spiritually intelligent.

Spiritually intelligent people will be able to adjust to the situations easily. They will be flexible to change to new ideas or situations without any difficulty.

Leaders who are spiritually intelligent will be able to influence the followers in an impressionistic way. The spiritually intelligent leaders will be servants of followers and they do not impose hard and fast rules upon the followers.

## Cluster IV: Holistic Aspects

Spirituality is at its peak when one completely surrenders his life to God. All aspects of life are viewed from a higher (divine) point of view. Everything in life finds a meaning and purpose for spiritually intelligent people.

## Cluster V: Life & Death (Natural) Aspects

A spiritually intelligent person is one who is intelligent about death also. He considers death as a door to the outside world. Lilaowala (2006) defines death as merely the loss of physical body which is a piece of cloth to cover the soul. He will not fear death but considers it as a path to attain the 'truth, beauty and goodness'.

A spiritually intelligent person is one who thinks and acts beyond the materialistic world. He gives importance for living a value oriented personal, social and spiritual / divine life. A person with high level of spiritual intelligence lives a purposeful life, finds meaning in helping others voluntarily, treats everyone equally and believes that death is a process which ultimately leads one to reach the

supreme reality, even if one believes in rebirth for betterment of the soul, through the 'life & death' circle.

## 1.5 RATIONAL INTELLIGENCE (I/IQ), EMOTIONAL INTELLIGENCE (E I/EQ) AND SPIRITUAL INTELLIGENCE (S I/SQ)

Human Intelligence is highly complex. Neither IQ alone nor EI (and IQ) of a person would represent the totality of her/his intelligences. Computers have high (of course artificial) IQ but not EI. Some animals have some EI too in some cases, in addition to IQ, but it is not possible for the computers or these animals to ask question of 'Why' nature, to play with boundaries, to play an 'infinite' game, to be creative, to change rules and to alter situations to tamper rigid rules with understanding and compassion, to discriminate between good and bad, to dream, to aspire and to raise oneself out of the mind. EI enables a person to judge what situation he is in and then to behave appropriately within it; i.e., he is working within the boundaries of the situation, allowing the situation to guide him; but one's SI enables him to ask the question "Why should he be there in that particular situation in the first place?". Unlike EI, SI can give him transformative power, power to change the situation by creating a better one; i.e. one's SI can help him/her in dealing with the situation by allowing him to guide the situation, to create new values by understanding existing situational values, etc

### 1.5.1. Scientific Basis on which These Three are Related:

If we want to look at these three intelligences, on neurological basis, it is understood that neocortex which is at the top surface of the brain is responsible for IQ; subcortex which is at the lower part of the brain is responsible for EI; and the identified spot (called God Spot) responsible for SI is at the temporal lobe of the brain (Zohar & Marshall, 2000). Based on the theory of Evolution, it is of some special interest to note that subcortex got evolved in human brain earlier to neocortex. IQ is based on serial neural wiring in the brain whereas EI is based on associative neural wiring (somewhat similar to series and parallel connections in

electricity). SI is based on another type of neural wiring; it is based on synchronous neural oscillations that unify data across the whole brain. It unifies, integrates and has the potential to transform any material based on the other two wiring processes. It enables a dialogue between reason and emotion (between IQ & EI) between mind and body; in fact it is like a lever of 1st order, when S I is the fulcrum for the growth and transformation. This fulcrum (SI) is an active, unifying, meaning-giving centre to guide an individual. When we look at the dimensions of EI & SI, one may notice certain overlapping, eg. Self awareness; but self awareness in connection with EI is at emotional level, dealing with mind whereas, the same in connection with SI is at the spiritual level, dealing with the very 'spirit' of an individual.

Figure 1.4. The Three Intelligences
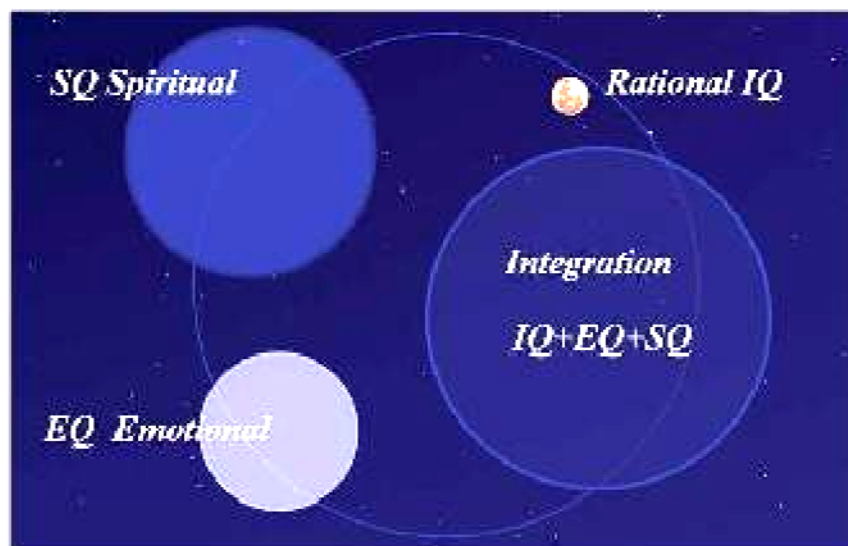


(Adapted from www.souldrama.com)

In an ideal case, these three intelligences should work together by supporting each other; human brain is designed to coordinate these three; as each one has its own area of strengths, they can function separately too. Human being in general, need not be high or low in IQ, EI & SI simultaneously. All variations are possible i.e. high IQ & lower EI & SI is possible; one need not have higher IQ to possess higher EI/SI. Ideally, all the three intelligences should be well developed to succeed in life.

## 1.6. NEED AND IMPORTANCE OF EMOTIONAL INTELLIGENCE & SPIRITUAL INTELLIGENCE FOR TEACHER EDUCATION

Teachers do influence the personality of students. Their emotional, intellectual, social and spiritual realms have profound influence on the development of children. The proposed study is an attempt to analyse and to enhance emotional intelligence and spiritual intelligence of B. Ed. student-teachers. Based on NCF (2000) for School Education by NCERT, there is a need to assess not only the students' IQ, but also their EI & SI. Educators realize that there is a widespread, emotional / spiritual deficiency among students, besides their academic deficiency. In fact, for a teacher, emotions can become a valuable tool for the education of different types of students. Learners even with a sincere desire to become 'too / perfect' might have: a fear of making errors, a fear of making wrong decision or choice, a strong devotion to work, a need for order and firm routine, emotional guardedness (care), a tendency to be stubborn or oppositional, a heightened sensitivity to being pressurised or controlled by others, a need to know and follow rules, an inclination to worry, ruminate or doubt, a chronic inner pressure to use every minute productively, etc.

Education for promoting relevant emotions, needs to be recognised as an essential element of the educational process in the classroom since they strengthen the provided information, knowledge & wisdom and direct attention and facilitate the attainment of goals. 'Emotional Literacy' programme directly alter the level of success, self-esteem and well being of a person. They help reverse a tide of educational decline and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enabling them to realise the **'treasure within'**.

Only teachers who are spiritually intelligent can promote the spirituality of students. Rao (2002) explains the need for educational leaders to be spiritually intelligent; 'Value clarification' is essential for an educational leader to

discriminate between 'diplomacy' and 'hypocrisy' in the noble field of education. Teachers should be in a position to accept the scriptural view of the modern age (Kali Yuga) as a challenge for new millennium, by thoroughly clarifying the value system.

If the teacher is emotionally and spiritually intelligent, s/he can manage the emotional and spiritual traits of his/her students in order to provide balanced environment in the classroom. Sense of self, empathy, kindness, intuition, motivation, awareness, social skills, forgiveness, reconciliation, dedication are some of the major components of emotional / spiritual intelligence. All these aspects are very much needed for the development of suitable qualities among students and hence among their teachers too. This study is very relevant in this competitive globalised world where, ideally, 'Might is Right' only, is heard everywhere. This study would throw light into ultimately, student-teacher's personality development in the fields of emotional and spiritual identities / intelligences.

## 1.7 AIMS OF THE STUDY

The present study is intended to find out the effectiveness of the enhancement programme of EI and SI among B.Ed. student-teachers. Emotional and Spiritual Intelligences are very important and, perhaps, more important than IQ. (Only) Teachers who are emotionally and spiritually Intelligent, can definitely influence their students and can help in their all round development by developing their EI and SI. Thus there is a need for enhancing EI and SI among the prospective teachers.

For the enhancement of EI and SI, the study aimed to develop two programmes, one for enhancement of EI and the other for the enhancement for SI. It is also the aim of the present study to find out the effectiveness of these programmes. The investigator also aims through this study, to identify scope for future research studies in these areas. The study is likely to bring, as one of its aims, the suggestion

for curriculum framers for the inclusion of EI and SI in the curriculum for student-teachers and students at all levels.

Thus, the present study was conducted with some clear aims and objectives. These aims point out that the investigator is interested in the development of society as a whole, ideal education system, and especially the field of Secondary School Teacher Education, through this research work.

## 1.8. RATIONALE OF THE STUDY:

Almost in all important Global/National Educational documents/Curriculum Frame Work including the recent ones for School Education, Teacher Education, as well as for Higher Education (eg. Revised B. Ed Curriculum - 2009 of Mahatma Gandhi University of Kerala includes Emotional Intelligence and Spiritual Intelligence, UGC's B.Sc. Physics Syllabus includes spirituality!), a very special emphasis has been laid on Affective Domain – emotionality as well as spirituality aspects, in addition to Cognitive and Psychomotor Domains. As stated earlier, NCFSE, (NCERT, 2000) emphasizes on assessment of not only IQ, but also EI and SI. If the teachers have to be assessing these, first of all they have to be thoroughly familiar with these concepts and fully develop their own EI & SI. No doubt, the conceptualizations of EI and SI, as given by Goleman (1995) and Zohar & Marshall (2000) respectively are beneficial to all people in all walks of life; but especially in the fields of Education, and (hence) in Teacher Education, development of EI and SI are to be stressed a lot in addition to that of IQ. It is very well assumed that those who come for Pre-Service Secondary School Teacher Education Programme do possess enough/normal IQ to deal with their school children effectively as far as the cognitive domain is concerned; from several research studies, now it is very well established that one's IQ cannot be further improved after s/he reaches the age of 20/21, but there is no guarantee that they do possess enough EI and SI too; unless they know how to develop and increase their own emotionality and spirituality, they will not be in a position to help their students after their pass out

and joins the schools. Unlike in the case of IQ, improvements in emotional intelligence and spiritual intelligence are definitely possible throughout one's life, as these are strongly presumed (based on several research studies) as lifelong processes. Hence there is the need for the present investigation dealing with pre - service student-teachers.

A teacher who is aware of the relationship between emotionality/spirituality and learning will be in a position to maintain a conducive environment for learning. Emotional Intelligence and Spiritual Intelligence are the major components of personality development and adjustment. Ideal teaching is expected to be both emotional and spiritual in its outlook. Teachers interact not only with the outward realms of human beings, but also with their mind and spirit. So the student-teachers must have to develop high E I and S I as they are the future teachers. A teacher who has good potentials must also have traits of these two qualities in his/her personality. Then only the teachers will be able to help their students to build these potentials in them.

When we think of the all round development of the personality of a child, among other things we also expect them to pick up matters related to EI and SI. As the would-be teachers are to be very well aware of this, enhancement of their own EI and SI is expected to be an integral part of the professional requirement in Teacher Education Programme. Hence, the need for the present study dealing with B.Ed. student-teachers has become imperative. Emotional Intelligence and Spiritual Intelligence can change the mindset of an individual student-teacher. As one could see from the literature review carried out by the investigator, in general there are only a very few studies available, in India/Kerala, related to the area of the models of EI and SI as given by the authors of the two 'International Best Sellers' namely Goleman-1995 and Zohar & Marshall-2000; and very rare in the field of Teacher Education.

Eventhough there are some studies related to emotional development through value education, one can hardly, come across any study related to spiritual development as such, especially in 'India – the LAND of SPIRITUALITY'! Perhaps this is because of misconceptions arising out of the secular nature of Indian Constitution. The present study which dealt with SI (as well as EI) was carried out in such a way, that the sectarian religions in India would not come directly in the way as far as possible. If at all any reference is made to any sectarian religion in the course of implementation of the enhancement programme it was done within the concept of 'Common Minimum Programme' with equal emphasis on all noble thoughts from all Major Religions of the World.

As the investigator himself is a teacher educator, it is hoped that the present study would bring some meaningful professional satisfaction with some humble contributions to the field of 'R & D in Teacher Education'.

## 1.9. RESEARCH QUESTIONS

In the process of formulating the research proposal and reviewing the related literature, the following research questions got developed in the mind of the researcher:

1. What is the status of emotional/spiritual literacy among the sampled B.Ed. student-teachers?
2. Can student-teachers be helped to enhance their EI and SI? If so, how can it be done?
3. Will it be possible to enhance EI and especially SI without any reference to various sectarian religions, but at the same time with great respect for all of them?
4. What would be the impact of intervention program on the sampled student-teachers? Would it result in enhancing their Emotional Intelligence and Spiritual Intelligence?

In this study, an attempt was made to answer the above questions to the maximum extent possible.

## 1.10. STATEMENT OF THE PROBLEM

Teachers do influence the personality of a student. The existing education system is a hybrid variety of conventional / traditional, and modern / new generation type. There is a serious need for standardization. The ongoing pattern of education is linear oriented or 'left-brain' oriented. We seriously lack a holistic and integrated approach. The concepts of EI and SI with their enhancements are the need of the hour. EI and SI help in changing the mindset of an individual. Some studies carried out at the international level, do reveal that educators have not been perceiving the need for enhancement of EI and SI skills in their strive for excellence among their students. Only when the teachers are emotionally and spiritually intelligent, they can manage the emotional and spiritual development of their own students. The present research envisaged enhancement of emotional intelligence and spiritual intelligence through the experiential learning process among sampled B.Ed. student-teachers. Hence the statement / title of the problem for the present study have been framed as:

"**Enhancement of Emotional Intelligence and Spiritual Intelligence among B. Ed. Student-teachers**".

## 1.11. OBJECTIVES OF THE STUDY

The present study was designed with a view to fulfilling the following objectives based on the major research questions:

1. To develop various strategies for the enhancement of EI and SI among the sampled student-teachers.

2. To study the effectiveness of the developed strategies for enhancing EI and SI in terms of the student-teachers' responses before and after the implementations.

## 1.12. OPERATIONAL DEFINITION OF CERTAIN KEY TERMS:

**Emotional Intelligence** (EI): is the capacity of a person to monitor her/his own emotions so that it will help the individual to shape his/her own way of life / character and thinking. It involves the ability to comprehend one-self and others. The term 'Emotional Intelligence' helps an individual to adapt himself to the changing scenario.

**Spiritual Intelligence** (SI): is the intelligence with which we assess our deepest meanings, and of purposes of life and our highest motivations. It is needed to know the meaning of our existence. It illumines our way and aids our quest for a deeper knowledge and enlightenment of life.

**B. Ed. Student-Teachers**: The B. Ed. Student-Teachers are students admitted in Pre - Service Secondary School Teacher Education Programme or the novice teachers.

## EI/EQ and SI/SQ

Even though some scholars have used the term 'Emotional Quotient' to mean emotional intelligence (similar to IQ), in this study, the researcher has accepted the stand taken by Goleman (1995, 2002) simply to refer it as emotional intelligence (EI). Similarly, eventhough Zohar & Marshall (2000) have used the term spiritual intelligence as SQ , simply the term spiritual intelligence (SI) has been used in this investigation, in order to avoid controversies (from different scholars) regarding the very possibilities of actual measurement of these, in terms of mathematical quotients. The researcher was mainly interested in the development of strategies to enhance EI & SI, rather than standardizing tools to actually measure them in terms of this (less understood) quotients ( unlike in the case of IQ).

## 1.13. HYPOTHESES

1. There will be no significant difference in the Emotional Intelligence (EI) of the sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through enhancement programme.

2. There will be no significant difference in the Spiritual Intelligence (SI) of the sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through enhancement programme.

## 1.14. DELIMITATION OF THE STUDY:

This is an enhancement programme on emotional intelligence and spiritual intelligence, which was delimited to B. Ed student-teachers of Colleges of Teacher Education affiliated to Mahatma Gandhi University, Kottayam, Kerala, during the academic year 2007 – 2008.

The next chapter deals with reviewed relevant studies in the fields of interest, in order to strengthen the rationale of the study and to develop methodologies to implement the enhancement programme.

CHAPTER II



REVIEW OF RELATED RESEARCH LITERATURE

# REVIEW OF RELATED RESEARCH LITERATURE

## Introduction

Knowledge is cumulative; every piece of research will give rise to and contribute to another piece of such studies. A true effective review will be a pace-setter that stimulates further research efforts and also plays a very significant role in shaping the nature of that research. The review of related literature enables the researcher to further clarify his objectives and to define the limits of his field avoiding unfruitful and useless problem areas.

Empirical studies in the area of emotional intelligence and spiritual intelligence are yet to pick up. This is especially so regarding application of the concept of emotional intelligence (EI) and spiritual intelligence (SI) for teacher education; perhaps, due to this reason the investigator has not been able to locate any study that is directly related to the area of investigation proposed here, viz., the pre-service education of teachers. However, there are some studies on teachers, which have attempted to manipulate some of the dimensions of teacher's personality

(which happen to be some of the concerns of EI.) A few of such relevant studies on EI and SI for the last 15 years have been reviewed here:

## 2.1 EMOTIONAL INTELLIGENCE

### 2.1.1 Reviews on the Studies of Emotional Intelligence

**2.1.1.1 Alexis-Boyd** (1998) conducted a study on "*The emotional life of teachers: A heuristic inquiry*" at the University of Cincinnati, Ohio, USA. This study was conducted on a sample of eighteen public school teachers. The emotional life of teachers was studied and it was found out that teaching would have a deleterious effect on the lives of teachers. This study pointed out the growing evidences for the harsh realities of today's classrooms which might be as a result of teachers' ability to live up to the expectations of students. Teachers sought mental, physical and emotional afflictions to get remedy through some means which were not always effective. The findings of the study suggested a need for the development of interventions and programmes that would help teachers to deal more effectively with the negative effects of teaching profession on their emotional lives.

**2.1.1.2 Lizy** (2001) undertook a study to determine the *effect of group counselling among adolescents in enhancing their emotional competence*. A group counselling program consisting of 12 sessions spread over a span of 16 days were given to experimental and control groups. The emotional competence scale was used to find a significant increase in their emotional competence.

**2.1.1.3 Walker** (2001) conducted a study on the "*Emotional intelligence of the classroom teacher*" at the Spalding University, Kentucky, USA. This was a qualitative as well as quantitative research intended to explore the significance of using a research tool that incorporated the theories of Cognitive Psychology, Psychology of Mind, Learned Optimism and Resilience, to raise the EI and self-esteem of classroom teachers over a period of 30-days. The Emotional Competence

Inventory (ECI), by Hay Acquisition Company, and (subjective) self-report questionnaires were used as pre-test and post-test measures to measure significant changes in the experimental group (Ne = 12) versus the control group (Nc = 14). The four clusters of ECI which represent a set of emotional competencies were used as the measure of EI. The participants were compared for their scores in ECI and the self-report questionnaires. The scores obtained from the ECI suggested that all the participants possessed 'above average' and 'higher' EI. Even though most of the participants in the control group and experimental group improved on the post-test ECI, there was no significant change in the results of the ANCOVA in relationship to the research tool, but self-report questionnaire at the end (post-test) showed greater change over the 30 days research period for all the participants.

**2.1.1.4** A study was conducted on "*The relationship between emotional intelligence and occupational burnout among secondary school teachers*" by **Mendes** (2002) at the Walden University, Minnesota, USA. The study was aimed to compare the emotional intelligence (EI) and occupational burnout of secondary school teachers. The sample consisted of 49 credentialed secondary teachers. EI was measured by the Multifactor Emotional Intelligence Scale – MEIS, and burnout levels were measured by the Maslach Burnout Inventory-Educators Survey - MBI-ES. EI theory agrees that effective leadership is possible only if emotions are recognized, understood, and managed. Quantitative analysis resulted in the following four significant findings:

(a) In the high emotional exhaustion sub-group (N=15) there was a negative correlation between emotional exhaustion and the ability to manage emotions (-.53)

(b) In the emotional exhaustion sub-group (N=15) there was a negative correlation between personal accomplishment and the ability to manage emotions (-.65)

(c) In the low personal accomplishment sub-group (N=36) there was a positive correlation between emotional exhaustion and the ability to manage emotions (.34)

(d) In the total sample (N=49) a positive correlation was found between the number of years of teaching and the ability to identify emotions (r = .33, p ≤ .02). i.e., with more experience, teachers were found to be better in identifying emotions.

Implications of these findings suggested designing new teacher programs, based on the theory of EI and the field of emotions.

**2.1.1.5** A doctoral study was conducted on the "*Construction of a Tool for E I and Integrity*" by **Nair** (2002) at the M. S. University of Baroda. The aim of the study was to develop a test to measure EI and Integrity and to investigate their contribution in making an executive successful in her/his career or profession. Sample of the participants for the test which was conducted in two phases were: first phase with 107 consisting of Post-graduates, M. Phil and Ph. D students of the M. S. University and the second phase with 109 consisting of post-graduates, M. Phil and Ph. D students of the University as well as professionals, house wives and teachers from outside. There were 114 items (90 of EI and 24 of Integrity) on the 19 dimensions (14 of EI and 5 of Integrity) for the final constructed test, after rigorous item analyses. This final test was administered on another sample of M. Phil and Ph. D students as well as professionals, housewives and teachers for establishing the reliability of the test. Through rigorous verification of four formulated hypotheses, the following conclusions were drawn: 1) there is significant relationship between EI and Integrity; higher the EI level, higher is the level of integrity. 2) No significant relationship exist (a) between EI and executive success, (b) between Integrity and executive success(c) successful & not so successful executives in terms of EI and Integrity levels. The main contribution of

this study to the field was the reliable and valid tool (but yet to be made available to others) to deal with EI and integrity.

**2.1.1.6 Haskett** (2003) conducted a study on the "*Emotional intelligence and teaching success in higher education*" at the Indiana University, USA. He studied the underlying emotions that differentiate the most effective faculty and others at institutions of higher education, by using a theoretical model that predicted a relationship between EQ and effective teaching. Based on his study, it is clear that it is not only the actions/behaviours taken by faculty that are important, but the underlying attitude (related to EQ) behind the actions that has the greatest influence on effective teaching.

**2.1.1.7** "*An exploratory examination of the relationships among emotional intelligence, elementary school science teacher self-efficacy, length of teaching experience, race/ethnicity, gender, and age*" by **Okech** (2004) was carried out at the Texas A&M University – Kingsville, USA. The sample consisted of South Texas public school teachers in the age group of 23 - 65 years (N=180) categorised with respect to gender (14 males and 166 females), race/ethnicity (31 African Americans (3 males and 28 females), 49 Hispanics (7 males and 42 females), 98 Whites (3 males and 95 females), and 2 ("Other" (1 male and 1 female)). The study examined differences in emotional intelligence between male and female teachers, and among African American, Hispanics, and white teachers.

Co-relational and causal- comparative-research design approaches were used to conduct the study. The Multifactor Emotional Intelligence Scale (Mayer, Caruso, & Salovey, 1999), the Science Teaching Efficacy Beliefs Instrument (Riggs & Enochs, 1990), and a demographics questionnaire were used to collect the data. An independent-measures t test, the Pearson r, and the one-way MANOVA were the statistical techniques used to analyze the data. Results indicated that there existed a significant positive relationship between EI and teacher self-efficacy; but it is

very much surprising to note that no significant relationship was found to exist between EI and "length of teaching experience," and between EI and age. Normally, with experience and age, EI is assumed to be growing even till old age- this requires further research. Statistically significant differences were also found in EI with respect to gender, and among the three race/ethnicity groups

**2.1.1.8 Pathan** (2004) conducted a study on *Emotional intelligence of secondary teachers at D.Ed. College, Navapur, Maharashtra*. This study examined the level of emotional intelligence (EI) of secondary school teachers in relation to gender and age. The tool used for the study was a structured questionnaire called 'Emotional Intelligence Test', developed by Chadha and Singh (2001). The results indicated that nearly all the teachers under study were under 'low' category of emotional intelligence. There was no significant difference between the emotional intelligence of males and females, and the age was independent of EI.

**2.1.1.9 Barent** (2005) conducted a study on "*Principals' level of emotional intelligence as an influence on school culture*" at Montana State University, USA. This study measured the EI and influence on school culture of fifteen principals randomly selected from school districts in Wyoming. The Mayer-Salovey-Caruso EI Test (MSCEIT) was used to collect data. Data analysis gave rise to (1) hierarchical linear model of the current status of teachers' perceptions of the school culture in four categories (shared vision, facilitative leadership, teamwork & cooperation, and nurturing a learning community) and (2) the current status of the four categories of emotional intelligence of the principals (managing emotions, using emotions, understanding emotions, and perceiving emotions). The findings of the study are clear indicators for the influence of emotionally intelligent principal on the school culture.

**2.1.1.10 Boyd** (2005) conducted a study on "*The emotional intelligence of teachers and students' perceptions of their teachers' behaviour in the classroom*" at the

Indiana University of Pennsylvania, USA. Meeting the variety of intellectual, social, and emotional needs of children in classroom is a challenging task for teachers. The teacher-student relationship affects success of students (hence the effective learning), although effective teaching depends upon knowledge about content, strategies, and techniques associated with it. The following were some of the research questions: Does emotional intelligence influence the teacher-student relationship? Do educators with high EI relate better to students? What are students' perceptions of teachers' EI in the classroom?

The results indicated that there was significant difference between those teachers who scored well in the EI test and those who displayed emotionally intelligent behaviours as perceived by students in the classroom. It was remarked that teachers' perceptions of how students feel about them or the classroom environment they create, are not always accurate. The Mayer Salovey Caruso Emotional Intelligence Test (MSCEIT) may indicate emotional intelligence knowledge but it cannot predict how individuals will be perceived by others. Also it was found out that teachers who are emotionally intelligent do not necessarily use it in the classroom. Lastly, teacher behaviour matters to students in terms of relationships & perceptions, and in creating the feeling that the classroom is emotionally safe. It was concluded that an emotionally safe classroom is more conducive to learning.

**2.1.1.11** The study "*An analysis of emotional intelligence and faculty qualities necessary for success in a non-traditional classroom setting*" was conducted by **Phillips** (2005) at the Walden University, Minnesota, USA. This study aimed to assess competencies of faculty teaching non-traditional college students (defined as adult students over 25 years of age) who have worked for several years prior to pursuing a college degree. This study explored whether there is any relationship between self-reported ratings of E I and teaching success as evaluated by the non-traditional students in the 'end-of-course' evaluation. Some senior faculty

members (N=52) participated in the study; they completed the EQ-I: S assessment of emotional intelligence. Scores obtained from EQ-I scale were correlated with the 'end-of-course' student evaluations of teachers. Additionally, interviews were conducted with faculty who scored the highest and the lowest on EI to understand whether such faculty members were incorporating techniques associated with EI into their classroom settings. No significant relationships between scores on the assessment of EI and scores on the student end-of-course evaluations were found. The qualitative analysis of the narrative interviews indicated that both the group of faculty who scored high and low on the EI assessment did stress on flexibility and strong interpersonal relationship skills in the classroom. However, the faculty members who scored high on the EI assessment did demonstrate more optimism than did those scoring low on the assessment of EI. It was suggested that further researches should be conducted to determine what specific behaviours are exhibited by teachers with high EI, which would benefit non-traditional as well as traditional adult students' success. Better selection of instructors and a more effective classroom culture can be made effective by the identification of faculty competencies necessary for teaching non-traditional adult students, which in turn could help students to achieve their academic and professional goals. It may also help to provide needed skilled employees in organizational environments, and help these workers to become responsible and productive citizens in their work place and their society as a whole.

**2.1.1.12** A study was conducted on "*The relationship between emotional intelligence and communication styles in middle school teachers*" by **Rosales** (2005) at the St. Mary's University, Texas, USA. In this study for examining the relationship, 40 school teachers employed at a South Central Texas Middle School were selected. An Instrument for measuring EI (Bar-On EQ-i) and another for measuring communicator styles (Norton's Communicator Styles Measure) were used. The null hypothesis that there was no relationship between EI and communicator styles in the sampled group of middle school teachers, was rejected.

The findings indicated a negative significant correlation between the composite score of EI and the dramatic communicator style. The results of supplemental analysis supported the rejection of the null hypothesis; further additional analyses were also carried out and as such no significant relationships were found. Conclusion of the study indicates that the sampled middle school teachers having high EI were not, as such, good communicators.

**2.1.1.13 Shah** (2006) conducted a study on **"*Emotional Intelligence of Upper Primary Students of Gujarat State in Relation to Certain Variables*"**. The major objectives of the study were to construct and standardize an emotional intelligence scale for upper primary school students of Gujarat State and to study the relationship of emotional quotient with sex, area, socio-economic status and IQ. From this study it was found that there was no significant difference in the mean scores on E I with regard to sex, area, socio-economic status and IQ.

**2.1.1.14 Hwang** (2007) conducted a study on "*The relationship between emotional intelligence and teaching effectiveness*" at the Texas A&M University – Kingsville, USA. The study was to explore the effect of EI skills in effective teaching and to find out whether or not self-reported emotional skills were related to teaching effectiveness as evaluated by college students. The correlational research conducted in the study was quantitative. The tools used to collect data were: (i) Emotional Skills Assessment Process (ESAP), (ii) Teaching Effectiveness Evaluation (TEE). ESAP was used to measure teachers' emotional intelligence skills, and TEE was used to measure teaching effectiveness by students at the end of a course taught. The sample for the study consisted of teachers at one Institute of Technology in Taiwan. Emotional intelligence scores, in which the scores of 10 EI skills were included, were collected from the self-report on the ESAP of faculty members. The statistical methods of univariate descriptive statistics, ANOVA, and Pearson product-moment correlation coefficient were used for data analysis and to

answer the research questions. It was found that EI skills were significantly related to teaching effectiveness among the sampled teachers.

**2.1.1.15** A study was conducted by **Liang** (2007) on "*The relationship between personality type and emotional intelligence in a sample of college and university faculty in Taiwan*" at the Texas A & M University – Kingsville, USA. Higher education institutions have been searching for ways to enhance the effectiveness of students and faculty to address the problems and challenges of recruitment, retention, and quality issues for faculties and students for which EI skills play a major role. The current study focused on identifying and determining the EI skills and personality type factors impacting faculty performance and success in post-secondary education. i.e., the study investigated whether there was any relationship, of EI and personality type among the faculty teaching in Taiwan.

A sample of 100 faculty members from colleges and universities in Taiwan was taken. Eighteen hypotheses were framed and tested to explore the relationship between personality type and EI. A quantitative approach was used to collect and analyze data. Two inventories, the Myers-Briggs Type Indicator (MBTI) and the Emotional Skills Assessment Process (ESAP) were utilized for data collection. A one-way ANOVA was applied to analyze the data. Major factors evaluated were personality type, gender, and age. Dependent variables were six sub scores from the ESAP. Data analyses revealed a significant relationship function between faculty's personality type & EI skills and their age & EI skills; but not between gender and EI skills.

**2.1.1.16** "*Emotional intelligence and teachers: An exploratory study of differences between general and special education teachers*" was conducted at the Union Institute and University, Ohio, USA by **Robitaille** (2008). This study was aimed to find out the relationship between EI, teacher effectiveness and teacher certification. Differences between special education teachers (certified in

'Emotional and Behaviour Disorders' – EBD, N = 34) and general education teachers (N = 30) was found using a measure of EI and perceived effectiveness. It was hypothesized that the special education teachers would score higher on both the measures. Scores on the intrapersonal, interpersonal and stress management were found using composite scales of the Bar On Emotional Quotient Inventory (EQ-i) and discriminant function analysis was carried out using these scores; teacher certification was considered as the grouping variable and the Teacher Perception Scale as the predictor variable. No significant differences were found between the two groups. The results of secondary exploratory analysis of the data indicated significant differences between the two groups of teachers with regard to grade level and type of classroom setting. On the whole, the study found out that special education teachers also reflect the general population of teachers and are not significantly different in their perceptions of effectiveness and their intrapersonal, interpersonal and stress management skills.

## 2.1.2  Reviews on Emotional Intelligence and Teacher Education

**2.1.2.1** A study of "*The effects of emotional knowledge education in the training of novice teachers*" by **Byron** (2001) was conducted at the Columbia University Teachers College, New York, USA. The researcher took the definition of Emotional intelligence as

> *"the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thoughts; the ability to understand  emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth".*

Understanding one's own emotional processes can have far-reaching effects for social functioning and quality of life. Further, emotional intelligence may have significant relevance in the dynamic preparation and training of both novice teachers and their constituents. In this study, the researcher investigated

emotional intelligence as a factor in the training of novice teachers and their adjustment and transition from the role of student to the role of teacher.

In this study, the emotional intelligence rating of a specific group of novice teachers using the Mayer, Salovey, and Caruso Emotional Intelligence Test (MSCEIT) was determined. Then it was studied whether emotional education workshops have an effect on the novice teacher's emotional intelligence rating and one's ability to ascertain and advance this knowledge in his / her own classroom during the pre-service experience. The MSCEIT measures the four-branch model of EI, viz. Perceiving emotions, facilitating thought, understanding emotions, and managing emotion. A sample of 37 participants from a private, Four-year college in Long Island, New York was used. They were encouraged to participate in the study in order to get training and useful skills in the first-year itself. The demographic information collected indicated that the majority of the participants in this study were women, were white, and had completed some college studies. From the analysis of the data obtained, it was shown that emotional knowledge workshop was effective in increasing the emotional knowledge skills of novice teachers.

**2.1.2.2 Rao** (2001) developed and implemented *an in-service training programme for teachers of Navodaya Vidhyalayas in enhancing their ability in meeting students' emotional needs.* The major objectives of the study were to identify the emotional need of students; to develop an in-service programme for teachers in meeting student's emotional needs and to implement and study the effectiveness of the developed programme for Navodaya Vidhyalayas. The training consisted of Counselling Skills, Rational Emotive Therapy and Transactional Analysis. These training inputs helped teachers to look at their own behaviour and the impact that they were making on students. This helped them to be more sensitive and caring towards their students.

**2.1.2.3 Mohanasundaram** (2004) conducted a study on *emotional intelligence and achievement of teacher trainees at primary level at Government College of Education, Thanjavur.* The study revealed that men and women teacher trainees did not differ in their EI. There was significant but low positive correlation between emotional intelligence and overall academic achievement of teacher trainees. The teacher trainees of co-educational institutions were at a higher level, than that of other types in their EI. There was significant but low positive correlation between EI and achievement in educational science subjects.

**2.1.2.4 Romould** (2006) conducted a doctoral study on "*Development of an Enneagram Educational Programme for Enhancing Emotional Intelligence of Student-Teachers*" at the Maharaja Sayajirao University of Baroda. The study was intended to develop an Enneagram Educational Programme and to assess the effect of this intervention programme on the emotional competence of B. Ed student–teachers. A sample of 40 student-teachers, from the B. Ed colleges of Jharkhand State in India, was selected at random and twenty student-teachers each were allotted for the experimental group and control group. The data were collected with the help of Emotional Intelligence Scale (Shutte,1998), EQ map questionnaire and other techniques, and analyzed quantitatively and a significant difference was found between the Mean scores for the components of EI of the experimental and control group, in the pre- and post– intervention administration of the scale.

**2.1.2.5** A study on "*The relationship between emotional intelligence and student teacher performance*" was conducted at The University of Nebraska – Lincoln, USA by **Drew** (2007). The objective of the study was to determine whether Student Teacher Performance (STP), (as measured by a behaviour-based performance evaluation process), was associated with Emotional Intelligence (EI), (as measured by a personality assessment instrument). The sample consisted of 40 student-teachers. The study revealed that EI, as assessed by the Bar On EQ-i, and College Supervisors' assessments of STP were related. However, data collected

from the Cooperating Teacher and Student-Teacher perspectives did not reveal any statistically significant relationship for any EQ/STP variable pair studied. While total Emotional Quotient (EQ) scores and scores for the Intrapersonal, Interpersonal, and General Mood Scales had a statistically significant association with two or more individual aspects of STP, the Stress Management and Adaptability Scale scores did not have any statistically significant relationships with total or any aspect of STP. The four participants in the study who had the most anomalous EQ/STP combinations were contacted to participate in interviews. Two individuals agreed, and these interviews revealed the complexity surrounding assessment of STP, and four themes which fall within the following analogous EQ-i Subscales: Assertiveness, Interpersonal Relationships, Social Responsibility, and Flexibility.

**2.1.2.6** A study was conducted for "*Investigating the relationships between emotional intelligence and pre-service teachers' views of teacher effectiveness*" by **Ogrenir** (2008) at the Pennsylvania State University, USA. This study was aimed to examine the relationship between EI and teacher effectiveness beliefs of Elementary and Kindergarten Education pre-service teachers. The researcher also studied pre-service teachers' beliefs about teacher effectiveness with regards to their number of years in college of education, gender, and GPA. Besides these, the study examined the pre-service teachers' EI with regards to their years in college of education and GPA. The sample included 99 students at The Pennsylvania State University, College of Education, with Elementary and Kindergarten Education Major. Data were collected using two tools: Bar-On Emotional Quotient Inventory Short Form and Teacher Effectiveness Beliefs Survey. Data analyses involved descriptive statistics, ANOVA, and Pearson correlation.

This study found that pre-service teachers are concerned mostly with teacher related factors, and then student-related factors, and the least in other personnel-related factors. Some significant differences existed in pre service teachers' teacher

effectiveness beliefs associated with emotional intelligence skills. Moreover, this study found that teacher effectiveness is influenced by years in College of Education and gender. The findings indicated that Pre-service teachers possess EI skills in average range, but their EI with respect to stress management, and adaptability account for some differences in GPA. It was recommended that future research should be conducted to improve the quality of teacher education.

## 2.2 SPIRITUAL INTELLIGENCE

### 2.2.1  Reviews on Spiritual Intelligence

**2.2.1.1 Manghrani** (2001) conducted a study on "*Spiritual Quotient and Managerial Effectiveness (Development of a tool to measure Spiritual Quotient)*" at the M S University of Baroda in the Psychology Department. This study included the important juncture of arriving at a definition for SI and developing a tool for measuring it. There were eleven dimensions with sixty five items in the final version of the constructed test and it was standardized. Four points scale was used for scoring. In this study the dimensions of SI are the following: personal effectiveness, enhancement of wisdom and being successful in life. The tool was found to be a valid and reliable instrument for measuring spiritual intelligence.

**2.2.1.2 Kates** (2002) conducted a study on the "*Awakening creativity and spiritual intelligence: The soul work of holistic educators*" at the University of Toronto, Canada. To reconceptualise educative practices and curricula that dynamises personal and systems transformation, holistic education is a must. Transpersonal practices of holistic education nurture levels of wholeness through personal transformation. Researching the views of holistic educators contributes to practical ideas and new psycho technologies for nourishing creativity in modern education.

This study is qualitative in nature. The investigator used narrative voice as a method of inquiry. The study deals with the works of three educators who developed models of creative activities committed to actualising transpersonal and spiritual consciousness. Based on this study, the researcher pointed out that principles of caring and authenticity inform their educational encounters and attend to the learner's transformation through self-integration. Their practices foster inner balance and nurture soulful connections among self, subject and community. Multidimensional levels of intelligence, including spiritual intelligence--a dynamic, holistic cognition that synergises the concrete intelligences (characterised by physical, emotional and logical intelligences) with higher order intelligence (exemplified by imagination, intuition and vision) could be developed.

Tools used to awaken qualities of the self/Self such as presence, aliveness and joy of learning, encouraging learners to make inner and outer connections that cultivate spiritual intelligence were imaginable and aesthetic in nature. Their novel, holistic approaches articulate the value of communion and create meaningful opportunities for learners to experience creativity and self-reflective awareness through creative visualisation, meditation and aesthetic contemplation. When used with the expressive arts, these modalities encourage learners to animate deeper connections within the self and discover creativity, wholeness, purpose, insight, self-awareness, harmony and love as integral aspects of learning and living.

**2.2.1.3** A study was conducted on "*The emergent construct of spiritual intelligence: The synergy of science and spirit*" by **Delaney** (2002) at the Arizona State University, USA. This is a qualitative study, aimed to investigate the emerging language of SI. Data were collected from a Lexis-Nexis search of the printed media using the key search terms 'spiritual intelligence', 'religion and psychology' and 'spirituality and psychology', and from the discourse of seven

spiritually oriented therapeutic conferences and Erickson's analytic induction method was used on theses data. The analysis of the Lexis-Nexis search and conference documents was conducted separately from the analysis of fieldwork transcripts in order to compare and contrast preliminary empirical assertions about the language of SI. An underlying assumption of this study was that language constructs reality, with its framework for the three global assertions, viz., (a) SI emerged from the discourse of spirituality, and spirituality emerged from the discourse of religion; (b) SI is a holistic intelligence; and (c) SI is an inclusive construct. This study, also considered five major assertions, viz., "(a) the key to developing spiritual intelligence is to value diversity, (b) SI defines reality as multidimensional, (c) consciousness includes multiple ways of knowing, (d) people with SI have a distinctive relationship with the world around them, and (e) rituals are vehicles for SI. The above eight assertions were all found with near uniformity in all the data sources.

**2.2.1.4 Das Gupta** (2002) conducted a study entitled "*SQ: The ultimate intelligence in the AID of the Gujarat earth quake victims*" at the Maharaja Sayajirao University of Baroda in the Psychology Department. The study was conducted on a sample of 60 individuals, in the age group 20 to 69 years. The statistical techniques used in the analysis of data were t-test, Pearson correlation, and ANOVA. It was found out that the nature of the stressor failed to dent the SI of the Gujarat earth quake victims. The findings also indicated that uninjured victims had a better understanding about the separate identity of soul and physical body compared to the family injured victims, and were found to have better interpersonal relation compared to self-injured victims. It was also reported that spiritual practices, divinity in love, and total SQ were related to a decline in intrusive reactions, among the self-injured victims. Belief in God and religion was found to be related to the development of insight after the earthquake among injured group. The findings also pointed out that spiritual practices, strong life

style values, spirituality in leadership and SQ was related to positive changes in attitude towards emotional expressions among self-injured victims.

**2.2.1.5** A study was conducted on "*Spiritual intelligence in psychotherapy with grieving clients*" by **Mull** (2004) at the Arizona State University, USA. Sample for the study consisted of twenty self-identified spiritually intelligent (SI) therapists from a metropolitan area in the southwest United States. Data were collected using subjective techniques like interview and qualitatively analyzed on how they understand the use of their SI in their clinical work with grieving clients. Eight content themes from the interview data emerged: (1) SI therapists provide optimal service to all of their clients. (2) They strive for humility in relation to their spiritual source. (3) They strive for humility in relation to their clients. (4) They maintain ethical respect for and valuing of their clients' spiritual, religious or meaning frameworks of understanding. (5) They are willing and able to enter into profound connection experiences with their clients. (6) They receive various forms of spiritual influence, guidance and information for the benefit of their clinical work with clients. (7) They have faith and/or trust in their spiritually guided practice. (8) Usually, they respond consciously, unconsciously, or subconsciously to what they receive with clinical and sometimes spiritual discernment.

The discussions of the study include application of the psychotherapist SI construct in counselling psychology.

**2.2.1.7 Nelms** (2005) conducted a study on "*The relationship between spirituality and the health of college students in a university setting*". Undergraduate students enrolled in Personal Health and Wellness classes at the University of Tennessee, USA were selected to participate in this study. The sample size was 221. The researcher used a self-developed, reliable and valid instrument, viz., the Spirituality Scale (SS) and College Student Appraisal of Risks Survey (The CARS)

to measure spirituality; and health of college students. The relationship between the self-reported level of spirituality and the health status of college students was found out. This study seems significant as it is an important step toward understanding the role of spirituality in the various dimensions of health among young adults.

**2.2.1.8 Royes** (2005) conducted a study on "*Spirit wave: A model of holistic change*" at the University of Toronto, Canada. The study intended to present a theoretical framework titled "Spirit Wave", as a process of holistic education. The following issues were dealt with on the basis of works of Rudolf Steiner and Jiddu Krishnamurti. Through inner work on the self, one develops spiritual intelligence, with the ultimate goal of becoming a fully realized holistic being. In the 'Spirit Wave model' of holistic change, one is developing Self-knowledge so that s/he may interact with the world in selfless service to 'Self', which s/he is; in his model he stressed on

> *I am the driver of my self-development, meditation is the vehicle, spiritual intelligence is the pilot, Self-realization is the direction, the inner road is the path, total freedom is the destination, and arrival is characterized by the feeling of ecstasy, with the beginning and ending of this journey being in the present.*

**2.2.1.9** A study was conducted by **Ruiz** (2005) on "*Spiritual dimension in educational leadership*" at the University of Texas, USA. Spirit filled experiences and education were considered as two separate areas. This study seeks to provide ontological and epistemological knowledge to uncover and understand the power of the spiritual dimension in the life of successful educational leaders. This study is qualitative in nature and it seeks to explore successful educational leaders' use of spirituality to strengthen their effectiveness as it relates to school and their performance. Based on the major findings, four attributes related to educational leadership are obvious: accountability and compliance, curriculum and instruction, planning and decision making, and community involvement – and these are all related to spiritual dimension. Based on this study, an 'Interactive

Atom Shaped Model for Leadership' was proposed, symbolizing special type of energy which interconnects the spiritual element in the educational leaders' intra-personal, interpersonal, and ecological relationships producing new life for the educational system and global organism.

**2.2.1.10** "*A descriptive and exploratory study towards a spiritual intelligent transactional model of organisational communication*" was conducted by **Van der Walt** (2006) at the University of South Africa, South Africa. In this study intelligence was perceived as a primary variable in explaining the needs, motivations and behaviour of individuals in society in general, and in an organisation specifically. A distinction was made between IQ (which has its roots in Newtonian physics), EQ (which enables an individual to adapt to changing circumstances) and SQ (a spiritual intelligence that helps an individual to recontextualise a situation towards a meaningful and holistic experience).

The researcher on the basis of various discussions argued that changes and developments in society during the 20th century could be related to a growing awareness and understanding of intelligence in society from IQ to SQ. It was also mentioned that any changes in the needs, motivations and behaviour of societal members would also be reflected in the organisation.

Organisational management therefore need to recognise the spiritually-related intelligence behind the changing needs and motivations of the new employee as meaning-seeking individual. This is especially important as a means of limiting the occurrence of anomie, conflict and workplace resistance in the organisation. This study points out that the manner in which most of the organisational and managerial practices & communications are carried out is unable to provide meaning or purpose. It is argued that meaning is established through the process of control, prediction or mere adaptation to a changing environment, but through an emergence into a 'new reality' which requires a spiritually intelligent leadership

approach through which the SQ-needs and motivations of the new employee can be addressed.

Organisations should provide a channel for employees through which, they can express newly acquired values, needs and motivations, such as a well-defined and well-developed communication system. Spiritually intelligent communication can act as a point of departure in meeting the needs and motivations of a new employee. In spiritually intelligent communication, the sender (manager or leader) recognises the meaning-seeking needs and motivations of the receiver (employee) to such an extent that they can both negotiate a shared meaning regarding organisational practices due to a new understanding between them. In this study, the researcher tried to develop a communication system by exploring the need for a spiritually intelligent transactional model of organisational communication.

**2.2.1.11 Frey** (2007) conducted a study on "*Discerning life with dreams: The triadic relationship between dreams, discernment, and spiritual intelligence*" at the California Institute of Integral Studies, USA. One of the main objectives of the study was to determine the relationship between dreams, discernment, and spiritual intelligence. It focused on the experience of people who use dreams to help them with spiritual discernment or decision-making in a spiritual context. Case study methodology was used for the study. Tools for data collection included questionnaires, personal dream records, and interviews to understand the selected seven participants' experiences of exploring their dreams for guidance. Participants were volunteers who responded by a news paper advertisement requesting for people to come forward, whose dreams had helped them to make a decision, who journeyed their dreams, and who considered themselves to be spiritual.

Most of the participants responded that dreams helped them to grow spiritually. A number of outcomes were exemplified, falling into two main grouping: (a) the use of discernment in order to understand a dream and (b) the use of dreams as part of a discernment process.

In this study, deepening appreciation of and growing desire for living spiritually, and learning more about spirituality were considered as indicators of a person in whom SI got enhanced. For most, spiritual growth occurred through knowledge or learning gained from their dreams. For some, their belief about God's role in their life impacted their experience of the Divine in their dreams. Finally, the study showed that individuals are not always aware of what had helped them, suggesting a subconscious process at work in both discernment and decision-making.

The study confirmed a triadic relation between dreams, discernment, and spiritual intelligence among people involved in spiritual dream work. It showed ways by which the discernment process could build confidence in people who were turning to their dreams for guidance in a spiritual context.

**2.2.1.12** "*A phenomenological study of spiritual-intelligence leadership at the United Nations Global Compact*" was conducted by **Truongson** (2007) at the University of Phoenix, Arizona, USA. The United Nations Global Compact (UNGC) was created to help participants resolve conflicts that exists between unethical organizational leaders' practices and the tenets of spiritually intelligent leadership, and hence to improve business performances of organizational leaders through the constructs of ethical principles. This study was intended to explore how SI awareness influenced UNGC participants' business decisions and identified patterns and themes regarding spiritual intelligence and its impact on the quality of the leaders' subsequent resolutions. In this study, the following 12 aspects of SI were considered; self-awareness, vision and values lead using adversity, holism, compassion, celebrating diversity and field independence, asking 'why' questions,

reframing, spontaneity, sense of vocation, and humility. It was found that the leaders have been practicing explicitly the equiharmony state, which is the main compassion characteristic of SI. This equiharmony state was leaders' response to the 10 principles of the UNGC that consisted of human rights, labour, environment, and anticorruption. The conclusions of the study revealed that UNGC leaders appear to be using the spiritual intelligence qualities implicitly, and consequently the spiritual intelligence leadership style, without actually realizing that they are doing so.

**2.2.1.13** "*A qualitative study of spiritual intelligence in organizational leaders*" was conducted by **Crichton** (2008) at the Alliant International University, San Francisco Bay, USA. This was a qualitative study in which organizational leaders were studied based on their self-descriptions in order to address the following questions: How do organizational leaders experience spiritual intelligence? What is the nature of their SI experiences? etc. The study sought to determine whether organizational leaders are spiritually intelligent, how SI functions in them, and to what extent it functions. Spiritual intelligence is used by organizational leaders to lead their organizations effectively, to enhance organizational productivity, and to influence the organizational culture.

The subjects of the study were six organizational leaders ranging from 30-69 years of age, and between 2-12 years in leadership experience, who each oversee a minimum of five subordinates. Data were collected using open-ended, face-to-face interviews that sought to ascertain the essences of the spiritual intelligence experiences of the subjects. Qualitative methodology was used to analyse data. The results indicated that each leader experienced SI differently, and that the nature of each leader's experience – (as it got reflected through the essential themes) - also differed.

The study also showed that (a) SI does influence in discharging their day-to-day responsibilities (b) SI functions differently for each leader; and (c) SI plays a prominent role in the leadership practices of spiritually intelligent leaders.

**2.2.1.14 King** (2008) conducted a study on "*Rethinking claims of spiritual intelligence: A definition, model, and measure*" at the Trent University, Canada. In this study, a four-factor model of SI was proposed, i.e., supportive evidences were identified for the capacities of critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion.

The researcher prepared a measure of SI. Beginning with an over-inclusive 84-item SI Self-Report Inventory (SISRI) in the Study I (N = 619 undergraduates), a series of exploratory factor analyses led to a reduced 39-item scale. Study II (N = 305 undergraduates) involved a confirmatory factor analysis which resulted in the removal of additional scale items in order to obtain adequate model fit. The final version of the scale, the SISRI-24, displayed an excellent internal reliability and good fit to the proposed four-factor model of SI. Construct validity for the scale was supported by additional measures of meaning, metapersonal self-construal, mysticism, religiosity, emotional intelligence, IQ, and social desirability. Mainly based on the current psychometric standards, findings validated the proposed model to measure spiritual intelligence.

## 2.2.2 Reviews on Spiritual Intelligence and Teacher Education

**2.2.2.1** A study was conducted by **Belousa** (2005) on "*Spirituality as a dimension of education: Reimaging and reconstructing teacher education in Latvia*" at the Fordham University, New York, USA. The major objective of the study was to understand spirituality as a dimension of education. Spirituality as the general concern of the study was derived from the context and process of education in Latvia. In the context of lack of empirical research on the connection between

spirituality and education, the study was carried out. Thus, this study seeks to add to scholarly research and literature in education and to improve educational practice and educational policy in Latvia by providing a theoretical base for spirituality. Data were collected from 28 teachers by the technique of interview. Coding and analysis of data were done on the basis of grounded theory. The suggestions include ways to enhance teacher education by incorporating three major facets: spiritual literacy as a cross-curriculum issue; spiritual paradox as an image that provides balance; and experiential spirituality as a practice to nourish teachers' spirituality. These facets emphasize teachers' critical, symbolic/imaginative, and active involvement in the process of education primarily understood as a spiritual journey.

## 2.3 EMOTIONAL INTELLIGENCE AND SPIRITUAL INTELLIGENCE

### 2.3.1  Reviews on Emotional Intelligence and Spiritual Intelligence

**2.3.1.1 Anderson** (2001) conducted a study on "*An exploration of the relationship of openness, emotional intelligence, and spirituality to universal-diverse orientation (UDO)*" at the Oklahoma State University, USA. This was done within the framework of Dabrowski's Theory of Emotional Development. Demographic variables including gender, age, and level of education were also explored. Participants in the study included 197 undergraduate and 119 graduate students (N = 316). Data were collected using a demographic questionnaire, the Miville-Guzman Universality-Diversity Scale, the Emotional Intelligence Scale, the NEO-Five Factor Inventory, and the Spiritual Beliefs and Involvement Scale. The collected data were analyzed using correlative analysis and stepwise regression analysis.

The findings of the study indicate that participants who had higher levels of Openness to Experience, Spirituality, and Emotional Intelligence scored higher on Universal-Diverse Orientation (a scale measuring the social attitude of appreciating both similarities and differences between people). Thirty-five percent of the variance in UDO was accounted for, by spirituality, emotional intelligence, and openness to experience. All variables were found to be significant in the regression formula. Correlation coefficients between the variables and UDO were .333 for Emotional Intelligence, .533 for Openness to Experience, and .442 for Spirituality. No statistically significant differences were found from tests for the demographic variables. Based on its findings, the study provided suggestions for teachers, counsellors and parents interested in the ways & means to increase spirituality, emotional intelligence, and openness to experience.

**2.3.1.2** A study was conducted on "*Creating a theory for the role of emotion in the religious education work of middle school teachers in Catholic schools*" at the Saint Louis University, Missouri, USA by **Markuly** (2001). This study was aimed at exploring the connection between the goals and methodologies of religious education in the Roman Catholic Diocese of Belleville in Illinois and the insights of emotional intelligence (EQ), or the so-called social and emotional learning perspective in education. The study was conducted on twelve school teachers in Catholic middle schools. The connection they made between religious faith & religious education practice, social & emotional insights, and skills & competencies were studied. The study provides a descriptive terrain of the teachers' use of affectivity in their religious education goals, planning and classroom practice, and the development of a theory connecting the languages and conceptual frameworks of faith formation and EI. It was found out that the teachers demonstrated an intuitive grasp of the common dynamics between faith and social & emotional intelligences. But, their inability to articulate the specifics of this connection, or to demonstrate classroom performance that addresses adequately the emotional

dimension of the religious tradition, suggests the need for a more developed theory on the role of affectivity in religious education.

**2.3.1.3 Hartsfied** (2003) at the Regent University, U.S.A., conducted *a study on the internal dynamics of transformational leadership: with reference to effects of spirituality, emotional intelligence, and self-efficacy*. The aim of the study was to find out the effects of spirituality, emotional intelligence and self-efficacy on transformational leadership. The Transformational leadership is operationalized through the four I's- Idealized influence, Inspirational motivation, Intellectual stimulation and Individualized consideration. The effect that three predicator variables – spirituality, emotional intelligence and self-efficacy, had on transformational leadership was measured using empirical data gathered from a sample of 124 leaders in a large U S corporation. This study showed EI to be the strongest predictor variable for leadership followed by self-efficacy and then spirituality. The praxis of leadership was also discussed in his study.

**2.3.1.4 Hughes** (2003) conducted a study on "*Emotional development of eminent spiritual leaders*" at the University of Kansas, USA. He examined the thoughts, feelings, and behaviours of ten eminent spiritual leaders of the Christian and Jewish faith in relation to their emotional development. These leaders had at least twenty years of experience in the spiritual field and also had authored two or more books. The eight conclusions derived from the study are: (a) devotion to one's duties is critical to emotional development. (b) One's life is easier and more fulfilling if it is allowed to flow and evolve from one stage of emotional development to the next. (c) An individual's progression through the levels of emotional development is more influenced by significant people than by academic achievement. (d) Authors and their writings have a great influence on our lives and on our emotional development, even though we may realize it only in retrospect. (e) We must learn to quiet our minds, unclutter our lives, and cut down on our activities in order to learn our life's purpose. (f) One's own intuition

is the best teacher if it is listened to, can lead to higher levels of emotional development. (g) Children thrive and develop their emotions more authentically when they experience parental support and their unconditional love, and (h) a person can become empowered through praying.

**2.3.1.5 Paek** (2004) conducted a study on *the role of religiosity in emotional intelligence: an empirical study of Christians* at New York University, USA. This study empirically examined the extent of religiosity (operationalised as religious orientation and religious behaviours) and its relation to emotional intelligence (EI). The sample of the study consisted of 148 church-attending adult Christians. The tools for data collection include questionnaire consisting of a religious orientation scale and emotional intelligence measures (Salovey et.al., 1995); and scales of emotional and cognitive empathy. The researcher concluded that intrinsic religious orientation was positively correlated with overall EI, its subcomponent emotional understanding as well as emotional & cognitive empathy. Among the behavioural measures of religiosity, the number of religious group activities was positively associated with EI, whereas years of church attendance was unrelated. Significant positive correlations were also found between religious commitment and EI. While both attitudinal and behavioural measures of religiosity were significantly predicative of EI, the former proved to be a more powerful predicator of EI than the latter.

**2.3.1.6 Sawyer** (2004) conducted a study on "*Seeding and sustaining transformative learning, development, and spiritual growth in higher education: A case study*" at the Union Institute and University, Ohio, USA. In this case study, he pointed out that civilization is in the midst of a profound historical transformation: technological advances, globalization, and shifting worldviews are bringing multiple, often conflicting points of view into conversation with one another, and these trends are exposing the influence of culture, language, and thought processes on the construction of our perceptions, beliefs, and ideologies.

Transformative learning, psychological development, and spiritual growth can help us to better understand and survive in this increasingly more complex and rapidly changing world.

The research was based on the result of examining how a group of adult (25+), American male & female students experienced and utilized learning from a five-day residential seminar designed to foster transformative learning and development by observing and interviewing them for over eight months. The study evaluated whether the seminar appeared to foster transformative learning, developmental growth, increased spiritual intelligence, or Appreciative Knowing. Findings of the study include identification of educational approaches and teaching practices that appear to be highly effective in promoting transformative learning and developmental growth; revealed the mutual interdependence of intellect, emotion, and spirituality and education's potential to foster these multiple dimensions of learning and development simultaneously; and affirmed the power of education to prompt significant and stable change.

**2.3.1.7** A study on "*Emotivating justice: The role of emotion in moral theory and practice*" was conducted by **Freeman** (2005) at the University of Waterloo, Canada. The study was intended to understand the role of emotions in moral theory and practice. Examining the role that emotions play in moral lives help one to understand both his' strengths and weaknesses in the moral arena.

The study highlighted Contractarian Moral Theory that provides an excellent groundwork for the development of a theory which not only justifies the moral principles that lay out, but provides an inherent motivation to accept and act on the basis of those principles. In this noble pursuit to provide the theoretical underpinnings of morality and to motivate the widest possible audience, contractarians do not take seriously enough the social and the emotional nature of persons. Once the true nature of human beings prior to the moral contract is

clarified we can proceed to consider what these agents would reasonably agree to. The researcher argues that the emotional nature of human beings, specifically their capacity for emotion like empathy, coupled with their emotional commitments to others, suggests that these agents would agree that the moral obligations include not only a duty to refrain from harming one another but also a broad duty to help one another.

**2.3.1.8 McEachern** (2005) conducted a study on the "*Understanding inspiration and inspirational leadership in the workplace informs leadership practices and transformational results*" at the Royal Roads University, Canada. This study aimed to understand inspirational leadership that explores its impact on organizational effectiveness and employee fulfilment in work. The researcher reviewed literature related to the nature of inspiration, the relationship between EI/SI and inspirational leadership, and the key attributes of the inspirational leader in organizations. The methodology used in this study is action research. The conclusions of this study include the relevance of inspirational leadership in leadership practices and highlight its significant positive impact on employee engagement levels. Recommendations of the study include creating a shared organizational direction and a clearly defined inspirational leadership model, and implementing a number of learning interventions to stimulate inspirational leadership in the workplace at all levels, especially with respect to emotional and spiritual intelligence competencies.

**2.3.1.9 Sreeja** (2005) has conducted a study on "**Spirituality, emotional maturity, and quality of life among university students**" at the Department of Psychology - University of Kerala. The investigator has taken 100 university students as sample out of which 42 males and 58 females were there; Hindus (32), Christians (34), and Muslims (32). Spirituality scale and emotional maturity scale were administered for collecting the data. The analyses were done using t-test, one-way ANOVA, Duncan test and correlation. The results show that there is significant difference

between boys and girls in spirituality; but no significant difference between boys and girls in emotional maturity and quality of life. It was found that spirituality and emotional maturity are independent of religion, but significant correlation was found between spirituality and emotional maturity.

## 2.3.2 Reviews on Emotional Intelligence, Spiritual Intelligence and Teacher Education

**2.3.2.1 Crumley** (2005) conducted a study on "*The lived experience of becoming a teacher: A phenomenological study of the intellectual, emotional, and spiritual journey*" at the University of Idaho, USA. This phenomenological study investigated the ways in which student-teachers at secondary school level find meaning in what they are doing and come to understand their own strengths in intellectual, emotional, and spiritual areas within the ecology of teaching during their teaching internships. It holistically explores the personal and professional development of student-teachers, and throws light into the lived experience of becoming a teacher and relates teacher education with adult learning. From this study, six themes related to the lived experience of becoming a teacher got evolved; becoming acquainted with the work and ecology of teaching, transitioning of the role from university students to school classroom teacher, exploring the leadership role of a teacher, facing & accepting the reality of the vulnerability in teaching profession, developing a sense of self-efficacy, and finding personal meaning in becoming a teacher. This study suggests to the members of the teaching ecology to reassess the essence and personal value found in the experience of becoming a teacher and validate the knowledge, meaning, and understanding of teacher education & teacher internships offered to prospective teachers. The study also provides scope for Teacher educators and educational policy makers to re-evaluate their perceptions and beliefs about ways in which

certification programs can best prepare our country's teachers for the challenges of the classroom.

## 2.4. IMPLICATIONS OF THE REVIEWED STUDIES FOR THE PRESENT INVESTIGATION:

*Each of us can recount at least one if not many horror stories about our schooling experience which exemplify humiliation, shame, cruelty, fear and anger – and sometimes joy, pleasure and desire.*

-Boler (1999)

The investigator has intentionally presented all the studies he could come across so far, in India and abroad, in chronological order, in order to emphasis the point that, on the whole, very few studies are available (especially in India) in the fields of EI &/or SI; of course, EI and SI became popular in the academic & professional circles mainly in 1995 (by Goleman) and in 2000 (by Zohar & Marshall) respectively.

The present study was especially regarding the application of the concept of emotional intelligence and spiritual intelligence for teacher education. The investigator could come across, so far, only a single study that was directly related to the area of the present investigation, i.e. the pre-service education of secondary school teachers, till August 2010. From some of the reviewed studies the concept of relation between logical intelligence (in terms of IQ), emotional intelligence and spiritual intelligence gets strengthened; but conceptualization of SI by Zohar & Marshall (2000) as the ultimate intelligence is, perhaps yet to be tested.

A study conducted by Crumley (2005) was the only study found to be covering all the areas of our investigation -Emotional, Spiritual and B. Ed student-teachers. The study explored the ways in which student-teachers understand their own intellectual, emotional, and spiritual growth within the teaching environment

during their practical sessions. The findings of this study has given scope for teacher educators and educational policy makers to re-evaluate their perceptions and beliefs about ways in which certification program can be best prepared from the country's teachers for taking up the challenges of the classroom.

The review of related studies helped the investigator to understand about the different aspects of emotional intelligence and spiritual intelligence. Studies revealed the correlates of EI and SI, the tools used for measuring EI and SI, and different models constructed for the development of EI and SI, and the effectiveness of those models.

Researchers who studied both EI and SI (in some cases as 'spirituality') tried to establish (i) their relationships [Hartsfield (2003), Hughes (2003), Paek (2004), Crumley (2005), Freeman (2005), Sreeja (2005)], (ii) factors on which both EI and spirituality depends [Anderson (2001)], and (iii) factors which depends upon EI and SI [(Hartsfield (2003), Crumley (2005)]. The studies indicated that EI and SI are positively correlated and both the variables depend upon the social attitude of the people [Anderson (2001)]. Furthermore, it is understood that leadership quality, quality of life, and the experiences of becoming a teacher depends upon EI and SI [Hartfield (2003), Hughes (2003), Crumley (2005), and Sreeja (2005)] .The findings of Crumley (2005) indicated that EI and SI are essential for becoming acquainted with the work and ecology of teaching, exploring the leadership role of a teacher, facing the vulnerability of teaching profession, developing a sense of self-efficacy, and for finding personal meaning in becoming a teacher.

Different studies reviewed for EI showed that EI is necessary & sufficient condition for developing effectiveness among teachers. Researchers like Hwang (2007), Liang (2007), and Robitaille (2008) found out significant relationship between EI and teacher effectiveness. The studies of Alex-Boyd (1998), & Walker (2001) indicated that the emotional intelligence of teachers is responsible for the

management of classrooms to a great extent. It was also revealed that emotionally intelligent teachers correlate with their self-efficacy [Okech (2005)], leadership [Barrent (2005)], teacher-student relationship [Boyd (2005), Philip (2005)] and emotional regulation and expression in communication [Rosales (2005)]. The study of Rosales (2005) which discusses the relationship between EI and communication styles of teachers can motivate an extensive range of people, from school psychologists, to educators, therapists, counsellors and school counsellors. The findings of Mendes (2002) showed that teachers having high EI can mange occupational burnout successfully. Haskett (2003) pointed out that the teachers in higher education who won awards for their success in teaching careers were those with high EI. From the previous studies, it could be assumed that an individual can be a successful and effective teacher only by enhancing his emotional intelligence. EI of a teacher is found to affect (or influence) his classroom behaviour, work environment, relationship with colleagues and students, and his communication styles. Therefore it follows from the reviewed studies that a teacher who is emotionally intelligent can excel in his career (or profession).

The studies reviewed on EI and teacher education have great implications on the present investigation. The study of Rao (2001) revealed that the ability of teachers in meeting students' emotional needs, can be enhanced with the help of an in-service programme, which was developed by Rao (2001) himself. The studies on pre-service teacher education in relation with EI showed that EI is a factor in the preparation of novice teachers and their adjustment and transition from the role of a student to the role of a teacher (Byron, 2001). Moreover, it was found that EI and overall academic achievement of student-teachers have positive correlation (Mohanasundaram, 2004). The findings of Drew (2007) also agree with this finding. Ogrenir (2008) showed that the pre-service teachers were found to possess EI skills in average range. The study of Romould (2006) included the development of an Enneagram Educational Programme and the study assessed the effect of this intervention programme on the emotional competence of B.Ed student-teachers.

Thus, the reviewed previous studies do throw light into the level of emotional intelligence of student-teachers, the relationship between EI and achievement or performance of student-teachers, and on the importance of the development of a programme for the enhancement of emotional competence of B.Ed student-teachers.

Some of the previous studies also threw light on the nature of different tools used for measuring emotional intelligence. Byron (2001) and Boyd (2005) used Mayer, Salovey and Caruso Emotional Intelligence Test (MSCEIT) to assess EI, while Bar On EQi was used by Rosales (2005), Drew (2007), and Robitaille (2008). Ogrenir (2008) used Bar On Emotional Quotient Inventory Short form to measure EI in his study. Mendes (2002) and Okech (2004) adopted the Multifactor EI scale developed by Mayer, Caruso and Salovey (1999) for data collection. The EI scale developed by Schutte (1998) on the basis of Salovey and Mayer (1990) model was used by Romould (2006) for measuring EI. Pathan (2004) used the EI test developed by Chadha and Singh (2001); but the details regarding reliability and validity of the test were not available to the investigator. All these tools measure EI, but the investigator could not trace a single tool based on Goleman's (2002) model with 19 dimensions of EI and two (more) dimensions added by Hay Group, that could measure the EI of student-teachers; hence the investigator decided to construct his own tool based on Goleman's and Hay Group's conceptualization of EI.

Research studies on SI indicated the relationship of SI with various variables like earth quake disaster management (Gupta, 2002), terrorism (Shah, 2004), health (Nelms, 2005), leadership [Ruiz (2005), Truongson (2007), Crichton (2008)], and organisational management and communication (Walt, 2006). A few studies that were reviewed showed relationship between SI and education. The findings of Colalillo (2002) indicated that the major role of a holistic educator is to awaken creativity and SI of learners. Ruiz (2005) gave amazing results about the spiritual

dimension in educational leadership. This study explored the use of spirituality by successful educational leaders, to strengthen their effectiveness as it related to schools and their performance. The study of Belousa (2005) has much implication on the present study. The suggestions of Belousa (2005) include spiritual literacy as a cross-curriculum issue, spiritual paradox as an image that provided balance, and experiential spirituality as a practise to nourish teachers' spirituality.

The different tools and techniques used for assessing SI got highlighted as a result of the review of previous studies on SI. Colalillo (2002) used narrative voice as a method of inquiry and developed models of spiritual consciousness. Delany (2002) collected data on the construct of spiritual intelligence using Lexis-Nexis search and from the discourse of seven spiritually oriented therapeutic conferences. Mull (2004) and Crichton (2008) used the technique of interview to assess SI of the subjects. Manghrani (2001) constructed and standardised a tool for SI with 65 items based on 11demensions of SI. Nelms (2005) developed a reliable and valid instrument to measure spirituality of college students. SI Self-Report Inventory was constructed by King (2008) on the basis of his four factor model. So far in all the studies the investigator reviewed there was no study that included the construction of a tool for measuring the SI of B.Ed student teachers on the basis of Zohar's and Marshall's (2000) SI model; hence the investigator thought of constructing his own tool for this enhancement programme which was mainly based on the model of SI given by Zohar & Marshal.

The review of the related studies helped the investigator a lot to understand the different methodologies used for studying EI and SI, the tools used for collecting data and the different statistical techniques used in the analysis. Based on the reviewed studies, the RATIONALE for the present study got further strengthened; it was obvious that there was a need to embark on EI & SI Intervention Programme to enhance the personal attributes (EI & SI) of student-teachers, which would in turn help to make them effective teachers. This study was

launched because of the serious concern felt for the upgrading of the teacher education programme at B. Ed level with the emphasis on emotional and spiritual developments; because not much has been done in the area of pre-service secondary school Teacher Education Programme to enhance EI and especially SI, among novice teachers. The reviewed studies also revealed the need for constructing new tools for EI and SI on the basis of latest models in these areas. In the face of this lacuna, the investigator wished to contribute atleast in some small way to meet this need.

The next chapter deals with the strategies developed for the implementation of the enhancement programme and the methodologies for the analysis of the data obtained from the various tools used to study the effectiveness of the implemented programme.

CHAPTER III


METHODOLOGY

CHAPTER – III

METHODOLOGY

## Introduction

This chapter describes the methods adopted for the study (the design of the research), the sample, the tools used, the procedure adopted for the study, and the data analysis. The study was concerned with the enhancement of Emotional Intelligence (EI) and Spiritual Intelligence (SI) among the B. Ed student–teachers. The process, as it involved different phases, was carried out at different stages, and the details are as given below:

The following were the objectives of the investigation:

1. To develop various strategies for the enhancement of EI and SI among the sampled student-teachers.

2. To study the effectiveness of the developed strategies for enhancing EI and SI in terms of the student-teachers responses before and after the implementations.

And the following two hypotheses were formulated for testing their tenability:

**Hypothesis I**

There will be no significant difference in the Emotional Intelligence (EI) of the sampled B. Ed. student-teachers in the control group and experimental group before and after the treatment through enhancement programme.

**Hypothesis II**

There will be no significant difference in the Spiritual Intelligence (SI) of the sampled B. Ed. student-teachers in the control group and experimental group before and after the treatment through enhancement programme.

## 3.1   DESIGN OF THE STUDY

The present study was (mainly) developmental cum experimental in nature. Quasi-experimental design was employed for the study. According to Best and Kahn (2000) "...this design is often used in classroom experiments when experimental and control groups are such naturally assembled groups as intact classes, which may be similar". Looking into the nature of the present investigation, the investigator employed pre–test and post–test to deal with the two groups concerned. In this design, the experimental group and the control group, were formed and were administered pre-test for both EI and SI. The experimental group received the special treatment, i.e., enhancement programme, whereas, no special treatment was given to the control group. Then both the groups were post-tested. Two selected Colleges of Teacher Education were taken as Control group and Experimental group; both the groups were similar, as they are affiliated to the same University in Kerala State i.e., Mahatma Gandhi University, Kottayam with the same B. Ed Curriculum. The experimental group and the control group consisted of thirty B. Ed. student-teachers, each, for the present study.

**Design:**

| | | | |
|---|---|---|---|
| Experimental | $O_1$ | X | $O_2$ |
| Control | $O_3$ | | $O_4$ |

Where,  $O_1$ and $O_3$ are pre-tests

$O_2$ and $O_4$ are post-tests

X stands for Experimental Group

For the purpose of this study, the EI & SI (pre- and post-) tests were administered on both the control and the experimental groups. The differences in the achievements between the pre–test and post–test were taken as the effectiveness of the prepared instructional strategies while analyzing the data quantitatively.

In the present investigation, the intervention programme (i.e., programme for enhancement of EI and SI for the B. Ed student-teachers) were carried out for three months period (1st August to 31st October, 2008). This being a developmental study concerned with evolving methodologies, every next session was new, based on the cumulative new thoughts, evolved throughout the programme.

For ensuring the validity of the design, the investigator employed the following measures:

The investigator ensured that there was no occurrence of any other event except the intervention programme given to the experimental group. The Principals of both the experimental and the control groups were requested for their cooperation in this matter and they fully rendered their support in this regard. The interventions were carried out continuously for three months and besides the regular classes, there were no other programmes that could intervene on the dependent variable in their performance.

There was no gap between the pre-test and intervention and the intervention and the post-test to control historical effects. There was a time gap of three months

between the pre-test and post-test; therefore the pre-test had no impact on the subjects while responding to the post-tests. The research programme was conducted during the second half of the academic year. Hence, there were no dropouts from the groups, during the investigation.

The experimental group and the control group hardly had any chance to come into contact with each other, since both the groups were selected from two different Colleges of Teacher Education which are situated approximately 55 km away from each other. The selected B. Ed. student-teachers did not consider themselves as only the participants in research, but they took the intervention programme and the rating scales seriously as a measure for their own personal growth. They were also happy with the opportunity they got to voluntarily discover about themselves, their emotional and spiritual aspects and they did not feel forced in any way to participate in the research programme.

## 3.2 POPULATION FOR THE STUDY

The target population of the present study refers to all the B. Ed student-teachers of all Colleges of Teacher Education affiliated to Mahatma Gandhi University, Kottayam, Kerala.

## 3.3 THE SAMPLE FOR THE STUDY

As it was not feasible to bring all these student-teachers of all the affiliated colleges under the present study, it was decided to randomly select one group of B. Ed. student-teachers as the Control Group and another as the Experimental Group from the six affiliated colleges, where the concerned College authorities were willing to permit the enhancement programme. Hence Titus II Teacher's College, Tiruvalla was chosen as the control group and M. G. University College of Teacher Education, Kanjirapally as the Experimental group; moreover these two Colleges are at a distance of (approximately) 55 km from each other. The subjects for the present study comprised of all B. Ed student-teachers who opted 'Guidance

and Counselling' as an elective area during the academic year 2007-2008 in both the colleges. Both the groups consisted of thirty student-teachers, each. Throughout the enhancement programme, the Principals and the faculty members showed willingness to make necessary arrangements and provided full support.

Language being a primary vehicle in understanding the interactions and various processes in the student-teachers' experiential learning environment, the investigator decided to conduct the study (partly) in the regional language / mother tongue of Kerala State – 'Malayalam', which is the common language in which the investigator as well as the participants were quite comfortable, in addition to the (main) medium of instruction - English.

The intention of the study was to enhance awareness of the emotional (EI) and spiritual (SI) aspects for the B. Ed. student-teachers. Since they were to be the future teachers, they ought to have better understanding and get refined in the emotional and spiritual aspects, so that they could deal with the future generation of students who might be highly competent, but may be lacking in ability to take care of their emotionality and spirituality. All the emotional and spiritual aspects referred to, in the enhancement programme were related to the real life situations. The programme provided each individual to discover her/his self, and to get better understanding on the emotional as well as spiritual aspects; and these were expected to help them in future too in their profession as well as in their lives.

## 3.4    THE TOOLS AND TECHNIQUES USED FOR THE PRESENT STUDY

The following tools were employed to collect the necessary quantitative and qualitative data:

I.    Tools used to collect general information about participants

    a.  Information Schedule

II.       Tools used to collect quantitative data

      a. EI and SI Scales

      b. Reaction Scales for feedback of the programme

III.      Tools used to collect qualitative data

      a. Casual Observation

      b. Participant Observation

      c. Anecdotal Records

      d. FGD

      e. Feedback from participants on a continuous basis

Now the details of the tools and techniques used are given below:

### 3.4.1. Information Schedule. (Appendix-A)

Information Schedule is the tool to collect personal information which determines and verifies the participants' certain living details. It helps the investigator to collect some basic and relevant information about the participants. Investigator gets an idea about the background of the participants using this technique. These details can be used to categorise the data for analysis. This tool was developed by the investigator and suitably validated.

### 3.4.2. The Rating scales for the E I and the S I. (Appendix-B&C)

The EI and SI scales were developed, validated and used by the investigator in order to understand clearly the pre-intervention and post-intervention level of EI and SI of the B. Ed. student-teachers.

The investigator, by reviewing relevant literature and research studies, identified about 175 statements related to the selected 21 dimensions under the four clusters of EI; and 120 statements related to the 15 dimensions under the five clusters of SI which were supposed to influence the B. Ed. student-teachers. The statements were simple in construction and easy to understand. All the precautions required for preparing a rating scale were taken. The investigator personally met fifteen experts and discussed with them on the items prepared. The experts were highly experienced teacher educators with doctoral degrees, professors, psychologists, senior research scholars/leaders in Theology/Religion/s (one from each major religion in India), etc. After identifying all the factors, the experts selected 105 statements spread over the 21 dimensions of the four major areas of the EI (five statements for each dimension) for the EI Rating Scale (Appendix-B) and 75 statements spread over the 15 dimensions of spiritual intelligence (five statements for each dimension) for the SI Rating Scale (Appendix-C) which were supposed to influence the EI and SI of the B. Ed. Student-teachers. The various dimensions of both the EI and the SI are as given below:

Goleman (1995) had identified five characteristics of persons with high EI viz., Self-Awareness, Self-Control, Motivation, Empathy and Social Skill. But recently in 2002, he has reorganized his conceptualizations of EI and stressed on only four Clusters of EI viz., Self-awareness, Self-management, Social awareness and Relationship management and these four clusters have nineteen categories. Two extra categories have been added by the Hay Group (2002). They are as given in italics in Table No. 3.1 of E I Dimensions:

Table No: 3.1
Clusters of Emotional Intelligence (Goleman, 2001)

| No. | Clusters | Dimensions |
|---|---|---|
| 1 | Self-Awareness | Emotional Self-Awareness |
| | | Accurate Self-Assessment |
| | | Self Confidence |
| 2 | Self-Management | Emotional Self-Control |
| | | Trustworthiness |
| | | Conscientiousness |
| | | Adaptability |
| | | Optimism |
| | | Achievement Orientation |
| | | Initiative |
| 3 | Social Awareness | Empathy |
| | | Organizational Awareness |
| | | Service Orientation |
| 4 | Relationship Management | Developing Others |
| | | Inspirational Leadership |
| | | Influence |
| | | Communication |
| | | Change Catalyst |
| | | Conflict Management |
| | | Building Bonds |
| | | Teamwork and Collaboration |

Zohar & Marshall (2000) have suggested six major paths to attain higher SI. According to them, the indications of the highly developed SI include the capacity to be flexible (actively and spontaneously adaptive), a high degree of self-awareness, capacity to face and use suffering, a capacity to face and transcend pain, the quality of being inspired by vision and values, etc. They further gave the seven steps to greater SI and finally, the authors have conclusively given the following eight major commands to survive in any spiritually dumb culture. These commands are:

1. Knowing our deepest motives

2. A high degree of self-awareness

3. Being responsive to the deep self

4. A capacity to use and transcend difficulties

5. Standing against the crowd

6. Reluctance to cause harm

7. Being spiritually intelligent about religion

8. Being spiritually intelligent about death (!)

Mainly based on the above various aspects given by Zohar & Marshall (2000) and partly based on some other thinkers [such as Bowell (2004), Hussain (2005), etc.] whom we come across through the different areas of Spirituality, the investigator arrived at the following clusters and dimensions of Spiritual Intelligence for the present study:

Table No: 3.2
Clusters of Spiritual Intelligence Scale

| No. | Clusters | Dimensions |
|---|---|---|
| 1 | Ultimate Reality Aspects | Knowledge of God<br>Religiosity<br>Soul or Inner being |
| 2 | Personal Aspects | Self-awareness<br>Quest for Life Values<br>Conviction, Commitment and Character<br>Happiness and Distress |
| 3 | Social Aspects | Brotherhood<br>Equality of Caste, Creed, Colour and Gender<br>Interpersonal Relations<br>Acceptance/Empathy, Love and Compassion<br>Flexibility<br>Spirituality in Leadership |
| 4 | Holistic Aspect | Holistic Approach in Spirituality |
| 5 | Life & Death Aspect | Spiritually Intelligent about Death |

The rating scales were given in Appendix-B and Appendix-C respectively. The B. Ed. student-teachers were requested to indicate their responses on a five-point scale viz., Strongly Agree (SA), Agree (A), Uncertain (U), Disagree (DA) and Strongly Disagree (SDA) for both the EI scale and SI scale. They were told to tick mark in the appropriate column of their choice.

### 3.4.3  Casual Observation

Casual observation technique was used as a procedure that complement the data collected through other procedures. Using this technique, the investigator could analyse the process of the scheduled programme. The investigator could get a feedback about the programme in terms of student-teacher's behavioural and attitudinal changes. The casual observation was done by an observer, who was available full time during the intervention programme, and having the knowledge of EI and SI programme. It was done without prearranged schedules for observation or a scoring system. The aim was just to have a bird's eye view of what was happening. The observer was informed well about the intervention programme in the beginning and was requested to note down/photograph the occurrences, and actual behaviours of the participants, their non-verbal behaviours and actions, interaction between the investigator and the participants, etc. Through casual observation, a continuous observation of the whole programme was done, which provided the detailed confidential record and a brief narration of the behaviour of the participants.

### 3.4.4  Participant Observation

Participant observation is the observation of a setting by a researcher who becomes a participant in the social situation being observed. Participant observation wherever needed was adopted as one of the techniques for

acquiring relevant and authentic information. This technique enabled the investigator to have closer and continuous interaction with the participants in emotional and spiritual enrichment programme.

### 3.4.5  Anecdotal Records

Anecdotal records are running descriptions of actual examples of typical behaviour of the participants as observed by the investigator. It was used as a supplement of other data gathering techniques. The observed behaviour was recorded objectively and subjective comments of the investigator about the observation were also recorded. Therefore the investigator maintained a record book to narrate concise and short descriptions of the observed incidents and about each participants of the sample.

### 3.4.6  Focused Group Discussions (FGD)

Discussions were carried out on the different dimensions of EI and SI with the B. Ed. student-teachers in each session. The group discussion contained the experience sharing, thoughts on the dimensions of EI or SI discussed, their views, reflections, contemplations, critical evaluation, etc. The main purpose of using this technique was to evaluate the effectiveness of the programme from the participants' interactions. In some cases, some of the invited experts carried out FGD, based on the focussed themes.

### 3.4.7 Feedback from the Participants on a Continuous Basis

Participants' feedback from their experiences was obtained by discussions and it was conducted on a continuous basis throughout the intervention. After a session on each dimension, the participants were given opportunities to express their views about the presentation of the matter, the activities provided, their involvement in the session and suggestions for further improvement of the programme. All the participants were requested to write their daily notes every day after the session. This

technique helped the investigator to understand how far the student-teachers enjoyed the programme. It also motivated the investigator to provide more challenging experiences in the sessions to follow.

## The Content Analysis (* Page.133)

Content analysis (at manifest as well as at latent levels) was used as a research technique – to carry out qualitative analysis of the video recordings, photographs, anecdotal records, etc., collected during the programme. At manifest level, content analysis was carried out regarding what the respondent said, strictly bound by the response, with nothing added to that or nothing presumed about it; it was simply a direct transcription of the response. At latent level, it is expected to be beyond the above level; here the researcher attempted to decode the hidden / inner / literal meaning of the response or the force motivating the behaviour described at this level. At this level, it was necessary to go beyond the transcription of what was said directly in order to seek to infer what was implied or meant. In this study, content analysis was carried out both at the manifest level as well as latent level by keeping in mind the objectives and formulated hypotheses.

## 3.4.8 Reaction Scales for Feedback of the Programme

In order to find out the views on the enhancement programme objectively and conclusively from the participants of the Experimental group, reaction scales were developed and suitably validated by the investigator for both EI and SI (Appendix-D&E). There are 20 statements on EI and 15 statements on SI, which were rated by the participants in terms of four responses, i.e., to a large extent, to an extent, to a less extent and not at all. They were requested to rate the enhancement programme according to the effectiveness, understanding and applicability of the EI and SI enrichment

during and after the B. Ed. course, especially when they enter the profession.

## 3.5 VALIDITY OF THE TOOLS USED

Validation of the rating scales in accordance with the dimensions of the EI and the SI, with the experts' opinions was the next step for the present study. All possible measures were adopted for establishing the validity of the tools used for the study. But in this study, it was not very meaningful to use 'statistical procedure for measuring instruments' through 'Item Analysis' etc; in this type of study one need not drop any statement on the basis of difficulty level / discriminative power, as the investigator was rating the present status of emotionality and spirituality of the B. Ed student-teachers rather than measuring any particular quantity to calculate mathematical figures. The statements in the rating scales consisted of easily understandable and simple items so that, even an average B. Ed. student-teacher who might not be good in languages, could rate them. The investigator, therefore, relied on the non-statistical procedures to determine the validity of the self-prepared rating scales. The basic objective behind validating the tool was to confirm that the selected test items were really symbolizing/representing the actual depth of dimensions of EI and SI. The experts' feedback on the tools not only helped in validating them but also highlighted the difficulty level, structuring of items and various queries which helped the investigator in understanding his tools better. In light of the learned suggestions, the investigator redrafted the rating scales. After finalising the drafts, they were administered to a small group of 10 student–teachers, in another B. Ed College (other than control and experimental groups) affiliated to M. G. University, to make sure that they all understood and rated the items without any difficulty. Similarly, the other scales were also validated with the help of the experts.

## 3.6 THE PROCEDURE ADOPTED FOR THE PRESENT STUDY

The present study was divided into the following four phases:

I. Pre - Enhancement Phase

II. Developmental Phase

III. Enhancement Phase

IV. Post - Enhancement Phase

The processes carried out in each phase are given below:

## Phase I: Pre-Enhancement Phase:

In the first phase of the research study, the investigator carried out the following:

a. Rapport development and Identification of the backgrounds of the B. Ed. student-teachers under experimental group with Information Schedules and group discussions.

b. Administering Pre-intervention test (developed rating scale) for both the groups.

The pre-tests were administered to both the experimental group and the control group.

c. Brief discussions before and after administering the test, which were kept informal in order to get clear information.

## Phase II: Developmental Phase:

In the II phase, the investigator prepared Experiential Learning Material (ELM) / instructional strategies on EI and SI, mainly based on certain major theoretical inputs from Goleman (2002) and Zohar & Marshall (2000) respectively, and by relating them to the day-to-day life situations of the participants. The nature of the responses made by the experimental group, during the pre-test was also very much kept in mind while developing the learning materials and instructional strategies, in order to take care of the entry behaviour of the group.

ELM / Instructional strategies contained the following aspects:

a. Lecture / Short talk (theory input) with power point presentations by the investigator as well as by a few invited guest experts too.

b. Group discussions among the participants.

c. Focussed Group Discussions.

d. Clippings (from relevant movies and pictorials)

e. Role-plays, dramas, tableaus, etc.

f. Meditation

g. Reflections

After the preparation of materials, the suitability and the adequacy of the ELMs were ascertained by consulting the experts in the field of Education, Psychology, and major religions. Based on the experts' comments and suggestions, the ELMs were modified and were further presented in the next phase to the B. Ed. student-teachers. All these inputs focussed on dealing with the emotional and spiritual needs of the student-teachers.

## Phase III: Enhancement Phase:

From the very beginning of the study, the investigator started establishing rapport with the participants (i.e. B. Ed. student-teachers), their teachers – teacher educators and the Principal of the experimental college, by being with them in the campus, observing classroom teaching (with permission), joining the students in co-curricular activities and talking to them informally in groups as well as individually so that the enhancement programme could be carried out smoothly. During the implementation or enhancement phase, the participants were provided with a series of learning experiences as discussed in Phase II for all the dimensions of both EI and (afterwards for) SI. The enhancement was given to the experimental group only according to the framework designed during the developmental phase. No treatment was provided to the control group. The theory inputs were delivered through lecture cum discussion with suitable power point presentation (PPT). The duration of the sessions varied according to the requirements of the area under discussion; but every time not less than 45 minutes; during the programme, group sharing, feedback sessions, etc. were also conducted. At the end of every session, simple but interesting assignments were

given to ascertain and strengthen the learning. Discussions were conducted during the sessions, in groups as well as on 'one-to-one' basis. Each assignment was discussed in the next session and they were asked to make their own inferences according to their experiences. The participants were asked to refine themselves on each dimension of EI and SI. There were on the whole totally 52 sessions of 45 minutes (to 1hour) duration carried out during three months period (1st August to 31st October, 2008). This being a developmental study, with evolving methodologies, the investigator tried his level best to make sure that every next session was new and better than the previous one, based on the collective/cumulative new thoughts evolved throughout the programme, (during and after the programme based on serious reflections) and the Experiential Learning method (ELM) was used in the present study. Next chapter shows all the plans and activities for each session.

## Experiential Learning Method (ELM)

In the 'Experiential Learning' the fundamental 'method' is the stipulation (provision) of the 'experience'. People are helped to learn from their own experience and learning is provided all the way through a combination of activities such as drama, role-play, art, stories, video clippings and metaphors. The learners are encouraged to express thoughts and ideas and reflect on their experience (Beard & Wilson, 2006). Experiential Learning stresses on teaching and learning through demonstrations, experimentation, self-discovery, role-plays, etc.

Under the Experiential Teaching Learning Process (ETLP), the student-teachers were given first-hand experience of the concepts under consideration. (Here the teaching-learning course of action through demonstration was different from what generally happens in a science laboratory. Usually in a typical science laboratory, the concepts are explained verbally and later a demonstration is given on their functioning / properties / components which have already been explained prior to the demonstration etc; though strictly speaking it should be the reverse way as per

the scientific method!); in this study, the essence of the given concept was demonstrated without any prior explanation. Based on their experience, the participants were inspired to infer about the concept under consideration; eg., for the concept of self-awareness, instead of explaining how self-awareness was developed, it was simply illustrated through relevant demonstration / role-play / video clipping. Therefore it gave the participants first-hand information and experience and on the basis of his / her experiences s/he gets an opportunity to relate, analyze and conceptualize, what all was presented.

The ELM was one of the major methods / techniques used in the enhancement programme of both the EI and SI. The B. Ed. student-teachers' feedback on their experience of learning in every session during the intervention was taken. Discussions were carried out after each day's session. Besides this, the investigator observed how students participated / behaved during the programme, photographed and casual observations were also done by a known observer – (a teacher educator) for the same, in terms of their interest and involvement in it on a continuous basis.

## Phase IV: Post-Enhancement Phase:

After successful completion of all the learning experiences, post-intervention tests (the same rating scales, which was used as pre-test) for both EI and SI were conducted; later, Focused Group Discussions, were also held with the experimental group. The post–test was administered to the experimental group as well as control groups on the same day; at the end of the programme, reaction scales (self-constructed and validated) for feedback were also administered to the experimental group for both EI and SI.

## 3.7 DATA ANALYSIS AND STATISTICAL TECHNIQUES EMPLOYED IN THE PRESENT STUDY

The analysis of data is required in order to discover the inherent facts from the data obtained based on the deeper nature and trends of the various components. It refers to studying the data from as many angles as possible to explore the new facts to establish relationships among variables.

By using quasi-experimental design, the data obtained from the pre-tests and post-tests were analysed quantitatively; this was done with the help of the responses from the rating scales for EI and SI, i.e. the data from the pre-tests and post-tests of the control as well as experimental groups. However, the present study also generated some qualitative data as far as day-to-day activities and feedback of the enhancement programme were concerned. All the observational data (in the form of anecdotes, casual observation, photographs, etc.) collected during the enhancement programme in the experiential learning sessions were analyzed qualitatively, using mainly *content analysis** as a research technique. This technique was used for finding the effectiveness of the enhancement programme in terms of EI and SI components taken for this study and to check whether it was in line with the result of quantitative analysis of the data obtained by EI and SI rating scales. Indirectly, use of this content analysis technique helped a lot to get corroborative evidences for the findings from the quantitative data.

In the EI scale and the SI scale, both positive and negative statements were included – and accordingly they were quantified [Strongly Agree (SA) - 5, Agree (A) - 4, Undecided (U) - 3, Dis agree (DA) – 2, Strongly Dis agree (SDA) – 1]. The total scores were tabulated and consolidated on Excel data sheets. The data were entered in such a way that these could be used for the computer data processing using 'Statistical Package for Social Sciences (SPSS)'. The data obtained through the administering of the EI and SI scales were subjected to quantitative analysis -

Percentage, Chi square, Mean, Median, Standard Deviation and Mann Whitney U using SPSS package. The percentages were also graphically represented.

Non-parametric tests 'distribution free' tests which are used when

- The nature of the population distribution from which samples are drawn is not known to be normal.
- The variables are expressed in nominal form (classified in categories and represented by frequency counts).
- The variables are expressed in ordinal form (ranked in order expressed as first, second, third, etc.).

Of the many non-parametric tests, the investigator used chi square test and the Mann-Whitney U test because of the nature of the sample used and the data collected.

The chi-square test applies to discrete data, counted rather than measured values. It is a test of independence, the idea that one variable is not affected by, or related to, another variable. This test is used when both dependent and independent variables are nominal scaled.

The Mann-Whitney U test is designed to test the significance of difference between two populations, using random samples drawn from the same population. It is considered as a useful alternative to the t-test when parametric assumptions cannot be met and when the observations are expressed atleast in ordinal scale values.

In the present investigation, the investigator used non-parametric tests because of the lack of knowledge about the population distribution. Since the variables are nominal scaled,   chi-square test was used as a test of independence.  To test the significance of difference between two groups, the Mann-Whitney U test is used.

Data were analyzed using computer software, Statistical Package for Social Sciences (SPSS) version 10. Data have been expressed in its frequency and

percentage as well as mean and standard deviation. To elucidate the associations and comparisons between different parameters, Chi square ($\chi^2$) test was used as nonparametric test. To compare different groups with each other, non-parametric Mann Whitney's U test was employed. For all statistical evaluations, a two-tailed probability of value, $< 0.05$ was considered significant.

The data obtained from all the student-teachers through reaction scale as the feedback of the enhancement programme were also subjected to simple statistical analysis (i.e. percentage). The details of all the data analyzed are given in the Chapter V.

The quantified data obtained through the EI and SI Scales and the qualitative data obtained, were to supplement each other. Comparison of the pre-test and post-test of the EI and the SI, before and after the intervention programme helped in understanding the effectiveness of the intervention programme. Thus, though the design of the present study was basically quantitative, it encompasses both quantitative and qualitative approaches. This was done in order to make sure that the enhancement did take place effectively for the sampled B. Ed. student-teachers in meeting their emotional and spiritual needs.

The next chapter deals with the experiential learning programmes given for the enhancement of EI and SI.

CHAPTER IV


ENHANCING EMOTIONAL INTELLIGENCE AND
SPIRITUAL INTELLIGENCE

CHAPTER – IV

# ENHANCING EMOTIONAL INTELLIGENCE AND SPIRITUAL INTELLIGENCE

## Introduction

The present study is an enhancement programme, focussing on the enhancement of emotional intelligence (EI) and spiritual intelligence (SI) of the sampled B. Ed. student-teachers and this programme was carried out for a period of three months over the experimental group. Materials developed for the enhancement of EI & SI and a detailed description of the programme are presented in this chapter.

For the present investigation, the investigator had taken 21 dimensions (Emotional self-awareness, Accurate self-assessment, Self-confidence, Emotional Self-control, Trustworthiness, Conscientiousness, Adaptability, Optimism, Achievement orientation, Initiative, Empathy, Organizational awareness, Service orientation, Developing others, Leadership, Influence, Communication, Change catalyst, Conflict management, Building bonds and Teamwork & Collaboration) of the four major clusters [Self Awareness, Social Awareness, Self Management and Relationship Management] of EI and 15 dimensions (Knowledge of God,

Religiosity, Soul or Inner being, Self Awareness, Quest for Life Values, Conviction, Commitment and Character, Happiness and Distress, Brotherhood, Equality of Caste, Creed, Colour and Gender, Interpersonal Relations, Acceptance/Empathy, Love and Compassion, Flexibility, Spirituality in Leadership, Holistic Approach in Spirituality and Spiritually Intelligent about Death) of the five major clusters [Ultimate reality Aspects, Personal Aspects, Social Aspects, Holistic Aspect and Life & Death (Natural) Aspect] of SI. The following were the objectives of the study:

1.  To develop various strategies for the enhancement of EI and SI of the sampled student-teachers.

2.  To study the effectiveness of the developed strategies for enhancing EI and SI in terms of the student-teachers' responses before and after the implementations.

In the light of these objectives, the investigator prepared materials for each dimension to make use of *experiential learning method*.

Activities chosen for the emotional and spiritual development were life-based and simple. In the development of the programme, the investigator had used simple language and methods of experiential teaching/learning, with inputs, inventories, discussions, workshops, sharing, demonstration, etc. Building awareness among the sampled student-teachers and motivating them for transformation were the main focus of the study. The investigator had taken full care to avoid vagueness in the concepts and they were mainly based on the experiences of day-to-day life situations as far as possible; and when it was relevant, certain inputs based on the reviewed previous studies in the field were also given, especially in the case of EI.

The enhancement programmes were implemented on the participants, who were student-teachers of the M. G. University College of Teacher Education,

Kanjirapally, which was the experimental group of this study. The details of the programmes are as stated below:

## 4.1 SELF-INTRODUCTION

The first session of the enhancement programme was an ice breaking session. The participants were to be encouraged to understand each other through activities given to them. This was expected to create group cohesiveness among them.

**Session Objectives:**
  - ➢ To enable the participants as well as the investigator to get acquainted and to feel at ease with each other.
  - ➢ To break the ice in an initial group session.
  - ➢ To provide participants with a chance to practice talking about themselves in a group setting.

**Materials Required:**
  - ➢ Chart paper
  - ➢ Sketch pen
  - ➢ Sheets of papers containing tasks

**Methodology:**
  - ➢ Group sharing
  - ➢ Individual activity

**Procedure:**

The investigator welcomed the participants and initiated an activity of introduction. The participants were divided into different sub-groups and each sub-group was asked to select a leader. The leaders were then requested to come forward and take lots from the different folded cards in which different tasks for each group were written. Tasks such as knowing the family

background of each participant, knowing their talents, hobbies, etc., favourites-colour, food, dress, etc, were written on the cards. Each sub-group had to collect the data required for that task from all the participants in about 20-25 min. At the end, the collected data about each participant were presented by the group leaders to the whole group.

## 4.2. EI ENHANCEMENT

### 4.2.1 Orientation on the Whole Programme of EI

Topics:

1. Introduction to the EI enhancement programme.
2. Emotional Intelligence.

   This session of the enhancement programme was to introduce the EI programme and the concept of EI.

Session Objectives:

1. To orient the participants about the EI educational programme and its implication for the enhancement of EI.
2. To enable the participants to familiarise themselves with the four major clusters of EI.
3. To enable the participants to learn the meaning of EI and appreciate its value for the success in life.
4. To enable the participants to become aware about their emotional state in different situations of life.

Materials Required:

1. Laptop
2. LCD Projector
3. Blackboard and chalk

**Methodology:**

1. Lectures and discussions
2. Sharing
3. Self-reflection
4. Group sharing

**Procedure:**

The session dealt with the concept of EI and an orientation towards the role of enhancement programme in developing EI. Inputs on the history of EI, its definition and meaning, and different aspects of emotional intelligence were presented with the help of OHP and LCD. The investigator mainly pointed out that the enhancement programme would be of a great help for them to become emotionally intelligent. A brief explanation about the enhancement programme was also given.

**Activity:**

After the presentation of the content, the following exercise was given for reflection. Each participant had to go through the exercise individually.

1. Recall any event when you felt very depressed and thought that you would never succeed in life.
2. Recall any event or a particular time when you were carried away by the emotions of another person, with whom you were interacting.
3. Recall any event or a particular time when you felt self-confident to initiate an activity in a group.
4. Name the feeling you had at the above particular moments.

The participants were asked to share their experiences of the exercise in sub-groups. Later, the experiences in sub-groups were shared to the whole group of

participants. Their opinions and understandings regarding their emotions were also discussed in the group.

## 4.2.2 Introduction to Feeling Words

**Areas: Emotional Feeling Words, Emotional Literacy**

A Feeling word is an intuitive awareness word and it is the experiencing of affective/emotional states in words. The primary purpose for developing emotional literacy was to enable the participants to accurately identify and communicate one's feelings. One must be acquainted with how he feels to others in order to be able to fulfil his ***emotional needs***. We must communicate our feelings in order to get the emotional support and understanding we need from others, as well as to show our required emotional concern to others. Also, one of the initial steps for developing our EI is to improve our emotional literacy. Some feeling words not only express a feeling, but also the intensity of the feeling. By expressing intensity, they communicate the degree to which our needs are being met and our values and beliefs are being upheld. Accurately, to capture the intensity of an emotion is critical to judging the message of our feelings. If we either exaggerate or minimize the feeling, we are distorting reality and undermining the effectiveness of our communication.

**Session Objectives:**

1. To identify and name commonly used feeling words from different life situations.
2. To explore and refine the group participants' views and knowledge/understanding about emotional feeling words and emotional literacy.
3. To promote the importance and to enhance the thinking about emotional feeling words and their applications in daily life situations and school class rooms.

**Materials Required:**

1. List of feeling words
2. Photo clippings (handouts) of feelings expressed in various situations
3. Video clipping for the same
4. LCD Projector
5. Lap Top

## Procedure:

### Activity-1

The investigator gave a prepared list of feeling words (Appendix. H- File 1.) and asked the participants to tick each feeling that s/he has experienced at some time. The group participants were then asked to turn to the person next to them and compare notes about the feeling words. A discussion was held about the nature and expression of feelings. (Source: Burnard, 1999).

### Activity-2

Clippings from the Indian Hindi films 'Munna Bhai MBBS' & 'Taare Zameen Par' were viewed. (Appendix H-File 5 & 6)

### Activity-3

Photo clippings of different people, having different types of feelings or emotions, were shown. From these clippings the students were told to identify and note down the feelings or emotions which were exhibited and from the list of feelings, each one was asked to tick each feeling that s/he had experienced. These clippings also pointed out to the feelings they had during times when they could not name the feeling.

After every one had completed this stage of activity, group participants were asked to turn to the next person and compare their notes. The different feeling words, which were unfamiliar to them, were explained. The unfamiliar emotional words/feelings/expressions were explained and some related clippings were also

shown. After a break of two to five minutes, the group was reconvened and discussions were held about the nature and expression of feelings. The investigator also joined the discussion wherever needed.

### 4.2.3  Cluster-I: Self–Awareness

Self-awareness is awareness of oneself, including one's traits, feelings, and behaviours (The American Heritage Dictionary of the English Language, 2000) or it is knowing one's internal state, preferences, resources and intuitions (Goleman, 1995). The ability to "recognise a feeling as it happens and put it off if inconvenient" is the keystone to emotional intelligence. An individual's ability to monitor feelings from moment to moment is crucial for his/her psychological insight and self-understanding. The skill comes into play in most jobs particularly those that involve dealing with people. People who are unable to know their feelings are at a tremendous disadvantage, in the sense, they are emotional illiterates. Teachers with greater certainty about their feelings are better pilots to their lives/teaching.

#### 4.2.3.1  DIMENSION: EMOTIONAL SELF-AWARENESS

It is the recognition of how our emotions influence our performance, and the ability to exercise our values to guide decision making. People with this competence: know which emotions they are feeling and why, realize the links between their feelings and what they think, do, and say, recognise how their feelings affect their performance; and have a guiding awareness of their values & goals.

Emotional literacy words or the feeling words are the only instruments by which we can express our inner-self and emotional feelings. Once we are aware of what all emotions or feelings (both positive and negative) generally possessed, we can manage them accordingly. First to identify what all emotions are commonly possessed, we have to be emotionally literate and practice feeling words. Once we

are aware of the feelings, we can deal with them and we can identify accurately what is going on physically and emotionally to us. This understanding develops the capacity to think before and during each act. Words are the powerful tool for expressing the feelings. The ability to express *appropriate* words to each feeling, to be aware of those feeling words, and to manage those feelings, needs a high level of self-awareness and emotional intelligence. Being self-aware, we recognise that each person is unique and realize our uniqueness too.

## Session Objectives:

1. To explore the group participants' views about Self-Awareness
2. To help them appreciate the importance and effects of Emotional Self-Awareness.
3. To strengthen their standing on Emotional Self-Awareness.

## Materials Required:

1. A Self description sheet with prepared list of words was given.
2. Clips (handouts) of feelings expressed in various situations
3. LCD Projector
4. Lap top

# Procedure:

## Activity–1

### Emotional Self-Awareness Exercise – "Who Am I" or "Do I Know Myself"

A thought on awareness of the self was given. Then all the participants were given one Self description sheet (Appendix H-File 1.) through which s/he could identify the real self. Some time was given to complete the sheet and after that they discussed on this.

From the three areas of the description sheet, firstly they were asked to list out their habitual traits and emotions. Then they were directed to mark the

most habitual traits and emotions in a sequential order. Later the participants shared their own experiences in sub-groups and listened to others too at the end, to get deeply involved in the internal process of strengthening emotional self-awareness.

### Activity-2

#### Illustration on Bill Gates

The investigator gave an illustration of emotional self-awareness from the biography of Bill Gates. Even though Bill Gates was dismissed from the Harvard University because of his poor performance in studies, he was aware of his potentials and worked very hard on it and became the great leader in the software industry. Honouring his position and achievement, he was later invited as speaker at the inaugural day of an academic year of the Harvard University.

The participants were asked to discuss about how emotional self-awareness helped an individual like Bill Gates in moulding him.

## 4.2.3.2 DIMENSION: ACCURATE SELF-ASSESSMENT

A candid sense of our personal strengths and limits, a clear vision of where we require improving, and the ability to gain knowledge from experience - these are all characteristics of a person who can accurately carryout self-assessment. To self-assess is to pass judgement on their own work and feel pride in their accomplishments/weaknesses without relying on external sources of approval. People with this competence are: aware of their strengths and weaknesses, reflective, willing to learn continuously from experiences, open to candid feedback, new perspectives in order to seek self-development; able to show a sense of humour and perspective about themselves.

**Session Objectives:**

1. To explore the group participants' views about accurate self-assessment

2. To help them know the importance of accurate self-assessment.

3. To strengthen their standing on accurate self-assessment.

**Materials Required:**

1. Activities on real life situations.

2. LCD Projector

3. Lap Top

4. Sheets of Paper.

**Procedure:**

**Activity-1**

The investigator presented some real life situations. For each question, the participants were asked to opt one of the choices.

1. You are trying to calm down a colleague who has worked herself into a fury because the driver of another car has cut dangerously close in front of her. What do you do?

    a. Tell her to forget about it – she's OK now and it is no big deal.

    b. Join her in criticizing the other driver.

    c. Put on one of her favourite tapes and try to divert her attention.

2. You are a student-teacher and hoping to get very good marks in the final B.Ed examination. However, in your mid-term test, your score is only fifty six percent because of poor performance in one of the courses. Then what are you planning to do?

    a. Work out a time-table through which you can do a more comprehensive learning and resolve to work hard towards the goal by seeking the guidance of concerned teachers and other classmates who are good in that course.

    b.  Concentrate on other courses where you have attained higher marks.

    c.  Convince the teacher to give some extra marks by telling him/her sob stories

    d.  Blackmailing the teacher by telling about her/his father's popularity/ influence in the society.

    e.  Forget that tough course.

Discussions were held on each option by keeping in mind the ideal one, in order to achieve the objectives of the session.

### Activity–2

The investigator asked the participants to write their strengths and weaknesses on a given sheet of paper. On the basis of what they wrote, the participants were asked to respond to the following questions:

1. Based on the past experience, give one instance where one of the strengths was exhibited?

2. Do you feel that the weaknesses are being an obstacle to your area of strength? Suppose 'taking decisions abruptly' is one of your weaknesses; does this affect your strength of 'maintaining good relationship with friends'?

3. Do you usually observe your friend's behaviour in a particular situation?

4. Have you ever tried to convert your weakness into strength by adopting good behavioural patterns of your friends?

Discussions were held based on each answer by focussing on the objectives to be achieved.

### 4.2.3.3 DIMENSION: SELF - CONFIDENCE

It is the courage that comes from certainty about our capabilities, values, and the goals, i.e., a strong sense of one's self-worth and capabilities. People with this

competence present themselves with self-assurance; have "presence of mind", can voice their views even if the views are unpopular and go out on a limb for what is right; are decisive and able to make sound decisions despite uncertainties and pressures.

## Session Objectives:

1. To explore the group participants' views about Self-confidence
2. To help them appreciate the importance of Self-confidence.
3. To strengthen their standing on Self-confidence.

## Materials Required:

1. Picture Clips (Appendix H- File 3.)
2. Video clipping of 'Taare Zameen Par' and 'Chak De India'(Appendix H-File 6 & 7)
3. LCD Projector
4. Lap Top
5. Certain relevant quotations

## Procedure:

### Activity – 1

The investigator discussed about stars in the athletic field. They calmly made the final shot, scored the winning goal, or led their team for a touchdown in the final minute of the game. The investigator asked the participants to discuss on: "Even though their talents and determination play a role in the success, what is the most valued and admired?" (It is the supreme self-confidence they display – they know that they will succeed).

The participants were divided into sub-groups and were asked to discuss about how they could boost up their self-confidence based on the above activity.

**Activity–2**

The investigator showed certain famous quotes on 'self confidence' such as "Confidence is a companion of success" "Experience tells you what to do; confidence allows you to do it" – Stan Smith.

The participants in sub-groups were asked to analyse and discuss about how far they agreed with these statements.

**Activity–3**

Then the investigator showed a movie clipping from 'Chak De India' (Appendix H- File 7.) showing the development of the women's hockey team's self -confidence by the coach. In addition to this movie, some clippings of 'Taare Zameen Par' (Appendix H- File 6.) were viewed in which the teacher tried to boost the self -confidence of the child. The investigator showed some pictures also for the development of the self-confidence (Appendix H- File 3.).

After every one had completed this stage of activity, the participants were told to review the clippings and pictures which they had seen in their sub-groups.

Discussions at the end were based on the reports of all the sub-groups.

## 4.2.4 Cluster II: Self-Management

The capacity for effectively managing one's motive and regulating one's behaviour are dealt here. This cluster refers to managing internal states, impulses and resources, (or the act of managing self – impulse as well as distress feelings) and the self-management cluster includes seven dimensions (competencies) relating to this.

## 4.2.4.1 DIMENSION: EMOTIONAL SELF-CONTROL

This is the trait of resolutely controlling one's own behaviour. It keeps the disruptive emotions and impulses in check and manages these (disruptive emotions and impulses) effectively. In emotional self-control, the act of denying yourself and controlling your impulses occur. People with this competence manage their impulsive feelings and distressing emotions well, stay composed, positive, and unflappable even in trying moments and think clearly and stay focussed even under pressure.

**Session Objectives:**

1. To explore the group participants' knowledge and understanding about emotional self-control
2. To help them understand the consequence of lack of emotional self-control.
3. To improve their standing on emotional self-control.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clippings from 'Chak De India' and 'Taare Zameen Par' (Appendix H- File 7 & 6 )
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity-1**

To begin with, the investigator presented a movie clipping from 'Chak de India' showing the changes taking place in a Punjabi girl belonging to the 'women's hockey team', in her attempt to have self-control. In addition to this movie, clipping of 'Taare Zameen Par' was viewed by the participants in which the teacher dealt emotionally well balanced with colleagues in an

emotionally provoked situation with self-control. The investigator also showed some pictures for developing the emotional self-control among the participants.

### Activity-2

The incident of Mike Tyson becoming enraged and biting off a chunk of Evander Holyfield's ears during the 1997 heavy weight boxing title match was also discussed.

### Activity-3

The investigator gave an illustration of emotional self-control in sports. It is the ability to manage emotional impulses which lead to poor performances, to create emotions which lead to good performance and to be disciplined enough. e.g., when a coach watches his athlete performing poorly, he gets frustrated. A sudden interaction may be heart-breaking to the athlete. If he can control his emotions and give suitable advices afterwards, he can expect an improved performance from his athlete. What can you conclude from this illustration?

After every one had completed this stage of activity, the group participants were asked to review the presentations.

## 4.2.4.2 DIMENSION: TRUSTWORTHINESS

Trustworthiness is the trait of deserving trust and confidence. In this dimension, maintaining standards of honesty and integrity are kept in mind. This competency enables others to know one's values and principles, intentions and feelings, and actions that are consistent. People with this competency act ethically and are above reproach, build trust through their reliability and authenticity, admit their own mistakes and confront unethical actions in others and take tough, principled stands even if they become unpopular.

**Session Objectives:**

1. To explore the group participants' views about trustworthiness
2. To test whether the participants are trustworthy.
3. To help them appreciate the importance of trustworthiness.
4. To enhance their standing on trustworthiness.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping from 'Arabi Kadha' (Appendix H- File 8)
3. LCD Projector
4. Lap Top
5. Sheets of Paper

**Procedure:**

**Activity-1**

In the beginning, the investigator showed a clipping from 'Arabi Kadha', a Malayalam movie showing the trustworthiness of the character Mukundhan in spite of odds in his life.

**Activity-2**

Some photo clippings for developing trustworthiness were shown.

**Activity-3**

The investigator asked the participants to write the names of people whom they could trust and why they considered them as trustworthy. This activity was intended to understand the characteristics of a trustworthy person.

**Activity-4**

As a test for trustworthiness, the investigator asked questions such as:

(1) Your teacher has miscalculated your test score giving you a higher grade than you deserve. What do you do?

(2) If your friend helps you in doing a project and if the teacher asks you whether you did it all alone, what would be your answer?

The participants were asked to discuss in sub-groups about the situations where trustworthiness could be assessed.

## Activity-5

The investigator illustrated the importance of trustworthiness by symbolizing it with a tower (with the following comments):
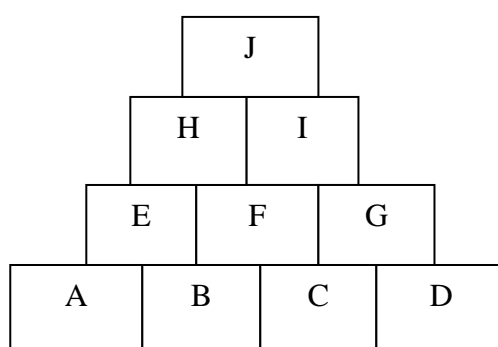


**Figure 4.1: Tower symbolising Trustworthiness.**

*Every time you are doing something indirectly or directly, as such, you are revealing your character; then if you are untrustworthy a block is removed from the bottom of the tower that may cause the tower to tumble. You must then start building trust all over again.*

*Every time you do something to show you are trustworthy, a block is added at the top of your tower.*

After every one completed this stage of activity, the sub-group leaders were asked to take up and review the concepts discussed.

### 4.2.4.3 DIMENSION: CONSCIENTIOUSNESS

Conscientiousness is the quality of being in accord with the dictates of conscience/soul or the trait of being painstaking and careful. It takes responsibility for personal performance. This competency includes being careful, self-disciplined and meticulous in attending to responsibilities. A person with this competency meets commitments and keeps promises, holds himself accountable for meeting his objectives and is organised and careful in his work.

**Session Objectives:**

1. To explore the group participants' views about conscientiousness

2. To help them appreciate the importance of conscientiousness.

3. To make the participants more conscientious.

4. To understand the true meaning of conscientiousness and the effect of conscientiousness on job or work.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)

2. Video clippings from 'Chak De India' and 'Taare Zameen Par' (Appendix H- File 7 & 6.)

3. LCD Projector

4. Lap Top

**Procedure:**

**Activity - 1**

To begin with, the investigator showed a clipping from 'Chak De India' showing the painstaking efforts of the coach for building a team and the hard practice sessions attended by the women's hockey team for being conscientious. In addition to this movie, clipping of 'Taare Zameen Par' was viewed in which the teacher visited the home of the dyslexic student

for finding the child's problem. Then the investigator showed some photo clippings for developing the conscientiousness among the participants.

## Activity-2

The investigator narrated the story of a railway gate keeper who sacrificed his only beloved son for saving the lives of thousands in a train.

## Activity-3

The investigator explained the story behind the monument at Trafalgar Square in London, as an illustration of conscientiousness.

*Lord Nelson was one of the geniuses in the history of London, who was admired a lot due to his functional devotion to duty. According to Southey, Lord Nelson's officers and colleagues respected him because of his 'constant readiness to render justice to every man'. Lord Nelson had only one motive – to do his duty faithfully. At the battle of Trafalgar, Nelson reminded forcefully, "England expects everyman to do his duty". No one could deny his instructions as he had demonstrated his commitment to the duty by his brave conduct in the battle field. He lost his right eye and right arm during the fight. Eventhough he was in poor health and prone to sea sicknesses in bad weather, he was committed to his work, which is evident from the words, 'while I serve, I will do it actively, and to the very best of my abilities... My mind carries me beyond my strength'.*

Appreciating the conscientiousness of Lord Nelson, people built a monument which stands even today at London's Trafalgar Square.

After the above three narrations, the participants were asked to comment on each episode, in writing. After every one completed this stage of activity, the sub-group leaders were asked to review their report for further discussions.

### 4.2.4.4  DIMENSION: ADAPTABILITY

Adaptability is the ability to change or be changed to fit into changed circumstances. It is the flexibility in handling change and challenges. People with this competence smoothly handle multiple demands, shifting priorities and rapid change, adapt their responses and tactics to fit fluid circumstances and are flexible in how they see events.

**Session Objectives:**

1. To explore the group participants' views about adaptability.
2. To help them appreciate the importance of adaptability.
3. To enhance their standing on adaptability.
4. To help group participants to find out how they can be adaptable.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping of the man having no legs and no hands (Appendix H- File 9.)
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity–1**

The investigator showed the video clipping of a man who had no hands and legs. In spite of his unfavourable situations in his life he is confident and very adaptive to his environment.

**Activity–2**

Photo clippings were also shown to strengthen the concept.

## Activity–3

The investigator showed a video clipping of a dance programme of Sudha Chandran. Sudha Chandran, a renowned dancer and actor, due to an accident, became orthopedically handicapped and her legs were surgically removed. Adapting to the usage of artificial legs and dancing with perfection needed very long hours of practice. In the earlier stage, she found it difficult to dance with her artificial legs. But seeing her enthusiasm and determination to dance, her doctor arranged more flexible artificial legs, with which she could dance more comfortably. With those legs, she began practising very hard and within six months, she was able to do her stage performance after the accident.

## Activity-4

The investigator illustrated a story depicting decision making:

A man goes to the doctor and says "Doctor, I've become a compulsive thief." The doctor prescribes him a course of tablets and says, "If you're not cured in a couple of weeks would you get me a widescreen television?"

This is not a lesson of ideal behaviour; it's a humorous illustration of options - whether to try to change something, to accept it or to actively support it. Such decisions normally have two main reference points - the difficulty of the change, and the ethical implications of the situation.

The participants were asked to express their views based on the above example.

## Activity–5

As another illustration of adaptability, the investigator explained about Hellen Keller, the blind and deaf educator who adapted to her environment, studied and became a teacher. According to her, "Everything

has its wonders, even darkness and silence, and I learn whatever state I am in, therein to be content."

## Activity - 6

The investigator stressed the importance of adaptability in different situations by asking them to discuss:

1. A newly married lady in her husband's house
2. A new employee in his office/company
3. New students in school/college and so on.

After every one had completed this stage of activity, the sub-group leaders were asked to take up their reviews for discussion.

## 4.2.4.5 DIMENSION: OPTIMISM

Optimism is the general disposition to expect the best in all things and the feeling that all is going to turn out well. It is the persistence in pursuing goals despite obstacles and setbacks. People with this competence will operate from hope of success rather than fear of failure and see setbacks as due to manageable circumstances rather than a personal flaw.

### Session Objectives:

1. To understand the group participants' views about optimism
2. To help them understand the true meaning and importance of optimism.
3. To enhance their standing on optimism

### Materials Required:

1. Picture Clips (Appendix H-File 3.)
2. LCD Projector
3. Lap Top

4. Written song "We shall overcome……." (35 copies) (Appendix H- File 1.)

**Procedure:**

**Activity–1**

The investigator explained the real life situation about the author of 'My Optimism', Hellen Keller. She attributed her own accomplishments to her optimism. With fortitude and determination, she did not let her unchangeable circumstances determine her fate, but she decided to make the most of life. She even saw benefits in being deaf and blind! Keller has left us with a legacy of overcoming through living optimistically. The investigator quoted some of the statements of Keller like:

"*Optimism is the faith that leads to achievement. Nothing can be done without hope and confidence*".

"*My optimism, then, does not rest on the absence of evil. But on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that may prevail. I try to increase the power God has given me to see the best in everything and everyone, and make 'the Best' a part of my life'*".

"*No pessimist ever discovered the secret of stars or sailed an unchartered land or opened a new doorway to the human spirit*".

(Source: My Optimism)

The investigator motivated the participants to discuss about the ways in which they could face difficult situations on the basis of Hellen Keller's experience.

**Activity–2**

The investigator showed some photo clippings (Appendix H- File 3.) for developing optimism.

## Activity–3

The investigator narrated the 'shoes story' to illustrate the difference between positive thinking and negative thinking:

Many years ago two salesmen were sent by a British shoe manufacturer to Africa to investigate and report back on market potential. The first salesman reported back, "There is no potential here - nobody wears shoes." The second salesman reported back, "There is massive potential here - nobody wears shoes." This simple short story provides one of the best examples of how a single situation may be viewed in two quite different ways - negatively or positively.

We could explain this also in terms of seeing problems and disadvantages in facing a situation, instead of its opportunities and benefits. When telling this story its impact is increased by using exactly the same form of words (e.g., "nobody wears shoes") in each salesman's report. This emphasizes that two quite different interpretations are made of a single situation.

The participants were asked to discuss how one should view a situation on the basis of the above example.

## Activity – 4

The investigator and the participants sang a popular song "We shall overcome, we shall overcome, we shall overcome someday…"

After every one completed this stage of activity, the sub-group leaders were asked to take up the reviews for further discussion.

### 4.2.4.6 DIMENSION: ACHIEVEMENT ORIENTATION

Achievement orientation means striving to improve or meet a standard of excellence. It is an integrated set of attitudes and beliefs for achievement (reaching a goal) and also refers to an optimistic striving to constantly improve performance. People with this competency are results-oriented with a high drive to meet their objectives and standards, set challenging goals and take calculated risks, pursue information to reduce uncertainty and find ways to do better and learn how to improve their performance.

**Session Objectives:**

1. To evaluate the group participants' views about achievement orientation.
2. To help them appreciate the importance of achievement orientation.
3. To help them grow to reach the level of achievement orientation.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping from 'Chak De India'(Appendix H-File 7 )
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity-1**

The investigator started the session by asking some questions from real life situations:

1. Why should trouble making students get more praise than other students?
2. Is it fair when compared with other children?
3. You are a college student who had hoped to get an A - grade in a course that was important for your future career aspirations. You have just found out you got a C - grade in the midterm. What do you do?

**Activity-2**

The investigator asked the participants to choose the statement which they felt appropriate.

1. I study because I like to know about educational practices and psychology of learners.
2. I study because my parents want me to become a teacher.
3. I study because all my friends study
4. I study because I like to get a job
5. I study because I want to become a good teacher.

Which of the above thoughts helps in achieving more?

**Activity - 3**

A clipping from the movie 'Chak De India' (Appendix H- File 7.) was viewed in which the captain of the women's Indian hockey team and the key player showed their mettle in the game and won the women's hockey world cup inspite of the hard realities of life and negative response from their family members. The investigator showed some photo clippings also for the development of 'achievement orientation'.

After every one completed this stage of activity, the sub-group participants were asked to take up the presented experiences from the activities in this dimension, and discuss, to come to certain conclusions in the whole group.

### 4.2.4.7 DIMENSION: INITIATIVE

Initiative is the readiness to embark on bold new ventures or the first of a series of actions. This is the readiness to act on opportunities and it is also the competence to act before being forced to do so by external events. People with this competence are ready to seize opportunities, pursue goals beyond what's required or expected of them, cut through red tape and bend the rules(but only when

ethical reasons are available) when necessary to get the job done and mobilize others through unusual, enterprising efforts.

## Session Objectives:

1. To discuss participants' views about 'initiative' in group.

2. To help them appreciate the importance of 'initiative'.

3. To develop their 'initiative' skills through some activities.

## Materials Required:

1. 'Passing the parcel' Game Kit

2. Picture Clips (Appendix H- File 3.)

3. LCD Projector

4. Lap Top

## Procedure:

### Activity–1

'Passing the parcel' game was played here as one of the activities. In the parcel, they were given various activities such as extempore, mono act, single act play, songs, rhymes, taking classes, role plays, etc. In addition to these, various group activities/situations were created in which each of them has to take some initiatives in carrying out certain activities.

### Activity–2

The investigator gave some situations related to the objectives and asked the participants what they would do in these situations.

1. A very important matter was discussed in your class and you would like to execute this matter of discussion. But you need the permission of your principal. All the friends in the class tell, "You tell to the Principal" looking at the next person. How will you respond in this situation?

2. In your neighbourhood lives a poor man who has no proper roofing for his house. You have an idea of renovating his house. But you have no money. Will you take the initiative to raise the money from your neighbours and friends to help this man?

The investigator gave some real life situations too. After these activities the participants were told to review their feelings, and come to certain conclusions as a group.

## 4.2.5 Cluster III: Social Awareness

Social awareness is the capacity of understanding what others are saying and feeling, and why they feel and act as they do. This cluster refers to reading people and groups accurately, and encompasses the following three dimensions of social awareness which determine how we handle relationships: empathy, organisational awareness, and service orientation.

### 4.2.5.1 DIMENSION: EMPATHY

Empathy means understanding the issues or concerns that lie behind another's feelings (ie. understanding and entering into another's feelings). This competence gives people an astute awareness of other's emotions, concerns and needs. People with this competency can read the emotional currents and can pick up the nonverbal cues such as tone of voice or facial expression.

**Session Objectives:**

1. To explore the group participants' views about empathy
2. To help them understand the importance of being empathetic.
3. To help them enhance their empathetic skills.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)

2. 'News paper' / magazines clippings.
3. Sheets (35) of paper with the incomplete statement, 'I feel worried when......' to all the participants.
4. LCD Projector
5. Lap Top

## Procedure:

The investigator explained the importance of the topic 'Empathy'. As invited by the investigator, Dr. K. S. Joseph (Retd. Reader - CASE, Vadodara and the present faculty member of the M.Ed Department of Titus II Teachers College, Tiruvalla) gave an inspiring talk on the topic. The meaning of the word 'empathy', definitions of the term given by some well known writers, characteristics of an empathetic person, how to develop empathy? etc. were discussed by Dr. Joseph.

The participants were divided into sub-groups and were asked to discuss about the talk given by Dr. Joseph.

## Activity-1

*I feel worried when........*

Each participant was given a sheet of paper with the incomplete statement, 'I feel worried when....' to be completed.

Then each participant put their anonymous response in a container kept in the centre of the circle. All the participants were asked to take a paper (with worry) and they tried to explain why it was a worry. The investigator helped them to understand how people had worries on different things.

This activity was expected to help participants in promoting their empathy/sensitivity to others.

**Activity–2**

Investigator showed the pictures of Mahatma Gandhi, Mother Teresa, Adolf Hitler, Abraham Lincoln, Vivekananda, Idi Amin, Bin Laden, Nelson Mandela, etc., and asked the participants to categorise these people as empathetic or not, based on their biographies. The participants were then asked to discuss about the characteristics of an empathetic person.

**Activity – 3**

The participants were asked to jot down the names of people who fit into the description in the left hand column. In the right hand column, they are asked to make a note of the degree to which they feel these people are empathetic.

**Table.4.1:**
**Empathy Rating**

| Person | Name | Empathy rating |
|---|---|---|
| A close friend | | |
| A teacher that you liked | | |
| A teacher that you did not like | | |
| A close member of your family | | |
| A neighbour | | |
| You | | |

**Key**:

| Very empathetic | 5 |
|---|---|
| Fairly empathetic | 4 |
| Not Very empathetic | 3 |
| Not at all empathetic | 2 |
| Don't know | 1 |

(Source: Burnard -1995).

The participants were asked to find out the person who was rated by most of the participants as 'very empathetic'.

**Activity–4**

The investigator told a 'story of six blind men' (Source: Jain Stories) to illustrate what could happen if we do not have an empathetic attitude.

*Six blind men were discussing exactly what they believed an elephant to be, since each had heard how strange the creature was, yet none had ever seen one before. So the blind men agreed to find an elephant and discover what the animal was really like. It didn't take the blind men long to find an elephant at a nearby market. The first blind man approached the animal and felt its firm flat side, and said – "It seems to me that the elephant is just like a wall", he said to his friends.*

*The second blind man reached out and touched one of the elephant's tusks, - "No, this is round and smooth and sharp - the elephant is like a spear" intrigued. The third blind man stepped up to the elephant and touched its trunk, - "Well, I can't agree with either of you; I feel a squirming writhing thing - surely the elephant is just like a snake." The fourth blind man was of course by now quite puzzled. So he reached out, and felt the elephant's leg, - "You are all talking complete nonsense," he said, "because clearly the elephant is just like a tree."*

*Utterly confused, the fifth blind man stepped forward and grabbed one of the elephant's ears, - "You must all be mad - an elephant is exactly like a fan." Duly, the sixth man approached, and, holding the beast's tail, disagreed again, - "It's nothing like any of your descriptions - the elephant is just like a rope." And all six blind men continued to argue, based on their own particular experiences, as to what they thought an elephant was like. It was an argument that they were never able to resolve. Each of them was concerned only with their own idea. None of them had the full picture, and none*

*could see any of the other's points of view. Each man saw the elephant as something quite different, and while in part each blind man was right, none was wholly correct.*

*There is never just one way to look at something - there are always different perspectives, meanings, and perceptions, depending on who is looking.*

After this stage of activity, the sub-group leaders were asked to come forward with their reports to lead a discussion with the whole group.

## 4.2.5.2    Dimension: Organizational Awareness

Organizational awareness means reading a group's emotional currents and power relationship or it is the ability to read currents of emotions and organisational (political) realities in the group. People with this competency accurately read key power relationships, detect crucial social networks, understand the forces that shape views and actions of the organization and accurately read organizational and external realities.

**Session Objectives:**

1. To bring out the group participants' views about the meaning of 'organizational awareness'.
2. To explain the importance of organizational awareness.
3. To enhance their standing on organizational awareness.
4. To understand about some skills of organisational awareness required as future teachers.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. LCD Projector
3. Lap Top

**Procedure:**

To begin with, a short talk was delivered on the topic 'organizational awareness' under the area of 'social awareness' - by Dr. K. S. Joseph. He explained the importance of being aware about the organisation. He also discussed about some skills necessary for organisational awareness.

The participants were divided into sub-groups and were asked to discuss about the talk by Dr. Joseph.

### Activity-1

The investigator explained what organisational awareness was by telling about the advisors/ ministers of Kings. During the ancient days of kingdom, some people were always there in the palace to advice the king on matters regarding how a king should react to a situation in the kingdom, with other kings, about wars, etc. The advisory board members were 'aware of the situation' of the kingdom and advised the king on these matters by analysing all the areas. The organisational awareness of these advisors and their advices helped a king to handle a difficult situation easily. Even in modern government affairs organisational awareness of the members of the advisory boards, do play a great role.

### Activity-2

The investigator explained the need for teachers to be organisationally aware of their positions. Teachers should be aware about the institution in which they are working and its management styles. The participants were divided into sub-groups and each sub-group was given a topic such as:

- A teacher's role in organising a meeting in school.
- A teacher's role in the management of school.
- A teacher's role in maintaining discipline in school.
- A teacher's role in creating a peaceful atmosphere in school.

- A teacher's role in the administration of school.

- Attitude of a teacher to his/her authority.

- Attitude of a teacher to his/her students.

The sub-group leaders were then asked to come forward to lead a discussion with the whole group.

## Activity-3

Some photo clippings were also shown (Appendix H- File 3.)

After these three activities the sub-group leaders were asked to come forward with their reports for further discussion.

## 4.2.5.3 DIMENSION: SERVICE ORIENTATION

Service orientation means anticipating, recognizing and meeting user's needs. People with this competency understand users' needs and match them to services, seek ways to increase users' satisfaction and loyalty, gladly offer appropriate assistance and grasp users' perspectives, acting as a trusted advisor.

### Session Objectives:

1. To explore the group participants' understanding about service orientation.
2. To help them appreciate the importance of service orientation.
3. To enhance their standing on service orientation.
4. To help them become aware about the consequence of lack of service orientation.

### Materials Required:

1. Picture Clips (Appendix H- File 3.)
2. LCD Projector
3. Lap Top

**Procedure:**

The session began with a short talk given by Dr. K. S. Joseph. He gave a lecture on service orientation highlighting the need for being service-minded. The services of great personalities were given as illustrations. He also explained that lack of service orientation would badly affect one's behaviour in the work place. Afterwards there was a group discussion in which each sub-group discussed various aspects of the lecture on service orientation.

**Activity-1**

The investigator introduced and illustrated the concept of service orientation from the real life situation of Florence Nightingale. She was born on 12th May, 1820 in Florence. She made commitment to nursing, a career with poor reputation at that time. She was so much committed towards the service of nursing that she rejected marriage proposal and thought that it would interfere with her ability to follow calling to the ministry. She was an army nurse and during wars she used to work day and night visiting injured soldiers. In the evenings and nights, she used to carry Grecian lamp with her and thus she was called 'the Lady with the Lamp'. She is known as the pioneer of modern nursing. Her birthday is celebrated as the International Nurses' day.

**Activity-2**

The participants were asked to discuss about the service orientation of

1. The employees in different companies.
2. The teachers to their service.
3. The nurses to the community.

The group discussions helped the participants to become aware about the consequence of lack of service orientation among employees, teachers or nurses.

## Activity–3

Some photo clippings (Appendix H- File 3.) were shown to the participants to contemplate on the relevant concepts.

## Activity-4

Finally, the investigator narrated an incident from the life of Mahatma Gandhi to explain about his orientation to serve the society:

Mohandas Karamchand Gandhi (1869-1948), the great Indian statesman and spiritual leader is noted for his unusual humanity and selflessness, which this story epitomises. Gandhi was boarding a train one day with a number of companions and followers. Then his shoe fell from his foot and disappeared in the gap between the train and platform. Unable to retrieve it, he took off his other shoe and threw it down by the first. Responding to the puzzlement of his fellow travellers, Gandhi explained, "A poor person who finds a single shoe is no better off - what's really helpful is finding a pair". This is how Gandhiji could serve someone, whom he wouldn't be knowing even.

The participants were asked to discuss about the different ways through which they could serve the society in everyday life.

## Activity-5

After this stage of activity, the sub-group leaders were asked to come forward with their reports to lead a discussion with the whole group.

## 4.2.6 CLUSTER IV: RELATIONSHIP MANAGEMENT

Relationship management is the capacity of an individual to manage his relationships in the society to which he belongs. This cluster encompasses eight areas of relationship management: developing others, inspirational leadership, influence, communication, change catalyst, conflict management, building bond, teamwork and collaboration.

### 4.2.6.1 DIMENSION: DEVELOPING OTHERS

'Developing others' refers to an individual's ability to sense others' development, needs and bolstering their abilities. People with this competence acknowledge and reward people's strengths and accomplishments; offer useful feedback and identify people's needs for future growth; mentor, give timely coaching, and offer assignments that challenge and foster a person's skills.

**Session Objectives:**

1. To analyse the group participants' opinion about developing others.
2. To help them appreciate the importance of developing others.
3. To enhance their standing on developing others.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping of 'Taare Zameen Par' (Appendix H- File 6.)
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity-1**

*The investigator told an actual story about a teacher by name Sheela, taking special care of an orphan child Meenu. The teacher entered the 1st std of the village school and she started teaching alphabets. On the corner of the class, on the last bench there was Meenu with shabby*

*cloths and un-groomed hair. She had only a broken slate. She had been ignored by other teachers and students always in her school. The teacher asked why she was gloomy and sitting alone. Then the teacher was shocked to hear from other children who shouted that Meenu was an orphan and bad too. She took special interest in her. While she wrote an approximately correct letter, the teacher took the broken slate and motivated her by giving a tick; this was the first tick in her life... Then the teacher started collecting her family backgrounds: Her father divorced her mother and left the child with another woman when she was two. Later her mother left her under the care of her grandmother and she married another person and left their place. So Meenu was under the care of her old grandmother. The grandmother was a beggar and she found it difficult to meet both ends. Meenu and her grandmother were living in a small hut. As a teacher, Sheela did her best in developing Meenu.*

## Activity-2

The investigator asked the participants to give some life situations in which one develops or tries to destruct others. eg.

1. A teacher motivating a child
2. A child playing with his peer
3. A child being angry with his friend
4. A mother scolding for unseen reasons
5. An angry teacher

Based on their examples, brief comments were made by the investigator/ other participants to strengthen the concept of 'developing others'.

## Activity-3

The investigator showed a movie clipping of 'Taare Zameen Par' in which the teacher developed the dyslexia affected child through different ways and means.

## Activity-4

In addition to this some photo clippings related to this area were also shown.

**Activity-5**

Finally, the investigator gave an illustration on how one could 'develop others':

> *"A mother wished to encourage her small girl's interest in the piano, and so she took her to a local concert featuring an excellent pianist. In the entrance foyer the mother met an old friend and the two stopped to talk. The little girl was keen to see inside the hall and so wandered off, unnoticed by her mother. The girl's mother became concerned when she entered the hall and could see no sign of her daughter. After her complaint to the concerned, an announcement was made requesting the audience to look out for the little lost girl. With the concert due to start, the little girl had still not been found. In preparation for the pianist's entrance, the curtains drew aside, to reveal the little girl sitting at the great piano, focused in concentration, quietly picking out the notes of 'Twinkle Twinkle Little Star'.*
>
> *The audience's amusement turned to curiosity when the pianist entered the stage, walked up to the little girl, and said "Keep playing."*
>
> *The pianist sat down beside her, listened for a few seconds, and whispered some more words of encouragement. He then began quietly to play a bass accompaniment, and then a few bars later reached around the little girl to add more accompaniments. At the end of the impromptu performance the audience applauded loudly as the pianist took the little girl back to her seat to be reunited with her mother. The experience was inspirational for everyone.*
>
> (Source: Impromptu concert)

The participants were encouraged to develop others by their deeds.

After the activity, the student-teachers were told to review and discuss the issues in the story in sub-groups to come out with good conclusions.

## 4.2.6.2 DIMENSION: LEADERSHIP

Inspirational leadership is the quality of articulating and arousing enthusiasm for a shared vision and mission in a group. People with this competence step forward to lead as needed, regardless of position and they lead by example.

### Session Objectives:

1. To evaluate the group participants' knowledge about inspirational leadership.
2. To help them understand the need for having inspirational leadership.
3. To enhance their standing inspirational leadership.

### Materials Required:

1. Picture Clips (Appendix H- File 3.)
2. LCD Projector
3. Lap Top

### Procedure:

For each activity the role of leadership in sub-groups were rotated and each person was given leadership, through which all the participants were inspired to lead the group.

The activities were:

### Activity-1

Theme dance

### Activity-2

Mock Parliament

### Activity-3

Organizing a Procession

### Activity-4

Role-play on Home environment

Each activity was done in a stipulated period of time (five minutes). After the above four activities, FGDs were held, in sub-groups to come out with good learning.

### Activity-5

The investigator described inspirational leadership with the help of Mahatma Gandhi's life experience. Gandhi was the most inspirational leader of the first half of the 20th century. His advocacy of civil obedience and non-violent mass protest were the most effective ways of achieving social change. This contribution gave rise to freedom movements around the world, from Poland to the Unites States and to Burma. On the day Gandhiji was assassinated, Nehru addressed the nation saying, "*Our light has gone out, but the light that shone in this country was no ordinary light...*" from which it can be easily understood how much Gandhi inspired the people of our nation.

### Activity-6

Photo clippings relevant to this area were also shown.

After the above activities, the participants were told to make a review on the activities, to concretize their learning.

### 4.2.6.3 DIMENSION: INFLUENCE

A person can be called influential if he has wielding effective tactics for persuasion. People with this competence are skilled at winning people over, use complex strategies like indirect influence to build consensus and support; and orchestrate dramatic events to effectively make a point.

### Session Objectives:

1. To examine the group participants' views about influence
2. To test whether the participants are influential.

3. To help them appreciate the importance of influence.

4. To strengthen their level of being influential.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)

2. LCD Projector

3. Lap Top

4. Paper slips in which controversial topics were written

5. Pictures showing different factors that influence the personality of an individual (Appendix H- File 3.)

**Procedure:**

**Activity-1**

Different controversial topics were given for each sub-group to discuss how far they could influence them.

**Activity-2**

The investigator showed a pictorial diagram of different factors that influenced the personality of an individual and each sub-group was asked to discuss on one given factor and how it could influence her/him.

**Activity-3**

The investigator explained the importance of "influence" by giving some quotes:

1. *"If you cannot persuade your colleagues of correctness of your decision, it is probably worthwhile to rethink your own".*

(Source: Influence)

2. *"You can get more with a kind word and a gun than you can with a kind word alone".*

(Source: Entrepreneuer)

**Activity - 4**

The participants were asked to stand in a circle and select any two leaders from them. The leaders were asked to be in the centre to perform some actions say, one of them can clap hands and the other can pat on his shoulders. The participants were asked to enact either of the leaders. Thus it was tested which leader was influential.

**Activity-5**

Some photo clippings were shown to stress the importance of 'influence'.

After all these activities, the participants were told to reflect on them and strengthen their new learnings.

## 4.2.6.4 DIMENSION: COMMUNICATION

Communication is the ability of an individual to listen openly and send convincing messages. People with this competence are effective in 'give and take'; deals with difficult issues straight forwardly; listens well, seek mutual understanding and welcome sharing of information fully. They foster open communication and stay receptive to bad news as well as good.

**Session Objectives:**

1. To analyse the group participants' views about Communication.
2. To help them appreciate the importance of Communication.
3. To develop the participants' Communication skills.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. LCD Projector
3. Lap Top
4. Topics for the activity 'On the spot – On the spot' written on paper slips

**Procedure:**

**Activity-1**

The investigator gave some real life situations:

a) A husband and wife were very loving and caring for each other. In the beginning, everything was told to the partner and everything was shared and even the partner listened very carefully. But after a period of time, everything was not shared as in the beginning and something or the other was not told to the partner, but, which was not done intentionally - sometimes forgot or thought that there was nothing very important to tell. On these issues they began to blame each other and finally ended up in quarrel. And now it has gone till the divorce case ...

b) Ramu, Jacob and Raheem were neighbours. They used to meet every evening, talk about many things, shared their griefs and pains and showed concern towards each other. One day, when Raheem did not turn up, Ramu and Jacob discussed many things, something about Raheem was also discussed that day. Without proper listening/ hearing only certain points told by Ramu, Jacob went to fight with the other neighbour. But there was no such big issue as understood by Jacob. And now it has gone up to fighting with each other ...

c) When Sandeep and Pradeep were young, their parents were killed in communal fight. When they were growing up, no one was there for them in their good and bad times. When they were making mischief, all people used to scold them and no one listened to them, understood them. As such there was no communication between them and the members of the society, but now they have become criminals ...

What do you think of these situations ...? Respond ...

After every one has completed this stage of activity, the participants were asked to look at the causes and effects and discuss further.

## Activity-2

### "On the spot – On the spot" Activity:

In this activity, each participant talked on an issue by taking topics by lot. After each presentation, other participants evaluated how effective was the communication. The different communication skills were also analysed.

## Activity-3

The investigator illustrated how an emotional word picture can be a means of communication. Many people believed that no book has had a more direct and powerful influence on American history than Harriet Beecher Stowe's anti-slavery novel "Uncle Tom's Cabin". With its vivid description of suffering and oppression, the people from the south inflamed the people from the North against slavery, and thus became a force in bringing about the American Civil War. Harriet Beecher used what is known as an emotional word picture. It was in the form of communication that moved people to cry out against slavery in 1800's.

An emotional word picture is a communication method that uses either a story or an object to help people to understand and feel what other person is feeling; e.g. National flag is an emotional word picture.

The participants were asked to discuss on the above activity.

## Activity-4

A problematic situation was presented to the participants.

*Suppose you have an appointment to meet your friend at 10 am. But your friend came by 10.30 am only. How will you respond?*

Choose the response you would like to make from the following statements.

1. You are rude. You are always late.

2. You are an irresponsible friend.

3. Now I've only a little time to spend with you.

4. I wish you could come at the right time. Next time please don't do this.

5. I feel angry when you are half an hour late and you don't call me.

6. You make me so mad by being late.

7. Use non-verbal communications (NVC) such as looking at him smilingly/ with anger.

After the activity, the participants were told to review, reflect and discuss the activities.

## 4.2.6.5 DIMENSION: CHANGE CATALYST

Change catalyst means the ability of an individual to act as catalyst in the process of 'change'. People with this competence will recognise the need for a change and remove barriers, challenge the *status quo* to acknowledge the need for a change, include others in the process of change and models the change expected of others.

**Session Objectives:**

1. To understand the group participants' knowledge about change catalyst.

2. To help the participants to understand the characteristics of a change catalyst.

3. To help them appreciate the importance of change catalyst.

4. To enhance their skills for becoming a change catalyst.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)

2. LCD Projector and Lap Top

**Procedure:**

**Activity-1**

The investigator gave some real life situations:

*Suppose you are appointed as a teacher in a school where the whole system was collapsed. All behaved as they liked - quarrelled with each other: "the school reputation is going down day by day. There is no commitment towards the students and society ... altogether a negative academic climate is created; SSC exam results of students - very poor." What will you do as a change catalyst in this situation to bring a positive change ...? Discuss.*

**Activity-2**

The investigator gave examples of great personalities who are change catalyst in their own fields, such as, Mahatma Gandhi, Mother Theresa, Nelson Mandela, Dr. A. P. J. Abdul Kalam, T. N. Sheshan, Martin Luther King Junior, etc., Discuss.

**Activity-3**

The current Indo-US nuclear deal - Discuss.

**Activity-4**

The investigator motivated the participants to become change catalysts in their living situation by presenting a well known quote:

*I am personally convinced that one person can be a change catalyst, a 'transformer' in any situation, any organization. Such an individual is yeast that can leaven an entire loaf. It requires vision, initiative, patience, respect, persistence, courage, and faith to be a transforming leader.*

*- Stephen R. Covey*

Activity-5

The investigator presented the following real life situations to the participants and asked them how they would respond in each particular situation.

❖ Having a friend who has a broken family.

❖ Conflicts and riots in your society.

❖ Tensions in workplace.

❖ An unknown place where a serious bus accident took place.

The participants were then urged to perform as a change catalyst in whichever situation they are in.

Activity-6

Some photo clippings (Appendix H- File 3.) were also shown.

After each activity, the participants were told to review, reflect and discuss to strengthen the process of becoming a good catalyst.

## 4.2.6.6 DIMENSION: CONFLICT MANAGEMENT

Conflict management refers to the ability of an individual to negotiate and resolve disagreements. People with this competence handle difficult people and tense situations with diplomacy and tact, encourage debates and open discussions, orchestrate 'win-win' solutions and maintain peaceful atmosphere.

**Session Objectives:**

1. To test the previous knowledge of group participants about conflict management.

2. To make them understand the need and importance of conflict management.

3. To help them strengthen their skills of conflict management.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping
3. LCD Projectors
4. Lap Top

**Procedure:**

**Activity - 1**

Some of the participants on voluntary basis were paired and asked to stand facing each other. (Others were observing.)

They were asked to raise their hands and place their palm against their partners'. When they were asked to "Start", they were to push against their partners' hands. They were encouraged throughout; "Keep pushing. Push! … … That's it, push! Keep on pushing". (for a few sec/minutes )

After 30seconds to a minute, call time, thanked everyone, and asked them to sit back.

After the completion of the above tasks, the following debriefing questions were asked.

1. What did you commonly feel while doing this activity …?!
2. When you pushed against your partner's hands, what did your partner do to maintain equilibrium …?!
3. If you pushed harder, what did your partner have to do in response…?!
4. Think about responding to someone with a different outlook/idea or opinion from your own. How could you verbally "push" in those situations, making the other person to try to push back harder against you …?!

5. What are some of the ways in which you would respond to an opinion you disagree with that wouldn't result in other person's feeling pushed against ...?!

6. Are there any additional benefits in asking questions about an opinion or idea you don't immediately agree with ...?!

The above questions were supported by giving the following example: "*When you drop an egg in hot water, it hardens and when you drop it in cold water, it remains soft*".

Argumentative statements are like hot water: They tend to make people firm up and provoke them to do things in their own way. While soft statements lets your partner stay cool and soft and ultimately more open to hearing and considering your ideas later on.

## Activity-2

The investigator presented the following statement:

"*The well being of a person or an institution or a country does not depend so much on the absence of conflict, but on their ability to identify it, tackle it and in the best possible scenario find solutions*".

*(Source: UNESCO)*

Then, the investigator asked the participants how they would react to the following situations:

1. A friend teasing you in front of many people

2. A teacher scolding you for wrong reasons

3. Your parents allowing your sibling to go for a picnic and don't allow you to go.

Based on the above activities, the participants were helped to discuss the nature of conflicts and the ways to manage them to reach at 'win-win' solutions.

### 4.2.6.7 DIMENSION: BUILDING BONDS

Building bonds refers to the ability of a person to build and maintain healthy relationships with other people. People with this competence will cultivate and maintain extensive informal networks, seek out relationships that are mutually beneficial, build rapport and maintain personal friendliness among colleagues.

**Session Objectives:**

1. To explore the group participants' views about building bonds.
2. To help them appreciate the importance of building bonds.
3. To enhance their standing on building bonds.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping
3. LCD Projector
4. Laptop

**Procedure:**

**Activity-1**

> **Knowing the partner.....**
>
> The participants were paired; each of the pair was given a few minutes to know each other, and afterwards they were to introduce each other to a larger group. The following areas were covered; their family, educational background, traits, likes and dislikes etc.

**Activity-2**

> Based on the current issues in the newspaper, the participants were asked to elaborate on building bonds or friendship/brotherhood between India / Pakistan / Bangladesh / Srilanka / China / Japan / USA / UK / Russia / Nigeria / Iraq etc.

**Activity-3**

> The participants were asked to think of a person whom he feels is an ideal
> friend, and then they were asked to think about the qualities that made
> him the best friend.

After the above activities, the participants were told to review and reflect on the
activities, to strengthen their concept of building bonds.

## 4.2.6.8 DIMENSION: TEAMWORK AND COLLABORATION

Team work and collaboration refer to the abilities of an individual to work in a
group by co-labouring the team's efforts. Teamwork requires collaborating with
each other in a team, sharing plans, information and resources, and promoting a
friendly / cooperative climate in the team; protecting the team and its reputation;
sharing credit / discredit, etc.

**Session Objectives:**

1. To evaluate the group participants' views about teamwork and
   collaboration.
2. To help them understand the importance of teamwork and collaboration.
3. To help them develop teamwork and collaboration skills.

**Materials Required:**

1. Picture Clips (Appendix H- File 3.)
2. Video clipping of 'Chak De India' (Appendix H- File 7.)
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity - 1**

> The investigator showed the movie clipping from 'Chak de India' pointing
> out how the coach built the team for the women's hockey world cup.

### Activity-2

The investigator showed some photo clippings (Appendix H- File 3.) for the development of team building and collaboration among participants.

### Activity-3

The participants were asked to perform a tableau for developing team building and collaboration. The tableau focussed on:

1. The scene of a family – employed parents and studying children working together in the morning, preparing food, ironing dress and doing other things, by helping each other.

2. The scene from a kitchen – all working jointly with team spirit and collaboration for preparing food for a special function.

3. The scene from a school – teachers and student representatives working collaboratively for the arrangements for 'School Day'.

4. The scene from a hospital – doctors, nurses, and nursing assistants working together for saving the life of a man met with an accident.

### Activity-4

Individually, the participants were asked to compare business with and without partnership by referring to some of companies such as Reliance, Satyam, Tata, and small scale industries/ individual businesses and note down the points. Later the same topic was discussed in their sub-groups and the points were noted. Then, they were asked to compare their own points with that of the group.

### Activity-5

At the end, all the participants, individually, were asked to spend the first ten minutes developing a mental picture of what his/her working situation would preferably be like in the next year while teaching. Then, the same was done in sub-groups. Then they were asked to analyse, whether an

individual's viewpoint differed from the collective response when it came to a group.

Based on the above activities, the participants were directed to review and reflect on their findings to further strengthen the strengths and weaknesses of teamwork and collaboration.

## 4.2.7 Evaluation Session: EI

The EI enhancement programme was concluded with an evaluative session. The participants were asked to evaluate the programme by completing the reaction scale (Appendix - D) and by sharing their experiences.

**Session objectives:**

1. To make the participants aware of what they have learnt, and discovered about themselves.
2. To evaluate, the enhancement programme for EI as a whole, in terms of participants' achievement, satisfaction, interactions and suggestions.

**Methodology:**

1. Individual exercise
2. Group Interactions
3. Sharing

**Procedure:**

To begin with Post-test was administered. The participants were asked to fill the reaction scale for feedback. After that each participant was given an opportunity to share her/his experiences during the enhancement programme. They were encouraged to give suggestions for improvement of the programme in its future implementation. The responses of the participants were recorded.

The session was concluded by thanking all the participants for showing a lot of interest in the programme and for their co-operation in voluntarily and sincerely involving themselves in the programme.

## 4.2.8  Overall (on the spot – brief) Observation of the EI Programme

The enhancement programme on EI was intended to increase the level of emotional intelligence of its participants. The participants, at first were helped to conceptualize EI effectively and made aware about the importance of this programme.

The EI enhancement programme was conducted smoothly according to the planned schedule. The participants showed great curiosity in understanding the concept of EI and its different aspects. All the participants attended all the sessions - this itself shows how this programme made an impact and influenced them. All of them actively engaged in the activities given to them, shared their experiences and reflected upon the thoughts of each session.

The whole enhancement programme on EI took 50 days including the administration of pre-test and post-test. The time table for the programme was fixed according to the availability of the participants. The enhancement programme was implemented effectively without much difficulty.

# 4.3. SI ENHANCEMENT

## 4.3.1  Orientation on the Whole Programme SI

**Topics:**

1) Introduction to the SI enhancement programme

2) Spiritual Intelligence

This session of the enhancement programme was an introduction to the SI enhancement programme and to the concept of spiritual intelligence.

**Session objectives:**

1. To orient the participants about the SI educational programme and its implication for the enhancement of spiritual intelligence.

2. To enable the participants to familiarise themselves with different aspects of spiritual intelligence.

3. To enable the participants to know and understand the meaning of spiritually intelligent life.

4. To enable the participants to understand about different viewpoints of spirituality.

**Teaching Aids:**

1. LCD Projector

2. OHP

3. Chalk board and chalk

**Methodology:**

1. Lectures and discussion

2. Reflection

3. Group sharing

**Procedure:**

The session dealt with the concept of spiritual intelligence (SI) and an orientation towards the role of enhancement programme on developing SI. The concept and meaning of SI and its different aspects were explained with the help of OHP and LCD projector. The investigator explained the role of the enhancement programme in developing SI among the participants. A brief explanation of how the enhancement programme would be conducted was also explained.

### Activity-1

After the presentation of the context, the following exercise was given for reflection. Each participant would have to go through the exercise individually.

1. Recall any event or a particular time in your life when you overcame a stressful situation by trusting in God.
2. Recall any event when you felt the importance of living a life based on values.
3. Recall any event or particular time when you understood the need for considering people in all caste, creed, colour and gender as brothers and sisters.
4. Mention some of the spiritual values which are practiced in your life.

### Activity-2

1. Five sub-groups were formed. The participants were asked to share their experiences of the above exercise in sub-groups
2. The experiences of discussions in the sub-group were later presented to be the whole group.
3. The participants were asked to discuss their opinions and understanding regarding spirituality.
4. Later, they were given time for reflection and absorption of the concepts.

## 4.3.2  Introduction to Spiritual Literacy

### Areas: Spiritual words

Spiritual literacy terms are those words which are used to convey the spiritual ideas and ideologies. It is the literacy of the terms which are directly or indirectly related to the concept of spirit / soul / Aatma. Spirituality, in the right sense, is possible to develop only if one is, first of all, literate about what it is. If a person is spiritually literate, he can acknowledge and maintain relationship with the self, others, environment, natural world and the ultimate. It is not required that to become spiritually literate, one has to master certain religious texts or climb to a high rung on the ladder of enlightenment. To begin with, eventhough familiarity with such terms would do, actual spiritual growth requires the literacy that goes far beyond reading and writing, or the acquisition of professional growth and skills. It has to answer the universal question, "How can I live a spiritual life every day?" Hence, spiritual literacy is beyond emotional and ethical literacy, nurture from the heart and foster compassion and love and in a wider perspective it is an outcome of insight and wisdom.

### Session Objectives:

1. To identify and name commonly used spiritual terms from different life situations.
2. To explore and refine the group participants' views and knowledge/understanding about spiritual terms and spiritual literacy.
3. To promote the importance and to enhance the thinking about spiritual term and their applications in daily life situations and school class rooms.

### Materials Required:

1. List of spiritual terms/words.
2. Photo clippings (handouts) of spirituality expressed in various situations.
3. Video clipping for the same.

4. LCD Projector.
5. Lap Top.

## Procedure:

### Activity-1

The investigator gave a prepared list of spiritual terms (Appendix - H) and asked the participants to identify the commonly used and expressed spiritual terms.

### Activity-2

The investigator explained the concept of spirituality in Indian context. From the list of spiritual terms, the participants were asked to find out the spiritual terms, which are very specifically related to Indian spirituality.

### Activity-3

Photo clippings of different people well known for spiritual living were shown. From these clippings the students were told to identify and note down the spiritual behaviour which were exhibited through the life of these people.

After every one had completed this stage of activity, group participants were asked to turn to the next person and compare their notes. The different spiritual terms, which were unfamiliar to them, were explained. The unfamiliar spiritual term / feelings / expressions were explained and some related clippings were also shown. After a break of two to five minutes, the groups were reconvened and discussions were held about the nature and expression of spirituality. The investigator also joined the discussion wherever needed.

### Activity – 4

The investigator explained the need for teachers to be spiritually literate.

Teachers must be spiritually literate, because it gives them necessary skill to 'read' the ultimate core of spirituality, its embodiment, and meaning in a particular socio-cultural situation. Spiritual literacy would help teachers to think of the common ground for interreligious / interdenominational uniqueness in the classrooms and to educate the students about tolerant attitude towards spiritual diversity; to do that, all teachers must be spiritually literate and spiritual literacy programs should be included in teacher education courses. Spiritual literacy can be fostered in their own study courses by allowing teacher educators to address spiritual themes which are directly or indirectly concerned with the flourishing of human life, through various world (sectarian) religious & denominations within each sectarian religion.

## 4.3.3 Cluster I: Ultimate Reality Aspect

Ultimate reality for all living beings and especially to human beings is related to God and divine perspectives. This cluster encompasses three dimensions: Knowledge of God, Religiosity and Soul or Inner being.

### 4.3.3.1 DIMENSION: KNOWLEDGE OF GOD

'Knowledge of God' means knowledge and understanding about the Lord Almighty who directs our lives. This understanding of the divinity helps man to acknowledge the divine presence within him, among his fellow beings and everywhere. It helps man to endure difficult situations.

**Session Objectives:**

1. To explore the group participants' knowledge and understanding about God.
2. To help them appreciate the importance of the Knowledge of God.
3. To help them understand that the supreme power is guiding them, from within and always.

4. To (further) enhance their standing on knowledge and understanding of God and to strengthen the concept of 'ONE GOD', eventhough different sectarian religions may call Him by different names.

**Materials Required:**

1. Sacred books of major world religions (Bible, Geeta, Quran).
2. A chalk board or flipchart to allow discussion points to be jotted down. (The board should not become a focal point of the session.)
3. LCD Projector
4. Lap Top

**Procedure:**

The session began with a short talk by Rev. Dr. K. T. Joy (a well known retired senior priest in Marthoma Christian Denomination) about the 'Knowledge of God' in Christian perspective. He talked about the omnipotent and omniscient God who controls everything in the nature. Rev. Dr. Joy told the participants that God knows all the things happening in their life. He encouraged the participants to trust in the Almighty God.

After the talk by Rev. Dr. K. T. Joy, a prominent local leader of the Sanatana Dharma (Hindu religion) and Principal, Sankaramangalam College of Teacher Education, Kaviyoor, Kerala State - Sri. Murali Das Sagar addressed the participants and shared with them the concept of God based on the Hindu point of view. He mainly focused on the basic monotheism and the (apparent) polytheism and explained about the characteristics / nature of some of the demigods, the one (and only one) Supreme Almighty and the presence of all the 33 crores of demigods ('devat'as) within HIM.

As a well known local representative of the Muslims, Sri. Ashraf. P. (Lecturer in Arabic, Mahatma Gandhi University Colege of Teacher

Education, Kanjirapally, Kerala State) briefly discussed about the 'Knowledge of God' based on Quran. He talked about ALLAHU AKBAR (God is great) and shared some incidents from the Holy Book Quran to establish the basic concepts about God.

The investigator himself briefly talked about the essence of other world major religions, viz., Jainism, Buddhism, Judaism, Confucianism, etc. Dr. K. S. George, Principal, Titus II Teachers College, Tiruvalla concluded the talks given by different religious leaders on the 'Knowledge of God' by highlighting its psychological implications, especially in the educational field. All human beings need someone whom they can always trust for solving their problems. Knowledge about the supreme power of God who works out everything for their good and on whom they can trust wholeheartedly, helps people to maintain their mental health, which surely contributes to the psychological well being of the individuals. Dr. George urged the participants to increase their knowledge about God, to maintain good health and hence to live happily.

At the end, the investigator stressed on the concept of ONE GOD, eventhough different sectarian religions call HIM by different names in their own languages; such as, 'Krishna', 'Christ', 'Allahu', etc. – these names refer to the same Supreme Lord Almighty; and thanked all the guest speakers.

The participants were divided into sub-groups and were asked to discuss about the talks on the specific topics to attain the objectives of the session.

### Activity–1

Scriptures of various religions were read by the participants with regard to the concept of God. Books written by various religious leaders on God were also read.

## Activity–2

A story was told about a person having the knowledge of God. He perceived a situation as God sees it and reacts accordingly.

In a coal mine, the workers used to bring their lunch. One day, a worker saw that his food was missing. After a long search, he saw that it was being eaten by a dog. The man became very sad, but suddenly he heard a voice "Everything is for your good". He trusted God and went to a nearby shop to buy food. At that time suddenly, the factory was under fire due to some accident. All his fellow workers were burnt into ashes, but he was saved only because he lost his food, and he dealt with this miserable situation with trust in God:

> "Man knows only what is seen
>
> But God knows the end of the path"

## Activity–3

The researcher gave some quotes related to 'Knowledge of God'.

a. *It is easy not to listen to what the Quakers call the "still, small voice within," that is the inner guide and your personal source of wisdom. It is often difficult to march to your own drum beat and listen to your instincts when the world around you pressurises you to conform to its dictates. Yet, to find the fulfilment, abundance and outright greatness that you seek, you must listen to those hunches and feelings that come to you when you most need them.* (Sharma, 2008)

b. *The more deeply we know ourselves, the more we can make authentic choices to make the leadership journey back home to the place we have always known, at our core, we have wanted to be. In the Greco-Roman temples of the past, above the entrance would often find the following words: "Know thyself and you will know the secrets of the universe and the Gods."* (Sharma, 2008)

Activity–4

The investigator presented the following real life situations:

i. Water may be called as *water* in English, '*paani*' in Hindi, '*thanni*' in Tamil, '*vellam*' in Malayalam...Though we may call it in different names, it is water only.

ii. Water is coming from different streams, but all the streams fall to a pond / river / sea.

iii. If we take some water in a bottle, the water gets the shape of that bottle. If the same water is transferred to another bottle of different shape, it takes another shape. Concept about God is of the same manner. Like the same water takes different shapes, the Almighty is known in different names in different places, in different languages, according to the perception of human beings.

iv. Ramapuram was a beautiful village, calm and greenish everywhere. People lived there peacefully. They believed in different religions but they loved all and co-operated with each other. In the midst of the village there was a large pond with plenty of pure water. All people of the village used this pond for their daily life. There are four entrances to the pond from the east, north, west and south. People from the eastern part used the east path because that was the easiest way for them to the pond. Similarly people from the northern part, western path, and southern part used their easiest path to the pond. In the same way people from different religions believe that their religion was the easiest and reliable path to the God. All the sectarian religions are different paths for reaching God.

After every one has completed this stage of activity, the group participants were asked to narrate such situations which they might have come across, in their life.

## Activity-5

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.3.2 DIMENSION: RELIGIOSITY

Religiosity of an individual is the attitude and appreciation towards all religions in general and to her/his own in particular. A truly religious person will be 'righteous'. Spirituality is not (always) necessarily dependant on religiosity, but on one's belief in 'righteousness'. This session aims at developing the spirituality of the participants, rather than merely religiosity.

### Session Objectives:

1. To analyse the group participants' views about Religiosity.

2. To help them understand the true meaning of Religiosity, and its relation to spirituality.

3. To help them appreciate the importance of not only Religiosity, but also spirituality.

4. To strengthen their standing on Religiosity, by helping them to honour/accept people in all religions, and hence to strengthen true spirituality.

### Materials Required:

1. Sacred books of different religions

2. A chalk board or flipchart to allow discussion points to be jotted down. (The board should not become a focal point of the session.)

3. LCD Projector

4. Lap Top

**Procedure:**

Invited   religious leaders from major world religions gave short talks about 'Religiosity'.

Rev. Dr. K. T. Joy explained the meaning of religiosity by sharing some examples. Sri. Murali Das Sagar gave a talk mainly on the characteristics of a religious person. Sri. Ashraf. P. tried to explain about the difference between spirituality and religiosity. All the leaders explained that religiosity is an appreciation of one's own religion with full understanding and at the same time, also, accepting the people of other religions as their own brothers and sisters.

The investigator and the religious leaders got involved in the discussions with the participants with all the broadmindedness. Dr. K. S. George led the discussion. The participants discussed about different riots which occurred as a result of the intolerant nature of the so called 'religious' people who failed to express the true meaning of religiosity by their works. Dr. K. S. George concluded the session by discussing about how the participants could be religious and at the same time spiritual by adjusting and tolerating the people with a different point of view. He emphasized how they should behave in the school classroom        as well as society as teachers and encouraged them to be spiritual, rather than only religious'

**Activity–1**

Scriptures of various religions were read by the participants. Books written by various religious leaders were also read. This activity helped them to understand the central theme of different religions.

**Activity–2**

The investigator presented some real life situations:

i. A garden becomes more beautiful if it is filled with different types of flowers.

ii. A picture becomes much better if it is coloured properly, with different colours.

iii. Food becomes more delicious if different types of ingredients / dishes are included in it.

iv. From the Ramapuram illustration mentioned in the previous session, the investigator asked the participants to discuss about religiosity and spirituality.

**Activity-3**

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the session.

After every one has completed this stage of activity, the group participants were asked to share their experiences, when they had come across similar situation. With the above situations, the participants were enabled to realise the importance of various religions in the process of educating the mankind.

## 4.3.3.3 DIMENSION: SOUL OR INNER BEING

Soul is the inner being of an individual. This inner being guides an individual about the path to be followed in one's spiritual journey. This session aimed to develop awareness about the soul, among the participants.

**Session Objectives:**

1. To explore the group participants' views about Soul or Inner being

2. To help them become aware about Soul or inner being

3. To help them understand the importance of Soul or inner being.

4. To develop their knowledge and understanding on Soul or inner being.

**Materials Required:**

1. Sacred books of different religions
2. A chalk board or flipchart to allow discussion points to be jotted down. (The board should not become a focal point of the session.)
3. LCD Projector
4. Lap Top

**Procedure:**

The investigator commenced the session by inviting the religious leaders to deliver thoughts about soul. Rev. Dr. K. T. Joy tried to explain that spirit / soul, and body constitutes a human being. Soul is the inner being that is capable to think, analyze a thing and take decisions; the inner being will guide people in the right path. Sri. Murali Das Sagar explained 'soul' by telling about 'Jeevatma' and 'Paramatma' from Hindu scriptures. Sri. Ashraf. P. gave a short talk on the importance of listening to the inner voice, by citing some examples from Quran. Dr. K. S. George delivered a talk about the relationship between a sound psychological wellbeing and one's inner well being. The investigator himself spoke about the concept of soul in other major world religions.

The participants were divided into sub- groups and were asked to discuss about the talks on the specific topic to attain the objectives of the session.

**Activity-1**

Scriptures on the concept of soul in various religions were read by the participants. Books written by various religious leaders on the concepts of soul also were read.

**Activity-2**

The investigator gave some real life situations:

i.  We present gifts to our friends and beloveds in different occasions. The gifts may be covered with glittering covers. But the glittering covers or gifts are not the important factors. Our love and concern towards them is the main thing .The gifts are only a way to express our feelings; in the same way our physical body is not the important object. It is only a medium to fulfil our duties. So we should give importance to our soul or inner being.

ii.  Inside the body we have a lot of energy. We have to be aware of the source of energy inside the body. A 'living being' does not mean a body only; a body is not eternal, but the soul is eternal. Soul has no shape or size but it can act when it enters to a body. To realize the soul we have to know the meaning of Jeevatma (spirit soul) and Paramatma (super soul). In Hindu scriptures, 'Jeevatma' (spirit soul) is an infinitesimal part of infinite 'Paramatma' (super soul), like a fraction of a drop of water taken from sea. Water collected in the cup has a shape, but water in the sea has no shape. When the cup is broken, water collected (ultimately) reach back to the sea. Similarly when an infinitesimal part of Paramatma enters into a body, the body attains spirit and has the ability to act. When the living being dies the 'Jeevatma' leaves the body and goes back to 'Paramatma'

### Activity-3

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.4  Cluster II: Personal Aspects

Important aspects of Spiritual Intelligence related to the personal behaviour are dealt in this cluster. This includes: Self-Awareness, Quest for Life Values, Conviction, Commitment & Character and Happiness & Distress.

## 4.3.4.1 DIMENSION: SELF-AWARENESS

Self-awareness is the awareness of an individual about his/her self and about the various activities and dimensions related to life. Spiritual self-awareness is the awareness of an individual that s/he is an infinitesimal part of God; hence, he is expected to be pure, sincere, truthful, etc. Meditation is one of the ways through which one can develop self-awareness.

**Session Objectives:**

1. To understand the group participants' knowledge about Self-awareness.
2. To enable the participants to evaluate themselves regarding their 'Self-awareness'.
3. To help them appreciate the importance of Self-awareness.
4. To further enhance their standing on self-awareness.

**Materials Required:**

1. Musical CD to help meditation process. (Appendix H File 10)
2. A printed paper sheet consisting of some simple daily practices which will improve one's communication to oneself.
3. LCD Projector
4. Lap Top

**Procedure:**

**Activity - 1**

    **Meditational Activity**

    *Practical Instruction*

    Meditation is not the stage of doing but the stage of being. All must be always aware of our own self. Meditation is a means of relaxation. It relaxes physical body and emotional & spiritual being. What does it require? It requires rest. When do we get this? Sleep is one of the means to rest. But while we are resting during sleeping, we are not aware of surroundings.

The physical body needs balanced rest, which can be attained through meditation. Recreation / Meditation needs sound mind. Mind likes rhythm and through this the body movements will be harmonised. When you breathe in, abdomen goes in and when you breathe out, abdomen goes out... so there is a tempo for everything...

*Steps in Meditation:* Relevant musical CD started playing with medium volume with dim light in the room. (Appendix H-File 10.)

*Keep all the things away... Take a comfortable position... All doors (mind) closed... Only open the ears... Gently close the eyes... Deeply close... Close your eyes completely... Keep it closed for ten minutes... You are going to tranquillity... Keep your tongue loose... Both the jaws loose... With the eyes closed... Visualise your leg... Visualise your tongue... Visualise your ankle joints... Visualise your calf muscles... Visualise both the knee joints... Visualise the thighs... Visualise your hips... Visualise your hip joints... Visualise your waist... Be attentive...*

*Now think positively... Loosen the legs... Look at your back or spine... No efforts should be done... do it lucidly... Loosen your back and spine... Now look at the stomach wall... Loosen them... Shoulder joints... Loosen... Hands.... Arms... Loosen the hand... Loosen... Face... Full face... Be Calm... Soft, like the children... Look at the whole beautiful face... Good face you have got... Be cool... Look at your Head... Skull... Brain... 1.5kg... Loosen everything... Empty... loosen... Right from head to the toe... The whole body is loosened... Thank you for loosening the body... You are listening to me... Comfortable... Then it is loosening... Experience the lightness of weight... From 70kg... To 7kg... Full rest to the body... to the Central part of the body... Now think of stomach wall... It is not steady... It keeps on moving... Look at the movements... We don't know... How beautiful it moves... Without any knowing or efforts... How*

*rhythmically it is going... Without our permission... Specific type of movement is not there... Think of the stomach wall...*

*Now think of this... But don't do anything... When stomach sucks the air out... Sucks the air in... Don't need your permission... Your authority or permission... But it is working... Now the thought are on the stomach wall... Now concentrate on any divine picture or God or Guru or whichever divine Almighty that you pray to...*

*Keep on chanting of God... GOD... the Almighty... Paramatma...*

*Be calm... You are thinking on this... Any divine thing... Few seconds more... Keeping your eyes closed... Look at the wall of your abdomen... Look at the physical body... Coming out to the physical world... Little bit of movements... and then legs... Be stable... peaceful... and happy... Rub the hands... Move the hands on the face... Gently open your eyes...*

*(... few seconds of silence ...)*

*How was your experience? ...*

After Relaxation activity, the group participants were asked how they felt about this meditational process.

The investigator explained that meditation is not the state of doing only, but the state of being. One must be always aware and balance should be needed in everything. Keep on practising, and then you will have a good state of being. Then our physical body will loosen and come on to the mind. Mind keeps on thinking. Goal is to achieve thoughtless mind on which we can meditate and it should be a divine concept/picture. Discipline should be from inside the mind. Those who have discipline will have good health and be aware of one's self.

**Activity-2**

The investigator gave an illustration.

> *A wise sage met a beggar on the street one day. The beggar, to whom he was speaking, stopped the sage and asked him three questions: Why you are here? Where you are going? Is there any important reason for your going there? The sage looked at the beggar and asked how much money he generally made on one given day. On hearing the honest answer given to him the sage said, "Please come and work for me. I will pay you ten times that amount if only you will ask me these three questions before I do my meditation, early each and every morning"*

The participants were asked to reflect on the above illustration.

**Activity-3**

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

### 4.3.4.2 DIMENSION: QUEST FOR LIFE VALUES

Quest for life values refers to an individual's search for finding out values in life and living according to those life values. Spiritual values are given importance in this dimension. People should live on the basis of sound moral principles and strong ethical codes.

**Session Objectives:**

1. To explore the group participants' views about 'Quest' for Life Values
2. To help them appreciate the importance of Quest for Life Values.
3. To enhance their standing on Quest for Life Values.
4. To challenge the participants to live a value-oriented life.
5. To help them understand the values they should possess as prospective teachers.

**Materials Required:**

1. Picture clippings (Appendix H- File 4)

2. Lap Top
3. LCD projector
4. A documentary film on AIDS (Appendix H-File 11).

**Procedure:**

**Activity-1**

The investigator gave an illustration:

> *Once upon a time, there lived a farmer who was very hard working. One day, while he was cutting the branches of a tree on a riverside, the axe fell down into the river. He sat sadly on the bank of the river, not knowing what to do, as he lost his only tool of work. Suddenly, a goddess appeared on the water and showed him three axes and asked him to take his axe. The farmer, although poor, decided to be honest and selected the ordinary wooden axe (similar to the one he lost). The goddess was pleased with him. She blessed him and gave the other two (far better) axes to him and wished him a prosperous life.*
>
> (An old moral story).

*"Honesty is the best policy"*

The participants were asked to reflect on the above illustration.

**Activity-2**

The investigator gave another illustration.

One day, Mr. Bejoy and family had three visitors. The visitors introduced themselves as Mr. Wealth, Mr. Fame and Mr. Peace. They asked Mr. Bejoy and family to invite any one of them into their house since "All of us would never enter a house together". Mr. Bejoy and family were in a dilemma.

SON: We will invite Mr. Wealth, so that I can build a big house and live like a prince.

FATHER: We will invite Mr. Fame, so that I will be well known in the society.

MOTHER: But what is the benefit with wealth and fame, if there is no peace? We will invite Mr Peace, so that we can live here peacefully.

Father and son agreed with mother and they invited Mr. Peace to their house. As Mr. Peace entered the house, Mr. Fame and Mr. Wealth came into the house and sat with them. Mr. Bejoy was stunned at this scene.

Mr. Peace explained

"Wealth and fame rests upon those who long for peace".

(An old moral story)

The participants were asked to reflect on the above illustration.

## Activity-3

A documentary film on AIDS was screened in this session. The participants were asked to discuss on the cause and repercussion of AIDS on human life. The investigator showed some picture clippings too.

## Activity-4

Incidents from the lives of great spiritual leaders such as Mahatma Gandhi, Mother Theresa, Martin Luther King Junior, etc were discussed with the participants. It was intended to develop the spiritual values such as tolerance, love, self-sacrifice, resilience, etc.

## Activity-5

A message based on the 'final judgement day' of the Almighty was presented to the participants. Accountability of one's life, thoughts and action were narrated in the class with the help of religious scriptures of major religions. Afterwards there was group discussion based on the above disclosure.

After every one has completed this stage of activity, the group participants were asked to discuss about the importance of living a value based life. The participants were also asked to discuss about the values they should inculcate as prospective teachers, and reflect on the following issues:

Generally the things that we value most when we are in our twenties, thirties and forties become the things we value least at the end of our lives. And all those things that so many among us currently value least, like deep human connections, random acts of kindness, being in superb physical condition, devoting ourselves to excellence in our work, creating a legacy and carving out time each day to work on ourselves so that the best within us shines, might act the end –reveal themselves to be most valuable.

## 4.3.4.3 DIMENSION: CONVICTION, COMMITMENT AND CHARACTER

This area deals with how an individual behaves- his character, conviction about the work and commitment towards the work. An individual who is committed with his convictions, with good character is sure to succeed in life. Mahatma Gandhiji, stressed on "Work is worship" i.e. spiritual man has to be committed and devoted to his work too.

**Session Objectives:**

1. To analyse the group participants' views about Conviction, Commitment and Character

2. To help the participants to understand the Conviction, Commitment and Character of some great personalities.

3. To help them appreciate the importance of Conviction, Commitment and Character.

4. To challenge the participants to lead a life based on Conviction, Commitment and Character.

**Materials Required:**

1. Pictures of famous people like Churchill, Einstein, Darwin, etc.

2. Lap Top

3. LCD projector

**Procedure:**

**Activity–1**

The investigator made/helped the participants to recall the story of a railway bridge keeper, who had only one son.

He was watching a bridge which was mechanically adjusted for the passing of ship underneath and train on it. One day unexpectedly his only son was playing between the mechanical systems of the movable bridge, at the same time he heard the sound of train. He had only two choices. Either revolve the lever of the moving bridge to the safe passing of the train with hundreds of passengers or save his only son by not revolving the lever. He decided to revolve the lever. All of a sudden, his only son was crushed among the mechanical bearings of the bridge.

(An old Moral Story)

The investigator asked the participants to analyse the story.

**Activity–2**

A poem on 'commitment' by a great creative thinker (Goethe) was presented on the project or screen. The participants went through the poem and they were asked to recite the poem and discuss the inner meaning of the poem.

**Activity–3**

The investigator showed some picture clippings related to the theme and discussions were held based on this content at manifest as well as latent levels.

## Activity–4

The investigator presented the following famous quote and asked them to discuss about character.

> *"When wealth is lost, nothing is lost. When health is lost, something is lost but when character is lost, everything is lost".*

## Activity–5

Some of the salient features of Biographies of some of the spiritual leaders such as Swamy Vivekanada, Mahatma Gandhi, Baba Aamte, Dr. Radhakrishnan, Mother Theresa, etc. were mentioned by the investigator and discussions were held based on them.

## Activity – 6

The investigator presented the following real life situations (illustrations):

### Illustration - 1

The value of **commitment** to serve the people in spite of several continuous odds, get reflected from the following record of Abraham Lincon. (Guelzo, 2003).

| Incidents in Life | At the Age of |
|---|---|
| Failed in business | 22 |
| Ran for legislature-failed | 23 |
| Again failed in business | 24 |
| Elected to legislative | 25 |
| Sweet heart died | 26 |
| Defeated for speaker | 29 |
| Defeated for electoral | 31 |
| Defeated for congress | 34 |
| Elected to congress | 37 |
| Defeated for congress | 39 |

| | |
|---|---|
| Defeated for senate | 46 |
| Defeated for vice president | 47 |
| Defeated for senate | 49 |
| Elected president of the United States | 51 |

### Illustration–2

As all of you may be knowing, Kottayam RDO never used to bribe, so he had to face a lot of pressure and challenges from the private bus owners. Since his **character** was good, he did not heed to corruption. If he had taken bribe, he could have got along with them and would not have faced much problem; but he could prove himself. Likewise there are atleast a few people among collectors, doctors, officers, teachers, etc. who have boldly possessed good character, in spite of several odds.

### Illustration–3

Henri Ford's father was a farmer who wanted his son to follow him in his own footsteps. However, young Henri's heart was with the motor engine and similar things with which he tinkered. After furious arguments, with his father, he left to chart his own course of action to create history by becoming one of the world's richest entrepreneurs. Here, the lesson to learn is that one has to see where one's spontaneous inclination lies and then have the courage, conviction and commitment to back it up. Henri Ford was regarded as a business genius in his time. This shows that even geniuses have to indulge in complimentary synergies - supplement their own strength and complement their weakness.

### Illustration-4

Leonard Euler, a great mathematician who gave the formula $e^{i\pi}+1 =0$, (known as God's formula), was a blind man. His great achievement was due to his commitment to work hard.

The participants were asked to reflect on the above illustration.

**Illustration-5**

The investigator presented some pictures of famous people who were slow starters:

*Winston Churchill was so dull as a youth that his father thought he might be incapable of earning a living in England.*

*Albert Einstein's parents feared their child was dull, and he performed so badly in high school courses except mathematics, that a teacher asked him to drop out.*

*Charles Darwin did so poorly in school that his father once told him, "You will be a disgrace to yourself and all your family".*

The participants were asked to reflect on the above famous slow starters.

**Activity-7**

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

**4.3.4.4 DIMENSION: HAPPINESS AND DISTRESS**

Happiness is the state of being happy and content about one's situations; sorrow is the state of being worried and dissatisfied about one's situation. Human life is mixed with happy and sad incidents. A spiritually intelligent person will accept sorrow in the same way as he accepts happiness. Maturity in facing both pleasure and pain indicates the presence of spiritual awakening.

**Session Objectives:**

1. To evaluate the group participants' knowledge, and understanding about Happiness and Distress.
2. To help them understand the importance of Happiness and Distress.
3. To enhance their standing on Happiness and Distress.

4. To encourage the participants to live a spiritual life in both happy and distressful situation.

**Materials Required:**

1. Lap Top
2. LCD projector

**Procedure:**

**Activity–1**

Scriptures of various religions were read by the participants with regard to the concept of happiness and distress. Books written by various religious leaders on happiness and distress were also read.

**Activity-2**

The investigator gave some real life situations

1. *Once there lived a young man who was well educated and hardworking and he used to find goodness in everything. But he was not employed. Each time he lost the interview, he strongly believed that it was good for him and he thanked God. At that time his hand was broken by an accident. Somebody accused him and somebody pretended sorry for him. But he prayed "this will be good for me" and thanked God as usual. At the same time the war was broken out and the ruler ordered to appoint all the young men to the army. All the youngsters were forced to join in the army for war but our young man was very lucky that he was not needed to join in the army since he was not physically fit. Most of his friends and other familiar young men died in the war. At the same time he attended an interview and was selected in a reputable post since he was the only qualified person who could attend the interview.*

2. As another illustration, the investigator gave, *was about a professor in a medical college who was explaining a case to his students. There was a mother in a village to whom, children were born with some difficulties. Father was very sick, mother had TB. The first child was blind, the second one died, the third deaf. The fourth one had TB from his mother. The mother conceived again. Professor asked his*

students, "What would you suggest if the mother comes to you?" The whole class agreed to the opinion that the pregnancy should be terminated. Then the professor smiled and continued the story. The mother's doctor also suggested her to abort. But she refused, trusted in God and gave birth to a baby boy, but he too was found to be deaf, Professor continued. But the mother became happy when the child grews up. The child was none other than BEETHOVEN.

(Wilson, 2007)

3. *Arthur Ashe, the legendary Wimbledon player was dying of AIDS which he got due to infected blood received during a heart surgery in 1983. From all over the world, he received letters from his fans, one of which conveyed, "Why does God have to select you for such bad disease". To this Arthur Ashe replied, "The world over, fifty million children started playing tennis, 5million learn to play tennis, 5,00,000 learns professional tennis, 50,000 come to the circuit, 500reach the grand slam, 50 reach the Wimbledon, 4 to semi finals, 2 to the finals. When I was holding a cup, I never asked, "Why me?" And today I shouldn't ask God, "Why me?" Happiness keeps you sweet, trials keep you strong, sorrow keeps you human, failure keeps you humble and success keeps you glowing, but only faith and attitude keeps you going."*

(Ashe & Rampersad, 1993).

## Activity-3

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.5 Cluster III: Social Aspect

In social aspect, the dimensions of SI related to the social life of an individual are explained. This cluster encompasses the following areas: Brotherhood, Equality of Caste, creed, colour & Gender, Interpersonal Relations, Acceptance/Empathy, Love & Compassion, Flexibility and Spirituality in Leadership.

### 4.3.5.1 DIMENSION: BROTHERHOOD

The term 'brotherhood' refers to considering one's fellow beings as brothers and sisters. All human beings are siblings under the fatherhood of God. The concept of 'VASUDAIVA KUTUMBAKAM' was dealt with in this section. All human beings have to love, care and help other humans in the best possible manner, as if they are the family members of one family on the planet Earth.

**Session Objectives:**

1. To give opportunities to the group participants' to share their views about Brotherhood.
2. To help them appreciate the need and importance of Brotherhood.
3. To develop quality of Brotherhood in the participants.

**Materials Required:**

1. Lap Top
2. LCD projector

**Procedure:**

**Activity-1**

Scriptures of various religions were read by the participants with regard to the concept of brotherhood. Books written by various religious leaders on brotherhood were also read.

**Activity-2**

The investigator read out some real life situations:

> ❖ *Ram was going to school. His school was very far from his house. On the way to school, he saw a beggar who was very tired. The beggar stretched his hands to the pedestrians, but nobody gave him anything. Due to hunger he pressed his stomach and cried. As Ram saw him he felt as if the beggar was his own brother; he opened his bag and took his lunchbox and water bottle outside. With pleasure he gave them to the beggar. The beggar was very happy. After eating the food he was very satisfied and sighed. Ram helped him to*

wash his hands. When he reached school the teacher had already started the class. He enquired Ram why he was late. Ram explained everything but the teacher was not willing to hear any excuse; so Ram was punished. Though he was beaten he was very satisfied with his deeds, as he could satisfy his (spiritual) brother.

<div align="center">(An old moral story)</div>

❖ *Fleming was a poor Scottish farmer. One day at work in a field he heard a cry for help. Following the sound, Fleming came to a deep bog, in which a boy was stuck up to his chest, screaming and sinking. Farmer Fleming tied a rope around his own waist and the other end to a tree, and waded into the bog. After a mighty struggle in which it seemed they would both perish, the exhausted farmer pulled himself and the boy to safety. He took the lad back to the farmhouse, where Mrs. Fleming fed him, dried his clothes, and when satisfied he had recovered, sent him on his way home.*

*The next day a carriage arrived at the Fleming's humble farmhouse. A well-dressed man stepped out and introduced himself as the father of the boy whom Fleming had saved. "You saved my son's life," said the man to Fleming, "How can I repay you?"*
*"I don't want payment," Fleming replied, "Anyone would have done the same."*
*At that moment, Fleming's own young son appeared at the farmhouse door.*
*"Is he your son?" the man asked.*
*"Yes," said Fleming proudly.*
*"I have an idea. Let me pay for his education. If he's like his father, he'll grow to be a man we'll both be proud of."*
*And so he did. The farmer's son attended the very best schools, graduated medical college, and later became the world-renowned Nobel prize-winning scientist and the discoverer of penicillin, Sir* **Alexander Fleming**.
*It is said that many years later, the grown man who'd been saved from the bog as a boy, was stricken with pneumonia.*
*Penicillin saved his life. His name was Sir* **Winston Churchill**.
*The brotherly approach of the fathers helped their children to become great people, real contributors to human hood.*

(Outcalt, 2005)

Through this story participants were inspired to do good to others.

## Activity–3

The investigator asked the participants to stand up for the Indian pledge. One of them was called to the front to lead them.

*India is my country and all Indians are my brothers and sisters. I love my country and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.*

*I shall give respect to my parents, teachers and elders and treat everyone with courtesy.*

*To my country and my people, I pledge my devotion. In their well being and prosperity alone, lies my happiness.*

The group participants were asked to discuss about Indian spirituality and brotherhood.

## Activity-4

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.5.2 DIMENSION: EQUALITY OF CASTE, CREED, COLOUR AND GENDER

All human beings should be treated as part of the divine entity. No discrimination should be made on the basis of caste, creed, colour and gender. Enlightened spiritual being does not care for these kinds of stratification and social injustice.

## Session Objectives:

1. To explore the group participants' views about Equality of Caste, Creed, Colour and Gender.

2. To help them appreciate the importance of Equality of Caste, Creed, Colour and Gender.

3. To enhance their standing on Equality of Caste, Creed, Colour and Gender.

**Materials Required:**

1. Photo Clippings (Appendix H- File 4).
2. Lap Top and LCD projector

**Procedure:**

**Activity–1**

Scriptures of various religions were read by the participants with regard to the concept of equality. Books written by various religious leaders on equality were also read.

**Activity-2**

The investigator showed the preamble of the Indian Constitution and asked the participants to discuss about the measures; our country has taken to reduce inequality in the name of caste, creed, colour, etc.

The Preamble highlights a few fundamental values and guiding principles on which the Constitution of India is based. It serves as the guiding light for both, the Constitution as well as the judges who interpret the Constitution in its light. The beginning of the Preamble - "We, the people" - signifies that the power is vested in the hands of the people of India. The Preamble is as follows:

*"WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN, \*SOCIALIST, \*SECULAR, DEMOCRATIC REPUBLIC and to secure to all its citizens:*

- *JUSTICE, social, economic and political;*
- *LIBERTY of thought, expression, belief, faith and worship;*
- *EQUALITY of status and of opportunity; and to promote among them all*
- *FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;*

*IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION".*

\*The words "SOCIALIST" and "SECULAR" were introduced in 42nd amendment.

The participants were asked to discuss about the importance of Caste, Creed, Colour, Gender in Indian Constitution.

## Activity-3

The investigator presented a real life situation:

> *Once there lived an ideal teacher in a village. He was very generous and loved his students very much. He taught his students with the help of models, and examples from real life situations. For that he spent most of his time. He treated all his students equally and gave special attention to the dull and poor students. He didn't give preference to caste, creed, colour, gender, etc, but the school authority didn't like his attitude and they compelled him to give special attention to the students from the higher class because their parents were the important donors to the school. Opposition from the school authority and the parents of students from higher class grew strong day by day and at last the teacher was suspended from the school. The authority gave him a last chance for him, but he refused it and resigned the job with great satisfaction, silently but firmly upholding the concept of equality of all human beings.*

## Activity-4

The investigator told about Mahatma Gandhi, Muhammad Ali Jinna, Abraham Lincoln and Nelson Mandela and asked the participants to discuss about the works of the great men for the equality of caste, creed, colour etc.

## Activity-5

The investigator asked the participants about how people should choose their jobs or profession, asked the following questions

1. Is it necessary that a doctor's son should become a doctor?
2. Will it be a problem if a carpenter family chooses another profession?

Based on Sanadhana Dharma scriptures the participants were asked to discuss.

## Activity-6

The participants were shown a photo clipping in which the former Secretary of State's of the USA, Mrs. Condalisa Rice shook hand with Dr. Manamohan Singh,

the Prime Minister of India. This incident was a formal diplomatic meeting. Participants were asked to comment on it and discuss the need of gender equality in the class room.

## Activity-7

One of the life incidents of Dr. A. P. J. Abdul Kalam was narrated to the participants:

*When he was young, a Brahmin priest in Ramapuram used to invite him to dine with him. His wife didn't like it. But the priest didn't heed to the words of his wife. After a few days, his wife naturally agreed with him and they together, without any caste barrier dined.*

This epitome incident is narrated in Dr. Kalam's autobiography.

Then the participants were asked to discuss various aspects of caste system, its problems and ways and means to eradicate this problem.

## Activity-8

The participants were shown a clipping (Appendix H- File 4) on the symbol of equality and asked them to demonstrate the symbol. They demonstrated the symbol through a role play. Then the researcher asked a few more questions with regard to the role play.

1. What do you understand from this role play?
2. How equality can be maintained in a class setting and then in human endeavours?

After this, discussion was conducted based on to the topic.

## Activity-9

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.5.3 DIMENSION: INTER PERSONAL RELATIONS

Interpersonal relationship refers to the ability of an individual to deal effectively with others and providing help to others whenever necessary. Spiritually awakened people have to maintain a good and healthy relationship with other people. A person with this quality handles the spiritual urges of fellow beings creatively and positively - to be a solace and anchor during the turmoil.

### Session Objectives:

1. To help them understand the importance of Inter personal Relations.
2. To provide opportunities for group participants' to share their opinion about Interpersonal Relations.
3. To strengthen their standing on Interpersonal Relations.
4. To test the interpersonal relationship of the participants.

### Materials Required:

1. Picture clippings showing Mother Theresa's interpersonal relations.
2. Lap Top
3. LCD Projector

### Procedure:

### Activity–1

The investigator gave real life situations of a great person:

Mother Theresa helped the poor and the needy with food, shelter, clothing, medicines, etc.

1. Why did she do all these things?
2. What do you see in her?

### Activity-2

The investigator asked the participants to find out reasons and explanations for the following situations:

1. Students like some teachers more than the others.

2.  Small children are often fearful to go to hospitals because of some nurses with rude nature.

3.  We don't feel like helping all people to the same extent; .e.g. the help rendered to one of our family members and a stranger may not be to the same extent.

## Activity-3

As a test to assess their level of interpersonal relationship, the participants were divided into sub- groups and were asked to write answers to the following questions on a given sheet of paper.

1.  Explain briefly about the family background of anyone in your group.

2.  Explain the route to the house of the person sitting next to you.

## Activity-4

The investigator explained the idea of inter personal relationship by telling a story:

> *Once there lived four friends: Madhu, Rahman, Raphel, and Venu. One day they went to play some game. After the play, they became hungry. All of them sat down under a tree and cried because of hunger. By that time, an old man came that way. He saw the boys crying and asked them the reason. He gave four bread slices one to each of the friends. Madhu ate the slice as soon as he got it, without looking at the other friends' needs. Rahman ate his own and took Raphel's also. Raphel started crying because he lost his bread slice. Venu shared his own with his friend Ramu.*

The investigator requested the participants to comment on the behaviour or relationship of the friends with each other to discuss about how they should react to have good interpersonal relationship.

## Activity – 5

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

### 4.3.5.4 DIMENSION: ACCEPTANCE/EMPATHY, LOVE AND COMPASSION

Spirituality of an individual can be accessed from his qualities to accept another person, to love and be compassionate to his fellow beings. 'Accepting a person' is one's ability to understand that person and his situation as it is and continue to love him and being compassionate to him. These qualities will be developed only if we have the feeling that we are all children of ONE God

**Session Objectives:**

1. To enable the group participants' to analyse their own views about Acceptance/Empathy, Love and Compassion.

2. To help them appreciate the importance of Acceptance/Empathy, Love and Compassion.

3. To enhance their standing on Acceptance/Empathy, Love and Compassion.

**Materials Required:**

1. Lap Top

2. LCD projector

**Procedure:**

**Activity–1**

The investigator gave following real life situations

*We have decided some plan for the weekend holiday and we are planning to go out for watching a movie too on that day with our friends. We have some one hour work in the office on the same day of the holiday, but after that, it is appropriate time for the show. We have finished the work and now going to the movie. We informed the friends that we are coming for the movie and to be there with the tickets. It's a great hectic day with rush everywhere since it is a holiday. We are now just to cross a road, and then it's the theatre and the friends are now calling also since the movie is going to start. But at that time, we come across an old man who is trying to cross the road many times but in vain... drivers in their vehicles started shouting ... "what are you doing? Are you trying to cause an*

*accident and die on the road? ... etc."  to the old fellow. No one is helping the old man to cross the road, but giving comments only. At that time, even if you are late for the show and do not keep up the appointment with your friends, you are helping the old man to cross the road.*

This is compassion, love, empathy and acceptance.

## Activity-2

As an illustration for true love and compassion, the investigator gave the following illustration:

*It was a sports stadium and eight children were standing on the track to participate on the running event.*
*'Ready! Steady! Bang!!!' With the sound of toy pistol all the eight girls started running.*

*Hardly had they covered 10 to 15 steps one of the smaller girls slipped and fell down; due to pain she started crying.*
*When other seven girls heard this sound, they stopped running, stood for a while and turned back; they all ran back to the place where the girl fell down.*
*One among them went, picked and kissed the girl gently and enquired. 'Now pain must have reduced'.*
*All seven girls lifted the fallen girl, pacified her, two of them held the girl firmly and then all the seven joined hands together and walked together and reached the winning post. Officials were shocked. Clapping of thousands of spectators filled the stadium. Many eyes were filled with tears.*

YES. This happened at Hyderabad in the sports meet conducted by National Institute of Mental health. And the children who participated were MENTALLY RETARDED children!

We can't do this because we've brains. Yes, at times our brains know nothing but jealousy, hatred and other similar stuff that leave no place for love, care, mercy and compassion.

**Activity-3**

> The investigator explained about love and compassion by narrating some incidences in the case of Mother Teresa.
>
> Her hospital was only for those who were rejected from all hospitals and healthcare centres. In the first room of the hospital, where the patients are taken to, it is written above the bed
>
> > *"This is the body of Christ . . ."*
>
> She sees God in the patients. She patiently, lovingly and compassionately cleans and gives first aid to the patients as if she was doing it for Jesus.

**Activity-4**

> The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.5.5 DIMENSION: FLEXIBILITY

Flexibility is the ability of an individual to accept a new situation and his willingness to change his ideas or viewpoints when he is convinced that a change is needed. In a way, spiritually, it may be perceived as a kind of ultimate surrender of one's soul to be moulded according to the will of the Almighty.

**Session Objectives:**

1. To analyse the group participants' views about Flexibility.
2. To help them understand the need for being flexible.
3. To enhance their standing on Flexibility.

**Materials Required:**

1. Power point presentation (PPP) on 'Metamorphosis'.
2. Picture clippings of Abraham Lincoln and Mother Theresa.
3. Lap Top.
4. LCD projector.

## Procedure

### Activity-1

The investigator gave the following real life situations:

1. A new building is being planned by following the basic principles of construction. At this initial stage, we can modify the plan. But after starting the construction and when the building is being built, we can't do any change in the foundation. But changes can be done only in the internal and external settings.

2. Without losing the fundamental values, Jesus Christ was flexible in the society by touching the leper and healing him, and in dealing with the ladies. Certain relevant life events of Abraham Lincoln and Mother Theresa were also shared with the participants.

### Activity-2

The investigator narrated a story on the theme of lack of flexibility:

*Once there was a guru in ancient India. He used to teach his students under a tree shade. A naughty cat usually roamed around them and made fuzzy scenes. The class was being disturbed. They tried to find a solution: whenever the cat arrived they tied the cat around the tree with a rope. This had been their usual practise when they began class. Later these disciples became gurus. They tried to follow the earlier practice of tying the cat in the corner of the class without any meaning. It is the lack of flexibility...*

### Activity - 3

The investigator told another story to explain the concept of flexibility more clearly:

*In a western country lived a man up to 120 years. Some press people came to interview him about the reason for having a long and happy life. The old man said that he and his wife had never argued about any matter. That may be the reason for this long life. The press reporters didn't agree with him and asked about his food habits. The old man replied that he had no specific food habits. The long life may be due to the non- argumentative nature. The press reporters become irritated and argued: "how can non-argumentative natures*

*be a factor affecting the length of life! There may be some other factors". The old man calmly replied, "Sons, you are right". Then also the old man didn't argue! He was flexible to accept their view.*

## Activity - 4

The investigator showed a power point presentation of butterfly and its comparison with human life: (Source: adapted from Metamorphasis)

*The simplest definition explaining metamorphosis is change or transformation. Whenever we think of change in our life, it can either be positive or negative, and typically most minds delve into the darker negative aspect of change rather than positive. However, when we think of change in the form of metamorphosis, our minds automatically go a charming place as it thinks over the natural and healthy transformation of this journey.* (PPP)

The investigator illustrated the concept of flexibility by referring to the PPP on 'metamorphosis'.

*"The term of metamorphosis actually relates to insects, more commonly, butterflies. As we observe their stages of personal evolution, we see how they have come from a struggling-to-survive larva to a full grown, beaming butterfly. So for us, this change that brings about the butterfly is glorious and remarkably positive, but, determining change on a human level often becomes convoluted".* (PPP)

The investigator then asked the participants to compare this change with the changes in human beings.

*"Nature provides us the scheme for true evolution, true change. Our life is a journey that flows towards the Realization of our Highest Self, and as popularly believed, this process is not one of sorrow or deprivation, and rather it is blissful and self-affirming. So the change that we speak of is that integration of personality that reveals the identity between individual and Soul. Therefore on this ladder of evolution, we come closer to our Source, we*

*come closer to God. Coming closer to God makes you more like God, and you will find in God there is only abundance, and this new-found abundance will translate into your life on every level. Nothing is ever excluded or compromised on the path of spirituality, it's not about what we renounce, it is about what we gain".* (PPP)

The participants were asked to discuss and find answer to the following question:

*"What is that transformation that will lift me from the unreal to the real, from darkness to light, from duality to singularity, and from man to God?"*

*The transformation we speak of is not something that is visible to the naked eye; rather it's a subtle process that churns in depth of our inner world. It is this inner world that can truly define us at any given point in time, and it is this very world that expresses itself like a projection on the outside. Our minds are like that monitor containing a storehouse of dreamy films all projected onto the pure white screen of our Consciousness.*

The investigator then showed a table of biology (metamorphism) of butterfly and how it compares to the metamorphosis that we as individuals experience.

Table No. 4.2.
METAMORPHOSIS: The Butterfly Verses the Individual

| Stage | Butterfly | Individual |
|---|---|---|
| I | Egg | Formation of human life |
| II | Larva | Physical and mental development |
| III | Pupa | Explorations of ideals and principles in life |
| IV | Butterfly | Attaining self-knowledge, completion of journey from bondage to liberation |

*To become the butterfly in the human experience is to reclaim the freedom that never was I bound by my own*

*thoughts, perceptions, beliefs or actions. It is the flight that occurs when we as Spirit leave the identity that "I am the body." When we have wings to fly, where in the world can we not go? What in the world can us not experience? What great heights can we not soar to? The glass ceiling of our own ignorance defined by the perception of limitation, shatters in the abyss of our past dream, and we awake in the Consciousness of 'Who I Am'.* (PPP)

The participants were asked to comment on this presentation in sub-groups. The investigator asked them to carry out self evaluation on how far they are flexible in real life situations".

### Activity-5

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

### 4.3.5.6 DIMENSION: SPIRITUALITY IN LEADERSHIP

Spirituality in leadership refers to the type of leadership with spiritual values. It means leading others not as subordinates but as fellow beings. Spiritual leaders will be 'servants of others' rather than 'tough masters'. Leaders who are spiritually intelligent will be inwardly calm and can face any eventuality in a balanced way.

### Session Objectives:

1. To understand the group participants' views about Spirituality in Leadership
2. To help them to think of the importance of Spirituality in Leadership.
3. To strengthen their views on Spirituality in Leadership.

### Materials Required:

1. Lap Top
2. LCD projector

**Procedure:**

**Activity–1**

The investigator gave some real life questions

1. Should a person believe everything he hears?
2. Should you have temptation to do everything that you desire?
3. Are you ready to agree or reveal the mistakes you have committed?
4. Whom do you prefer - a person in action or a preacher (only)?
5. Do you believe in the welfare of your followers rather than your own?

The participants were asked to discuss about spirituality in leadership, based on the above questions.

**Activity–2**

The investigator asked the participants to comment on the following situations:

1. A teacher scolding a late comer without asking the reason.
2. A mother, in a friendly way, discusses with the son about his love affair.
3. A manager who makes a decision after seeking the suggestions of employees.
4. A religious leader who forces his followers to practice his own ideas.

**Activity–3**

The investigator told about Mahathma Gandhiji's leadership in revolting against the British rule in India with the powerful tool of non-violence. (one of the examples of a spiritually intelligent leader)

What do you learn from Gandhiji's leadership?

**Activity-4**

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.6  Cluster IV: Holistic Aspect

One of the most important aspects of SI is the Holistic aspect, which explains the ability of an individual to deal with any situation in life in a totally spiritual perspective, believing that all things happen for one's good only. Specifically this cluster includes only the single dimension 'Holistic approach in spirituality'

### 4.3.6.1 DIMENSION: HOLISTIC APPROACH IN SPIRITUALITY

Holistic approach in spirituality refers to the approach towards one's life in a totally spiritual way. Everything that happens in one's life is for the betterment and refinement of spiritual inner being. People with this approach completely surrender their lives to the ultimate will of God, will be gracious, thankful and dedicated in unforeseen and painful circumstances.

**Session Objectives:**

1. To explore the group participants' views about Holistic approach in Spirituality.
2. To help them appreciate the importance of Holistic approach in Spirituality.
3. To enhance their standing on Holistic approach in Spirituality.

**Materials Required:**

1. PPP on the real life story of Fanny Crossby.
2. Lap Top.
3. LCD projector.

**Procedure:**

**Activity-1**

To explain the concept of holistic approach in spirituality, the investigator told the real life story of Fanny Crosby: (adapted from Uthama sthree).

*"Fanny Crosby was a poor girl born to a poor family in New York. She was perfectly a normal child at birth and while she was 18months old, she was afflicted by fever and due to mistreatment of the viral infection by a doctor, she lost her eye sight. While she grew older, many people sympathised, seeing her pathetic situation. But Fanny Crosby tried to see goodness and God's guidance in this entire situation. At her 8th year, she wrote her first song:*

<div align="center">

*"Oh what a happy soul I am,*

*Although I cannot see;*

*I am resolved that in this world*

*Contended I will be*

*How many blessings I enjoy*

*That other people don't;*

*To weep and sigh*

*Because I'm blind*

*I cannot, and I won't"*. (PPP)

</div>

*"Fanny became one of the prominent singers and composers at that time. Once a man asked her, "Even when God gave you this much of talents, it is sad that He took away your sight". Fanny replied that, "If I could give an application to God at the time of my birth, I would have asked Him to create me with blindness, so that when I reach heaven it would have been God's face that I would see for the first time".* (PPP)

At the 85th year, Fanny wrote her autobiography. She wrote about the doctor who treated her wrongly and made her blind.

*"I didn't feel hatred towards that man even in a single moment, for more than last 80 years; the good God has made me blind by his abundant grace, so that I can do my duties successfully. How can I complain when I think of the blessings I enjoy now?"* (PPP)

The investigator asked the participants to discuss about what would have been their response if they were in Fanny Crosby's situation.

### Activity-2

The participants were divided into groups and were asked to discuss how they would react during the following situations:

1. Sudden death of one of your close relatives.
2. When your neighbour cheats you.
3. You failed in an examination even though you expected high marks in it.
4. You met with an accident and all your activities were stopped for a while.

### Activity-3

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

## 4.3.7 Cluster V: Life and Death (Natural) Aspect

Life and death aspect of SI deals with the purpose of life, the meaning of death and the life thereafter. Specifically, this cluster deals with only the single dimension: 'Spiritually Intelligent about Death'

### 4.3.7.1 DIMENSION: SPIRITUALLY INTELLIGENT ABOUT DEATH

Death is a reality and a natural phenomenon. Spiritually intelligent people believe that in the process of death, the essence of the body - soul is imperishable. One has to mould his life to face this reality with calmness, confidence and courage.

**Session Objectives:**

1. To analyse the group participants' views about 'Spiritually Intelligent about Death'
2. To help them appreciate the importance of 'Spiritually Intelligent about Death'.
3. To help them to enhance their 'Spiritual Intelligence about Death'.

**Materials Required:**

1. A paper containing questions on the natural phenomenon - death
2. Lap Top
3. LCD Projector

**Procedure:**

The session began with a talk given by Rev. Dr. K. T. Joy about the 'Spiritually Intelligent about Death' in Christian perspective. He explained that death is the separation of one's inner consciousness / soul from the body. It is the gate through which one enters the eternity. The concept of 'life after death' was emphasized, based on Hindu scriptures too; Sri. Murali Das Sagar communicated that after death one would be rewarded or punished according to his life on the earth; and the concept of rebirth was also explained by him. Based on Islam, Sri. Ashraf P. tried to explain that death is a reality and one has to be prepared to face death calmly and peacefully. Dr. K. S. George concluded the talks by stating that one must have a clear understanding about what death is; then there will be nothing to be feared. He told that death is a natural process, a process that is natural as birth, growth and the like.

**Activity-1**

The participants were divided into sub-groups and were asked to discuss about the talks on the 'Spiritually Intelligent about Death' to attain the objectives of the session.

**Activity-2**

The investigator started the discussion by telling about Swami Vivekananda. "One day some students from different colleges went to see Swamiji. While talking about different things, Swamiji suddenly asked them, "You are all studying different schools of different philosophies &

metaphysics and learning new facts about nationalities and countries; can you tell me what is the grandest of all the truths in life?"

The investigator asked the participants to respond to this question.

Then the investigator continued with Swamiji's talk. "As none of Swamiji's disciples gave the answer to this question, Swamiji himself told the answer: "Look here we shall die! Bear this in mind always, and then the spirit within, will wake up. All the meanness will vanish from you; practicality in work will come, you will get a new vigour in mind and body, and those who come in contact with you will also feel that they have really got something uplifting from you" (Source: I am a Voice without a Form: Thoughts of Swami Vivekananda)

The participants were asked to discuss on this.

## Activity - 3

The participants were divided into different groups and asked to discuss about the concept of death and life after death based on scriptures from different religions.

## Activity - 4

The investigator gave some questions (for discussion in sub-groups)

1. Is death a tragedy?
2. Is death an end of life?
3. How and when death occurs?
4. How do we face death?
5. What is the spirituality of death?

## Activity - 5

The investigator explained that death is a natural phenomenon. There is nothing to be feared or anxious about death. According to J. Krishna Murthy (a well known philosopher), "Death is only the ending of

something, and in that very ending there is a renewing". The investigator showed a poem written by an American soldier, before he was killed in the battle field in World War II., and discovered by a stretcher-bearer; he wrote the following verses at the backside of his cigarette box:

*Look God, I have never spoken to you,*
*But now I want to say "How do you do?"*
*You see God, they told me you didn't exist,*
*And like a fool I believed to all this.*

*Last night from a shell hole I saw your sky,*
*I figured right then they told me a lie.*
*Had I taken time to see things you made,*
*I'd have known they weren't calling a spade a spade*

*I wonder God if you'd shake my hand*
*Somehow I feel you would understand.*
*Funny I had to come to this hellish place,*
*Before, I had time to see your face.*

*Well I guess there isn't much more to say,*
*But I'm glad God I met you today.*
*I guess the 'Zero Hour' will be soon here,*
*But I'm not afraid since I knew that you are near.*

*The signal, God, I'll have to go;*
*I like you lots; and I want you to know,*
*Look, now this will be a horrible flight,*
*Who knows, I may come to your home tonight;*
*Though I wasn't friendly to you before,*
*I wonder God if you'll wait at your door.*

*I wish I had known you all these years.*
*Well, I have to go now, God; goodbye;*
*Strange- since I met you,*
*I am not afraid to die...*

(Source: Dear Freedom)

**Activity-6**

The participants were asked to 'reflect' on all the above situations, later share the same in their sub-groups as well as in the whole group and to conclude about the various perspectives developed during the sessions.

### 4.3.8 Evaluation Session: SI

At the end of the enhancement programme on SI, the participants were asked to evaluate the effectiveness of this programme. They were asked to complete reaction scale for SI and share their experiences of this programme; and at the end, the post-test also was administered.

**Session Objectives:**

1. To make the participants aware of what they have learnt, and discovered about themselves in relation to the spiritual aspects.

2. To evaluate the enhancement programme for SI as a whole in terms of participant's achievement, satisfaction, interactions and suggestions.

**Methodology**

Individual exercise

Group interactions

Sharing

**Procedure**

To evaluate how the SI programme has impacted the participants, they were asked to fill up the reaction scale on SI. Some time was made available for the participants to share about their experiences. Participants were given full freedom in responding about the programme. They were given sheets of paper to write their experiences throughout the programme and their suggestions for the improvement of the same. The responses of the participants were recorded.

The session was concluded by thanking all the participants, especially for their active roles with frank responses.

## 4.3.9. Overall Observation of the SI Programme:

The SI educational programme for the enhancement of spiritual intelligence was carried out smoothly and without any problem during the whole course. Participants at first were made aware about the importance of the programmes and about the concept of SI.

The SI enhancement programme was conducted according to the planned schedule. The participants were eager to know about spirituality and the different aspects of spiritual intelligence. The special talks by religious leaders were found to be of real help for the participants in understanding the concepts clearly. All the participants attended each session of the programme and took part in all the activities with a lot of enthusiasm. All of them decided to live a spiritually intelligent life in the coming days.

The whole enhancement programme on SI took 40 days, including the administration of pre-test and post-test. The time schedule for the programme was fixed according to the availability of the participants. The enhancement programme was implemented effectively without much difficulty. This programme was expected to help the participants to enhance their SI as well as to develop their skills for better interaction and relationship with others.

The next chapter deals with the Data analyses, Interpretations, Conclusions & Discussions.

CHAPTER V

DATA ANALYSES, INTERPRETATIONS,
CONCLUSIONS AND DISCUSSION

CHAPTER – V

# DATA ANALYSES, INTERPRETATIONS, CONCLUSIONS AND DISCUSSION

## Introduction

The present study, having quasi-experimental design, focused on the enhancement of emotional intelligence (EI) and spiritual intelligence (SI) and to determine to what extent the enhancements have taken place among the B. Ed. student-teachers after this learning process. In this study, the enhancement programme was carried out for a period of three months for the experimental group. The data generated were both quantitative and qualitative in nature. The criteria for evaluating the enhancement among the student-teachers after the programme were determined by their response variation in the pre-test and post-test of the EI and SI rating scales, and the same tests were given to the control group also. A detailed description of the data analyses, and the inferences drawn in respect of the stated hypotheses, have been presented in this chapter.

## 5.1. OBJECTIVES OF THE STUDY

1. To develop various strategies for the enhancement of EI and SI of the sampled student-teachers.

2. To study the effectiveness of the developed strategies for enhancement of EI and SI in terms of the student-teachers' responses before and after the implementations.

## 5.2. HYPOTHESIS FORMULATED:

Two hypotheses given below were formulated for testing their tenability.

### Hypothesis I

There will be no significant difference in the Emotional Intelligence (EI) of the sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through the enhancement programme.

### Hypothesis II

There will be no significant difference in the Spiritual Intelligence (SI) of the sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through the enhancement programme.

The first part of this chapter, deals with the **quantitative analysis** of the data collected during the enhancement programme in terms of the four clusters of EI containing 21 dimensions and five clusters of SI containing 15 dimensions and the second part deals with analyses of the data **qualitatively** and their interpretations to further determine the effectiveness of the programme, as an accompaniment and corroborative support to the quantitative data, and its interpretations.

## 5.3. QUANTITATIVE ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED USING EMOTIONAL INTELLIGENCE (EI) RATING SCALE

For assessing whether there was any enhancement in the EI of the participants after the programme, hypothesis-I was tested. To test this hypothesis, both pre-test and post-test for both the control group and the experimental group were

administered using EI rating scale (self-constructed; same rating scale was used for both pre-test and post-test) to assess the overall enhancement of EI. Statistical measures used were Percentage, Chi-square, Mean, Median, Standard Deviation and Mann Whitney U. The statistical analyses done (using S P S S Package) on the collected data and the interpretation of the data are as given below:

## 5.3.1 Comparison of the Experimental Group and Control Group in the Pre-test and Post-test for EI

Table 5.1 shows the comparison of the experimental group and control group in pre-test and post-test for the EI scores of the student-teachers statistically measured with Percentage and Chi-square.

Table No. 5.1

Percentage of EI Scores Comparing Experimental Group and Control Group in the Pre-Test and Post-Test of the Student –Teachers

| Test | Emotional Intelligence | Frequencies (%) | | | Chi square | p value |
|---|---|---|---|---|---|---|
| | | Experimental | Control | Total | | |
| Pre-test | Moderate (40-60%) | 4 | 4 | 8 | 0.000 | > 0.05 |
| | | 13.30% | 13.30% | 13.30% | | |
| | Good (60-80%) | 26 | 26 | 52 | | |
| | | 86.70% | 86.70% | 86.70% | | |
| | Excellent (>80%) | - | - | - | | |
| Post-test | Moderate (40-60%) | - | 4 | 4 | 13.532 | < 0.01 |
| | | | 13.30% | 6.70% | | |
| | Good (60-80%) | 21 | 26 | 47 | | |
| | | 70.00% | 86.70% | 78.30% | | |
| | Excellent (>80%) | 9 | - | 9 | | |
| | | 30.00% | | 15.00% | | |

### 5.3.1.1 Data Analysis Based on Frequencies & Percentages

The percentage of EI scores, and comparison of the control & the experimental groups in pre-test / post-test are given in the above Table 5.1. The comparison of these values in percentage revealed that, there was some difference in the pre-test and the post-test of the experimental group, whereas there was no considerable difference for the control group in the case of EI.

In the experimental group, all the student-teachers fall either under 'moderate' or 'good' categories for EI in pre-test [moderate: 4 (i.e., 13.30%), good: 26 (i.e., 86.70%)] whereas in the post-test, the student-teachers fall under 'good' and 'excellent' [good: 21(i.e., 70%), excellent: 9(i.e., 30%)]. In the control group, for the pre-test and post-test, all the student-teachers fall under the categories, 'moderate' and 'good' only [moderate: 4 (i.e., 13.30%), good: 26 (i.e., 86.70%)]. From this, it was inferred that enhancement programme was effective to improve the EI of B. Ed. student-teachers.

### Graphical Representation of EI comparing Control and Experimental Groups in Pre-test and Post-test

Figure 5.1 shows the pictorial representation of the EI scores of the control group and experimental group in the pre-test and the post-test of the B. Ed. student-teachers based on the data from Table 5.1.

**Figure No. 5.1**

**A Bar Diagram Representing Percentage  of EI Scores of the Student Teachers**

**Comparing Experimental and Control Groups in Pre-test and Post-test**
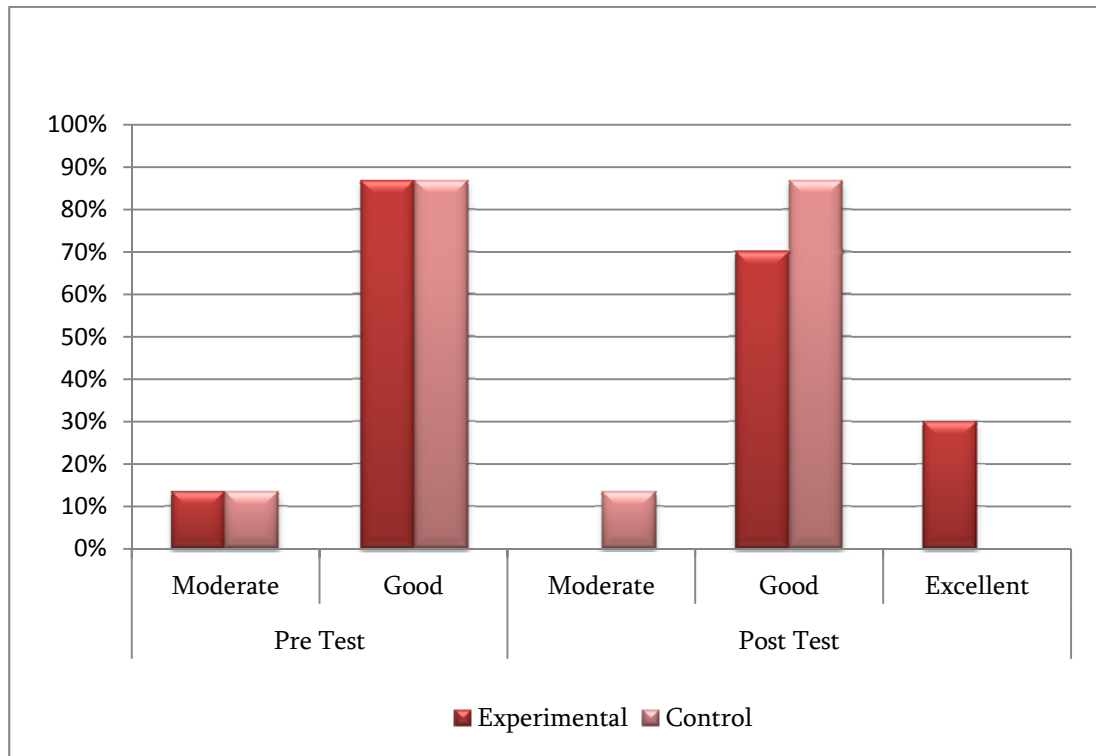


Clearly as shown on the graph, it could be concluded that there was significant difference in the pre–test and post–test scores of the experimental group of the B. Ed. student-teachers whereas no major difference was noticed in the control group for the EI. Further, this finding is supported by the findings based on the Chi – Square tests, too, as shown on Table 5.1

### 5.3.1.2 Based on Chi square

In the post-test, it was obvious that there was significant difference as the obtained chi–square value was higher (than the Table Value) at 0.01 level as shown by computerised analysis using SPSS. So there was a significant difference between the post-test scores of experimental group and the control group in the case of EI of the sampled B. Ed. student-teachers. Whereas, in the case of pre-test, there was

no such significant difference found between the control and the experimental group for the EI.

## 5.3.2 Comparison between the Pre-test and the Post-test of the Control Group for the EI and Its Four Clusters

The scores obtained by the participants (B. Ed. student-teachers) in the control group were further compared by testing for the difference between the mean scores for each dimension in the pre-test and the post-test. Table 5.2 shows the comparison of the transformed scores of the control group between pre-test and post-test for the EI and its four clusters (self-awareness, self-management, social awareness and relationship management) of the B. Ed. student-teachers obtained through the use of Mann Whitney U test in each case:

Table No. 5.2

Comparison of Transformed Scores between the Pre- and the Post-test for EI and Its Clusters for the Control Group

| Parameters | Test | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Self Awareness | Pre Test | 3.70 | 4.00 | 0.466 | 435.0 | > 0.05 |
| | Post Test | 3.73 | 4.00 | 0.450 | | |
| Self Management | Pre Test | 3.77 | 4.00 | 0.430 | 450.0 | > 0.05 |
| | Post Test | 3.77 | 4.00 | 0.430 | | |
| Social Awareness | Pre Test | 4.07 | 4.00 | 0.521 | 437.5 | > 0.05 |
| | Post Test | 4.10 | 4.00 | 0.481 | | |
| Relationship Management | Pre Test | 3.83 | 4.00 | 0.379 | 420.0 | > 0.05 |
| | Post Test | 3.90 | 4.00 | 0.305 | | |
| Emotional Intelligence (Total Score) | Pre Test | 3.87 | 4.00 | 0.346 | 450.0 | > 0.05 |
| | Post Test | 3.87 | 4.00 | 0.346 | | |

The values given in Table 5.2 show that in the control group, the EI based on its four clusters, viz., self-awareness, self-management, social awareness and relationship management, have no significant change between the Pre-test and the Post-test; as shown on the last row in Table 5.2, EI when taken together for all dimensions too, the changes between the Pre- and Post-test for the control group was not significant. When the mean scores were tested for significance, Mann Whitney U value obtained was found not significant at 0.05 level. This shows that there was no significant difference between the pre-test score and the post-test score of the control group in the EI and even in its four clusters separately, among the sampled B. Ed. student-teachers.

## 5.3.3 Comparison between the Pre-test and the Post-test of the Experimental Group for the EI

The scores obtained by the student-teachers in the experimental group were compared by testing for the difference between the mean scores of the pre-test and the post-test. Table 5.3 shows the comparison of the transformed scores of the experimental group between pre-test and post-test for the EI and its four clusters (self-awareness, self-management, social awareness and relationship management) of the B. Ed. student-teachers obtained through the application of Mann-Whitney U test in each case .

Table No. 5.3.

Comparison of Transformed Scores between Pre - and Post - Tests For EI and It's Clusters For Experimental Group

| Parameters | Test | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Self Awareness | Pre-test | 3.80 | 4.00 | 0.407 | 276.0 | < 0.01 |
| | Post-test | 4.23 | 5.00 | 0.430 | | |
| Self Management | Pre-test | 3.90 | 4.00 | 0.305 | 324.0 | < 0.01 |
| | Post-test | 4.20 | 4.00 | 0.407 | | |

| Parameters | Test | Mean | Median | + SD | Mann Whitney U | p value |
|------------|------|------|--------|------|----------------|---------|
| Social Awareness | Pre-test | 4.10 | 4.00 | 0.662 | 232.0 | < 0.01 |
| | Post-test | 4.70 | 5.00 | 0.466 | | |
| Relationship Management | Pre-test | 3.83 | 4.00 | 0.461 | 269.0 | < 0.01 |
| | Post-test | 4.30 | 4.00 | 0.535 | | |
| Emotional Intelligence (Total Score) | Pre-test | 3.87 | 4.00 | 0.346 | 273.0 | < 0.01 |
| | Post-test | 4.30 | 5.00 | 0.466 | | |

The values given in Table 5.3 show that in the experimental group, the EI as represented by its four clusters individually, viz. self-awareness, self-management, social awareness and relationship management, has improved / enhanced as a result of the offered programme. When the mean scores were tested for significance, Mann Whitney U value obtained was found significant at 0.01 level. EI when taken together also, as shown in the last row of Table 5.3, there was significant difference between the pre-test score and the post-test score of the experimental group. This showed that there was significant difference between the pre-test score and post-test score of the experimental group. The high post-test score obtained indicated that the enhancement programme did help to improve the EI level of the sampled B. Ed. student-teachers.

## 5.3.4 Comparison between the Control Group and the Experimental Group in the Pre-test for the EI

The scores obtained from the B. Ed. student-teachers in the pre-test were compared by testing for the difference between the mean scores of the Control group and Experimental group for significance. Table 5.4 shows the comparison of the transformed scores between the control group and the experimental group for the EI and its four clusters (self-awareness, self-management, social awareness and

relationship management) of the B. Ed. student-teachers in the pre-test obtained by the use of Mann Whitney U test in each case.

Table No. 5.4.

Comparison of Transformed Scores between Control and Experiment Group for EI and Its Clusters on the Pre-test

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Self Awareness | Control | 3.70 | 4.00 | 0.466 | 405.0 | > 0.05 |
| | Experimental | 3.80 | 4.00 | 0.407 | | |
| Self Management | Control | 3.77 | 4.00 | 0.430 | 390.0 | > 0.05 |
| | Experimental | 3.90 | 4.00 | 0.305 | | |
| Social Awareness | Control | 4.07 | 4.00 | 0.521 | 434.5 | > 0.05 |
| | Experimental | 4.10 | 4.00 | 0.662 | | |
| Relationship Management | Control | 3.83 | 4.00 | 0.379 | 447.5 | > 0.05 |
| | Experimental | 3.83 | 4.00 | 0.461 | | |
| Emotional Intelligence (Total Score) | Control | 3.87 | 4.00 | 0.346 | 450.0 | > 0.05 |
| | Experimental | 3.87 | 4.00 | 0.346 | | |

The values given in Table 5.4 show that in the pre-test, when the EI and its four clusters viz. "self-awareness, self-management, social awareness and relationship management" were taken separately as well as together their mean scores do not vary much both in the control group and the experimental group. When these mean scores were tested for significance, Mann Whitney U value obtained was found to be not significant statistically. This showed that there was no significant difference between the control group and experimental group in the pre-test scores on the EI and its four clusters among the participants.

## 5.3.5 Comparison between the Control Group and the Experimental Group in the Post-test for the EI

The scores obtained by the participants in the post-test were compared by testing for the difference between the mean scores of the Control group and Experimental group for significance. Table 5.5 shows the comparison of the transformed scores between the control group and the experimental group for the EI and its four clusters (viz. self-awareness, self-management, social awareness and relationship management) of the B. Ed. student-teachers in the post-test and Mann Whitney U test values in each case.

Table No. 5.5

Comparison of Transformed Scores between Control and Experiment Group for EI and Its Clusters for Post Test

| Parameters | Group | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Self Awareness | Control | 3.73 | 4.00 | 0.450 | 253.0 | < 0.01 |
| | Experimental | 4.23 | 5.00 | 0.430 | | |
| Self Management | Control | 3.77 | 4.00 | 0.430 | 276.0 | < 0.01 |
| | Experimental | 4.20 | 4.00 | 0.407 | | |
| Social Awareness | Control | 4.10 | 4.00 | 0.481 | 201.0 | < 0.01 |
| | Experimental | 4.70 | 5.00 | 0.466 | | |
| Relationship Management | Control | 3.90 | 4.00 | 0.305 | 285.0 | < 0.01 |
| | Experimental | 4.30 | 4.00 | 0.535 | | |
| Emotional Intelligence (Total Score) | Control | 3.87 | 4.00 | 0.346 | 273.0 | < 0.01 |
| | Experimental | 4.30 | 5.00 | 0.466 | | |

The values given in Table 5.5 show that in the post-test, the mean scores do vary in each case. When the mean scores were tested for significance, Mann Whitney U value obtained was found to be significant at 0.01 level. This showed that there was significant difference between the control group and the experimental group

in the post-test and the higher values of the experimental group scores obtained indicated that the enhancement programme did help to improve the EI along with its four clusters (self-awareness, self-management, social awareness and relationship management) among the participants. Hence the hypothesis 1: "*There will be no significant difference in the Emotional Intelligence (EI) of sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through the enhancement programme*" has been rejected. Based on the rejection, the researcher could boldly conclude that the developed strategies for the enhancement of EI of the sampled B. Ed. student-teachers were effective by all means.

## 5.4. QUALITATIVE ANALYSES & INTERPRETATIONS OF THE DATA OBTAINED AND THE FINDINGS FROM THE EMOTIONAL INTELLIGENCE ENHANCEMENT PROGRAMME

### 5.4.1 Introduction to Feeling Words

As discussed earlier, a 'feeling word' is an intuitive awareness word and it is the experiencing of affective / emotional states of mind. The purpose for developing emotional literacy was to enable the participants to accurately identify and communicate one's feelings.

Through the session, they could familiarise themselves with different feeling words. So they acquired considerable degree of emotional literacy. They opined that this would help them to recognise and name their feelings and others' feelings more effectively. They decided to take keen interest for developing emotional literacy. They learned more feeling words through this session so that they would help them to express their different emotions effectively by using introduced appropriate words. They were very enthused to know more about emotional feelings and the appropriate emotional feeling words to be used at the appropriate time.

Knowledge and better understanding of the emotional feeling words and their usage would help them to be more inter-personally skilled and to have a good relationship management. Based on the keen observations made by the researcher and other experts, this first session was really interesting to the participants. Many of them confessed that due to the lack of emotional literacy words, they couldn't express their emotions properly and it created several misunderstandings with others. Relationship also could not be maintained properly, due to lack of emotional literacy. Once again they could identify that lack of emotional literacy (which they were not aware of earlier) was responsible for choosing or avoiding various expressions of emotions, though they were needed in different circumstances. They realised that with a thorough practise of different feeling words, they would be fully emotionally literate.

## 5.4.2. Cluster I: Self – Awareness

Self-awareness involves becoming 'aware of oneself' including one's traits, feelings, and behaviours. This skill includes three major dimensions viz., Emotional Self-awareness, Accurate Self-assessment and Self Confidence.

### 5.4.2.1 Dimension: Emotional Self-Awareness

Briefly it is the recognition of how our emotions influence our performance every moment / in every situation, and the ability to exercise our values to guide decision making.

As part of the activities in this session, Self evaluation sheets were given to all the participants (Appendix H.File-1). It contained three major parts namely: *things you do well and enjoy doing it, characteristics which describe you well and describing the feeling you often go through*. They listed their preferences they would like to do. They were very eager to mark their preference because it was the reflection of their personality. This experience was an introspective one; it provided deeper insight into their self. So this experience provided a better understanding of their self-in the sense of good emotional self-awareness.

According to them, all these experiences helped them to enhance their emotional self. Almost all participants felt that emotion occupied an important part of human life; they stated that all human beings were passing through many emotions throughout their life in different demanding circumstances; in order to lead a healthy and fruitful life, everyone should manage their emotions positively. They could categorize emotions into negative and positive. They identified the emotional state in which they existed.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Lillikutty (one of the participants) opined, "*This session helped me to understand about my emotional states*".

Reshmi (another participant) commented, "*Missing this session would have been a real loss in my life*".

"*We were motivated to become more self analytical. We could identify various names of emotions which we were undergoing in our day-to-day life related to emotional self-awareness,*" asserted Shafis.

This session helped the participants to concretise the concepts in the following way:

- ✓ *The expression of emotion was a reflection of their inner emotional state; they could identify what types of persons they were and how to deal emotionally according to the emotional expressions of others positively.*
- ✓ *This session gave an opportunity to the participants to strengthen their personality characteristics.*
- ✓ *They could distinguish between the things they liked to do and the things they didn't like.*

In brief they could identify their mind set.

### 5.4.2.2 Dimension: Accurate Self-Assessment

Accurate self-assessment is about a candid sense of our personal strengths and limits, a clear vision of where we require improving, and the ability to gain knowledge from experience. To self assess is to pass judgement on their own work and feel pride in their accomplishments or strengths and to repent and 'repair' for their weaknesses without relying on external sources of approval.

They were given two statements with subsequent reactions and two other statements without pre-planned format. For the first two items, they could accurately select various reactions. This provided a situation in which they would choose in stipulated circumstances. As all these reactions were situation based, they could respond accurately according to their mind set and they felt that this type of disclosure would help them to identify to know them and others accurately.

Based on the observations, FGD's and the content analyses of the feedback, the following views were obtained:

Sreekumar(one of the participants) was of the opinion that this session *provided him with the ability to judge his emotional states accurately.*
*"Without sessions like this, we would not have been able to assess our emotions and therefore life would have been miserable"* said Shiny (another participant).
Shafeena said, *"I could know my merits and demerits; and I decided to give up negative traits and characteristics in my personality."*

This session helped the participants to concretise the concepts in the following ways:

- ✓ This situation provided an opportunity to evaluate themselves; they could identify their own personality type to some extent.

- ✓ *They could identify the ways of behaviour and good approach to others, in accordance with various situations.*

- ✓ Many of these situations created a positive emancipation in their thinking level as to how these aspects could be channelized to create better understanding of themselves and others in real life situations.

- ✓ *These situations helped them to know in which level they were and how far they needed to be improved, to become an emotionally matured person.*

### 5.4.2.3 Dimension: Self - Confidence

Self - confidence is the courage that comes from certainty about our capabilities, values, and the goals, i.e., a strong sense of one's self-worth and capabilities, even if it happens to be 'unpopular' view.

The participants were shown a few film clippings and pictures (Appendix H) which directly or indirectly were found boosting their self-confidence. In addition to these, they were told about the life experiences of a few successful persons. They were motivated to become more self-confident and self-reliant. They reacted positively in these situations. Most of the participants opined that this session did boost their self-confidence to face problematic situations in life with courage. This session also helped them to identify their present confidence level and to know how far they needed to uplift their self-confidence to react to their problem situations very confidently.

Based on the observation, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Jasmine (one of the participants) commented that *a person may have some abilities or talents, but this can be made applicable/practical only if s/he has self-confidence.*

*"Self-confidence is the force that compels an individual to perform an activity boldly",* said Reshmi (another participant).

Naseem opined that this particular session has *raised her inner power and has contributed to increase her self-confidence*.

This session helped the participants to concretise the concepts in the following ways:

✓ *Self-confidence would kindle hope, which in turn leads to success*

✓ *Self-confidence is a special quality that is required for every person in their life*

✓ *In every stage of life, each one has to face different problems; in order to solve those problems in a successful manner; they need to improve self-confidence sincerely*

✓ *Self-confidence would tackle almost all problems in their life – not to deviate from problems, but to face it courageously.*

In short, this session boosted the self-confidence of the participants substantially.

## 5.4.3 Cluster - II: Self-Management

Self-management deals with the capacity for effectively managing one's motive and regulating one's behaviour. This cluster refers to managing internal states, impulses and resources, with the following seven dimensions: viz., Emotional Self-control, Trustworthiness, Conscientiousness, Adaptability, Optimism, Achievement orientation and Initiative.

### 5.4.3.1 Dimension: Emotional Self-Control

Emotional Self-Control is the trait of resolutely controlling your own behaviour. It keeps the disruptive emotions and impulses in check and manages these effectively. In emotional self-control, the act of denying yourself and controlling your impulses occur. People with this competence manage their impulsive feelings and distressing emotions well, stay composed, positive, and unflappable even in trying moments and think clearly and stay focussed even under pressure.

In this session, the participants viewed some film clippings (Appendix H), which reflected the emotional self-control of characters in different odd situations. Emotional self-control would channelize negative emotions into creative situation/direction – i.e., the adjustment mechanism of sublimation happens. During this session, the participants felt the need for emotional self-control. Participants understood the disastrous situations due to lack of self-confidence from Mike Tyson's incident and from the experiences of an athlete. Many of them opined that, emotional self-control would be highly required for good interpersonal development.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Swapna (one of the participants) said, that *the session on emotional self-control has helped her to control her emotions. This session provided the participants the skill of managing the emotions.*

Ajith (another participant) opined that *the session would be a benefit in his personal life also.*

Naseem said, *"Emotional self-control is a hall mark of good personality".*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Man is not an island; he has to deal with others harmoniously for forming an egalitarian society.*
- ✓ *Emotional self-control is one of the ways for better understanding of others and well being of the society.*
- ✓ *During the course of life and struggle for livelihood, one has to face many challenging circumstances which may lead to emotional outbursts. In that situation, if a person is calm and quiet (emotional self-control) then he will become cooler. Thus many difficult situations can be averted. In this circumstance, he can even solve the problems without loud noise.*

- ✓ *Rush (rushing) and hurry-worry, would lead to sabotage; but emotional self-control leads to tranquillity.*

- ✓ *Emotional self-control and peace of mind are correlated; both would produce synergy in various activities of individuals. Thus success and emotional self-control are interrelated.*

- ✓ *If a person has emotional self-control, many negative emotions like jealousy, grudge, irritation can be controlled, which would lead to smooth run of life.*

- ✓ *Emotionally self-controlled person would reach the goal easier than others.*

In short, this session strengthened the skill for emotional self-control, which in turn would lead them to develop mature personality.

### 5.4.3.2 Dimension: Trustworthiness

Trustworthiness is the trait of deserving trust and confidence. In this sub-dimension, maintaining standards for honesty and integrity are kept in mind. People with this competency act ethically and are above reproach, build trust through their reliability and authenticity, admit their own mistakes and confront unethical actions in others and take tough, principled stands even if they are unpopular. In short such people lead value based life.

The participants were shown some film clippings (Appendix H) which highlighted on trustworthiness of characters. In addition to this, they were shown some photo clippings related to the development of characters such as honesty, reliability, etc. (Appendix H). Afterwards there was a group discussion related to some life incidence of trustworthy persons.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Remya (one of the participants) opined, "*Trustworthiness is an important quality that they have to develop as prospective teachers.*"

Surmi (another participant) said, *"Analysing the qualities of trustworthy people helped us to understand about the qualities which we should develop to enhance trustworthiness."*

Bindu said, *"This session motivated them to follow the path of trustworthiness."*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Trustworthiness is a good quality to be followed.*
- ✓ *Trustworthy persons are reliable and can be depended.*
- ✓ *We should be trustworthy enough to take responsibility and manage life affairs.*
- ✓ *Through our words and actions (too) we should prove to be trustworthy in different life situations, and then only others would trust us.*
- ✓ *Trustworthiness is an important factor for initiating and sustaining inter-personal relations.*
- ✓ *This trait should not only to be maintained in the normal situation but also in the unfavourable situations too.*
- ✓ *Trustworthiness could lead to more responsibility and blossoming of one's own potentials; then it might lead to self-actualisation; in short it is a quality that should be nurtured and maintained.*

Trustworthiness proves our inner strength. In certain odd situations, if we are maintaining trustworthiness, it might lead to some (apparently) negative impacts on life; but it might be temporary and eventually it might lead to all pleasantries.

### 5.4.3.3 Dimension: Conscientiousness

Conscience is a part of our mind that tells us whether we are right or wrong. Conscientiousness is the quality of being in accord with the dictates of conscience or the trait of being painstaking and careful. It takes responsibility for how one performs.

The participants were shown some film clippings (Appendix H) which showed the painstaking nature and conscientiousness of different characters (such as women's hockey team, Lord Nelson...), for the successful completion of their projects undertaken. The quality of being in accord with the dictates of conscience was thoroughly dealt with through the themes of the shown film. After viewing these films, the participants were enthused to be conscientious. They appreciated the painstaking efforts of the heroes in the film. The story of a railway gate keeper and the history of Lord Nelson encouraged the participants to be conscientious. They understood that success in any field depended upon a person's conscientiousness.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Lillykutty (one of the participants) said that *this session helped her to reflect her own self and manage herself, with clarity and vividness in her thinking in accordance with her conscientiousness.*

Reshmi (another participant) said that *Conscientiousness is very hard to be practised. But this session has helped her a lot for developing the quality.*

Sr. Silvi said that *without conscientious effort, one cannot perform his maximum.*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *The participants would emulate the good trait of the conscientiousness in their day - to - day life as and when the situation arose.*
- ✓ *They affirmed that they would stand by the side of justice in confronting situations.*
- ✓ *They realized that thinking and acting in accordance with conscience are important traits to be practised.*
- ✓ *They said it would give them a sense of satisfaction and self-worth.*

Conscientiousness helps an individual to contribute his maximum in his field of work. So it is a good human trait to be practised in all walks of life for excellence and for the systematic order in the society.

### 5.4.3. 4 Dimension: Adaptability

Adaptability is the ability to change or be changed to fit into changed circumstances. It is the flexibility in handling change and challenges.

Video clippings about a man who has no hands and legs were shown (Appendix - H). In these clippings, the man tried to adapt himself with the life situation confidently and successfully. Each task was a delight for him. The man overcame highly difficult situations with ease; all these successes were due to his belief in the Almighty and self-confidence. The participants were delighted to watch this video clipping. It was an eye opener into their own inadequacies (even though they are not handicapped). Most of the participants emphasised the need for adaptability during different challenging life situations. The real life experiences of Sudha Chandran (who danced with artificial legs) and Hellen Keller were also shared. The participants felt that adaptability helps an individual to accept his situations and to deal with it with peace and happiness.

Some pictures showing the camels in the hot and dry desert, the penguins – the short-legged flightless sea birds of cold southern (especially Antarctic) regions, colours changing of the chameleon, etc., (Appendix H) were also shown in addition to the video clippings. The participants were asked to discuss about different life situations where adaptability is mostly needed. All these programmes initiated serious thinking among the participants. They all agreed that for successful living, adaptability is the norm to be practised. They realised that all those who have made a mark in their relevant field, are well adjusted to the respective environment.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Sr. Silvi (one of the participants) opined that *when we face problematic situations, we should analyse their background and various reasons for the problems and try to live with them as far as possible by making certain changes in their context.*

Gayathri (another participant) says "*Adaptability is to be flexible as the situation demands*".

According to Shafeena, "*Adaptability demands one's ability to confirm to a situation. This is one of the most needed traits for a better living in this competitive world*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Most of the participants showed willingness to be more adaptable to their changing environment.*
- ✓ *For them, adaptability is a trait to have a balanced life.*
- ✓ *Being adaptable is the only solution to all adjustment problems.*

There is a need for meaningful adaptation in every walk of life for everybody for a well balanced emotional life and for our self- management.

## 5.4.3.5 Dimension: Optimism

Optimism is the general disposition to expect the best in all things / situations / persons and the (optimistic) feeling that all is going to turn out well. It is the persistence in pursuing goals with hope despite obstacles and setbacks.

The participants were shown some photo clippings (Appendix H), which focussed on optimistic attitude of various personalities such as Hellen Keller in different life situations. Certain situations may not be 'practical' enough, eventhough they might bring out certain positive aspects. For depicting optimism, photo clippings of two men in an isolated island, waiting eagerly and confidently for rescue and

another picture in which a man who submerged into the sand of desert and thinking positively for help, etc, were shown. These situations show 'expecting good, despite derogatory odd situation'. The participants understood how to become optimistic by hearing about optimistic persons like Hellen Keller; the following quotes from her works encouraged and challenged them:

> "*Optimism is the faith that leads to achievement. Nothing can be done without hope and confidence*".

> "*My optimism, then, does not rest on the absence of evil. But on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that may prevail. I try to increase the power God has given me to see the best in everything and everyone, and make 'the Best' a part of my life'*".

> "*No pessimist ever discovered the secret of stars or sailed an unchartered land or opened a new doorway to the human spirit*".

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

One of the participants, Sreekumar, opined that *optimism would help to overcome many problems in life situations.*

Jasmine (another participant) tried to evaluate herself and told that *she needed to improve on her optimistic outlook at various life situations.*

Gayathri wanted all to '*try to become optimistic in our life and behave well in bad situation too and try to dream for a good future*'.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Optimism is the key to success*
- ✓ *Optimistic attitude can be developed by hearing the biographies of people who became successful by overcoming difficulties.*

&#10003; *Optimism is the persistence in pursuing goals with hope despite obstacles and setbacks.*

The session got concluded with the group song "We shall overcome...." (Appendix-H. File-1). This song kindled the spirit of optimism further and strengthened the same.

Thus the participants were able to develop optimistic characteristics through this session.

### 5.4.3.6 Dimension: Achievement Orientation

Achievement orientation means striving to improve or meet a standard of excellence. It is an integrated set of attitudes and beliefs for achievement (reaching a goal) and also refers to an optimistic striving to constantly improve performance.

To begin Focussed Group discussion (FGD), the following questions were asked to know the group's perception of achievement orientation: *Why should 'trouble shooter' students get more 'pat on the back' than other students?, Is it fair when compared with other children?,* etc.; and FGD continued. In addition to this, clippings of the popular movie 'Chak De India' (Appendix-H. File-7.) was shown focussing on the Captain of the Women's Indian hockey team and the well known best player Preethi; they could win the World Cup inspite of the hard realities of life such as utter discouragement, etc from their family members. The participants were shown some photo clippings too, (Appendix-H. File-3.) which showed a child holding a globe in his hands, indirectly depicting the child's sense of achievement orientation.

Based on the observations, FGD's and feedback obtained, the following views were collected:

One of the participants, Shiny, said "*Achievement orientation is the key for achieving the purpose in life; for success, achievement motivation is necessary but at times, it leads to the destiny*".

Gayathri (another participant) said that *one can be successful only with achievement orientation*.

Jasmine said, "*This is one of the important areas that is to be considered while teaching students*".

"*As prospective teachers they themselves should have achievement orientation and should have the skill of inculcating it in their students*", said Naseem.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Achievement orientation motivates one to work hard.*
- ✓ *The major distinction between a successful person and others is his achievement orientation.*
- ✓ *Achievement orientation is necessary for a constant strive for better performance.*

In short this session boosted the achievement orientation of the participants substantially.

### 5.4.3.7 Dimension: Initiative

Initiative is the readiness to embark on bold new ventures or the first of a series of actions. It is also the competence to act before being forced to do so by external events.

For developing these 'initiative' qualities among the participants, they were provided with different activities: a game called 'passing the parcel', extempore, mono act, single act play, songs, rhymes, taking classes, role play, brainstorming session, group song, theme show, etc. They said that, these activities provided them with certain qualities of initiation. Further, the participants were asked to discuss some situations which they often encountered with. These dimensions provided an opportunity for participants to understand their ability for initiation.

Based on the observations, FGD's and feedback obtained, the following views were collected:

Rejani (one of the participants) says "*these activities encouraged me a lot for developing my ability to take initiative in new / even difficult tasks*".

Shafis (another participant) opined that *initiation determines an individual's concept about himself. Only people having high self-concept would initiate an activity.*

Jancy opined that *the activities provided were able to attain the objectives of the session.*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Initiation helps an individual for a new adventure.*
- ✓ *Teachers with the skill of initiation can make the classroom lively.*
- ✓ *It is an intrinsic urge to act out things without compulsion.*

## 5.4.4  Cluster - III: Social Awareness

Social awareness is the capacity for understanding what others are saying and feeling, and why they feel and act as they do. This cluster refers to reading people and groups accurately, and includes three dimensions: Empathy, Organizational awareness and Service orientation which determine how we handle social relationships.

### 5.4.4.1 Dimension: Empathy

Empathy means understanding the issues or concerns that lie behind another's feelings (ie., understanding and entering into another's feelings). This competence gives people an astute awareness of others' emotions, concerns and needs. People with this competency can read the emotional currents (up-to-dates) and can pick up the non-verbal cues such as tone of voice or facial expression.

Understanding and entering into another's feelings or the fellow feeling was the main objective for this session. A workshop was conducted to enable the participants to develop understanding and skills on various aspects of empathy, mainly by focussing on empathetic listening. A teacher needs to listen to the problems of his students empathetically.

Based on the observations, FGD's and feedback obtained, the following views were collected:

Sheenamma (one of the participants) said, '*Now, I understand what empathy is. If I knew it earlier, I would have treated my friends, students and colleagues more politely and empathetically.*'

Gayathri another participant said, "*I didn't know the meaning of empathy before the workshop and I used to treat people with sympathy but now I understand empathy is higher than sympathy. It is a quality to be assimilated. I will develop the quality of empathetic listening at school and home.*"

Lillykutty said, "*Empathy is getting into others. It is a capacity to think side-by-side with others' emotions. Empathy would lead to stretching of helping hand in other's problem situation. Showing sympathy is not enough in a problematic situation, but empathy would bring good result.*"

Shafeena said, "*it is the sharing of others' burdens. When a burden is shared, it is divided and lessened.*" (Though this concept is slightly different from empathy)

The participants were asked to categorise some of the well known people such as Mother Teresa, Hitler, Idi Amin, Abraham Lincoln, Bin Laden, Nelson Mandela, … empathetic or not. According to their (right) understanding Mother Teresa, Abraham Lincoln and Nelson Mandela are empathetic & Hitler, Idi Amin, and Bin

Laden are not empathetic in their approaches. This activity provided them with an opportunity to assess empathy.

Sreekumar (one of the participants) said, "*Empathetic attitude is most needed for an altruistic behaviour*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Empathy is essential for social life.*
- ✓ *Crimes and antisocial activities increase due to the lack of empathy.*
- ✓ *Listening to the problems of others is a primary step towards the development of empathy.*

From all these assertions by the participants, it could be concluded that they did achieve the marked objective for the session.

### 5.4.4.2 Dimension: Organizational Awareness

Organizational awareness means reading an organised group's emotional currents and power relationship or it is the ability to read currents of emotions and organisational (political) realities in the group. It is a feeling of participation in an organisation.

A brief talk and FGD on this dimension followed by an illustration about the organisational awareness of a king's advisor during the ancient period in India were the main activities.

Based on the observations, FGD's and feedback obtained, the following views were collected:

After these activities Divya (a participant) said, '*self awareness will lead to organisational awareness. So inculcating self-esteem and self-awareness among stakeholders (participators) is an essential quality of an organization to be practised.*'

Jasmine (another participant) said, '*identifying and respecting the potentials of a stake holder is the essential attribute of organisational awareness.*'

Sree kumar opines, *'We feeling' (instead of I only) status was raised among the participants in the group in this session.*

Shafis said, '*mutual respect would lead to good will of an organization.*'

This session helped the participants to concretise the concepts in the following ways:

- ✓ *One should be aware about the goals and objectives of the organisation in which he is working.*
- ✓ *Organisational awareness is a feeling of being a member of the family-organisation.*
- ✓ *Through organisational awareness activities everybody understood that nobody is alien in an organisation in which s/he works. This feeling of oneness leads to the good will of the organisation. Relationship in organisation is well knitted with love, feeling and consideration.*

The session helped the participants to become aware about an organization and its management.

### 5.4.4.3 Dimension: Service Orientation

Service orientation means anticipating, recognizing and meeting user's needs. People with this competency understand users' needs and match them to the services to be rendered. They seek ways to increase users' satisfaction and loyalty, gladly offer appropriate assistance and grasp users' perspective, acting as a trusted advisor.

A Service oriented person has the following qualities: patience, helping mentality, listening, objectivity and respect. A workshop was conducted to inculcate service

orientation among the participants. Various dimensions of service orientation were dealt with, in this session by means of pictures (Appendix-H. File-3.), real life stories, etc. The life of Florence Nightingale was especially mentioned and put up for discussion. Some photo clippings were also shown.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Naseem (a participant) said, '*service orientation emancipates human potential in right direction*.'

Deepa (another participant) asserted, '*it is a spark of divinity in a person. This sustains a system without shattering.*'

Sr. Silvi stressed, "*Serving a society without expecting any kind of returns from it is a quality that is to be developed*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Service orientation uplifts a person from the drudgery of selfishness.*
- ✓ *It is an emotional feeling that one is above mere monitory benefits while engaging in his profession.*
- ✓ *Service orientation is an essential attribute of professionals such as doctors, nurses, social workers and teachers.*

In this way, almost all the participants were motivated for a service oriented life. This session proved to be beneficial to all.

## 5.4.5 Cluster – IV: Relationship Management

Relationship management is the ability of an individual to manage his relationship with others. This cluster includes the following dimensions: Developing Others, Inspirational Leadership, Influence, Communication, Change Catalyst, Conflict Management, Building Bonds & Teamwork and Collaboration.

### 5.4.5.1 Dimension: Developing Others

Developing / Building others is a comprehensive and emotional process, where ardent efforts are infused in a life situation. It is, above all, a work of love, which at its best is a two-way exchange. Building others is a developmental involvement, caring and helping affiliation where one person invests energy, knowledge, time and efforts in enhancing another person's potential, emotional & physical well being-responding to urgent needs in the life of another person in ways that helps that person for greater efficiency or accomplishment in the prospect.

In this session, first a story of a teacher who affectionately guided a needy child was presented, followed by FGD on the topic. The participants responded to it very well. All of them appreciated the teacher involved in the story who could act wisely to build / develop her students, in spite of her busy schedule.

Opportunities were provided for the participants to discuss some situations which developed or destructed others. Some photo clippings (Appendix-H. File-3.) were also shown.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Lillykutty (one of the participants) said "*Building others is bliss of life, where one's innate divinity can be shared*".

"*It is an act of sublimation*" said Sree Kumar (another participant).

"*Peace and blessings are associated with this process*" was the opinion of Raji.

"*Building others is a choice rather than compulsion*" argued Shiny.

This session helped the participants to concretise the concepts in the following ways:

    ✓ *A person can 'build' or 'break' others through his behaviour towards them.*

- ✓ *Teachers bring knowledge, wisdom, and perspective into a relationship that can go beyond organizationally defined role; it is an emotional involvement in the life of others.*"

- ✓ *If teachers have the skill of building others, students can be turned away from suicidal tendencies to a great extend.*

These assertions by the participants showed that the objectives of the session were actually fulfilled.

### 5.4.5.2 Dimension: Inspirational Leadership

A highly inspired leader, perhaps, would always say: "Outstanding leaders are made as well as born"; so leadership can be developed using suitable strategies. Various activities were conducted to inculcate leadership abilities of participants.

Participants were asked to discuss about the great leader Gandhiji who could successfully inspire multitudes in our nation. Other activities were Theme dance, Mock parliament, organizing a procession and role-play on home environment.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were collected:

Jyothi Nair (one of the participants) asserted "*these activities help me with valuable information on the key leadership skills, including communication, coaching, using authority, learning to delegate and developing team.*"

Ancy Thomas (another participant) has opined "*This activates us to become inspirational and positive leaders, capable of heading an effective team*".

Shafeena said, "*These activities motivated us to become good leaders and empowered us to improve continuously*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Inspiring leaders take less effort to make their followers to obey him.*
- ✓ *'Democracy' in the leadership, makes it acceptable and appreciable.*
- ✓ *Inspirational leadership is an emotional involvement procedure where the leader sets certain examples, articulating the skill and abilities of others in a creative and fruitful manner, without any compulsion or unnecessary pressure on followers.*

In this way, this session was successful in enlightening the participants regarding inspirational leadership, and in developing the relevant skills.

### 5.4.5.3 Dimension: Influence

Managing people will help one to master the fundamentals of getting the best out of people who work for you. Those People who influence others positively can guide them properly in challenging situations. Influence is meant for actually gaining trust and developing commitment. The quality of influence is based on honesty, charisma, competence, supportiveness, fair-mindedness, intelligence, courage, broad-mindedness, directness and vision, but at times people who are basically dishonest might influence others charismatically, but negatively by misguiding others intentionally or otherwise; influence in either direction, do motivate others in interpersonal relations.

Activities were conducted to practice the process of influencing others, positively. The activities included discussion about a controversial topic by the leaders to influence followers, picture showing different factors that influence personality of an individual and some famous quotes.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were collected:

Shafis (one of the participants) opined that *people who have the ability to influence can develop good qualities in others. As future teachers, this is one of the important qualities which they should develop.*

Ancy Thomas (another participant) said, "*The ability to influence is based on good interpersonal behaviour, strong motivation, excellence and flexibility.*"

"*It is of emotional involvement*" said Lillykutty.

Sreekumar asserted "*This session was wonderful. Now I can influence the thought of others. It boosts confidence in me*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *People who have the ability to influence others optimistically can channel them properly in strenuous situations.*
- ✓ *Good teachers influence students through their ideal behaviour in life.*
- ✓ *The ability of a person to influence others depends upon his personality type to a great extent.*

Influence is one of the important factors needed for a better social living. This session helped the participants to get motivated to lead an influential life, in the positive sense.

### 5.4.5.4 Dimension: Communication

Good communication and using language appropriately show one's mental and emotional health. Communication is an art of getting the message across effectively; it is an imperative part of being a successful teacher / leader / a member of any group / family / society.

Activities like 'On the spot' were conducted to develop effective communication skill. The participants were asked to comment on some crucial situations that

happened due to lack of communication, from which they understood the importance of proper communication. The uses of emotional word pictures were also discussed.

The real life illustrations, 'On the spot – On the spot' activity and discussions helped the participants to understand the need for better communication.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were collected:

Remya (one of the participants) has opined "*This session is an eye opener to analyse my communication skills*".

Gayathri (another participant) said "*Various programmes of developing communication skills enhance to break emotional barrier to an extent. Self expression is made possible through this session.*"

"*Good communication is an emotional involvement; it reflects emotional health and confidence of an individual. So my confidence is boosted during this session*" opined Shafeena.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Proper communication is a way to solve many problems.*
- ✓ *Communication process will not be terminated unexpectedly only if the sender and receiver have good communication skills.*
- ✓ *Communicating one's emotions through emotional feeling words is a way to manage one's emotions.*

Without proper communication we are unable to express our feelings and ideas. This session helped the participants to understand the importance of developing communication skill.

### 5.4.5.5 Dimension: Change Catalyst

Change is a paradigm of growth and development. It is the single most important element of successful life of an individual as well as institution. Unless there is change there is no development; but this 'change' has to be in the positive direction with suitable objectives and not simply change for the sake of change; so to be a changing agent is a challenging task. Change catalysts enter the problematic situation and try to clear it out. Successful implementation of changing situation such as new ventures, plan, project, teaching methods and techniques require committed person who has vivacity and energy.

Many programmes have been conducted to inculcate the traits of change catalyst among participants. Stories of successful persons (such as, Gandhiji, Mandela, etc) in various realms of life have been explored. Some of the real life situations were put to discussion such as 'how will you act as a change catalyst when there is a tension in your work place?'

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were collected:

One of the participants, Ajith commented "*A change takes place in a faster rate with the help of a catalyst. Natural changes will occur, but take longer period*".

Sreekumar (another participant) has opined "*to be a change catalyst is a thrilling experience; it is to be a part of making history*".

Sheenamma was of the opinion, "*one thing that is constant in life is change and a change catalyst really knows the core of life.*"

 Swapna said "*following the beaten track is boring, through certain good examples, try to revamp a system positively-this is the only way for bliss and development*".

Shafis has strongly concluded that *all (positive) changes bring direct or indirect benefits to the system.*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *A change catalyst is responsible for bringing about a change quickly.*
- ✓ *Teachers can play the role of 'social engineers' effectively if they can act as change catalysts.*
- ✓ *Transforming younger generation to become ideal citizens is possible by teachers, if they are change catalysts.*

The society always needs a change, but in a positive direction. Change takes place only if some people can act as change catalysts. The participants decided to become change catalysts in their work fields / societies.

## 5.4.5.6 Dimension: Conflict Management

Conflict is the part of all human endeavours. Handling difficult situation with courage and direction is a personal trait. An emotionally stable person handles conflicting situation with ease and courage. Such people initiate dialogue with others in conflicting situations, sustain it and find suitable solutions for solving the problem. Diplomacy and tact are used to manage conflicting situations; they make ease to the existing situation with calmness and emotional maturity.

The participants were provided with various exposures to practice conflict management situations. The game played between the paired participants made the concept of conflict management more vivid. The example of egg in water at different temperatures proved to be an apt illustration in this area.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Surmi (one of the participants) said "*the game is an act of personal betterment and these games taught us how to solve various life problems with emotional maturity*".

Naseem (another participant) opined, "*Conflict management is an essential activity in human life. If conflicts are managed with confidence and ease, it would be lightened.*"

All participants have opined that *conflict management could be nurtured*. It is related to emotional maturity and hence to EI.

Hridya expressed, "*Dialogue rather than argument is the way for conflict management. Now I learnt to manage conflicts in my personal life using dialogue with others.*"

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Conflicts can arise anywhere. The success depends upon how one deals with it.*
- ✓ *Dealing with conflicts with cool mind is an essential step towards conflict management.*
- ✓ *Teachers must have conflict management skills. They can impart this skill to the students through different classroom activities.*

"*So this session helped us to develop skills in managing conflicts*" concluded most of the participants. In this way, this session was successful in enlightening the participants regarding conflict management.

### 5.4.5.7 Dimension: Building Bonds

Building bonds refers to building emotional bonds between human beings. No man is an island and nobody can survive alone. A human being ought to be interlinked with other members of the society. The success of an individual as well as an organization depends upon the strength of the bonds knitted among the concerned people in its environments. Emotional bonds might strengthen emotional integrity too; it provides a sense of security and thus emancipation.

Series of activities are given for nurturing the quality of building bonds. The participants were given an activity of 'knowing the partner', which helped them to build bond between the paired participants. Again, the qualities preferable for building a bond were brought to open discussion.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Shiny (one of the participants) asserted, "*Commitment is required for building bonds between two individuals*".

Salini (another participant) was of the view, "*creating emotional balance is a way for building bonds in a conflicting personal encounter*".

Shafeena opined, "*Creating the right impression is required for nurturing bonds between individuals*".

"*Making connection and sustaining it with love and care would enhance good bonding*", said Sreekumar.

"*Forming Networks, taking good opportunity, etiquettes, etc. are essential for building bonds*" noted Rejani.

Jasmine confessed, "*this session is an eye-opener in my life; it made me to realise how to make good relationship and how it could be sustained in creative and positive manner*".

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Making and building bonds with others helps an individual to be a successful social being.*
- ✓ *The ability of an individual to listen, accept, appreciate, and help others are determinants of his capacity to build bonds.*

✓ *People who build bonds with others have a feeling of accompaniment of loved ones around them.*

Most of the participants felt that *"listening to other people's point of view, becoming adaptable and forming productive relationship"* are essential for building bonds.

In this way, this session helped the participants in developing skills for building bonds, in the major task of relationship management.

### 5.4.5.8 Dimension: Teamwork and Collaboration

Teamwork is rapidly becoming the preferred practice in many organizations. Managing a team is essential and possible (if practised well) in the present day system. Team work provides synergy to group members. If an impossible task is provided, team members will reinforce each other's confidence as they seek to turn impossible into reality. The knowledge and strength of one person is not enough to ensure reaching the goal. Pooling of talents is essential.

The participants were shown relevant video clippings and pictures (Appendix H) which worked as eye openers for many of them. To develop the team collaboration skills, the participants were asked to perform a tableau in each group.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

The activities given in this session motivated the participants to work in a team.

Ajith (one of the participants) said "*The way in which we are empowered through this session is very impressive: now we realise the power of mutual sharing*".

Another participant Nilu expressed, *"Now I learnt how cooperation and collaboration do work in a situation through experiencing in this session."*

"*Putting brains together is like pooling of energy to attain predetermined goal*" said Rejani.

Gayathri opined, "*working together with friends is to build closer relationships so that the strength of each one can be better understood.*"

"*Cheering open communication and the free flow of ideas, within a team ensure that, each member is wholly responsive of the talents and experiences available within the group,*" said Shafis.

"*When we work together we share our work; we share our talented strength too*" opined Shiny.

"*Our various needs in the world will be satisfied when we bring our talents together*", said SreeKumar.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Team work is very powerful for attaining goal quickly; two brains are better than single one.*
- ✓ *Team work increases productivity of a group.*
- ✓ *Working together in a group would enhance emotional security and quick decision making.*

Without teamwork people cannot achieve their maximum and cannot accomplish great things. Through this session, the participants acquainted with the quality to work in a team with collaboration.

## 5.5. COLLECTIVE VERBAL RESPONSES THROUGH THE SIX SUB-GROUPS OF THE PARTICIPANTS DURING FEEDBACK SESSION OF THE ENHANCEMENT PROGRAMME ON EI:

After completing the reaction scale for the feedback of the enhancement programme on EI, a small session on the evaluation of the whole programme was

conducted. All the participants were given sometime to share their experiences about the whole programme on EI. Participants were encouraged to give suggestions for improvement and (constructive) criticism during this session.

The participants were divided into six sub-groups with five members each. All the participants were asked to discuss about their views/reactions on the whole programme on EI within the sub-group first. Then the sub-group leaders were given opportunities to present the ideas of their sub-group to the whole group. The comments of each sub-group were as given below:

## Report of the Sub-Group No. 1:

*"We tried to break our shells and came out as more and more emotionally stable and spiritually intelligent individuals. Within a few sessions of implementation of the programme, some of us who were shy could perform various individual and group activities with eagerness."*

*"The sessions opened with various opportunities to expose our hidden talents and potentials. As it was an experiential learning mode, we could practice learning by doing, thinking, acting and by expressing our ideas / emotions throughout the programme. It was tactfully bewitched with cyclical evaluation sessions; continuous reinforcement was given to us. We could observe even minute behavioural change in our friends throughout their performances."*

*"The whole programme for the enhancement of EI was an eye-opener to me and my friends. Before this programme, we were not able to deal with negative emotions. But now we have changed a lot."*

*"This programme initiated a sort introspection character in us; it helped us to analyse our strengths and weaknesses."*

## Report of the Sub-Group No. 2:

*"This programme has benefitted us by enabling us to find out our weak areas and suggesting us how to cope up with stressful situations".*

*"The programme was excellent and we had never attended such a planned and systematic enhancement programme in our life. This programme has contributed a lot to our emotional stability".*

*"As such, we do not get much exposure to the modern trends and changes in Teacher Education. In addition to this, some of us were academically backward. A few students were timid and having language difficulty. When the package was implemented, slowly but steadily we could observe visible positive behavioural changes in us".*

## Report of the Sub-Group No. 3:

*"Contributions of this programme in our lives are many. The most important among them was the development of an optimistic attitude in us. We were always expecting that something worst would happen in our life. But the enhancement programme on EI has helped us to develop a positive attitude".*

*This programme developed a sense of confidence in us. Earlier most of us were not in the fore front for scholastic and co-scholastic activities in the college. Now our attitude has been changed.*

*This programme instilled certain kind of leadership skills in us which enabled us to take some leadership in different activities of this college.*

*We are really benefitted from this programme. Because of this programme, we strongly feel that we have improved a lot in our studies too.*

### Report of the Sub-Group No. 4:

*"The programme as a whole was very much enjoyable one'. The games provided in this programme helped us to create and maintain lively atmosphere during the discussions. All the activities provided in each session were appropriate for the corresponding topics."*

*"Sudden bursting out problems will make some of us depressed for long hours. This programme has enabled us to manage our emotions successfully."*

*"We really enjoyed all the sessions of the programme. Our ability to manage our emotions and to deal with others' effectively were enhanced through this programme"*

### Report of the Sub-Group No. 5:

*"We have benefitted a lot through this EI enhancement programme. It will surely help us in our professional life as well as in our personal life."*

*"These three months provided us with ample experiences which we have never experienced during the past years. All these experiences helped us to broaden the sphere of knowledge for our profession and life too"*

*This programme benefitted us to improve our covert and overt behaviour. Our relationship with our family members has also improved a lot, because of this programme.*

### Report of the Sub-Group No. 6:

*"We are grateful and thankful to the organizer for providing us with an enhancement programme of this type with suitable activities, lectures and illustrations. We could really benefit from this programme".*

> *"The programme enabled us to enhance competence in managing our impulsive feelings and distressing emotions. We become more focussed, positive, and unflappable even in trying moments and under pressure".*

> *"This programme has benefitted us a lot and now our class environment got enriched a lot".*

The whole group was found to be delighted in sharing their experiences in respective groups. All of them thanked God for giving them such a blessed opportunity of getting an enhancement programme on EI. The participants were grateful to the investigator for providing lectures, illustration and activities on each dimension on EI.

## 5.6 ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED THROUGH CASUAL OBSERVATIONS AND ANECDOTAL RECORDS ON EI ENHANCEMENT PROGRAMME

Casual observations were done throughout the programme. A non-participant observer was there throughout, to observe the responses of the participants. The analyses of the observations of the investigator and some of his anecdotal records revealed the following facts:

The enhancement programme which started with a formal inaugural session was introduced by the principal of the college. Even though many of the students have heard the term, "Emotional Intelligence", they did not have a clear understanding about it. The first session was like an ice-breaking session. The participants and the investigator introduced themselves and a rapport was created among them.

The participants were curious to know about the programme and the investigator gave a brief explanation about the programme scheduled for each day. **The participants eagerly waited for each session and actively participated in the discussions.**

**All the participants attended every session.** They were found to be happy and excited in each session. Some of them were found to be tired in some afternoon sessions; but the investigator succeeded in arousing and maintaining their interest in each session. The participants really enjoyed the movies shown. Each session ended with group discussions, in which the participants shared their views frankly and confidently.

Some activities like role play, tableau and 'on the spot' were very much appreciated by the participants. The investigator had taken care to introduce the concepts of emotional intelligence by giving a variety of (well planned) activities.

All the participants were interested in the development of their emotional intelligence. They took the 'further actions' seriously and tried their best to accept and practise what was suggested by the investigator.

## 5.7. ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED THROUGH 'REACTION SCALE FOR FEEDBACK' TO THE EI ENHANCEMENT PROGRAMME

The following Table shows the analyses and interpretations of the data obtained from the reactions of the participants regarding EI enhancement programme:

Table No.5.6
Reaction Scale for Feedback of EI Enhancement Programme

| Sl.No. | Statement | Frequencies (%) | | | |
| --- | --- | --- | --- | --- | --- |
| | | To a large extent | To an extent | To a less extent | Not at all |
| 1 | Now I have an understanding of the basic concepts of emotional intelligence. | 29 (96.67%) | 1 (3.33%) | - | - |

| Sl.No. | Statement | Frequencies (%) | | | |
|---|---|---|---|---|---|
| | | To a large extent | To an extent | To a less extent | Not at all |
| 2 | I am now aware of what I think and feel and how I act in a situation. | 26 (86.67%) | 4 (13.33%) | - | - |
| 3 | I still don't have the confidence to tackle problematic situations. | 1 (3.33%) | 5 (16.67%) | 4 (13.33%) | 20 (66.67%) |
| 4 | Now I am in a position to control my emotions such as hatred, jealousy, etc. | 22 (73.33%) | 7 (23.33%) | 1 (3.33%) | - |
| 5 | I, now, understand the importance of being a trustworthy person | 20 (66.67%) | 7 (23.33%) | 3 (10%) | - |
| 6 | I am still not in a position to adapt to my environment of work. | - | 1 (3.33%) | 6 (20%) | 23 (76.67%) |
| 7 | I will be able to think positively about all the incidents in my life. | 19 (63.33%) | 6 (20%) | 4 (13.33%) | 1 (3.33%) |
| 8 | I now understood the importance of conscientiousness in performing a job. | 24 (80%) | 5 (16.67%) | 1 (3.33%) | - |
| 9 | I think that I will be able to take the initiative to do something in some crucial situations. | 20 (66.67%) | 5 (16.67%) | 2 (6.67%) | 3 (10%) |
| 10 | I am unable to understand the feelings of my colleagues and friends. | - | 5 (16.67%) | 7 (23.33%) | 18 (60%) |
| 11 | I now have improved the ability to understand the organisation to which I belong. | 20 (66.67%) | 6 (20%) | 4 (13.33%) | - |

| Sl.No. | Statement | Frequencies (%) | | | |
|---|---|---|---|---|---|
| | | To a large extent | To an extent | To a less extent | Not at all |
| 12 | I am unwilling to help others after understanding and accepting them as they are. | 24 (80%) | 4 (13.33%) | 2 (6.67%) | - |
| 13 | I still don't have the ability to encourage others in achieving their goals. | 2 (6.67%) | 3 (10%) | 8 (26.67%) | 17 (56.67%) |
| 14 | I have the ability to speak to a group of people fluently and convincingly. | 18 (60%) | 7 (23.33%) | 5 (16.67%) | - |
| 15 | I still don't have the ability to inspire others to do something beneficial for them. | - | - | 7 (23.33%) | 23 (76.67%) |
| 16 | I now have the ability to bring certain positive changes in my workplace. | 20 (66.67%) | 4 (13.33%) | 3 (10%) | 3 (10%) |
| 17 | I am not able to manage the conflicts and problems faced in my workplace. | - | - | 4 (13.33%) | 26 (86.67%) |
| 18 | I am now able to work effectively with a group of people for achieving a common goal. | 23 (76.67%) | 5 (16.67%) | 2 (6.67%) | - |
| 19 | I now have a clear understanding about my own strengths and weakness. | 26 (86.67%) | 4 (13.33%) | - | - |
| 20 | This programme has benefitted me a lot in improving my emotional intelligence level. | 27 (90%) | 3 (10%) | - | - |

The Table 5.6 shows that all the 30 participants understood the basic concepts of EI. They responded that they are emotionally aware of themselves; Twenty four participants have responded that they are confident enough to face problematic situations. Almost all the participants responded that they are now in a position to control their emotions, - this can be considered as an impact of this programme.

Twenty seven participants have responded that they understood the importance of being a trustworthy person. 'Adaptability in the working environment' was positively responded by all the participants. Twenty five participants responded that they have developed optimism and the quality of developing others' empathy.

Twenty nine participants have understood the importance of conscientiousness in performing job. Twenty five participants feel that they have the ability to initiate an action while three have no confidence in agreeing with this statement, twenty six participants have responded that they have developed organisational awareness and twenty eight participants have responded that this programme enabled them to develop service orientation.

Twenty five participants of the EI enhancement programme opined that they have the ability to speak fluently and convincingly while five of them felt less confident to agree with this statement. All the thirty participants felt that they have the ability to inspire other individuals. Twenty four participants responded that they have the ability to bring certain positive changes in their workplace.

All the participants responded that they are now confident to manage conflicts. Twenty eight participants responded that they could work efficiently with a group of people for achieving a common goal. All the participants agreed that they have developed the ability for self-assessment. Regarding the overall opinion about the EI enhancement programme, all the participants responded positively in acknowledging its benefits.

## 5.8. QUANTITATIVE ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED USING SPIRITUAL INTELLIGENCE (S I) RATING SCALE

For assessing whether there was any enhancement in the SI of the participants after the programme, hypothesis-II was tested. *i.e. Hypothesis II: There will be no significant difference in the Spiritual Intelligence (SI) of sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through enhancement programme.*

To test this hypothesis, both pre-test and post-test for both the experimental group and control group were administered and Spiritual Intelligence Rating Scale (self-constructed) was used (same rating scale was given for both pre-test and post-test) to assess the overall enhancement of SI. Statistical measures used were Percentage, Chi-square, Mean, Median, Standard Deviation and Mann Whitney U. The statistical analyses done on the collected data and the interpretation of the data are as given below:

### 5.8.1  Comparison of the Experimental Group and Control Group in the Pre-test and Post-test for the SI

Table 5.7 shows the comparison of the experimental group and control group in pre-test and post-test for the SI scores of the student-teachers statistically measured with Percentage and Chi-square.

Table No. 5.7

Percentage and Chi-Square Statistics for SI Score Comparing Experimental Group and Control Group in the Pre-test and Post-test among the Student–teachers

| Test | Spiritual Intelligence (SI) | Experimental Group | Control Group | Total | Chi square | p value |
|---|---|---|---|---|---|---|
| Pre-test | Moderate (40-60%) | - | 2 | 2 | 5.933 | > 0.05 |
|  |  |  | 6.70% | 3.30% |  |  |
|  | Good (60-80%) | 22 | 26 | 48 |  |  |
|  |  | 73.30% | 86.70% | 80.00% |  |  |
|  | Excellent | 8 | 2 | 10 |  |  |

| | | | | | | |
|---|---|---|---|---|---|---|
| | (>80%) | 26.70% | 6.70% | 16.70% | | |
| Post-test | Moderate (40-60%) | - | 1 | 1 | 22.611 | < 0.001 |
| | | | 3.30% | 1.70% | | |
| | Good (60-80%) | 12 | 28 | 40 | | |
| | | 40.00% | 93.30% | 66.70% | | |
| | Excellent (>80%) | 18 | 1 | 19 | | |
| | | 60.00% | 3.30% | 31.70% | | |

### 5.8.1.1 Based on Frequencies & Percentages

The percentage of SI scores for comparison of control and experimental groups in pre-test and post-test are given in Table 5.6. The comparison of these values in percentage revealed that, there was some difference in the pre-test and post-test of the experimental group, where as there was no considerable difference for the control group for the SI.

In the experimental group, all the student-teachers fell either under good or excellent categories for SI in the pre-test [good – 22 (73.30%), excellent – 8 (26.70%)] where as in the post-test, the student-teachers fell under moderate and good (good –12 (40%), excellent – 18 (60%)) only. In the control group, for the pre-test and post-test, all the student-teachers fell under all the categories, moderate, good and excellent (moderate – 2 (6.70%), good – 26 (86.70%) and excellent - 2 (6.70%) and moderate – 1 (3.30%), good – 28 (93.30%) and excellent - 1 (3.30%) respectively). So it can be inferred that the enhancement programme was effective for the experimental group to improve the SI level of the sampled B. Ed. student-teachers.

### Graphical Representation of SI comparing Experimental and Control Groups in Pre-test and Post-test

Figure 5.2 reveals the pictorial representation between the experimental group and control group in the pre-test and the post-test in the SI scores of the student-teachers based on the data from Table 5.7.

Figure No. 5.2

A Bar Diagram Representing Percentage of SI Scores of the Student-teachers

comparing the Experimental and the Control Groups in

the Pre-test and the Post-test
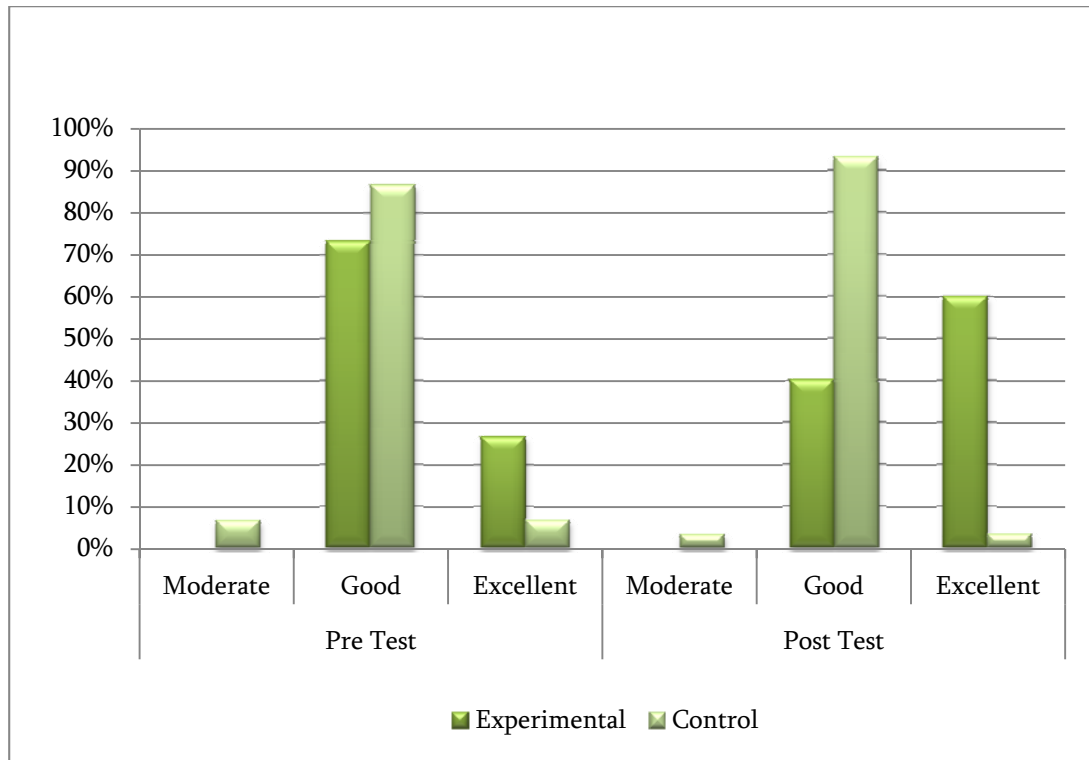


Clearly from the graph, it can be said that there was a significant difference in the pre–test and post–test scores of the experimental group and no major difference in the control group for the SI. Further, this finding was supported by the findings based on the Chi-square test as shown in the Table 5.7

### 5.8.1.2 Comparison based on Chi-square

In the post-test, change was obvious as the result showed that there was significant difference as the obtained chi–square value (using SPSS package) was greater (than the Table value) at 0.01 level. So there was a significant difference between the post-test scores of the experimental group for the SI of the B. Ed. student-teachers. Whereas, in the pre-test, no such significant difference was

found on the obtained chi-square value 5.93 in the experimental and control group for the SI at 0.05 level.

## 5.8.2 Comparison between the Pre-test and the Post-test of the Control Group for the SI

The scores obtained by the participants (B. Ed. student-teachers) in the two tests in the control group were compared by testing for the difference between the mean scores of the pre-test and the post-test for significance. Table 5.8 shows the comparison of the sum of scores and the transformed scores of the control group between pre-test and post-test for the SI of the B. Ed. student-teachers statistically computed through the use of Mann Whitney U (using SPSS package).

Table No.5.8

Comparison of Sum of Scores and Transformed Scores between Pre- and Post-test in Control Group

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Spiritual Intelligence (Total Score) | Pre-test | 4.00 | 4.00 | 0.371 | 450.0 | > 0.05 |
| | Post-test | 4.00 | 4.00 | 0.263 | | |

The values given in Table 5.8 show that, in the control group, the SI has no such significant change. When the mean scores were tested for significance, Mann Whitney U value obtained was found not significant at 0.05 level. This showed that there was no significant difference between the pre-test score and post-test score of the control group in the SI of the B. Ed. student-teachers.

### 5.8.3 Comparison between the Pre-test and the Post-test of the Experimental Group for the SI

The scores obtained by the participants in the two tests (B. Ed. student-teachers) in the experimental group were compared by testing for the difference between the mean scores of the pre-test and the post-test for significance. Table 5.9 shows the comparison of the sum of the scores and the transformed scores of the experimental group between pre-test and post-test for the SI among the participants and statistically computed with Mann Whitney U.

Table No. 5.9

Comparison of Sum of the Scores and Transformed Scores

between the Pre- and the Post-test in Experimental Group

| Parameters | Group | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Spiritual Intelligence (Total Score) | Pre-test | 4.27 | 4.00 | 0.450 | 300.0 | < 0.01 |
| | Post-test | 4.60 | 5.00 | 0.498 | | |

The values given in Table 5.9 show that in the experimental group, the SI has been improved / enhanced because of the enhancement programme. When the mean scores were tested for significance, Mann Whitney U value obtained was found significant at 0.01 level. This showed that there was significant difference between the pre-test score and post-test score of the experimental group. The high post-test score obtained indicated that the enhancement programme did help to improve the SI of the B. Ed. student-teachers.

### 5.8.4 Comparison between the Control Group and the Experimental Group in the Pre-test for the SI

The scores obtained by the participants (B. Ed. student-teachers) in the pre-test were compared by testing for the difference between the mean scores of the Control group and the Experimental group for significance. Table 5.10 shows the comparison of the sum of the scores and the transformed scores between the control group and the experimental group for the SI of the participants in the pre-test that was statistically computed through Mann Whitney U.

Table No.5.10

Comparison of the Sum of the Scores and the Transformed Scores between the Control Group and the Experimental Group in the Pre-test

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Spiritual Intelligence (Total Score) | Control | 4.00 | 4.00 | 0.371 | 338.0 | > 0.05 |
| | Experimental | 4.27 | 4.00 | 0.450 | | |

The values given in the Table 5.10 shows that in the pre-test, the SI has no such significant change in the control group and experimental group. When the mean scores were tested for significance, Mann Whitney U value obtained was found not significant at 0.05 level. This shows that there was no significant difference between the control group and the experimental group in the pre-test scores for the SI of the B. Ed. student-teachers.

### 5.8.5 Comparison between the Control Group and the Experimental Group in the Post-Test for the Spiritual Intelligence

The scores obtained by the participants (B. Ed. student-teachers) in the post-test were compared by testing for the difference between the mean scores of the

Control group and the Experimental group for significance. Table 5.11 shows the comparison of the sum of scores and the transformed scores between the control group and the experimental group for the SI of the participants in the post-test statistically computed through Mann Whitney U.

Table No. 5.11

Comparison of the sum of the scores and the transformed scores between the control group and the experimental group in the post-test

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Spiritual Intelligence (Total Score) | Control | 4.00 | 4.00 | 0.263 | 189.0 | < 0.01 |
| | Experimental | 4.60 | 5.00 | 0.498 | | |

The values given in the Table 5.11 show that in the post-test, the SI was enhanced because of the enhancement programme. When the mean scores were tested for significance, Mann Whitney U value obtained was found significant at 0.01 level. This showed that there was significant difference between the control group and experimental group in the post-test. The high score obtained by the experimental group indicated that the enhancement programme did help to improve the SI of the B. Ed. student-teachers.

## 5.8.6 Comparison between the Pre-test and the Post-test of the Control Group for the Five Clusters of Spiritual Intelligence

The scores obtained by the participants (B. Ed. student-teachers) in the control group were further compared by testing for the difference between the mean scores for each cluster of SI in the pre-test and the post-test. Table 5.12 shows the comparison of the transformed scores of the  control group between pre-test and post-test for the five clusters of SI [viz. Ultimate reality aspects, Personal aspects,

Social aspects, Holistic aspect and Life & Death (Natural) aspect] of the B. Ed. student-teachers and Mann Whitney U test value in each case.

Table No .5.12

Comparison of the Transformed Scores between the Pre- and the Post-test for the Clusters of SI in the Control Group

| Parameters | Group | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Ultimate Reality Aspects | Pre-test | 4.73 | 5.0 | 0.52 | 392.000 | > 0.05 |
| | Post-test | 4.60 | 5.0 | 0.56 | | |
| Personal Aspects | Pre-test | 4.60 | 5.0 | 0.77 | 418.000 | > 0.05 |
| | Post-test | 4.60 | 5.0 | 0.56 | | |
| Social Aspects | Pre-test | 4.03 | 4.0 | 0.56 | 449.000 | > 0.05 |
| | Post-test | 4.03 | 4.0 | 0.61 | | |
| Holistic Aspect | Pre-test | 4.10 | 4.0 | 0.84 | 449.000 | > 0.05 |
| | Post-test | 4.13 | 4.0 | 0.73 | | |
| Life & Death Aspect | Pre-test | 3.80 | 4.0 | 0.61 | 439.000 | > 0.05 |
| | Post-test | 3.77 | 4.0 | 0.57 | | |

The values given in the Table 5.12 show that in the control group, the SI based on all its clusters, separately (too) have no significant change between the Pre-test and Post-test; When the mean scores were tested for significance, Mann Whitney U value obtained was found not significant at 0.05 level. This showed that there was no significant difference between the pre-test score and the post-test score of the control group in the five clusters of SI separately (too) of the B. Ed. student-teachers.

### 5.8.7 Comparison between the Pre-test and the Post-test of the Experimental Group for the SI

The scores obtained by the student-teachers in the experimental group were compared by testing for the difference between the mean scores of the pre-test and post-test. Table 5.13 shows the comparison of the transformed scores of the experimental group between pre-test and post-test for the five clusters of SI of the B. Ed. student-teachers statistically computed through Mann Whitney U.

Table No.5.13

Comparison of the Transformed Scores between the Pre- and the Post-tests for the Clusters of SI in the Experimental Group

| Parameters | Group | Mean | Median | $\pm$ SD | Mann Whitney U | p value |
|---|---|---|---|---|---|---|
| Ultimate Reality Aspects | Pre-test | 4.80 | 5.0 | 0.41 | 405.000 | < 0.05 |
| | Post-test | 4.90 | 5.0 | 0.31 | | |
| Personal Aspects | Pre-test | 4.67 | 5.0 | 0.48 | 345.000 | < 0.01 |
| | Post-test | 4.90 | 5.0 | 0.31 | | |
| Social Aspects | Pre-test | 4.07 | 4.0 | 0.69 | 324.000 | < 0.01 |
| | Post-test | 4.43 | 4.0 | 0.50 | | |
| Holistic Aspect | Pre-test | 4.20 | 4.0 | 0.66 | 329.000 | < 0.05 |
| | Post-test | 4.53 | 5.0 | 0.57 | | |
| Life & Death Aspect | Pre-test | 4.13 | 4.0 | 0.43 | 292.500 | < 0.01 |
| | Post-test | 4.50 | 4.5 | 0.51 | | |

The values given in the Table 5.13 show that in the experimental group, the SI as represented by its (all the five) clusters individually (too) have been improved / enhanced because of the programme offered. When the mean scores were tested

for significance, Mann Whitney U value obtained was found significant at 0.01 level for the personal aspects, social aspects, and life & death (natural) aspect but for the Ultimate reality aspects and holistic aspect it was significant (only) at 0.05 level. This showed that there was significant difference between the pre-test score and post-test score of the experimental group and the high post-test scores obtained indicated that the enhancement programme helped to improve the SI level of the sampled B. Ed. student-teachers.

## 5.8.8 Comparison between the Control Group and the Experimental Group in the Pre-test for the Clusters of SI

The scores obtained from the B. Ed. student-teachers in the pre-test were compared by testing for the difference between the mean scores of the Control group and the Experimental group for significance. Table 5.14 shows the comparison of the transformed scores between the control group and the experimental group for the five clusters of SI; of the B. Ed. student-teachers in the pre-test statistically computed through Mann Whitney U:

Table No. 5.14.

**Comparison of the Transformed Scores between the Control and the Experimental Group for the Clusters of SI in the Pre-test**

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U value | p value |
|---|---|---|---|---|---|---|
| Ultimate Reality Aspects | Control | 4.73 | 5.00 | 0.521 | 432.0 | > 0.05 |
| | Experimental | 4.80 | 5.00 | 0.407 | | |
| Personal Aspects | Control | 4.60 | 5.00 | 0.770 | 435.0 | > 0.05 |
| | Experimental | 4.67 | 5.00 | 0.480 | | |
| Social Aspects | Control | 4.03 | 4.00 | 0.718 | 439.0 | > 0.05 |
| | Experimental | 4.07 | 4.00 | 0.692 | | |
| Holistic Aspect | Control | 4.10 | 4.00 | 0.84 | 431.0 | > 0.05 |
| | Experimental | 4.20 | 4.00 | 0.66 | | |
| Life & Death Aspect | Control | 3.80 | 4.00 | 0.61 | 321.0 | < 0.05 |
| | Experimental | 4.13 | 4.00 | 0.43 | | |

The values given in Table 5.14 show that in the pre-test scores, the clusters of SI have no such significant change in the control group and the experimental group except for Life & Death (Natural) aspect. When the mean scores were tested for significance, Mann Whitney U value obtained was found not significant at 0.05 level except for Life & Death (Natural) aspect. This showed that there was no significant difference between the control group and the experimental group in the pre-test scores for the clusters of SI, viz., Ultimate Reality aspects, Personal aspects, Social aspects, and Holistic aspect except for Life & Death (Natural) aspect of the B. Ed. student-teachers.

## 5.8.9 Comparison between the Control Group and Experimental Group in the Post-test for the Clusters of SI

The scores obtained by the participants (B. Ed. student-teachers) in the post-test were compared by testing for the difference between the mean scores of the Control group and the Experimental group for significance. Table 5.15 showed the comparison of the transformed scores between the control group and the experimental group for the five clusters of SI; of the B. Ed. student-teachers in the post-test statistically computed through Mann Whitney U.

Table No. 5.15.

Comparison of Transformed Scores between Control and Experimental Group for the Clusters of SI in the Post-test

| Parameters | Group | Mean | Median | ± SD | Mann Whitney U value | p value |
|---|---|---|---|---|---|---|
| Ultimate Reality Aspects | Control | 4.60 | 5.00 | 0.563 | 328.500 | < 0.01 |
| | Experimental | 4.90 | 5.00 | 0.305 | | |
| Personal Aspects | Control | 4.60 | 5.00 | 0.563 | 328.500 | < 0.01 |
| | Experimental | 4.90 | 5.00 | 0.305 | | |
| Social Aspects | Control | 4.03 | 4.00 | 0.615 | 302.500 | < 0.01 |
| | Experimental | 4.43 | 4.00 | 0.504 | | |
| Holistic Aspect | Control | 4.13 | 4.00 | 0.73 | 316.0 | < 0.05 |
| | Experimental | 4.53 | 5.00 | 0.57 | | |
| Life and Death Aspect | Control | 3.77 | 4.00 | 0.57 | 187.5 | < 0.001 |
| | Experimental | 4.50 | 4.50 | 0.51 | | |

The values given in Table 5.15 show that the post-test scores of all the five clusters of SI have been improved / enhanced because of the enhancement programme. When the mean scores were tested for significance, Mann Whitney U value obtained was found significant at 0.01 level; but for the Holistic aspects at 0.05 level. This showed that there was significant difference between the control group and the experimental group in the post-test and the high experimental group score obtained indicated that the enhancement programme did help to improve the five clusters of SI; viz. Ultimate Reality aspects, Personal aspects, Social aspects, Holistic aspect and Life & Death (Natural) aspect of the B. Ed. student-teachers.

## 5.9 QUALITATIVE ANALYSIS AND INTERPRETATION OF THE DATA OBTAINED THROUGH SPIRITUAL INTELLIGENCE ENHANCEMENT PROGRAMME

### 5.9.1 Introduction to Spiritual Literacy

Spiritual words/terms are those, which are used to convey the spiritual ideas and ideologies. Spiritual literacy is the literacy of spiritual words/terms and ways. If a person is spiritually literate, he can acknowledge and maintain relationship with the self, others, environment, natural world and the Ultimate. Spiritual literacy helps an individual to become aware of his capacities and potentialities so that he can use it for the welfare of his fellow beings rather than for his own benefits.

Participants were asked to identify the commonly used spiritual words/terms from a list of spiritual words/terms given to them. This activity helped the participants to understand the meaning of the familiar/new spiritual words/terms. The discussion on the spiritual words/terms in Indian context helped the participants about the traditional Indian spirituality. The investigator's talk on the need for teachers to be spiritually intelligent challenged the participants. This created an urge on the participants to become spiritually literate.

Based on the observations, FGD's and content analyses of the feedback obtained, the following views were obtained.

Divya (one of the participants) said, **"this session helped me to understand the commonly used spiritual words."**

Sreekumar (another participant) commented, **"we should hold on to the traditional Indian spiritual values. We should not be influenced by the western people."**

Shiny said, **"teachers have a great role in imbibing spiritual values in students"**.

Salini explained the different ways by which teachers can impart spiritual literacy to students. **"The first thing teachers can do effectively is that they should be an example to students. They can teach spiritual words/terms and their meanings directly in a class, or indirectly by correlating spiritual literacy with other subjects."**

Shafis said, **"spiritual literacy programmes can help in developing the knowledge and understanding of spiritual words/terms"**.

## 5.9.2 Cluster – I: Ultimate Reality Aspects

This cluster of SI encompasses three dimensions: Knowledge of God, Religiosity, and Soul or Inner being.

### 5.9.2.1 Dimension: Knowledge of God

Participants were asked to read scriptures of various religions and this helped them to have a clear understanding about the views of different religions about God. A story was given as an illustration of the knowledge of God, which enlightened the participants. The real life situations provided to the participants made the concept clearer. Various disclosures and discussions were planned in this session. The talk given by the guest speakers made the concept simpler to understand. The participants clarified their doubts. They were motivated to

discuss various aspects and realm of this vast subject matter. They discussed well with regards various attributes of God, the Almighty.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Beena (one of the participants) asserted, *"God provides ultimate solace in my mind in the world of Uncertainty". "God is someone who is unexplainable but gives confidence, reality, and meaning in my life"* stated Shafeena (another participant).

*I can feel God's presence in my own ways: when I call HIM"* said Remya.

*"The Ultimate answer of every quest is God"* said Remya.

*"This session upholds me to the realms of spirituality, which provides some sort of solace in me"* exhorted Hima.

Sreekumar argued *"Even though God is not seen, I can understand certain attributes of God."*

The knowledge of the supernatural power controlling one's life is a great strength during times of great trouble. Participants have developed awareness about God through the illustration. Through observation, it can be stated that the participants were able to know more about God and His ways through this session.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *God is the ultimate reality: what is real is real in the sense of ultimate answer to anything.*
- ✓ *God may not be seen by everybody; but His presence is everywhere. All goodness and values of life are originated from God, the Almighty.*
- ✓ *God is a person as well as impersonal-we can find God's ways if we seek with earnestness and devotion."*

### 5.9.2.2 Dimension: Religiosity

Different activities were given to the participants to understand the concept of religiosity. Talks by various religious leaders were helpful for the participants to understand the doctrines of various religions. Scriptures and book reading also helped the participants to broaden their vision on religiosity. The participants were presented with some real life situations. They reflected upon in this session openly.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Rincy (a participant) said, *"This session was a real help for me. It gave me an understanding about the doctrines of different religions"*.

Reshmi (another participant) opined, *"I have developed the ability to understand and appreciate my religion and other religions too"*.

Naseem commented, *"This session helped me a lot to differentiate between spirituality and religiosity"*.

On the whole, this session helped the participants to understand the view points of different religions.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Religiosity is the attitude and appreciation of a person towards his religion.*
- ✓ *A person who is religious will be righteous. Righteousness is the quality of an individual to do things in the right manner. Thus a religious person will be enabled for right thinking and right action.*
- ✓ *Spirituality is not necessarily dependent on religiosity (though this may help to strengthen the former).*

### 5.9.2.3 Dimension: Soul or Inner Being

Various discussions and disclosures were conducted for discussing various aspects of soul. The participants discussed issues based on the talks given by spiritual leaders. They were given real life situations for discussion, which helped them a lot in understanding about 'soul'. Participants have participated in this discussion with enthusiasm. Various comments were given by them.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Lillykutty (a participant) said, *"This session is an eye opener in my life. I am being guided by Soul, which is created by Supreme Soul."*

Shafis (another participant) has opined, *"what separates me from the worldly matters is the soul and its spirituality: these ideas bring some sort of solace in my inner conscience; so it is to be strengthened and nurtured"*.

*"Spirituality is the last resort of all human beings; but to find real spirituality is important in this flak world"* expressed Sheenamma.

*"The concept of the existence of soul is good, because it puts some sort of influence in the code of conduct among us: which in turn directs good behaviour"*, said Sr. Silvi.

Soul is the unforeseen entity of human being. A man without soul is nothing but a lump of flesh. Soulishness connects human being to super soul – the ultimate reality, God. Awareness of soul or soulishness would enhance spiritual enlightenment. There were a few programmes and disclosures conducted for the development of this kind of knowing inner self. Participants were enthused to know more and more about soul.

Deepa said, *"Awareness of soul leads to spiritual awakening"*.

Gayathri commented *"soul is the driving force; it directs towards understanding of divine guidance"*.

Sreekumar said, *"soul would not perish; it extends from eternity and it will rest on the ultimate reality someday or sometime".*

*"Awareness of soul would correct worldly deeds and action of an individual. One tries to purify one's soul through divine or godly encounters"* said Naseem.

Soul is the part of human body that responds to the divinity. The role of soul in spirituality was clearly understood by the participants through this session. Without doubt, it was concluded by the participants themselves that the activities provided, helped them to attain the marked objectives of the session.

This session helped the participants to concretise the concepts in the following ways:

✓ *Something which is inherent in all human beings is soul; but it may not be seen and touched.*

✓ *Soul guides inner conscience.*

✓ *Human being is not only a mere hump of flesh, but he/she has mind and soul.*

✓ *Most of us believe that soul is God given; so it is divine. Soulish men are divinely created by Supreme Soul-God himself. So soul is eternal - it cannot be destroyed or perished. This aspect separates living being from non-living beings.*

## 5.9.3  Cluster – II: Personal Aspects:

This cluster includes: Self-Awareness, Quest for Life Values, Conviction, Commitment & Character, and Happiness & Distress

### 5.9.3.1  Dimension: Self-awareness

Self-awareness is the ability or the state of mind in which a person equates himself with standards of the ultimate reality. It is an appropriation to know one's spiritual strength and limitations. This kind of ability helps an individual to grow spiritually; it helps to make spiritual discernment. A meditation programme was

organised for developing spiritual awareness. Almost all participants were enthusiastically participated in the programme.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Sreekumar (a participant) said, *"Being self-aware, enhances spiritual elation."*

*"Looking into one's self would develop a platform to jump to higher and higher strata of spirituality",* said Shafeena (another participant).

Beena asserted, *"This session is really an eye opener in my life".*

*"Spiritual awareness evokes spiritual nourishment which leads to spiritual tranquillity. It connects our inner self to the ultimate reality"* said Gayathri.

The illustration given to understand self awareness was appreciated by the participants.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *The session provided them an opportunity to become aware about the purpose of their existence.*
- ✓ *Awareness about their strengths and weaknesses helped them to face life with confidence.*
- ✓ *Self-awareness is a step to know the ultimate reality.*

### 5.9.3.2 Dimension: Quest for life values

Values are divine entities, which can be nurtured. They are pillars which hold the realms of life. A few stories were narrated which reflected the career and character of persons in conflicting and exasperate situations. Upholding values in conflicting situation is a difficult task. Only those who have spiritual strength and enlightenment can uphold his/her life values in such situations. The documentary

on AIDS helped the participants to understand the importance of living a value based life.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Lillykutty (one of the participants) said, "*Quest for life values enables an individual to be upright in various contradictory life situations*."

"*Upholding the right value may seem to be a loss temporarily but sustaining the values lead to spiritual solace*", said Sr. Silvi (another participant).

Reshmi said, *"Valueless living will lead to chaos and confusion".*

Life stories of great spiritual leaders (Jesus, Vivekananda, Mother Teresa, etc.) were analysed and discussions were held with regard to their life values.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Value based life would help them to develop spirituality.*
- ✓ *Teachers are the most successful channels through whom values can be imparted to students.*
- ✓ *A life based on values will surely influence others.*

### 5.9.3.3 Dimension: Conviction, Commitment and Character

Conviction, commitment and character are interrelated and these can be connected to spirituality. Commitment here means the ultimate surrender of oneself with the will of God. Spiritually intelligent people are supposed to be committed ones. Character refinements through spiritual practices were being conducted during this session. Earlier told story of "A railway bridge keeper" was recalled to lay emphasis on the importance of commitment. The participants were able to understand how a committed person would work for the benefit of others. A poem was also read out to stress this point. Again, real life experiences of

Abraham Lincoln, Kottayam RDO, Ford and Euler helped the participants in understanding - what conviction, commitment and character are and what are the differences among the three terms.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Salini (one of the participants) said that *this session made her understand how to be a committed person, with good character.*

Lillykutty (another participant) said, *"This session enabled me to analyse how much I am committed to myself and others".*

*"It is very essential to uphold one's self throughout harsh realities of life, and then, reach the ultimate solace of life, through the refinement of character band matching one's self with radiant's of God"* said Shafis.

Soumya said that *individuals must be given freedom to work according to their conviction.*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *An individual with good character and who is committed to stand for his convictions will surely succeed in life.*
- ✓ *Importance must be given to character of individuals, rather than their performance in a particular field.*
- ✓ *Character is more important than health, wealth, positions, and honour.*

Through careful observation of the participants, it was concluded that the session did help the participants to develop conviction, commitment and character.

## 5.9.3.4 Dimension: Happiness and Distress

Happiness and distress are two sides of the same coin. Unless there is a sour of distress there is no sweetness of happiness. Those who have high spiritual intelligence can face life's contradictory situations with agility and submission to

the ultimate will of God. Biographies of some great people were narrated - These people had to undergo various life situations having both happiness and distress. They had to encounter so many pathetic situations inspite of their great qualities; they faced such tough situations with spiritual strength and ambience. Beethoven, Arthur Ashe and George Samuel's real life examples were provided to understand happiness and distress. All these people faced their challenging and distressful situations with faith in God and made those situations into joyful ones. Important relevant 'slokas' from 'BHAGAVADGEETA' were read; based on HOLY QURAN also, the concepts of equality of happiness and distress were stressed. Participants were able to understand how they should deal with sad situations in life.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Divya (a participant) said, *"This session enlightened me; it opened an eye into the solution of my personal problems"*.

Remya (another participant) said, *"Happiness and distress are expressions of inner strength"*.

Shafis analysed that *insight provided her an ability to face different circumstances in life*.

Most of the participants responded that *they did not have an idea about how to deal with distressful situations peacefully till they attended this session. But this session could provide them certain clues for facing the difficulties with courage*, in *life.*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Life is mixed with happiness as well as distress.*
- ✓ *Spirituality is the means through which one can overcome distressful events.*

- ✓ *Trusting in the Almighty will help in attaining courage in difficult situations.*

This session helped the participants to develop a proper attitude towards all life situations.

## 5.9.4 Cluster – III: Social Aspects

This cluster encompasses the following dimensions: Brotherhood, Equality of Caste, Creed, Colour and Gender, Interpersonal Relations, Acceptance/Empathy, Love & Compassion, Flexibility, and Spirituality in Leadership.

### 5.9.4.1 Dimension: Brotherhood

Brotherhood presumes the fatherhood of God. The notion of 'Vasudaiva Kutumbhakam' was stressed in this session. The participants were provided with real life situations of Fleming and Churchill. They were able to understand how brotherly approach could help each other. Moreover, the importance of the concept of brotherhood was made clear by discussing about the Indian pledge. All the participants agreed that the session was of real benefit for them.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Shiny (a participant) said that *this session helped her to know the various problems of others.*

Remya (another participant) *pledged to become more understanding and helpful.*

*"Being the sons and daughters of the same God, we all should be behaving like brothers and sisters"* exclaimed Shafeena.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Brotherhood is the quality, which has to be developed for an enhanced spiritual life.*

- ✓ *The idea of brotherhood is altruistic in essence.*

- ✓ *The concept of brotherhood can be inculcated in the days of childhood itself, for which classroom provides the best environment.*

Through careful observation of the participants, it was concluded without hesitation that the session did help the participants to develop brotherhood.

### 5.9.4.2 Dimension: Equality of Caste, Creed, Colour & Gender

A spiritually intelligent person does not believe in any kind of social stratification. All human beings are created by the same God. According to 'Sanathana Dharma' scriptures, God did create stratifications only based on the duties to be performed based on the abilities (but not by birth) of individuals- but with **equal** respect to all types of duties but God did not create any kind of social stratification; man created this kind of stratification to subdue others. Those who have power and wealth, try to marginalise others only to protect their power and wealth. So all these social discriminations are not divine. Enlightened spiritual being does not care for this type of social stratification and marginalisation. Biographies of various spiritual leaders such as Mahatma Gandhi, Baba Amte, Abraham Lincoln, etc. and an incident from Abdul Kalam's life were narrated. The example of a teacher who worked for the equality of caste, creed, etc really touched the student-teachers; they decided to become such ideal teachers in the future. The participants also understood the importance of equality of caste, creed, etc., from the preamble of Indian constitution. Focussed group discussions were conducted.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Reshmi (one of the participants) said, *"Human beings are the children of the same God. So there is no need for caste and creed".*

Shafis (another participant) said, *"Inequality on the grounds of caste, creed, colour and gender should be considered as a punishable offence".*

*"Without equality of caste, creed, colour and gender, humans will not get justice. So there should be equality in all walks of life"* opined Shiny.

Lillykutty commented, "*When a person is born, he has no distinction with regard to caste or creed. All these concepts develop as he grows up.*"

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Education is a tool for smoothing across the barriers of caste, creed and other inequalities.*
- ✓ *Spiritually intelligent people consider all human beings as their brothers and sisters.*
- ✓ *Fights between castes are due to the lack of spirituality.*

This session helped the participants to understand the importance of acknowledging and accepting all human beings, without being carried away by mere consideration of caste, creed, colour and gender.

### 5.9.4.3 Dimension: Interpersonal Relations

A meaningful explanation about interpersonal relationship was given through a story. Various group works were conducted for developing interpersonal relationship.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Shafis (a participant) said, *"Through interpersonal relationship we can develop many spiritual skills and we can be very helpful to others".*

Another participant Jasmine said, *"Fellowship with God may enhance fellowship with fellow being, because fatherhood of God means brotherhood to fellow beings".*

*"This session is an eye opener in my life because I have decided to have better interpersonal relationship with my friends"* said Gayathri.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *The relationship with others is a trait of men as a spiritual social being. It is a type of relationship in which an individual deals effectively with others and provides a helping hand to others' needs and distress, with spiritual outlook.*
- ✓ *Those who are spiritually awakened, are supposed to have more fellowship with others.*
- ✓ *Understanding needs, mental status, spiritual needs of others and handling these effectively would enhance interpersonal relationship".*

### 5.9.4.4 Dimension: Acceptance/empathy, love and compassion

Biographies of great personalities like Mother Theresa, Florence Nightingale, etc. were narrated. The incident that happened during the sports meet at Hyderabad among mentally retarded children touched the hearts of all the participants. They understood the meaning of empathy and love in its true sense. Real life situations provided to the participants, helped them to analyse their own true love and compassion towards their fellow beings.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Surmi (a participant) said, *"This session is worthwhile. The best way to understand others' feelings and expectations is to put ourselves into their position".*

Naseem (another participant) said, "*To maintain spirituality we must put ourselves in other peoples' place. Loving others unconditionally means to stand in their shoes and visualise their feelings".*

Sr. Silvi opined that *love is the key to all divine activities. Without love and compassion, spiritual development of the individual would be zero.*

Society and family are formed by individuals. The integrity of individual life must be reflected in family and society.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Acknowledging others' potentials and limitations and dealing with them with empathy, love and compassion is a trait of a spiritually elevated person.*

- ✓ *Relating oneself with others' situations helps for a better understanding of the problem.*

- ✓ *Loving others without condition, showing compassion, etc., are indeed the qualities of a spiritually awakened person. These qualities help us to come out of our selfish and materialistic life and create in us a true passion for the welfare of our fellow beings. Universal love is the very heart of spirituality.*

- ✓ *A good deed by a human being serves as a stimulus for others to do well to others in turn. This result is a chain reaction and makes the world a better place.*

### 5.9.4.5 Dimension: Flexibility

The real life situation of the construction of a building helped the participants to understand the concept 'flexibility'. Certain life incidences of Jesus Christ, Abraham Lincoln and Mother Theresa gave an insight about 'flexibility' to the participants. The consequences of lack of flexibility were understood by the participants with the help of narrated stories. Furthermore, the flexible nature of human life was well explained by symbolising it with the process of

metamorphosis. The participants expressed that they were really benefitted by this session.

Based on the observations, FGD's and the content analyses of the feedback obtained, the following views were obtained:

Soumya (one of the participants) said, *"Flexibility enables to amend one's own view point when s/he is convinced that a change is needed".*

*"It is a kind of ultimate surrender of one's own life towards the will of Almighty"* said Reshmi (a participant).

Shafeena commented, *"Flexible people will be easily adapted to a situation."*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Lack of flexibility is the reason for most of the rebellious actions.*
- ✓ *Spirituality demands flexibility to accept other's point of view.*
- ✓ *Practicing flexibility from the childhood days should be encouraged by teachers.*

At the end they could understand the role of flexible nature in spiritual life, in order to achieve peace and happiness".

### 5.9.4.6 Dimension: Spirituality in leadership

Some of the life incidences of spiritual leaders like Dalai Lama, Swami Vivekananda were narrated in this session to enable the participants to understand spirituality in leadership. The participants responded actively and from the FGDs, many conclusions were reached:

Based on the observations, FGDs and the content analyses of the feedback obtained, the following views were obtained:

Rincy (one of the participants) said, *"This is a new experience with regard to spiritual leadership. Nobody can be a genuine spiritual leader unless s/he is able to show kindness to the suffering of others."*

Lillykutty (a participant) opined that *for this exercise there was a need for purity of spirit, purity of intention and purity of body and soul.*

Another participant, Naseem opined, "*Spirituality in leadership seemed to be good theoretically*" but expressed the doubt how far one could practice it.

A spiritually inclined leader is an asset to the society. From this session the participants developed leadership qualities as well as spirituality.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Spirituality in leadership means leading others not as followers but as fellow beings.*
- ✓ *It is for the well being of others rather than the well being of a leader.*
- ✓ *Spiritual leaders make others feel important, promote vision, admit mistake, do not criticise others openly.*
- ✓ *Spiritual leaders are supposed to be inwardly calm and they can face eventuality in a balanced way".*

## 5.9.5  Cluster – IV: Holistic Aspect

This cluster gets represented by its single dimension 'Holistic approach in Spirituality' (but for the purpose of analysis and REPORT, the same concept falls under clusters as well as dimension).

### 5.9.5.1 Cluster/Dimension: Holistic Approach in Spirituality

The real life experiences of the great composer Fanny Crosby really challenged the participants. All of them wished to live a life like Fanny Crosby. Some other life

situations provided to the participants helped them to assess how far they had a holistic approach in spirituality.

Based on the observations, FGDs and the content analyses of the feedback obtained, the following views were obtained:

Shafeena (one of the participants) said, *"Through this session I can understand that all things happening in my life are for the overall betterment and refinement of the spiritual inner being."*

Raji (another participant) opined, *"Holistic approach in spirituality is the core ethical value of life".*

*"Thankfulness, graciousness even in the drastic situations is the expression of wholeness in spirituality"* said Sr. Silvi.

Participants developed the holistic approach through this session.

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Holistic approach of spirituality is a complete view of life.*
- ✓ *It does not suggest a stale condition or a matter of escapism, but rather a renewing of our mind day by day, alround growing in the knowledge and wisdom of Almighty.*
- ✓ *People with holistic approach thank and praise God in all kinds of life situations whether it is joy or distress.*
- ✓ *All the experiences in life may be viewed on a spiritual basis.*

## 5.9.6  Cluster – V: Life & Death (Natural) Aspect

This cluster also gets represented by a single dimension - Spiritually Intelligent about Death (but for the purpose of analysis and REPORT, the same concept falls under clusters as well as dimensions).

### 5.9.6.1 Cluster/Dimension: Spiritually Intelligent about Death

Based on the example of Swami Vivekananda, the participants got an idea about the death and the end of life. Furthermore, the poem composed by a soldier before his death, gave further understanding about the life and the life after death. Many death incidents of spiritual persons facing death calmly and peacefully were discussed.

Based on the observations, FGDs and the content analyses of the feedback obtained, the following views were obtained:

Shafis (one of the participants) opined, *"The real life experiences of a scientist, George Samuel gave enlightenment about the life and death aspect of spirituality; it greatly influenced all of us"*.

Jasmine (another participant) said, *"Face death rationally rather than emotionally"*.

Bindu insisted on, "*One should be ever ready to appear before the Lord Almighty, to give account of what we have done in this material world.*"

*"Patience or amicability in death is the result of the belief system and action taken during the whole life period"* said Sreekumar.

Raji said, *"To know the real will of God in each individual's life would be a sure path to eternal bliss. This would enable tranquillity and peacefulness at the time of death."*

This session helped the participants to concretise the concepts in the following ways:

- ✓ *Death is a universal phenomenon. Facing death with calmness and tranquillity are the indicators of spiritual intelligence.*
- ✓ *Human life is a journey from material world to spiritual world. So really death is transient to the ultimate reality.*

✓ *Death can happen at any time. So one should be spiritual to face this reality.*

## 5.10 COLLECTIVE VERBAL RESPONSES THROUGH THE SIX SUB-GROUPS OF THE PARTICIPANTS DURING THE FEEDBACK SESSION OF THE ENHANCEMENT PROGRAMME ON SI

After completing the reaction scale for the feedback of the enhancement programme on SI, all the participants were divided into six sub-groups with five members each and were asked to discuss about the benefits of the programme to come out with conclusive report in writing. They were also allowed to criticise about the drawbacks of this programme and suggest certain specific ways to improve, this programme if this has to be implemented to another group of participants.

### Report of the Sub-Group No 1:

*"We were able to understand that the knowledge of the divinity helps man to acknowledge the divine presence in his fellow beings. It is the knowledge of God that helps a man to endure difficult situations".*

*"Spiritual self-awareness is the awareness of an individual as an infinitesimal part of God"*

*"This programme helped us a lot to upgrade our spiritual potentials. It initiated a quench for spiritual truth seeking"*

*"The entire programme was an eye-opener into the spiritual potentials in us"*

*"We have been enriched with life values such as empathy, love and care for needy people".*

### Report of the Sub-Group No 2:

*"The enhancement programme on SI has given us comprehensive idea of its different aspects. The whole programme enabled us to think about the spiritual aspects in life, earlier we were more materialistic.*

*"The matter on SI was presented with suitable examples in each session, which aroused and maintained interests throughout the programme."*

*"The programme enabled us to uphold integrity in chaotic situations in our life".*

*"It developed a sense of spiritual outlook towards the holistic approach to life".*

### Report of the Sub-Group No 3:

*"The past three months was a period of enjoyment, co-operation, sharing and acceptance, Thank you Sir for giving us such a nice opportunity. We were really blessed by this programme. Our SI has been getting enhanced day by day after each session of the programme."*

*"The programme enabled us to develop a sense of fatherhood of God and brotherhood of human beings".*

*"We were able to be more flexible in various demanding life situations".*

*"Earlier we feared death; the last session turned our thinking to spirituality of death."*

### Report of the Sub-Group No 4:

*"As a programme on SI, I first thought that it would be a programme for propagating some sectarian religion. But now, I understood that each session was carefully designed and planned for the upliftment of all human beings belonging to different religions. This programme can be implemented in many places like schools and colleges".*

*"The programme was an endeavour to uplift our spiritual potentials. It initiated a quench for spiritual truth seeking".*

"We are now more acquainted to the reality of life and able to consider both happiness and sorrow as two sides of the same coin".

## Report of the Sub-Group No 5:

"We would like to thank sincerely the Principal for arranging such a nice programme for us, which helped us for our career as well as personal life. Thanks for allowing us to take part in all the activities during the programme and for the freedom given to us to respond frankly"

"Thank you Sir, for conducting this programme, with all the patience and affection for us. We are actually the first to benefit from your labour. We pray God to take care of you in your life."

"Now we are able to think and treat everybody above caste, creed, religious and linguistic barriers".

"The programme enabled us to uphold ourselves even during harsh situations of life.

## Report of the Sub-Group No 6:

"This session helped us to appreciate the realms of spirituality and provided some sort of solace to us. Eventhough it is very difficult to see God, we can definitely understand some of HIS attributes and experience HIS presence directly or indirectly"

"The entire programme helped us to have a thorough knowledge about the various spiritual aspects"

"This session enabled us to analyse how much we are expected to commit to ourselves and to others, in order to please God

"We were able to understand the true meaning of Spirituality through this programme. This programme helped us a lot in removing our misconceptions regarding spirituality. We were really benefitted by this programme as it enhanced our spiritual intelligence."

Thus the enhancement programme on SI has helped the participants to understand about spirituality, the inner man and the divine nature. The programme on the whole, appeared to be very effective based on the responses of the participants.

## 5.11. ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED THROUGH CASUAL OBSERVATIONS AND ANECDOTAL RECORDS DURING THE SI ENHANCEMENT PROGRAMME

Throughout the SI enhancement programme, a non-participant observer recorded the behaviours of the participants. The investigator kept a few anecdotal records of each session. The findings of the data obtained through observations and anecdotal records of the SI enhancement programme are as presented below:

The participants were eager to know about spiritual intelligence. Many of them did not have an awareness of what spiritual intelligence is. Almost all of them had a good relationship with the investigator, as they had already attended the EI programme. At the introductory session itself the investigator gave a brief description about the concept of spiritual intelligence. The participants at first were confused about spirituality and religiosity. After the session on religiosity, they got clear understanding in these matters.

Different video clippings and photo clippings helped the participants to be attentive throughout the sessions. All the participants attended all the sessions and actively took part in the group discussion. The meditational activity provided was really beneficial for all the participants. They were able to be aware of themselves after these activities. The real life experiences of great personalities were a real challenge to participants.

All the participants were found to be energetic and curious. They were really involved in the activities wholeheartedly. The programme ended with the pledge by the participants that they would behave well in all the situations with spiritual intelligence/spiritual maturity.

The participants responded that the SI enhancement programme helped them a lot in developing their spiritual intelligence. The co-operation of participants was observed throughout the entire programme.

## 5.12. ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED FROM THE 'REACTION SCALE FOR FEEDBACK' AT THE END OF THE SI ENHANCEMENT PROGRAMME:

The following are the analyses and interpretations of the data obtained from the administration of the 'reaction scale' regarding the SI enhancement programme:

Table No. 5.16

Analyses of the 'Reaction Scale for Feedback'
at the end of the SI enhancement programme

| Item No | Statement (item) | Frequency (%) | | | |
|---|---|---|---|---|---|
| | | To a large extent | To an extent | To a less extent | Not at all |
| 1 | I have an understanding of the basic concepts of spiritual intelligence | 23 76.67% | 7 23.33% | - | - |
| 2 | I am unable to take a decision that is ethically correct in a problematic situation. | 2 6.67% | 5 16.67% | 8 26.67% | 15 50% |
| 3 | I will work with commitment for my conviction without losing my character. | 25 83.33% | 5 16.67% | - | - |
| 4 | I have the courage to face a distressful situation with the hope that this situation will be turned for my good. | 22 73.33% | 7 23.33% | 1 3.33% | - |

Table No. 5.20 (Contd.)

| Item No | Statement (item) | Frequency (%) | | | |
|---------|------------------|---------------|---|---|---|
| | | To a large extent | To an extent | To a less extent | Not at all |
| 5 | I will have a humanitarian approach towards my friends and colleagues. | 27 90% | 3 10% | - | - |
| 6 | I now have a clear understanding about God and I'm aware about myself. | 24 80% | 6 20% | - | - |
| 7 | I am unable to accept my friends just as they are, without criticising them. | 21 70% | 7 23.33% | 2 6.67% | - |
| 8 | I will have love and compassion to all people, even to those who irritate me. | 18 60% | 10 33.33% | 2 6.67% | - |
| 9 | I am unwilling to change a decision when a wise person advices me to do so. | - | 3 10% | 11 36.67% | 16 53.33% |
| 10 | I am now able to assess the spiritual intelligence of leaders around us. | 22 73.33% | 8 26.67% | - | - |
| 11 | I am still confused and fearful about death and life there after | 1 3.33% | 4 13.33% | 5 16.67% | 20 66.67% |
| 12 | Now I have a clear understanding of soul and its importance in the spirituality of an individual. | 19 63.33% | 8 26.67% | 3 10% | - |
| 13 | I have understood the importance of keeping the spiritual values in life. | 26 86.67% | 4 13.33% | - | - |
| 14 | I now have the ability to distinguish between religiosity and spirituality | 20 66.67% | 10 33.33% | - | - |
| 15 | This programme has enabled me a lot to improve my spiritual level. | 25 83.33% | 5 16.67% | - | - |

Table 5.20 shows that all the 30 participants have understood the basic concept of SI. The responses of twenty three participants indicated that they are all able to take an ethically correct decision in a problematic situation. Five participants felt less confidence and two participants felt that they would not be able to take correct decisions. All the participants responded that they would work with commitment for their convictions, without losing character. Most of the participants responded that they have the courage to manage distressful situation, hoping for the best.

Responses of all the participants showed their confidence to have humanitarian approach towards their friends and colleagues. All of them responded that they have got clear understanding about God and are aware about themselves. Twenty eight percent (28%) participants responded that they could accept their friends without criticising them. Most of them confidently responded that they could love and be compassionate even to those who irritate them. Twenty seven percent (27%) participants showed willingness to change their decisions when they are advised by a wise person.

All the participants responded that they are now able to assess the leaders with respect to their spiritual intelligence.

Twenty five percent (25%) of the participants reacted that they are not fearful about death. But five percent of them (5%) responded that they are still confused about death and the life thereafter. Twenty seven percent (27%) participants responded that they could get a clear understanding about soul and its role in spirituality of an individual. All of them understood the importance of keeping spiritual values in life. All of them responded that they could, now distinguish between religiosity and spirituality. Regarding the overall opinion on the SI enhancement programme, the responses of all the participants indicated that the programme helped them a lot in improving their spiritual intelligence level.

## 5.13 FINDINGS/CONCLUSIONS FROM THE QUANTITATIVE ANALYSES AND INTERPRETATIONS OF THE DATA OBTAINED USING EMOTIONAL INTELLIGENCE (EI) RATING SCALE

1. There was significant difference in the pre–test and post–test scores of the experimental group of the B. Ed. student-teachers whereas no major difference was found in the control group for the EI.

2. There existed no significant difference between the pre-test score and the post-test score of the control group in the EI and even in its four clusters separately, among the sampled B. Ed. student-teachers.

3. A significant difference was found between the pre-test score and post-test score of the experimental group in EI and in its four clusters separately, among the sampled B. Ed. student-teachers.

4. There existed no significant difference between the control group and experimental group in the pre-test scores on the EI and its four clusters among the sampled B. Ed. student-teachers.

5. There existed a significant difference between the control group and the experimental group in the post-test on EI and in its four clusters separately, among the sampled B. Ed. student-teachers.

Based on the rejection of the null hypothesis – I, it was found out statistically that the EI enhancement programme was effective in enhancing the emotional intelligence of the experimental group.

## 5.14 Findings/Conclusions from the Quantitative Analyses and Interpretations of the data obtained using Spiritual Intelligence (SI) Rating Scale

1. There existed significant difference in the pre-test and post-test of the experimental group, where as there was no considerable difference for the control group for the SI.

2. There was no significant difference between the pre-test score and post-test score of the control group in the SI of the B. Ed. student-teachers.

3.  A significant difference was found between the pre-test score and post-test score of the experimental group.

4.  There was no significant difference between the control group and the experimental group in the pre-test scores for the SI of the B. Ed. student-teachers.

5.  There existed significant difference between the control group and experimental group in the post-test.

6.  There was no significant difference between the pre-test score and the post-test score of the control group in the five clusters of SI separately (too) of the B. Ed. student-teachers.

7.  There existed significant difference between the pre-test score and post-test score of the experimental group in the clusters of SI separately, except for Ultimate Reality aspects and Holistic aspect.

8.  There was no significant difference between the control group and the experimental group in the pre-test scores for the clusters of SI taken separately, except for Life & Death (Natural) aspect of the B. Ed. student-teachers.

9.  A significant difference was found between the control group and the experimental group in the post-test for the clusters of SI taken separately, except for Life & Death (Natural) aspect of the B. Ed. student-teachers.

Thus it was found out statistically that the SI enhancement programme was effective in enhancing the spiritual intelligence of the experimental group.

## 5.15   SPECIFIC FINDINGS / CONCLUSIONS FROM THE QUALITATIVE DATA OBTAINED THROUGH EI ENHANCEMENT PROGRAMME.

The analysis and interpretations of the data obtained through the EI enhancement programme is a vivid proof showing the effectiveness of the programme on the participants. All the participants cheerfully welcomed the programme with an

inquisitive mind and willingness to adopt the concepts learnt, in to practice. Each session of the programme went off smoothly by contributing a lot to its participants.

Emotions are intense feelings that an individual experiences in a particular situation. Emotional intelligence is the ability of an individual to manage his/her emotions in an appropriate way. The enhancement programme was meant for helping the participants to identify their emotions, name it and manage it. Without proper control over emotions, one may outburst at times leading to misbehaviour, causing harm to those who deal with him/her. Therefore proper management of one's emotions is necessary, especially in the case of a teacher. 'Teacher is the maker of man'. The students are moulded and guided by a teacher by putting a lot of efforts. Even without any action, students are influenced and impacted by a teacher's behaviour and emotional release in the classroom. The way of expressing emotions by a teacher may have a constructive or destructive impact on the students. Therefore the enhancement programme of EI meant for participants (would be teachers) was a meaningful and purposeful course for managing their emotions.

## 5.15.1 On the Introduction to Feeling words:

The first session helped the participants to become emotionally literate. The participants were encouraged to express their emotions using emotional literacy words/terms. They decided to practice the use of feeling words-all of them actively got involved in the activities given to them, to become emotionally literate, and boldly concluded:

*"Feeling words can be used to express one's emotions using appropriate words. Identification of one's emotions is a necessary step in this aspect. One should be able to identify his state of mind and his feelings at that particular situation. Then words can be used to express those feelings. Practice in using emotional literacy*

*words will surely help prospective teachers in their career. An angry teacher, who does not know how to express her anger using appropriate words, may tend to do corporal punishment. Similarly a teacher who loves her/his students but cannot express it using appropriate words, is likely to be in trouble inside his classroom/school."*

## 5.15.2 On Cluster - I: On Self Awareness:

An individual can perform his best when he has awareness about himself – his capacities and weakness, his emotional state, and his particular way of doing things. The broad area 'self awareness' in relation to emotional intelligence, can be classified as the dimensions of emotional self-awareness, accurate self assessment and self-confidence.

### 5.15.2.1 On the Dimension of Emotional self-awareness

The activity of filling up the self-evaluation sheet helped them to enhance their emotional self. The participants developed awareness about themselves and their emotional states through this session. The illustration of self-awareness motivated the participants to press on with their works without being disheartened; and they collectively concluded:

*If a person has awareness about his emotions, he can manage or control his negative emotions wisely and appropriately. Emotional awareness helps an individual to understand/predict her/his emotions in a particular situation, so that s/he can be well prepared to meet the situation with emotional maturity and stability.*

### 5.15.2.2 On the Dimension of Accurate Self Assessment

The participants developed the ability to assess themselves accurately. They understood the concept more clearly when they completed the activities. The activities given in the session were most appropriate for the topic, which was evident from their concluding responses:

*"Ability to assess oneself accurately is one of the important qualities that one should attain. Accurate self assessment helps an individual to correctly evaluate whether his behaviour at a particular situation is/was appropriate or not. A person who commits a mistake can rectify it only if he can assess himself and finds out that he is wrong. Similarly a person who does well can assess himself and be happy of his good work".*

### 5.15.2.3 On the Dimension of Self-Confidence

In this session, the participants were found to be eager, showing more interest than the previous sessions. The illustration about athlete and the film clippings boosted up self confidence of the participants. The participants were so much involved in the programme that they learned the quotations on self confidence 'by heart', without being asked to do so. Some of them reflected that this session was a real help for them to increase their self confidence and concluded boldly:

*"Self-confidence is an important aspect in self-awareness. When one becomes aware of his abilities and capacities, he develops confidence. He can perform very well in his area of interest if he has confidence in his abilities. Teachers must also have self confidence in their abilities to teach and manage class room. Only then, they can become good teachers. So, this programme for enhancing the self confidence of participants would be a great help in their career".*

### 5.15.3 On Cluster – II: On Self-Management

Self-management is the ability of a person to manage his own emotions. An individual's dignity is revealed when he manages his emotions whenever necessary. Emotional expressions are not always possible – it depends on a situation and the people involved in the situation. Sometimes emotions can be expressed in a less degree of intensity. Sometimes, it would be appropriate not to express the emotions. Thus management of emotions is a skill which has to be

acquired for a successful living. This concept was developed through different sessions on emotional self-control, trustworthiness, conscientiousness, adaptability, optimism, achievement orientation and initiative.

### 5.15.3.1 On the Dimension of Emotional self-control

The participants understood how emotions could be controlled by one-self. They were greatly influenced by the illustrations and responded that they understood the consequences of not being emotionally self-controlled. All of them actively participated in this session. They were found to be enjoying the video clippings shown as an illustration, and could conclude strongly:

*One's ability to control his emotions can help him a lot in his life journey. Sometimes a word spoken in a minute of anger can cause loss for a life time. Controlling one's emotions saves energy, generate happiness and peace. Understanding the consequence of not having emotional self-control , taking a minute to think or analyse the provoking situation and understanding the nature of people involved in that particular situation will help a lot to control one's emotions.*

### 5.15.3.2 On the Dimension of Trustworthiness

From the analysis of the session on trustworthiness, it can be said without any hesitation that the participants were really benefited. They took part in the activities energetically. They expressed their ideas frankly regarding this concept. The group discussion in this session was also very lively, and they all could conclude very clearly:

*Trustworthiness is an important quality that is to be developed for a better, emotionally intelligent, behaviour. People open up their mind and discuss freely with individuals only if they trust them. Students should develop trust in teachers. This is possible only if teachers are trustworthy*

### 5.15.3.3 On the Dimension of Conscientiousness

The participants were found to develop a quality of being in accord with the dictates of conscience. The analysis part clarifies the effectiveness of this session. The participants were influenced by Lord Nelson's painstaking effort and were moved by the railway gate keeper's story. They were found to develop a sense of conscientiousness as prospective teachers, and they all could conclude:

*A person will succeed in his profession/career if he is completely devoted towards the work. Conscientious people will consider their work important and will sacrifice their welfare and pleasures by totally dedicating themselves for work. Teaching is a profession that requires conscientious effort from teachers. One who enjoys dealing with students and appreciates doing the (even) simple works allotted to them with all the conscientiousness, can only become good teachers*

### 5.15.3.4 On the Dimension of Adaptability

The participants were seen to be engaged in the activities in this session with great curiosity. The video clippings and real life experiences have been a great source of insight for the participants. They appeared to be utilising the opportunities given to them to the maximum extent to conclude boldly:

*The ability to adjust with the new situations easily helps an individual to increase his performance level. Adaptability is a highly appreciable characteristic that helps an individual to deal with a new situation as if he is familiar with it (by accepting the field realities and by modifying these realities to realise the objectives).*

### 5.15.3.5 On the Dimension of Optimism

Even though the participants had an idea about optimism, they shared that it was difficult for them to be optimistic in hazardous situations. From the Analyses of this session, it is clear that the participants were motivated to be optimistic. The activities given in this session were apt as these could motivate the participants, to come out with the conclusion:

*Every individual has to face situation with great hope & happiness as well as hopeless situation. In the case of confronting with hopeless situation, one has to be optimistic. Belief that everything will turn out for one's good can act as a great force towards overcoming the situation. Having a positive attitude towards life and situation can help better living.*

### 5.15.3.6 On the Dimension of Achievement Orientation

From the analysis of this session, it is revealed that the participants understood the role of achievement orientation for a successful life. The relevant video clipping aroused and maintained their interest throughout the session. The participants understood the need for developing achievement orientation among students. This session was a blessing to the prospective teachers, as they could conclude:

*"Achievement of an individual greatly depends on the orientation towards achievement. Without achievement orientation, the individual will not be motivated to struggle for achievement. The hurdles in the way of achievement can be overcome by having achievement orientation".*

### 5.15.3.7 On the Dimension of Initiative

The session for understanding 'initiative' was the most exciting session of the whole EI programme. The participants enjoyed the game and other activities and took part in the FGD with a variety of ideas and experiences. They were really charged up after this session, to come out with the following bold conclusion:

*Every good work gets started only if there is someone to start, to initiate it. 'Initativeness' is the ability of an individual to take risk to introduce a new idea into practise. Teachers must possess this skill as they are, 'friend, philosopher & guide' to the students.*

### 5.15.4 On Cluster - III: On Social awareness

Social awareness is the ability of an individual to be aware about his society and to deal with others effectively by reading their emotional status. Awareness about one's society can help the individual to deal with people according to their needs. Teachers must be socially aware, as they must know their students, their family background and their cultural background and that of the neighbouring community members. Only then they can perform the role of 'social engineers' successfully. This social awareness has to deal with empathy, organisational awareness and service orientation.

### 5.15.4.1 On the Dimension of Empathy

From the analyses of the session outcomes, it is understood that the workshop conducted on 'empathy' was very effective. The participants actively took part in the activities and shared that this was the most important quality that has to be developed for a successful social living. The participants were benefited by this lesson, as they could strongly conclude:

*Understanding one's own needs, feelings and comforts will not be enough for an individual to live a peaceful life in the society. Teachers should develop empathetic skills. The ability of an individual to understand others' feeling and to be on their shoes is one of the important characteristics which has to be developed for a better social living.*

### 5.15.4.2 On the Dimension of Organisational Awareness

The workshop conducted on organisational awareness and the illustration to understand this concept was appropriate, based on the analyses of this session. The participants were benefited by this session, and could conclude:

*"Organisational awareness is one of the important characteristics of an individual that determines his success in an organisation. People having this quality will*

*understand the motto of the organisation and would work earnestly for achieving the goals of the organisation."*

### 5.15.4.3 On the Dimension of Service Orientation

The participants understood the need for developing the quality of service orientation. The illustrations given in this session were so much powerful that the participants took time to rethink whether they have really an orientation towards teaching, or not; hence they could conclude*:*

*"An individual can be effective in his service if he has an orientation towards it. The dignity of the service, the people who are benefitted by the service, the society's expectation of the service and the advantages of serving people should be understood before entering into any service and especially teaching. This will develop a love and orientation towards the service which motivates one for the service without any grumbling".*

## 5.15.5 On Cluster – IV: On Relationship Management

The ability of an individual to manage his relationship was discussed in the eighth session. The success of people in any field can be determined by their personal performance alone. It depends heavily upon how the individual manages his relationship with others by dealing with developing others, inspiring others, influencing others, etc. This cluster includes the following dimensions: developing others, inspirational leadership, influence, communication, change catalyst, conflict management, building bonds, and team work and collaboration.

### 5.15.5.1 On the Dimension of Developing Others

The analysis of this session showed that the participants really enjoyed the activities given. They actively participated in FGD. They were stimulated to develop others by using all the opportunities they could get during the session and happily concluded:

*"Emotionally intelligent people will always be such that they work for the development of others. Helping others physically, as well as emotionally by saying soothing/ appreciating words and comforting others are some of the ways by which one can develop others".*

### 5.15.5.2 On the Dimension of Inspirational Leadership

The role of inspirational leadership in effective relationship management was demonstrated using some classical activities. All the participants were actively involved. The analysis showed that the session was really helpful to the participants, as they could conclude:

*The leadership styles of leaders differ in many respects. An emotionally intelligent leader will be one who understands his followers, and by giving due importance to their opinions, s/he inspires them. Teachers and student leaders must be inspiring leaders and efforts must be made to enhance this quality among them.*

### 5.15.5.3 On the Dimension of Influence

The participants were greatly challenged by this session. The analyses revealed that the activities given to them to understand 'influence', did influence them. As prospective teachers, they understood the importance of influencing future generation, and could conclude:

*"The ability of an individual to influence others, determines one's capacity to persuade others to do things. Influential people will be respected by others and whatever they say will be accepted generally. This quality helps teachers to influence their students. The emotional stand of students can be greatly influenced by teachers. This skill in general helps in maintaining the relationship among people in a group".*

### 5.15.5.4 On the Dimension of Communication

The analyses of this session showed that the communication skills of the participants were developed very well during the session. They learned how to use

the language properly. The activities conducted to develop effective communication skills were found to be effective. The participants remarked that this session would help them not only in their career but also in other aspects of their life; they could happily conclude:

*One of the important skills of emotionally intelligent people is the skill for communication. The ability to communicate effectively is a symbol of how one is accepted in a society. The appropriate usage of words, body language, facial expressions and the like, determine to an extent the skill for communicating.*

### 5.15.5.4 On the Dimension of Change Catalyst

Becoming a change catalyst can help to manage relationship more effectively. This session helped the participants to understand how one can become a change catalyst in different situations. The programme was found to be effective, based on the following conclusions by the participants:

*"Everybody likes 'change' hoping that it would improve the situation. But to make a meaningful change, one needs to initiate and accelerate it. In a chemical reaction, the reaction rate is accelerated with the help of catalysts. Likewise, change is accelerated by a person who acts as a change catalyst".*

### 5.15.5.5 On the Dimension of Conflict Management

From the analysis of this session, it is evident that the participants got some tips for conflict management. The activities were appropriate and the participants got involved in it with great joy and enthusiasm, at the end they could happily conclude:

*Conflict is a part of all human endeavours. The success of an individual depends upon how he manages or resolves the conflict. People may react differently to a conflict, depending upon the skill of conflict management. Some people may feel frustrated or worried in the midst of a conflict while some may obey whatever an*

*advisor or counsellor says, without analysing the situation by himself. Very few people who are emotionally intelligent will be able to resolve conflict, in a way it is appreciable and acceptable to all. "Understanding the exact problem, identifying the cause for the problem, thinking of resolving methods, listening to God's (inner) voice and finally the bold and authoritative advice"-these are the steps for resolving conflicts.*

### 5.15.5.6 On the Dimension of Building bonds

Building emotional bonds between the people is possible easily, if adequate skills are developed for the same. The session on this dimension helped the participants to be skilled in building bonds, the analyses part showed the effectiveness of the activities of this session, as the participants could conclude:

*The interpersonal relationship between people gets strengthened if there are people with the skill of building bonds. Building bonds are made with an effort as it may not be always automatic. One may see some good qualities as well as bad among in his fellow beings. Appreciating the good and keeping away from bad aspects, without hurting others is a skill. One should always feel that they are dependent on others. Then they will make an effort to build a bond between the two".*

### 5.15.5.7 On the Dimension of Team work and collaboration

The ability of an individual to work in a team determines his success in a job in this competitive world. The participants were eager to know about how they could work effectively and efficiently in a team. The activities of this session helped them a lot in improving their skills concerned with team work and collaboration, and they could come out with the following conclusion:

*Working in a team requires the ability of individuals to accept others' point of view, tolerate the difficult situations and to always have an urge to maintain good relationship among team members. Dividing the task ensures collaborating, which*

*helps in efficient job performance from the individuals and thereby gives better output. Quality output/result can be obtained by the joint effort of many people, rather than an individual working alone.*

The above qualitative findings do support the quantitative findings. Hence it can be boldly concluded that the developed EI enhancement programmes were found to be effective in terms of raising the emotional intelligence levels of student-teachers.

## 5.16. SPECIFIC FINDINGS / CONCLUSIONS FROM THE QUALITATIVE DATA OBTAINED THROUGH SI ENHANCEMENT PROGRAMME

The analyses and interpretations of the data obtained through SI enhancement programme were clear indications of the fact that the participants were benefitted by this programme. The participants were made aware about spiritual aspects of life. Based on the following findings, it was obvious that each session on each cluster/dimension, contributed to the enhancement of the participants' SI and they really enjoyed all the activities given to them:

### 5.16.1 On the Introduction to Spiritual Literacy

The session on spiritual literacy helped the participants to be aware about spiritual words/terms. All the participants actively participated in the discussions and activities. The talk given on the importance of becoming 'spiritually literate' helped the participants to think about how they could influence their students and impart spiritual values in them.  At the end of the literacy programme, they concluded that spiritual literacy enable an individual to be aware about the meaning of spirituality and the important words/terms used to describe spirituality and spiritual practices. If a person is spiritually literate, he can acknowledge and maintain relationship with the self, others, environment, natural world and the ultimate.

## 5.16.2 On Cluster – I: On Ultimate Reality Aspects

The analyses of the SI programme showed that the sessions on Ultimate Reality aspects of SI were very effective. The participants were really benefitted by the sessions on knowledge of God, Religiosity and Soul or inner being, and they could conclude, "The Spiritual intelligence of an individual depends very much on how the individual responds to God and divine matters".

### 5.16.2.1 On the Dimension of Knowledge of God

The session on knowledge of God was enlightenment to the participants. All of them were found to be curious to know about the divinity. The illustrations and the talks given by different religious leaders helped them a lot in expanding their knowledge about God, these led them to conclude:

*"All may have knowledge about God in some way or the other. But the application of this knowledge in real life situations measures the SI of an individual. Whatever may be the situation that one has to face, the knowledge that 'God knows everything' will help him to face the situation courageously".*

### 5.16.2.2 On the Dimension of Religiosity

From the analysis, it was clear that the participants had confusion between the terms 'religiosity' and 'spirituality' at the beginning of the session. Many among them thought that the two terms were synonymous. The talks of religious leaders and activities provided helped them to understand the meaning of religiosity and spirituality and the difference between the two. At the end, they agreed:

*"Religiosity is one's understanding of and attitude or devotion towards a particular religion. It can enhance spirituality in one way if one is broadminded, at the same time it may hinder spirituality, if one is narrow minded, especially in understanding other religions' faith systems(other than his own ).Thus religiosity in the right sense, should be developed. The devotion towards one religion by opposing other religions, can turn out to be a real danger. Thus religiosity should*

*be enhanced such that it may develop spirituality. The negative aspects in religiosity should be treated with care"*

### 5.16.2.3 On the Dimension of Soul or Inner being

The metaphysical concept, 'soul' was explained in the best possible way in this session. The nature of soul and its functions for a better living were explained in different ways using different philosophies. The investigator has adopted the best possible way of explaining the concept, based on his own background. The reflections of the participants proved that the activities provided in this session helped them a lot to achieve the marked objectives. The analyses showed that the participants were enthusiastic to understand the concept; and responded frankly in the discussions, to enhance their understanding; and they could firmly agree:

*"Soul is a term that is used to represent one's inner being – the thoughts and actions that responds to the divine things. It guides an individual about the path to be followed in the spiritual journey".*

### 5.16.3 On Cluster – II: On Personal Aspects

A person is spiritually intelligent if he has achieved some personal qualities such as self-awareness, life values, conviction and commitment towards one's duties, optimistic attitude in happy as well as sad situations, etc. The behaviour of an individual in different simple as well as complex situations determines whether s/he is spiritually intelligent. In this cluster, "self-awareness, quest for life values, conviction, commitment and character, and happiness and distress" are included. The analyses showed that the session on this area proved to be interesting and expanding the knowledge of the participants.

### 5.16.3.1 On the Dimension of Self-awareness

The session on self-awareness helped the participants to become aware about themselves. The meditation programme was very much effective, as seen from the analyses part. The participants were enthusiastic and all of them took part in the

activities whole-heartedly; this helped them to successfully complete this session, by concluding:

"*Spiritually intelligent person is characterised by awareness about his self. Some people may be influenced by other's views about them and many people struggle to have an opinion about themselves. But spiritually intelligent people will be able to analyse themselves and will be able to find out their own strengths and weaknesses. These people will be able to find out whether they are living according to certain well accepted values and norms in their society*"

### 5.16.3.2 On the Dimension of Quest for life values

The session on the area of 'quest for life values' was found to be apt in this age of valuelessness and chaos. The participants understood the importance for a value oriented life. The real life situations which were provided to clarify the meaning of this concept really challenged the participants and led them to take a bold and firm   decision of living a value based life, especially because they are going to become teachers. At the end of the session, they could summarize their views, in the following words:

"*Living a value based life is taken as a challenge to those who are spiritually intelligent. People with high SI will try to live a value oriented life at any cost. All people will not always have good background for an easy value oriented living. In such difficult situation, a spiritually intelligent individual will strive for a value based life*".

### 5.16.3.3 On the Dimension of Conviction, commitment and character

From the analyses of this session, it was evident that the participants were really benefitted from the activities and illustrations given to them. All of them were found to be expressive and tried to cite examples from their own experiences in life from which it could be understood that these concepts were clear to them and

they would be able to practice them in real life situations and in their profession. The following were the concrete findings of the participants in this session:

*"The worth of a life is determined by how an individual lives and does his activities in life. Conviction, commitment and character are three basic principles a spiritually intelligent person will follow in life. One who is even average in performance can become, an excellent performer if he is committed in his work. The one that matters above every other aspect is an individual's character. An individual, who is weak in his character, will not be successful even if he is strong in many other areas."*

### 5.16.3.4 On the Dimension of Happiness and Distress

The illustrations of some people who have turned their mourning's into joy helped the participants to increase their SI level, in this session and they could boldly conclude in the following way:

*"Problematic situations arise in the life of all people. But the success or failure in these circumstances depends upon how one reacts to it. Some people are uncomfortable even if they enjoy luxury in life, while some people live a happy life even when they have to face many difficulties. The ability of an individual to be peaceful and happy irrespective of the condition of their living is determined by the level of SI of the individual".*

## 5.16.4 On Cluster – III: On Social Aspect`

A spiritually intelligent individual will be well behaved and socially adjusting, having good interpersonal relationship. Such people do have the ability to be sociable; they deal with members of society in a spiritual way. The sessions on this cluster included the following dimensions: brotherhood, equality of caste, creed, colour & gender, interpersonal relations, acceptance / empathy, love & compassion, flexibility and spirituality in leadership.

### 5.16.4.1 On the Dimension of Brotherhood

From the analyses for this session it could be concluded that the participants understood the importance for having a brotherly approach towards each other. The activities provided during the session did enhance their 'brotherhood' spirit. The participants decided that they would consider all human beings as their brothers and sisters. All of them agreed that as prospective teachers, they should make this concept practical in their life and should impart it to their students, in order to uphold the great value of 'VASUDAIVA KUTUMBAKAM' they all could reflect on the following views at the end of the session:

*"The ability of an individual to consider others as his own brother or sister is a symbol of the higher level of SI. Brotherhood nature emphasizes on helping others, caring for each other, and living for one another in harmony. The small disagreements among people can be solved easily if they are spiritually intelligent".*

### 5.16.4.2 On the Dimension of Equality of caste, creed, colour and gender

The participants understood these concepts clearly and decided to work in their maximum capacity to make use of these effectively in daily life situations. They understood that spirituality without considering all human beings as equal is of no use. All of them participated in the discussions actively, to come out with the following views:

*"The equality of caste, creed, colour and gender is one of the fundamental concepts highlighted in the Indian Constitution but, which is yet to be achieved completely. People in different caste, creed, colour and gender can live together without any discomfort or disharmony only if they are spiritually intelligent. Spiritual maturity of an individual helps him to accept other people irrespective of their caste, creed, colour and gender and to consider everyone as a part of divine entity".*

### 5.16.4.3 On the Dimension of Interpersonal relations

The analyses of the activities of this session revealed that the participants understood how they should behave with each other. The illustrations were apt and suited to explain the concept. The participants were really benefitted by this session. They hoped that the techniques they learned through this session would be helpful in their career, and they wanted to firmly believe in the following views:

"*Maintaining good interpersonal relationship is a well accepted attribute to spiritually intelligent people. Adjusting with the misbehaviour of people requires great skill and this is possible only if the individual is spiritually enlightened. Seeing everything with respect to certain spiritual viewpoints, helps one to maintain good relationship with others always, even if he has to suffer a lot because of his unique views*".

### 5.16.4.4 On the Dimension of Acceptance/Empathy, love and compassion

"This session enabled the participants to get to know about some empathetic and compassionate great men and women. The participants understood some of the important qualities they should develop from the activities given to them, and they wanted to remember the following issues:

"*Being empathetic, loving and compassionate are easy to profess, but difficult to practise unless one possess higher SI. A spiritually intelligent individual loves his fellow being, without looking at his qualities or abilities. Neither would a spiritually intelligent person love others expecting something from them. The love should be genuine and free*".

### 5.16.4.5 On the Dimension of Flexibility

Based on the analyses, it was understood that the participants were actively involved in the exploration of the related ideas in this session. The illustrations

given were the most suited for this topic and the participants developed a clear idea about flexibility, as they could conclude in the following way:

*"Flexibility is the ability of a person to adjust to new situations easily. Spiritually intelligent people can analyse a new situation and get accustomed to it very easily, to become flexible in all their dealings. The new situation and the new relationships can be made friendly very easily by, spiritually intelligent people".*

### 5.16.4.6 On the Dimension of Spirituality in Leadership

The real life situations and illustrations given in this session enabled the participants to discuss about spirituality in leadership thoroughly. The analyses of the data obtained in this session revealed that the participants had some hundred ways to describe the leaders who are not spiritually intelligent. The session helped them to understand the need for spirituality in real leadership, as they could boldly perceive the following ideas:

*"Leadership styles are different for different leaders. Spiritually intelligent leaders lead the people by considering the emotional/spiritual state of people who follows him, so that the followers would feel secure and at ease with their leader. Spiritually intelligent leaders will be very much adjusting to any situation and understanding their followers".*

## 5.16.5 On Cluster – IV: On Holistic aspect

### 5.16.5.1 On the Dimension of Holistic approach in spirituality

The session on this dimension helped the participants to develop the ability to view life as a whole. Temporary sorrows and grievances have to be encountered cheerfully. The participants were benefitted by this session, especially through the illustration of Fanny Crossby. They decided to lead a life without complaining about what they did not get, but by thanking God for what all things HE gave and they all could agree on the following views:

*"Spiritually intelligent people will have the ability to view life as a whole. Not any one instance in life will judge the purpose of one's life. Deciding things by weighing them in the light of the whole life, will make sense for spiritually intelligent people".*

## 5.16.6 On Cluster – V: On Life and Death aspect

### 5.16.6.1 On the Dimension of Spiritually Intelligent about death

The analyses of the session on this dimension revealed that the participants were able to understand 'life' and 'death' clearly through the session. The discussion after this session helped them a lot to learn more about this concept. 'Life after death' according to various religions was discussed and it widened their sphere of knowledge, at the end of the session they could conclude:

*"People always like to live as long as they can, but the idea of 'Death' produces fear in them. Everybody tries to avoid death in any way possible. Spiritually intelligent people will be intelligent about the death aspect too. They consider death not as the end of life; but as a transition from one state of life to another".*

## 5.17. DISCUSSION ON THE DATA OBTAINED & THE FINDINGS OF THE STUDY ON ENHANCEMENT OF EI

Emotional intelligence is the ability to recognize one's emotions, name them, manage them, and control them so that one can control himself and have good relationship with others. Improved communication with others, better empathy skills, leadership skills and skill to work in teams are the characteristics of emotionally intelligent people. Emotional intelligence won't provide one with a trouble free life, rather it will equip one with the tools to proactively make choices in all the areas of life, including the problematic ones.

The enhancement of EI was carried out through experiential learning method. Different activities were provided to the participants for the enhancement of their emotional intelligence. The emotional intelligence before and after the enhancement programme was measured using tools and techniques such as scales, content analyses, reaction scale for feedback from the participants, casual observations, and anecdotal records. The data obtained through these tools and techniques were analysed quantitatively as well as qualitatively.

Both quantitative and qualitative analysis of the data showed that emotional intelligence of student-teachers was enhanced to a (statistically) significant extent. The scores obtained by the participants before and after the enhancement programme and the verbal responses of the participants provide reliable proof to believe that the emotional intelligence of the participants were enhanced.

The result of the present investigation supports the (earlier mentioned in chapter II) findings of investigators like Romould (2006), Rao (2001), and Chetaria (2009) who developed different models for the enhancement of EI and concluded that EI could be enhanced by using their models.  Romould (2006) developed the Enneagram programme, Rao (2001) developed an in-service training programme for developing EI of teachers, and Chetaria (2009) developed the EI development model & tested the same.

## 5.18.   DISCUSSION ON THE DATA OBTAINED THROUGH EI SCALE

Self-constructed EI scale measured/rated how far the student-teachers were emotionally intelligent, before and after the enhancement programme.  The pre-test of EI scale was administered without giving any basic information about EI. After pre-test and before post-test, the EI enhancement programme was conducted. The result of the post-test scores determined the effectiveness of the programme. The EI scale, consisting of items from each dimension of EI and

validated by taking the opinions of experts, was capable of measuring or indicating / representing effectively the EI of student-teachers before and after the training programme.

The analyses of the data obtained revealed that there was an increase in the mean score of the participants in the experimental group. In the experimental group, the pre-test scores and post-test scores differed significantly while in the control group, there was no difference. In the pre-test none of the student-teachers scored excellently in both the experimental and the control group. But in the post-test 30% of the participants of the experimental group showed excellence with higher scores, which revealed the effectiveness of the enhancement programme. The result of $\chi^2$ testing also revealed that the pre-test and the post-test scores of the experimental group of the B.Ed student-teachers differed significantly. Therefore, the experimental group was found to have benefited by the EI enhancement programme.

A comparison between the pre-test and post-test scores of the **control group** for EI using Mann Whitney U test also showed that the pre-test and post-test scores had no significant difference, even in its four dimensions of self-awareness, self-management, social awareness and relationship management separately and emotional intelligence as a whole. The Mann Whitney U test result for the comparison between the pre-test and the post-test of the **experimental group** showed significant differences with separate clusters as well as, as a whole. The increase in scores of the experimental group revealed that the participants of EI enhancement programme were able to identify and manage their emotions. They developed the skill of social awareness and were able to manage the relationships. It also showed that after the enhancement programme, the participants were able to recognise and understand the emotions of others with whom they communicated. They were able to understand why in a particular situation different people responded differently. It also implied that the participants

developed their ability to develop others' skill for communicating effectively and the ability to work in a group successfully. Analyses of the results of EI scale gave a clear understanding about the development of optimistic attitude and the skill to initiate an activity in a group, among the participants. It also implied that the participants learned how to resolve conflicts and how to be helpful to others.

The ability of an individual to have confidence in himself, correctly assessing his emotional state and using his emotional skills for the development of others were developed in the participants. They also developed an ability to deal with a disastrous and hopeless situation with emotional stability. Thus from the analysis of the result of EI scale, it was evident that the EI enhancement programme was a great boon for the participants.

Analyses on the Table 5.4 showed that the pre-test scores of the experimental and the control group did not differ significantly. From this it could be easily concluded that both the groups were equivalent before the programme. The student-teachers in both the groups had more or less similar ideas/background regarding the concept of EI, to begin with.

Analysis for the comparison between the post-test scores of the experimental and control group showed a significant difference in each cluster of EI separately as well as together. The experimental group performed better than the control group in the post test solely because of the enhancement programme they attended on EI. The effectiveness of the enhancement programme is evident from these results. The participants of the experimental group were found to score more in all the four clusters of EI: self-awareness, self-management, social awareness and relationship management; because they got awareness about these concepts from the enhancement programmes.

The data obtained through EI scale were a measure/representation of the emotional intelligence of the student-teachers. The EI scale developed helped the investigator in finding out the effectiveness of the enhancement programme. The present result do support the findings of Drew (2007), Walker (2001), Chakrabarti(2009) and Romould(2006), who developed tools for measuring EI. The present tool, based on Goleman's definition of EI and its four clusters with 21 dimensions, measured or represented the EI of the test takers objectively and authentically.

## 5.19. DISCUSSION ON DATA OBTAINED THROUGH THE CONTENT ANALYSIS OF EI ENHANCEMENT PROGRAMME

In educational research studies, emphasis has been on achievement of students, educational practices & policies textual content analysis, teaching methodologies, and management techniques, but the studies that focused on the behaviour of teachers (especially their ability to be insightful, resilient, empathetic, and compassionate) occupied an important place in the field of educational research in the recent years. Emotional intelligence is very essential for teachers for effective leadership (Oney, 2010), for successfully resisting stress ( De Vito, 2009), and for effective teaching (Hwang, 2007).

The EI enhancement programme aimed at developing the 21 dimensions of emotional intelligence of student-teachers through experiential learning method. The enhancement programme commenced with the discussion on emotional literacy. The primary purpose for developing emotional literacy was to enable the participants to accurately identify and communicate one's feelings.

The analyses of the EI enhancement programme showed that the activities provided for developing the EI of the student-teachers were appropriate and suitable for each dimension. The well ordered and deeply studied presentations of the activities proved the authenticity and effectiveness of the enhancement

programme. The results of content analyses indicated that carefully planned and orderly placed activities could always enhance the EI of the participants of the programme.

The qualitative results of the content analyses are in line with the quantitative results obtained through the EI scale & reaction scale for feedback of EI programme and casual observations & anecdotal records. The findings of the present study do support the findings of Romould (2006) who had carried out intervention programmes for the enhancement of EI with Enneagram; these findings also agrees with the earlier mentioned findings of Alexis-Boyd(1998) [who studied the emotional life of teachers], Liang (2007) [who helped teachers & students to establish EI learning goals & requirements] and Shepherd-Osborne (2009) [who recommended that EI assessment should be included in the hiring process of educators as well as for determining job satisfaction]. The findings of Byrne (2009) showed that becoming a teacher is a learning process that might include a focus not only on teaching strategies, but also on personal awareness and development of an individual's EI with an application for integrating both cognitive and affective domains during pre-service teaching formative years. The results of the present study is in good agreement with the findings of Byrne (2009). Thus, one can boldly say that the EI enhancement programme proved to be effective in enhancing the emotional intelligence of student-teachers, and the activities provided for the enhancement programme were apt for the topic and for the sample taken for the study.

## 5.20. DISCUSSION OF THE DATA OBTAINED THROUGH THE REACTION SALE FOR FEEDBACK ON EI

The purpose of reaction scale was to get the feedback of the participants about this enhancement programme, so that the effectiveness of this programme could be assessed from the responses of the participants. This was a reliable means by which

the participants could respond about the programme genuinely. The reaction scale was prepared by the investigator and it covered questions/items from all the relevant areas which could assess the effectiveness of the EI enhancement programme. The results related to success of this programme from the reaction scale are discussed below:

The result of reaction scale on EI is presented in Table 5.6 and from that it is clear that all the participants in this programme got a good basic understanding of the concepts of EI (the frequencies / percentages were above 70% in certain dimensions). All the participants unanimously agreed that this programme helped them a lot in developing their emotional competencies.

The results obtained through the Reaction Scale were in line with the results obtained through EI scale. Therefore the present result do supports the findings of Romould(2006), (which revealed that emotional intelligence of student-teachers could be enhanced through Enneagram intervention programme). The findings of Chetaria (2009) were also in this direction.

On the basis of the feedback from the participants, it could be concluded that the enhancement programme had a positive impact on the participants by developing many emotional competencies in them and thereby improving their EI level. This is in line with the rejection of Hypothesis H1. These findings agree with the findings obtained from casual observations and anecdotal records, too.

The participants after attending the enhancement programme must have developed qualities like self-awareness, trustworthiness, optimism, relationship management skills, etc. The above mentioned qualities must have helped them to respond to the Reaction Scale with a trustworthy and frank state of mind. Therefore, the responses of the participants could be accepted with full confidence. Hence, there was not a single reason to doubt about the reliability of responses in the Reaction Scale for the feedback from the participants.

## 5.21 DISCUSSION ON THE DATA OBTAINED THROUGH CASUAL OBSERVATION AND ANECDOTAL RECORD ON EI ENHANCEMENT PROGRAMME

Casual observation, and anecdotal records were the techniques by which the participants' responses were assessed by an independent observer and the investigator respectively. Since the observations and recordings were done honestly, the interpretations were reliable. Both the recordings were done throughout the programme. Thus it acted like a continuous and comprehensive evaluation technique for assessing the effectiveness of the training programme. Also, since the participants were not aware about the observations and recordings, their actual behaviour could be observed, which helped a lot in evaluating them as they were.

The analysis of the data obtained through casual observations and anecdotal records throughout the programme indicated the effectiveness of the sessions. As the analysis showed, from the very beginning, the participants were interested in the programme (based on the observations made by independent observer). The enhancement programme was implemented in a happy and enthusiastic environment. It helped the individuals a lot in managing their emotions.

The results obtained through casual observations and anecdotal records agreed with the quantitative findings of Alexis-Boyd (1998) and Romould (2006). Alexis-Boyd (1998) studied on the emotional life of teachers and suggested the need for interventions that would help teachers to be equipped to deal with job stress and frustrations by developing their EI. Romould (2006) found out that emotional intelligence of student-teachers could be enhanced through intervention programmes.

Casual observations were done by an educationist who proved to be trustworthy on different occasions. The observations pointed out the responses of participants

to the activities given to them and it provides a vivid proof to the fact that the enhancement programme helped the participants in enhancing their EI.

The curiosity and seriousness of some of the participants (as noted through anecdotal records) during the programme helped them to accept the valuable suggestions for improvement on different areas of EI. The participants' enthusiasm to perform in group activity maintained the lively atmosphere of the sessions. The investigator also took maximum care in recording the anecdotes objectively.

Both the sources were reliable for assessing the performance / enhancement of EI of participants. From the casual observations and anecdotal records, it could be said undoubtedly that the EI enhancement programme was beneficial for the participants; and the findings of the quantitative analysis also support the findings from the casual observations and anecdotal records.

## 5.22   CONCLUSION

The analysis and interpretation of the data obtained in the present study using different tools and techniques pointed out that emotional intelligence of the participants were definitely enhanced during the enhancement programme. Emotional intelligence is essential to live a successful life as well as career or profession.

The enhancement of EI is essential for all human beings and especially for would be teachers who would like to be successful in life and in their profession. Lack of emotional intelligence will lead to disturbed home/school environment, societies with selfish people, nations fighting each other, etc. Most of the problems in homes, classrooms, offices, companies and countries arise due to lack of EI. Enhancement of EI provides the remedy for all such problems; it helps for better emotional and social cohesion, with improved personal, professional and social competencies.   The present research study and many other previous studies do

support very well, the need for enhancing EI, especially at the pre-service level in teaching profession.

## 5.23. DISCUSSION ON THE DATA OBTAINED & THE FINDINGS OF THE STUDY ON ENHANCEMENT OF SI

Spiritual intelligence is the highest level of intelligence which deals with existential problems; it helps to get guided – to live life at a deeper level of meaning – to have an understanding of who we are and what things mean to us and our place in the world. Spiritually intelligent people have the capacity to be flexible, face and use suffering, and to face and transcend pain. They are reluctant to cause unnecessary harm to any living being, and act as 'servant leaders' in their society by taking responsibility on their own to bring higher vision and values to others.

The enhancement of SI was done through experiential learning method. Different activities were provided to the participants for the enhancement of their spiritual intelligence. The spiritual intelligence before and after the enhancement programme was measured using tools and techniques such as rating scale, content analyses, reaction scale for feedback of participants, casual observations, and anecdotal records. The data obtained through these tools and techniques were analysed quantitatively as well as qualitatively.

Both quantitative and qualitative analysis of the data showed that spiritual intelligence of the student-teachers was enhanced. The scores obtained by the participants before and after the enhancement programme and the verbal responses of the participants provided reliable proof to believe that the spiritual intelligence of the participants was enhanced.

The result of the present investigation supports the findings of investigators like Royes (2005), and King (2008) (in chapterII) who developed different models for

the enhancement of SI and concluded that SI could be enhanced by using their models.

## 5.24. DISCUSSION ON THE DATA OBTAINED THROUGH SI SCALE.

Self-constructed SI scale measured/rated how far the student-teachers were emotionally intelligent before and after the enhancement programme. When the SI scores of the experimental and control group with respect to the pre-test and post test were compared, it was found out that there was some difference in the pre-test and post test of experimental group, where as there was no considerable difference of scores in the control group. The percentage of participants who scored more than 80% in experimental group was approximately 20 times those who scored more than 80% in the control group. Therefore, the experimental group was found to improve their spiritual intelligence after the SI programme. The findings of the present study supports the findings of King (2008) who defined SI, developed a four factor model for it and prepared an instrument (SISRI) to measure it. The present study also contributed much to further the findings of Manghrani (2001), who developed an instrument to assess Spiritual intelligence, (but) by including (only) eleven dimensions of SI.

The data obtained through the administration of the SI scale twice in two groups were compared by different methods such as graphically representing the data, and using statistical techniques such as Mann Whitney U test. The graphical representation of the data obtained through the administration of SI scale made clear the effect of the programme. The large difference in the height of bars representing the experimental and control groups of the post-test clearly established the effectiveness of the SI programme.

A comparison between the pre-test and post-test scores of the control group for SI using Mann Whitney U test showed that pre-test and post-test scores had no significant differences. The experimental group showed significant difference in

the pre-test and post-test scores. The high post-test score was a proof that the enhancement programmes increased the spiritual intelligence of the experimental group. The participants in the experimental group were able to understand the basic concepts of SI. They had developed an awareness about the Almighty who is in control of their lives. The participants had developed the qualities of having brotherhood attitude, skills of maintaining good interpersonal relationship, flexibility, and the qualities alike. The analyses also showed that the participants developed a holistic approach towards spirituality. They were aware about the life and death aspects. Thus, the enhancement programme was found to be beneficial to the experimental group.

By analysing the comparison for the experimental and control group in the pre-test for the SI, it could be concluded that the pre-test scores of the experimental and control group had no significant difference. The two groups were found to be equivalent in their knowledge about spirituality before the enhancement programme.

When the experimental group and control group were compared for spiritual intelligence with respect to their post-test scores, it was revealed that there was significant difference between the post-test scores of the two groups. From this, it was evident that the enhancement programme had helped the experimental group to increase their scores after the pre-test. This was the reason why there was significant difference between the post-test scores of the experimental and the control group.

From the analysis of the comparison between the pre-test score and post-test score of the control group for different dimensions of SI, it was clear that the two test scores did not differ significantly. This result may be due to the fact that the participants were not given any details in between the two tests. The pre-test score and the post-test score of the experimental group was found to differ significantly for different dimensions of SI, except the dimensions, 'religiosity and

soul or inner being'. That meant the participants of the experimental group after the programme were aware about the knowledge of God, life values, character, happiness and distress, brotherhood, equality of caste, creed etc., interpersonal relationship, love and comparison, flexibility, spirituality in leadership, holistic approach in spirituality and awareness about death. From all these facts from the analysis it appears that the enhancement programme on SI was a great success (in the sense that it benefited the participants a lot).

The different dimensions of the spiritual intelligence were combined in five clusters and analyses were done.

The analysis of the comparison between the pre-test and post-test scores of the control group for five clusters of SI showed that there was no significant difference between the pre-test and post test scores. Therefore the control group participants maintained the same standard in both pre-test and post-test.

When the pre-test and post-test of the experimental group for the SI were compared with respect to five clusters of SI, a significant difference was found for Ultimate Reality Aspect at 0.05 level of significance. All the other clusters were found to have significant difference between pre-test and post-test scores at 0.01 level.

The analysis of the comparison between the experimental group and control group in the pre-test scores showed that the two groups were equivalent with respect to the five clusters of SI, before the enhancement programme on SI.

The time interval between the two administrations was appropriate such that the control group did not get a chance for the enhancement of their SI, while the experimental group was exposed to the enhancement program. This programme on SI helped the participants to gain more knowledge about spiritual intelligence and improve their understanding and skills related to spirituality.

## 5.25. DISCUSSION ON THE DATA OBTAINED THROUGH THE CONTENT ANALYSES OF SI ENHANCEMENT:

The SI Enhancement Programme as a whole helped the participants to orient themselves towards God and spirituality. The results obtained in the present study indicated that the four aspects of spiritual intelligence were clearly understood by the participants. The analyses and interpretations of the data obtained showed that (more or less) each cluster/dimension of SI was enhanced as a result of the programme. The findings of the study agreed with the findings of King (2008), Vander Walt (2006) and Royes (2005) . These investigators developed their own models for the enhancement of spirituality (SI) and found that SI was enhanced on their respective experimental groups. Vander Walt (2008) tried to develop a communication system by exploring the need for a spiritually intelligent transactional model of organizational communication. The present study supports the findings of Royes (2005). He developed the Spirit Wave model of holistic change in which the main aspects considered were developing self- knowledge, meditation, self -realization, and spiritual journey.

Findings of present study agrees with that of Belousa (2005). According to him, spiritual intelligence can be enhanced by incorporating spiritual literacy, spiritual paradox and experiential spirituality as a practice to nourish teacher's spirituality. Bano' (2009)' study was on spiritual orientation, spiritual transcendence and psychological well being among religious believers and nonbelievers; the present study supports his findings.

The Enhancement of SI of B .Ed. student-teachers in this generation are actually the need of the hour. The experiential treatment developed by the investigator proved to be effective in its purpose. The enhancement Programme helped would be teachers to be spiritually intelligent, who could impart the spiritual values to the students in these times of valuelessness and chaos. The effectiveness of this programme showed that the successful implementation of these programmes (in

schools/colleges) can reduce misbehavioural tendencies of students like shooting in classroom, suicidal tendencies and the like. Furthermore, enhancement of SI can help in developing a holistic nature in situations of natural calamities like earthquake (Gupta, 2002) and terrorism (Shah, 2004).

## 5.26. DISCUSSION ON THE DATA OBTAINED THROUGH THE REACTION SCALE FOR FEEDBACK ON SI

Reaction Scale on SI was meant to collect the feedback of the participants about this programme. The participants were given freedom to express their opinion about the programme without any fear. The (presumably spiritually intelligent) participants completed the Reaction Scale honestly, and without any fear or hesitation. The results related to the effectiveness of the SI enhancement programme as reflected in the reaction scale are discussed in the following paragraphs in accordance with the objectives of the present study and earlier formulated hypothesis.

The result of the reaction scale in SI is presented in Table 5.20. It indicates that all the participants got a clear understanding of the basic concepts of SI. All of them have full confidence in working with convictions and commitments; 73% of them confidently responded that they could face any distressful situation; 80% of them responded that they had the knowledge of God. All agreed to have a clear distinction between religiosity and spirituality; 73% of the participants responded that they understood the qualities of spiritually intelligent leadership; 67% of them had the full confidence to tell that they were spiritually intelligent about death.

The findings of the present study agree with the findings of Frey (2007), who indicated that "deepening appreciation of & growing desire for living spiritually, and learning more about spirituality", as the indicators of a person in whom SI got enhanced. The findings of Amram (2009) are also available in this direction;

according to Amram, sense of community, productivity, job satisfaction, morale, and low intention to quit are aspects of leadership effectiveness, which are possible by spiritually enhanced individuals only. The enhancement of spiritually intelligent leadership quality of the participants strengthens the findings of Ruiz (2005) and Belousa (2005); Ruiz (2005) studied spiritual dimension in educational leadership and proposed Interactive Atomic shaped model for leadership, while Belousa (2005) found out experimental spirituality as a practice to nourish teacher's spirituality.

From the result of reaction scale on SI, it could be easily concluded that the SI enhancement programme had a good influence on the participants. Hypothesis H - II was rejected as it couldn't be supported by the obtained data. The participants were spiritually awakened and they responded that their spiritual skills have developed. The analyses showed that the participants were greatly blessed by this programme as they could get an opportunity to grow spiritually, by these programmes.

## 5.27. DISCUSSION ON THE DATA OBTAINED THROUGH CASUAL OBSERVATIONS AND ANECDOTAL RECORDS ON THE SI ENHANCEMENT PROGRAMME:

Casual observations and anecdotal records prepared by an independent observer and the investigator respectively were the sources for assessing the behaviour of the participants continuously. Whether the participants behaved in a spiritually intelligent way, and whether they tried to practice what they learned through the enhancement programme was recorded throughout the programme. The analyses of the data obtained through casual observations and anecdotal records on SI enhancement programme indicated that the programme was very effective in awakening the spiritual beings of the participants. From the analyses, it was clear that the first session of the SI enhancement programme was welcomed by the participants with curiosity and eagerness to know the unfamiliar area. When the

sessions proceeded, it was clear from the observations that the participants really enjoyed the sessions and were benefitted by this programme.

The SI enhancement programme helped the participants to have a clear understanding about the basic concepts of spirituality. From the anecdotal records, it could be said that misconceptions of many participants regarding the SI were removed by this programme.

The observations and anecdotal records showed that the individuals developed self-awareness, awareness about God, ability to see human beings as children of one God, love, empathy and brotherhood. The participants also developed a holistic approach in spirituality, for which this enhancement programme did help a lot.

The results obtained through casual observations and anecdotal records supported the findings of Royes (2005); according to him, SI gets developed through the inner work on the self, i.e., through self-awareness. Spiritually intelligent person will develop self- knowledge so that s/he might act in the world in selfless service to the Almighty 'God'. The observations and anecdotal records show that the participants did develop inner self-awareness.

The participants had a real spiritual awakening through this programme and they understood the importance of being spiritually intelligent as prospective teachers in this age of spiritual downfall. The recordings of the behaviour of the participants towards the end of the programme showed drastic changes as compared to their behaviour at the beginning. The participants learned to respect their peers, to love and to be empathetic, to live a life that is not based on materialism. What they had learned from the programme was evident through their speech and actions, and hence they were recorded. Thus, observations and anecdotal records agree that this programme was effective and helped the participants a lot for their spiritual development.

## 5. 28.  CONCLUSION

The analyses and interpretations of the data obtained in the present study using different tools and techniques pointed out that spiritual intelligence of the participants were enhanced by the offered programme. Spiritual intelligence gives meaning and purpose to one's life. It helps an individual to face difficult situations courageously, without despair. Spiritually intelligent people will have holistic nature, and they will be aware about death, and its realities.

The SI enhancement programme helped the participants to develop spiritual characters like love, empathy, kindness, and brotherhood. Terrorism, communal fights, and wars can be thought of as the result of lack of SI. The classroom misbehavioural tendencies can also be considered as the consequences of lack of SI. The enhancement of SI of prospective teachers will therefore surely benefit their schools and their society, as they can develop a spiritually intelligent group of future citizens.

CHAPTER VI

# SUMMARY, MAJOR FINDINGS / CONCLUSIONS & IMPLICATIONS OF THE STUDY

CHAPTER – VI

# SUMMARY, MAJOR FINDINGS / CONCLUSIONS & IMPLICATIONS OF THE STUDY

## Introduction

Teaching is a creative and adventurous profession where passion cannot be an option. Teachers with a passion for teaching are those, who are committed, enthusiastic, and intellectually, emotionally & spiritually energetic in their work with children, as well as with their colleagues, parents and the members of the society at large. This passion is essential to achieve high quality in teaching. As such teachers are the torch bearers in creating and enhancing social cohesion, national integration, global understanding and a learned society. Even the best of a social / educational system is bound to fail unless, good teachers are available; even some serious defects of the system can be largely overcome, once we have good teachers. In reality the teacher education is the *sine qua non* of all educational improvements. The main aim of teacher education is to produce effective teachers, in order to improve the quality of education.

*"Education should contribute to every person's complete development - mind and body, intelligence, sensitivity, aesthetics, appreciation and spirituality"* - This fundamental principle has been forcefully reasserted by the International Commission on Education for Twenty-first Century (UNESCO, 1996). Most of the educators, especially from the 20th century onwards, lay stress on the social aspects of education in addition to the academic areas. They uphold that education is a life-long process by which an individual adapts herself/himself gradually and gracefully to the available physical, intellectual, emotional, social and spiritual environments. Hence, to carry out the process of education, teachers' all round development should also be considered seriously at the pre-service level as well as continuously throughout her/his career.

Education all the way, through life, is based on the four key pillars (UNESCO, 1996): **learning to know, learning to do, learning to live together and learning to be**, which altogether shape an individual as a whole. Our formal educational system, tends to lay emphasis on "learning to know" and to (a lesser) extent on "learning to do" – i.e., on the acquisition of knowledge and skills, to the detriment of other types of learning; but an ideal educational system should be conceived in a more encompassing manner. Both "learning to live together" and "learning to be" should also be stressed for the all-round development of each individual. These types of learning are the chief issues to be dealt with, in today's educational structure. Due to the negligence for these learnings, incidents such as shooting in the classroom, early dating / sex before marriage, using abusive language, etc., do occur in our schools / society. Hence, emotional and spiritual aspects should also be stressed for the complete development of an individual. Such a vision should enlighten and guide future educational reforms and policies in relation to both contents and methods.

The 'teacher' is the most powerful 'environment' for the child especially in schools. It is the personality of the teacher that has the most permanent

influence on the child. The teacher has to select and present to the learner, the experiences which may lead him to the fulfilment of his needs and his obligation to the society. An ideal teacher has to be 'heavy enough' to take care of her / his students' not only intellectual environment, but also the emotional / social and the spiritual environments and lead them in the right direction - this makes a teacher – a' **preceptor' (GURU).**

We all know that no educational reform can be successful unless the quality of the teacher is improved; but in turn the quality of the teacher depends to the large extent, on the quality of the pre-service teacher education programme. It requires some specialized education with specialized curriculum which can be boldly considered as 'professional'. Students undergoing professional teacher education programme – i.e., student-teachers, should be strengthened, not only in their cognitive and psychomotor domains, but also in affective domains, especially to take care of their emotional and spiritual developments.

In the early part of 20th century Intelligence Quotient (IQ) became an important issue. Our intellectual or rational intelligence is what we use to solve logical or strategic problems. Theoretically it has been conceived that a person with higher intelligence gets identified with higher IQ, which is determined by reliable and valid instruments. In the mid-1990's Daniel Goleman strengthened the concept of Emotional Intelligence (EI) to represent people's feelings, although the same was conceptualized earlier by other psychologists. The ability to recognize and manage one's emotions is a skill that has to be developed, used and, hopefully, honed throughout one's lifetime. Bar-On could give the concept of Emotional Intelligence Quotient (EQ), in the process of his construction of the tool to measure emotional intelligence. Now, based on Zohar's & Marshall's (2000) theoretical and experiential considerations, academicians and professionals have started discussing about another quotient to represent an individual's ability, i.e., Spiritual Intelligence Quotient (SQ). Recently in 2004 Richard A. Bowell

clarified Spiritual Intelligence (SI) further by writing a book on "The Seven Steps of Spiritual Intelligence", which has become very popular internationally. He is the founder of the well known 'International SQ Training Academy' in Denmark.

In connection with the three different types of quotients for intelligence, perhaps it is necessary to clarify the concept of quotient. Mathematically a quotient is a ratio or a number which is obtained, when one quantity is divided by another related quantity. This ratio cannot be totally an absolute in psychological measurements; it is a relative term, based on a particular test instrument with the conceptualization of expected (ideal) behaviours and observed behaviours. Perhaps it is impossible to see that these two are without any difference, while quantified suitably; hence the concept of 'quotient' has to be obviously accepted, whenever we think of psychological measurements such as different types of intelligences. Even though Goleman has dealt with Emotional Intelligence (EI) only, later Reuven Bar-On (1997), introduced the concept of Emotional Intelligence Quotient, abbreviated as EQ (instead of EIQ, for simplicity), while constructing his well known instrument, 'Bar-On Emotional Quotient Inventory' (EQ_iTM).

The recent 'National Curriculum Frame work' (NCF,2000 as well as NCF,2005 ) for School Education by NCERT, apart from broad based general education to all learners, emphasizes very much on acquiring basic life skills and development of high standards of IQ as well as Emotional Intelligence Quotient (EQ) and Spiritual Intelligence Quotient (SQ), too. NCF (2000) even stresses on assessment of EQ & SQ in addition to IQ.

The Teachers are the flywheel of the whole lively educational machine. If students have to develop IQ, EQ & SQ, their teachers should not only be intelligent enough (of high IQ) so as to work as sea of knowledge and skills but also have highly developed affective domain (with high EQ and SQ). In these

demanding times which are full of challenges, conflicts and contradictions, only **'emotionally and spiritually intelligent teachers'** are able to tune into their students' world around, read their situations and connect them with others, of course while taking charge of their own emotional life with their inner being illuminated by righteousness (DHARMA) and spirituality.

Even though logical intelligence (in terms of Intelligence Quotient – IQ) has been very popular, the notion of intelligence as such has undergone an immense change during the past century. Emotional Intelligence and Spiritual Intelligence which were unheard of earlier, now have became common atleast towards the end of 20th century. *While Emotional Intelligence (EI) is the affective capacity for social adjustment, Spiritual Intelligence (SI) is the one which renders meaning and value for life*. It has now become inevitable to psychologists and educationists to comprehend intelligence in a holistic manner. If we insist that students should develop IQ, EI and SI, their **teachers**, for certain, should also possess higher EI and SI apart from mere content mastery in their concerned subject.

## 6.1 INTELLIGENCE IN TERMS OF IQ

Ever since the birth of Psychology, philosophers, psychologists and scientists have been seriously dealing with the term 'Intelligence'. Wechsler (1976) concedes the fact that intelligence, first of all, is a hypothetical construct; hence it is far from being a physical reality which can be comprehensively measured; secondly it is an aggregate or global capacity which on further analysis gives rise to the possibility of numerous abilities. However, Alfred Binet could give a mathematical formula to determine Intelligence Quotient (IQ= Mental Age divided by Chronological Age × 100); but, later other psychologists with due regards to the father of IQ, Alfred Binet, did differ from him, regarding the concept of intelligence and its measurement. Robert Sternberg (1985, with his Triarchic approach), Stephen Ceci (1990, with Bio-Ecological approach), Mike

Anderson (1992, with his Cognitive theory), Howard Gardner (1993, with his Multiple Intelligence theory), Daniel Goleman (1995, with his Emotional Intelligence) and Danah Zohar & Ian Marshall (2000, with Spiritual Intelligence), are among some of the prominent psychologists who differed from the earlier 'all-in-all' views of IQ.

## 6.2 MULTIPLE INTELLIGENCE APPROACH

Gardner (1983, 1996) realized that the IQ index although, did provide an indication of one's general intellectual ability, it definitely was not that all of individual's intelligence. His question was "How could such a complex reality as intelligence have been possibly measured with a single score?" He further postulated that the intelligence of an individual should be a multiple reality, so, he proposed seven different types of intelligences, viz., the Linguistic Intelligence, Logical-Mathematical Intelligence, Spatial Intelligence, Bodily–Kinesthetic Intelligence, Musical Intelligence, Interpersonal Intelligence and Intra – personal Intelligence. To these seven he added an eighth one, the Naturalistic Intelligence and after his further exploration into this area, he has added the ninth one also, namely the Existential Intelligence. Howard Gardner (1996) is of the opinion that all of these intelligences are present in every human being although in varying degrees. But Zohar and Marshall (2000) are of the opinion that, all of the intelligences Gardner describes are nothing but the variations of IQ, EQ and SQ and their associated neural arrangements.

## 6.3 EMOTIONAL INTELLIGENCE (EI)

> *Anyone can become angry-that is easy. But to be angry with*
> *the right person, to the right degree, at the right time, for the*
> *right purpose, and in the right way-that is not easy.*
>
> -**Aristotle**, the Nicomachean ethics.

Our hearts are the doorway, the connection to everything that is there, in life. If we close our hearts, we close the doors of our lives. When we open our hearts,

we open to all that life can offer. A heart-based ability (emotional intelligence) allows us to possess a new relationship to our emotions. We become more responsible for what and how we feel. Our emotions are vaster than our body. They contain our histories, every chapter and verse of energy, experience, deep understanding and relationship in our lives. Emotions make up that which we are, shapes our mind as well as the entire personality pattern. They enter our human system as a source of energy that radiates and resonates. Suppressed emotions and too much control over them become pathological as in immobilizing depression, overwhelming anxiety, raging anger and manic agitation. Thus emotions are reactions consisting of physiological reactions, subjective cognitive states and expressive behaviours. Every emotion has a cognitive component and every thought is influenced by emotional factors. Both emotions and thoughts are basic attributes, which in the life of a human being, are intimately mashed into a dialectical unity. People who have control over their lives can manage and know their feelings well and read and deal effectively with other people's feelings. Emotional intelligence is such type of social intelligence, which involves the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in us and in our relationships.

Historically, in the field of psychology the concept of Social Intelligence (which is nearer to the present broader concept of emotional intelligence) was given by Thorndike (1920), later strengthened by Guilford (1959, 1967) and Reuven Bar-On in 1980. However the development of a comprehensive theory of emotional intelligence by two psychologists Salovey and Mayer in 1989/90 from University of New Hampshire led to a clear-cut concept of emotional intelligence which describes a person's ability to understand one's own emotions, the emotions of others and to act appropriately based on these emotions. After these developments, Gardner (1993) gave the concept of Multiple Intelligences. Later, in 1995, **Daniel Goleman**, a professor of Harvard University, popularized the

term 'Emotional Intelligence' in his book, (best seller) *"Emotional Intelligence: Why It Can Matter More Than IQ".*

It is important to understand that emotional intelligence is not the opposite of general intelligence (as represented by IQ); it is not the triumph of heart over head, rather it is the unique intersection of both. Emotional intelligence is an array of (non-cognitive) capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures.

Emotional literacy is the prerequisite for the development of emotional intelligence. Both are important because having the potential for positive emotional growth without the opportunity to develop it as a skill, is of little practical value. Intelligence is a potential, while literacy is a skill. If proper emotional literacy is not developed, there can be miscommunications and misunderstanding while expressing one's emotions. Emotional illiteracy can cause several harms to a person and to others with whom s/he would interact. A person may possess the potential for developing the quality of social interaction, but if that ability is not developed and nourished through practice, it will not be available to the person when it is needed.

The ability to recognize and manage one's emotions is a skill that has to be used and hopefully, honed throughout one's lifetime. Students learn in different ways but their learning is almost always influenced by social and emotional factors (Wang, Haertel & Walberg, 1997). They need therefore ability to develop reflective skills that enable them to recognize, acknowledge, understand and manage their emotions. This is the responsibility not only of parents but also of teachers. The implication for teachers is that they need to have the confidence and skills to intervene and facilitate students' emotional literacy from a position of having a sense of their own.

People with emotional intelligence have a notable capacity for commitment to other people or cause, for taking responsibility, and for having an ethical outlook; they are sympathetic and caring in their relationships. Their (emotional) life is rich and they are comfortable with themselves, others and the social universe they live in. Moreover they express their feelings appropriately and adapt themselves well to stress. Thus the term emotional intelligence has come to stay in the literature in the fields of Psychology and Education to represent that intelligence which enables individuals to flourish in their lives, in their jobs, in their families and in their communities. It may also predict how well a person will perform in a job. According to Goleman (1995),

> *Emotional Intelligence is the ability to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification, to regulate one's moods and keep distress from swamping the ability to think; to empathize and hope.*

Earlier in 1995, Goleman had identified five characteristics of persons with high emotional intelligence. They are: Self-Awareness, Self-Control, Motivation, Empathy and Social Skill. But recently in 2002, he has reorganized his conceptualizations of EI and now stressed on only four Clusters of Emotional Intelligence: self-awareness, self-management, social awareness and relationship management (i.e., Table No 6.1). Emotional Intelligence stresses the importance of being able to deal with both the inner world of self and external world of interactions with others and the environment.

These four clusters having nineteen categories (Table No 6.1) are described in his 2002 – book "Primal Leadership". Two extra categories were added by the Hay Group (2002). They are as given in italics in the following Table 6.1 of Emotional Intelligence Dimensions:

Table No. 6.1

Emotional intelligence cluster & Dimensions (Goleman, 2002)

| Dimension | Salient Features |
|---|---|
| Cluster: Self – Awareness | |
| Emotional self-awareness | Recognizing one's emotions and their effects. |
| Accurate self-assessment | Knowing one's strengths and limits. |
| Self- confidence | A strong sense of one's self-worth and capacities. |
| Cluster: Self – Management | |
| Emotional Self-control | Keeping disruptive emotions and impulses under check. |
| Trustworthiness | Maintaining standards of honesty and integrity. |
| *Conscientiousness | Taking responsibility for personal performance. |
| Adaptability | Flexibility in handling change. |
| Optimism | Persistence despite setbacks and obstacles. |
| Achievement orientation | Striving to meet a standard of excellence. |
| Initiative | Readiness to act on opportunities. |
| Cluster: Social  Awareness | |
| Empathy | Awareness of others' feelings, needs and concerns. |
| Organizational awareness | Reading a group's power relationships. |
| Service orientation | Anticipating, recognizing, and meeting others' needs. |
| Cluster: Relationship  Management | |
| Developing others | Sensing others' development needs and helping in growth. |
| Leadership | Inspiring and guiding individuals and groups. |
| Influence | Wielding effective tactics for persuasion. |
| *Communication | Listening openly and sending convincing messages. |
| Change catalyst | Initiating or managing change. |
| Conflict management | Negotiating and dissolving disagreements. |
| Building bonds | Nurturing instrumental relationships. |
| Teamwork & Collaboration | Creating group synergy in pursuing group goals and Working with others toward shared goals. |
| *These categories were added later in the same year by the Hay Group (2002) | |

## 6.4 SPIRITUAL INTELLIGENCE (SI)

*Spirituality is a source of creativity open to us all. It brings the quality of aliveness which sparks inquiry, ideas, observations, insights, empathy, artistic expression, earnest endeavours, and playfulness. It opens us to life and to each other. Spirituality is a thread that runs through our life, bringing hope, compassion, thankfulness, courage, peace, and a sense of purpose and meaning to the everyday, while reaching beyond the immediate world of the visible and tangible. It drives us to seek and stay true to values not ruled by material success.*

- Burns and Lamont, 1995 cited in Mac Gilchrist et al., 1997

Here, while introducing the term 'Spiritual Intelligence (SI)', the investigator would like to stress that, this is mainly based on conceptualizations given by Zohar & Marshall (2000) as presented through their popular (best seller) book, "Spiritual Intelligence-*The Ultimate Intelligence",* even though some other scholars from the East as well as the West, have contributed a lot in this area, especially on 'spirit / spirituality'. According to Zohar & Marshall (2000),

*An individual's Spiritual Intelligence is his/her spirit's (soul's) intelligence. It is the intelligence with which we heal ourselves and with which we make ourselves whole. It is the intelligence that rest in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind. It is the intelligence with which we not only recognize existing values, but with which we creatively discover new values.*

They opine that SI is the intelligence with which we balance meaning and value for life and place our lives in a wider context. It is conceptualized as the ultimate intelligence or the necessary foundation for the effective functioning of both IQ & EI.

The full picture of human intelligence can be realized with the concept of Spiritual Intelligence, i.e., intelligence required to solve problems of meaning and values of life and to assess one's life path. It is strongly believed that human beings are essentially spiritual creatures because we are driven by the need to ask fundamental or ultimate questions, such as, "Why was I born?, What is the meaning of my life?, Where do I go?, etc.". Spiritual Intelligence gives us our ability to discriminate between good and bad. We require SI to wrestle with questions of reality and truth, right and wrong, etc. It is believed to be integrating all other forms of our intelligences in our brain through our heart/mind. SQ is not necessarily connected to any sectarian religion as such (but it appears to be very much related to the Indian concept of 'DHARMA' which strongly connotes 'RIGHTEOUSNESS'). This is very clear based on the following categorical statement by Zohar & Marshall regarding the relation between sectarian religions and SI:

> *We can use SI to become more spiritually intelligent about religion. SI takes us to the heart of things, to the unity behind difference, to the potential beyond any actual expression. SI can put us in touch with the meaning and essential spirit behind all great religions. A person high in SI might practice any religion, but without narrowness, exclusiveness, bigotry or prejudice. Equally a person high in SI could have very spiritual qualities without being religious at all.*

The above given views on SI and sectarian religions are very much relevant to secular countries such as India, where we are expected to honour and accommodate people with different religious and cultural backgrounds-this is possible only when all Indians are truly 'spiritually inclined' and develop to posses higher SI. Since, time immemorial, India is very well known, throughout the world, as the "land of spiritually inclined people"; but time has come now to all confused Indians to test their SI through self-evaluation or reflection instead of

wasting their energy in getting involved in fights in the name of religions, communal riots, etc. SI development has to start in schools by teachers with high SI, in order to produce spiritually intelligent citizens.

## The Scientific Evidence for SI:

The concept of spirituality is as old as humanity itself; but it has been a challenge to medical scientists and psychologists to prove it, to give meaning to it within the physiology of human being's material body. However, by early 1990s, first research was carried out by a well known neuropsychologist Michael Parsinger and more recently in 1997 by neurologist V. S. Ramachandran and his team at the University of California to identify a particular, very special spot in the human brain (Zohar & Marshall, 2000). With the help of latest medical technology, 'Positron Emission Tomography' was used in locating this spot among neural connections in the temporal lobes of the brain; whenever research subjects were exposed to discuss about spiritual or religious topics, the lighting up of neural areas near that particular spot was noted on scans taken with 'Positron Emission Tomography'; hence, the term 'God-spot' to refer to this particular location in the brain.  Of course, people with different sectarian religions responded depending on the references made in their own language terminologies/symbols. eg; Westerners responding to the mentioning of the word 'God', Buddhist responding to their own symbol/word, etc. Since many years the above type of special/mystical responses were mistaken, as the research subjects were mainly abnormal people who have been consuming drugs such as LSD; but Ramachandran and his team (1997-'98) for the first time, could establish such responses even among NORMAL human beings and they did publish the same (in a Popular Book titled 'Phantom in the Brain' -1998 ); of course, this identified spot doesn't necessarily prove the existence of God scientifically; but it does show that the human brain has evolved to such an extent, to form a very special spot, which is specially responsible for asking 'ultimate questions' with a sensitivity to wider meaning and value of human life.

### Testing & Improving SI:

According to Zohar & Marshall (2000), the indications of a person with highly developed SI include a capacity to be flexible (actively and spontaneously adaptive), a high degree of self-awareness, a capacity to face and use suffering, a capacity to face and transcend pain, a quality of being inspired by vision and values, a reluctance to cause unnecessary harm, a tendency to see the connections between diverse things (being holistic), a marked tendency to ask Why? or What if? Questions & to seek fundamental answers, being what psychologist call field-independent – possessing a facility for working against convention, etc. A person high in SI is likely to be a 'servant leader', in his society who takes responsibility on his own to bring higher vision & value to others, who allows them to use him and who inspires them. Some of the well known servant leaders such as Raama, Krishna, Buddha, Jesus, Mohammed, Vivekananda, Mahaatma Gandhi, Mother Theresa, Nelson Mandela, Dalai Lama, etc., must have been definitely possessing very high SI.

Zohar & Marshall (2000) have suggested the following Six major paths to attain higher SI:

(a) The path of duty.

The path of duty is about belonging to, cooperating with, contributing to, and being nurtured by the community.

(b) The path of nurturing, especially among parents, teachers, nurse, therapists, counsellors, social workers and saints.

The path of nurturing is about loving, nurturing, protecting and making fertile.

(c) The path of knowledge, which ranges from understanding general practical problems through the deepest philosophical quest of truth.

The path of knowledge ranges from understanding general practical problems through the deepest philosophical quest for truth to the spiritual

quest for knowledge of God and all His ways, and to the ultimate union with Him through knowing.

**(d)** The path of personal transformation.

The essence of the psychological and spiritual task facing those who walk the path of transformation is personal and transpersonal integration. That is, we must explore the heights and depths of ourselves and weld the disparate parts of our fragmented selves into an independent, whole person.

**(e)** The path of brotherhood – whole world is one family (similar to Indian concept of "VASUDAIVA KUTUMBAKAM").

The path of brotherhood is to see a connection between themselves and all other beings.

**(f)** The path of servant leadership, rather than leader as a boss.

The servant leaders are expected to serve humanity by creating new ways for people to relate to each other. They put the good of society above their own good and take society in new directions.

According to Zohar and Marshall (2000), the Seven Steps to Greater SI are to:

➢ Become aware of where I am now.
➢ Feel strongly that I want to change.
➢ Reflect on what my own centre is and on what are my deepest motivations.
➢ Discover and dissolve obstacles.
➢ Explore many possibilities to go forward.
➢ Commit myself to a path.
➢ Remain aware of the fact that there are many paths.

Finally, the authors have conclusively given eight major commands to survive in any spiritually dumb culture. They are of the opinion that 'being spiritually intelligent in a spiritually dumb culture'; we have to be cautious about the following major aspects:

- ❖ Knowing our deepest motives.
- ❖ A high degree of self-awareness.
- ❖ Being responsive to the deep self.
- ❖ A capacity to use and transcend difficulties.
- ❖ Standing against the crowd.
- ❖ Reluctance to cause harm.
- ❖ Being spiritually intelligent about religion.
- ❖ Being spiritually intelligent about death (!)

Based on the above discussion, the investigator himself (unlike in the case of EI by Goleman, cluster wise and dimension wise classification was not provided by Zohar & Marshall) arrived at the following classification of clusters & dimensions of SI (as shown on the table 6.2).

### Table No: 6.2
### Spiritual Intelligence Cluster & Dimensions

| Dimension | Salient Features |
|---|---|
| **CLUSTER: ULTIMATE REALITY ASPECTS** | |
| Knowledge of God | Knowledge of God provides framework of meaning and value in personal life. |
| Religiosity | Greater faith in the power and essence of religion vested on the principle of righteousness ('dharma') is the core of religiosity. |
| Soul or Inner being | A transcendental source of energy within the human body. Soul connects human being into higher being or super soul. |
| **CLUSTER: PERSONAL ASPECTS** | |
| Self-awareness | Self-awareness is the ability to reflect and introspect one's life and equate activities of one's life with the standards of the Almighty. |
| Quest for Life Values | The ultimate urge of spirituality that guides a person's life is the quest for life values. |

**Table No: 6.2**

**Spiritual Intelligence Cluster & Dimensions (Contd.)**

| | |
|---|---|
| Conviction, Commitment and Character | Committed in working for convictions with good character. |
| Happiness and Distress | Treating happiness and distress equally is a sublime expression of inner strength. Maturity in facing both the pleasure and pain, indicates the essence of spiritual awakening. |
| **CLUSTER: SOCIAL ASPECTS** ||
| Brotherhood | The concept of Fatherhood of the Lord Almighty and "Whole earth / world is one family" ('VASUDAIVA KUTUMBAKAM'). |
| Equality of Caste, Creed, Colour and Gender | Equal opportunities to every human being, to explore and utilise their inner potentialities to reach self-actualisation and spiritual enlightenment. |
| Interpersonal Relations | Quality of an individual to deal effectively with others and provide a helping hand to others in need and distress. |
| Acceptance/Empathy, Love and Compassion | "Treating others as our own brothers / sisters as we are all children of ONE God" is a sublime view of life. True love is divine and altruistic – to forsake one's pleasure for helping fellow beings. |
| Flexibility | Willingness to change / mould one's own view points / ideals when it is convinced that a change is indeed a reality / a 'must' to go forward in the right direction. |
| Spirituality in Leadership | Spirituality in leadership could lead up to a position of a 'Servant of others' / servant leaders rather than a 'tough master'. |
| **CLUSTER: HOLISTIC ASPECTS** ||
| Holistic Approach in Spirituality | To view life holistically rather than compartmental wise; the complete surrender of one's life to the ultimate will of God (who is the cause of all causes) is the holistic approach of spirituality. |
| **CLUSTER: LIFE & DEATH ASPECTS** ||
| Spiritually Intelligent about Death | Spiritually intelligent individuals consider death as a natural phenomenon in which the essence of body, but not the soul would be perished. |

## 6.5. IQ, EI & SI

Human Intelligence is highly complex. Neither IQ alone nor EI (and IQ) of a person would represent the totality of his/her intelligences. Computers have high (of course artificial) IQ but not EI. Some animals have some EI too in some cases, in addition to IQ, but it is not possible for the computers or these animals to ask question of 'why?' nature, to play with boundaries, to play an 'infinite' game, to be creative, to change rules and to alter situations to tamper rigid rules with understanding and compassion, to discriminate between good and bad, to dream, to aspire and to raise oneself out of the mind. EI enables a person to judge what situation he is in and then to behave appropriately within it; i.e., he is working within the boundaries of the situation, allowing the situation to guide him; but one's SI enables him to ask the question "why should he be there in that particular situation in the first place?". Unlike EI, SI can give him transformative power, power to change the situation by creating a better one; i.e. one's SI can help him/her in dealing with the situation by allowing him to guide the situation, to create new values by understanding existing situational values, etc.

**Scientifically,** if we want to look at these three intelligences, *on neurological basis,* it is understood that *neocortex* which is at the top surface of the brain is responsible *for IQ; subcortex* which is at the lower part of the brain is responsible *for EI*; and the identified spot *(called God Spot)* responsible *for SI* is at the *temporal lobe* of the brain (Zohar & Marshall, 2000). Based on the theory of evolution, it is of some special interest to note that subcortex got evolved in human brain earlier to neocortex. IQ is based on serial neural wiring in the brain whereas EI is based on associative neural wiring (somewhat similar to series and parallel connections in electricity). SI is based on another type of neural wiring; it is based on synchronous neural oscillations that unify data across   the whole brain. It unifies, integrates and has the potential to transform any material based on the other two wiring processes. It enables a dialogue between reason and emotion (between IQ & EI) between mind and body; in fact it is like a lever of 1st

order, when SI is the fulcrum for the growth and transformation. This fulcrum (SI) is an active, unifying, meaning-giving centre to guide an individual. When we look at the dimensions of EI & SI, one may notice certain overlappings, e.g. Self-awareness; but self-awareness in connection with EI is at emotional level, dealing with mind whereas, the same in connection with SI is at the spiritual level, dealing with the very 'spirit' of an individual.

In an ideal case, these three intelligences should work together by supporting each other; human brain is designed to coordinate these three; as each one has its own area of strengths, they can function separately too. Human being in general, need not be high or low in IQ, EI & SI simultaneously. All variations are possible i.e. high IQ & lower EI & SI is possible; one need not have higher IQ to possess higher EI/SI. Ideally, all the three intelligences should be well developed to succeed in life.

## 6.6 EMOTIONAL INTELLIGENCE & SPIRITUAL INTELLIGENCE FOR TEACHER EDUCATION

Teachers do influence the personality of a student. Their emotional, intellectual, moral, ethical and spiritual realms have profound influence on the development of children. The study was an attempt to analyse and to enhance emotional intelligence & spiritual intelligence of sampled B. Ed student-teachers. Based on NCF (2000) for School Education by NCERT, there is a need to assess not only the students' IQ, but also their EI & SI. Educators realize that there is a widespread, emotional / spiritual deficiency among students, besides their academic deficiency. In fact, for a teacher, emotions can become a valuable tool for the education of different types of students. Education for promoting emotionality and spirituality, needs to be recognised as an essential element of the educational process in the classroom since these two aspects strengthen the provided information, direct attention and facilitate the attainment of goals. 'Emotional/spiritual Literacy' programme directly alter the level of success, self-esteem and well being of a

person. It helps to reverse a tide of educational decline and sustain the universal and eternal values oriented towards the unity and integration of the people, their emotional, moral and spiritual growth enabling them to realise the treasure 'within'.

If the teacher is emotionally and spiritually intelligent, s/he can manage the emotional and spiritual traits of her/his students in order to provide balanced environment in the classroom. Sense of self, empathy, kindness, intuition, motivation, awareness, social skills, forgiveness, reconciliation, dedication are some of the major components of emotional / spiritual intelligence. All these aspects are very much needed for the development of suitable qualities among students and hence among their teachers too. This study is very relevant in this competitive globalised world where 'Might is Right', **only when** supported by emotional intelligence and spiritual intelligence. The study would throw light into ultimately, student-teacher's personality development with special reference to emotional and spiritual identities.

## 6.7 AIMS OF THE STUDY

The present study is intended to find out the effectiveness of the enhancement programme of EI and SI among B.Ed. student teachers. Emotional and Spiritual Intelligences are the most important and of course, more important than IQ, to all the human beings. Teachers who are emotionally and spiritually intelligent, can definitely influence their students and can help in their all round development by developing their EI and SI. Thus there is a need for enhancing EI and SI among the prospective teachers.

For the enhancement of EI and SI, the study aimed to develop two programmes, one for the enhancement of EI and the other for the enhancement for SI. It is also the aim of the present study to find out the effectiveness of these programmes. The investigator, also aims through this study, exploring scope for future research

studies in these areas. The study also brings as one of its aims, the suggestion for curriculum framers for the inclusion of EI and SI in the curriculum for students at all levels, and especially in Teacher Education Curriculum at all levels (with the special reference to the B.Ed curriculum).

Thus, the present study was conducted with some clear aims and objectives. These aims point out that the investigator was interested in the development of society as a whole, and especially the educational field - Teacher Education, through this research work.

## 6.8 REVIEW OF RELATED RESEARCH STUDIES

At the time of research proposal only a very few empirical studies in the area of emotional intelligence, were available; but in the field of spiritual intelligence, the number was still smaller. Similar to Reuven Bar-On's effort to measure emotional intelligence (which has become a bit controversial among scholars), in India also, some researchers have developed tools to measure EI in terms of emotional quotient (EQ); however, in this study, the researcher was interested in developing an enhancement programme for EI (as well as for SI), rather than constructing a standardized test to measure EQ / SQ, specifically, because of the differences of opinions among scholars regarding the very concept of EQ. (Even Goleman has referred to the term EI and not EQ). The present study is especially regarding the application of the concept of emotional intelligence and spiritual intelligence for teacher education. The investigator has not been able to locate any study that is directly related to the area of the present investigation, viz., the pre-service education of secondary school teachers. However, there are some studies on teachers, which have attempted to manipulate some of the dimensions of their personality (which happen to be some of the concerns of emotional intelligence). Some of such studies, carried out towards the end of the 20th century and the beginning of the 21st century have been reviewed by the investigator (at the time

of Research Proposal); but as at present, the investigator has come across a few more studies in both the areas.

The investigator has intentionally presented the studies he could come across so far, in India and abroad, in a chronological order, in order to emphasize the point that, on the whole, very few studies are available (especially in India) in the fields of EI &/or SI; of course, these two concepts have became popular in the academic & professional circles mainly in 1995 (because of Goleman) and in 2000 (because of Zohar & Marshall) respectively. From some of the reviewed studies the concept of relation between logical intelligence (in term of IQ), emotional intelligence and spiritual intelligence gets strengthened; but conceptualization of SI by Zohar & Marshall (2000) as the ultimate intelligence is, perhaps yet to be tested. Some reviewed studies mainly dealt with EI and other aspects such as IQ, management, educational achievements, etc.

Some studies mainly dealt with SI and other related aspects mainly in the field of Education in particular and society in general. Only very few studies were dealing with both EI & SI with Educational / Societal issues. Especially these studies have helped a lot in the development of the intervention programme and its evaluation in the present investigation; of course among the above mentioned studies, "intervention programme" are included only in very few (especially in Indian) studies. Some of the reviewed studies were used to develop suitable tools for enhancing EI and SI.

Based on the reviewed studies, it was obvious that there was a need to embark on EI & SI Intervention Programme to enhance the personal attributes of student-teachers, which would in turn help to make them effective teachers; this study was launched because of the serious concern felt for the upgrading of the teacher education programme at B. Ed level with the emphasis on emotional and spiritual developments; because not much has been done in the area of pre-service secondary school Teacher Education Programme to enhance EI and

especially SI among would be teachers. In the face of this lacuna, the investigator wishes to contribute in some small way to meet this need.

## 6.9 RATIONALE OF THE STUDY

Almost in all important Global/National Educational documents/Curriculum Frame Works including the recent ones for School Education, Teacher Education, as well as for Higher Education (eg. UGC's B.Sc Physics Syllabus includes spirituality!), a very special emphasis has been laid on Affective Domain – emotionality as well as spirituality aspects in addition to Cognitive and Psychomotor Domain. As stated earlier, NCFSE, (NCERT, 2000) emphasizes on assessment of not only IQ, but also EI and SI. If the teachers have to be assessing these, first of all they have to be thoroughly familiar with these concepts and fully develop their own Emotional Intelligence and Spiritual Intelligence. No doubt, the conceptualizations of EI and SI, as given by Goleman (1995) and Zohar & Marshall (2000) respectively are beneficial to all people in all walks of life; but especially in the fields of Education, and (hence) in Teacher Education, development of EI and SI are to be stressed a lot in addition to that of IQ. It is very well assumed that those who come for Pre-Service Secondary School Teacher Education Programme do possess enough/normal IQ to deal with their school children effectively as far as Cognitive Domain is concerned; from several research studies, now it is very well established that one's IQ cannot be further improved after s/he reaches the age of 20/21, but there is no guarantee that they do possess enough EI and SI too; unless they know how to develop and increase their own emotionality and spirituality, they will not be in a position to help their students after their pass out. Unlike in the case of IQ, improvements in EI & SI are definitely possible throughout one's life, as these are strongly presumed as lifelong processes – hence the need for the present investigation dealing with pre-service student-teachers.

A teacher who is aware of the relationship between emotions & learning and the importance of 'learning to achieve ultimate happiness in life' will maintain conducive environment for ideal learning. Emotional Intelligence and Spiritual Intelligence are major components of personality development and adjustment. Ideal Teaching is expected to be both emotional and spiritual in its outlook. Teachers/preceptors (GURUs) interact not only with the outward realms of human beings, but also with their mind and spirit. So the student-teachers must have to develop high EI and SI as they are the future teachers. A teacher who has good potential (IQ) must also have these two traits of EI & SI in her/his personality; then only the teacher can imply these potentials to the students.

When we think of the all round development of the personality of a 'whole' child, EI and SI are to be developed along with IQ – hence, the need for the present study dealing with B.Ed. student-teachers. Emotional Intelligence and Spiritual Intelligence change the mind set of an individual. Based on the literature review carried out by the investigator, it is clear that very few studies are available, especially in India/Kerala too, and especially in the field of Secondary School Teacher Education, directly related to the models of EI and SI as given by the authors of the two 'International Best Sellers' (i.e., Goleman-1995 - "Emotional Intelligence: Why It Can Matter More Than IQ" and Zohar & Marshall-2000 - "Spiritual Intelligence- The Ultimate Intelligence").

Even though there are some studies related to emotional development through Value Education, hardly, few studies are available related to spiritual development as such, especially in 'India – the LAND of SPIRITUALITY'! Perhaps this is because of misconceptions about the Secular nature of Indian Constitution; but the conducted study which dealt with SI too, was mainly carried out in such a way, that the sectarian religion/s were not coming in the way as far as possible; if at all these were to be referred to, it was with the

concept of 'Common Minimum Programme' with Equal emphasis on all noble thoughts from all World Major Religions.

As the investigator himself is a professional teacher educator, it is hoped that the present study would bring some meaningful professional satisfaction with some humble contributions to the field of 'R & D in Teacher Education'.

## 6.10 RESEARCH QUESTIONS

In the process of formulating the proposed research work and studying the related literature the following research questions got developed in the mind of the researcher:

1. What is the status of emotional/spiritual literacy among the sampled B.Ed. student-teachers?

2. Can student-teachers be helped to enhance their EI and SI? If so, how can it be done?

3. Will it be possible to enhance EI and especially SI without any reference to various sectarian religions, but at the same time with great respect for all of them?

4. What would be the impact of intervention program on the sampled student-teachers? Would it result in enhancing their Emotional Intelligence and Spiritual Intelligence?

In this study, an attempt was made to answer the above questions to the maximum extent possible.

## 6.11 STATEMENT OF THE PROBLEM

Teachers do influence the personality of a student. The existing education system is a hybrid variety of conventional/traditional and modern/new generation outlook. There is a serious need for standardization. The ongoing pattern of

education is linear oriented or 'left-brain oriented'. We seriously lack a holistic and integrated approach. The concepts of EI and SI with their enhancements are the needs of the hour. EI and SI help in changing the mindset of an individual. Many studies at the international level, revealed that educators have not been perceiving of enhancement of EI and SI skills in their strive for excellence of their students. When the teachers are emotionally and spiritually intelligent, then and then only, s/he can manage the emotional and spiritual traits of their students. The present research, envisaged an enhancement of emotional intelligence and spiritual intelligence through experiential learning process. Hence the statement of the problem for the present work was titled as:

"Enhancement of Emotional Intelligence and Spiritual Intelligence among B. Ed Student - teachers".

## 6.12 OBJECTIVES OF THE STUDY

The proposed study was designed mainly with the following objectives based on the major research   questions:

1. To develop various strategies for the enhancement of EI and SI of the sampled student-teachers.

2. To study the effectiveness of the developed strategies for EI and SI in terms of the student-teachers' responses before and after the implementations.

## 6.13  CLASSIFICATION/OPERATIONAL DEFINITIONS/ MEANINGS OF CERTAIN KEY TERMS

Emotional Intelligence (EI): is the capacity of a person to monitor his/her own emotions so that it will help the individual to shape his/her character and thinking. It involves the ability to comprehend oneself and others. The term Emotional Intelligence (EI) has a surer stay because it helps an individual to adapt himself to the changing scenario.

Spiritual Intelligence (SI): is the intelligence with which we assess our deepest meanings, purposes of life and our highest motivations. It is needed to know the meaning of our existence. It illumines our way and aids our quest for a deeper knowledge of life.

### B. Ed Student-Teachers:

The B. Ed Student-Teachers are students admitted in Pre-Service Secondary School Teacher Education Programme.

### EI/EQ and SI/SQ:

Even though some scholars have used the term 'Emotional Quotient' to mean emotional intelligence (similar to IQ), in this study, the researcher has accepted the stand taken by Goleman (1995, 2002) simply to refer it as emotional intelligence (EI). Similarly, even though Zohar & Marshall (2000) have used the term spiritual intelligence quotient (as SQ), simply the term spiritual intelligence (SI) has been used in this investigation, in order to avoid controversies (from different scholars) regarding the actual measurement of these in terms of mathematical quotients. The researcher was mainly interested in the development of strategies to enhance EI & SI, rather than standardizing tools to actually measure them in terms of this (less understood) quotients.

## 6.14 HYPOTHESES

1. There will be no significant difference in the Emotional Intelligence (EI) of sampled B. Ed. student-teachers in the control group and the experimental group before and after the treatment through the enhancement programme.

2. There will be no significant difference in the Spiritual Intelligence (SI) of sampled B. Ed student-teachers in the control group and the experimental group before and after the treatment through the enhancement programme.

## 6.15 DELIMITATION OF THE STUDY

This was an enhancement programme on emotional intelligence and spiritual intelligence, which was delimited to the B. Ed student-teachers of Colleges of Teacher Education affiliated to Mahatma Gandhi University, Kottayam, Kerala, only during the academic year 2007 – 2008.

## 6.16 METHODOLOGY OF THE STUDY

**Design of the study:**

The present study was (mainly) developmental cum experimental one with quasi-experimental design. According to Best and Kahn (2000*) "…..this design is often used in classroom experiments when experimental and control groups are such naturally assembled groups as intact classes, which may be similar".* Thirty (each) B. Ed. student-teachers of two selected Colleges of Teacher Education were taken as Control group and Experimental groups; both the groups were similar, as they were affiliated to the same University in Kerala State i.e., Mahatma Gandhi University, Kottayam with the same B. Ed Curriculum.

Design:

| | | | |
|---|---|---|---|
| Experimental | $O_1$ | X | $O_2$ |
| | ------------------- | | |
| Control | $O_3$ | | $O_4$ |

Where,  $O_1$ and $O_3$ are pre-tests

$O_2$ and $O_4$ are post-tests

X stands for Experimental Group

For the purpose of this study, the E I & S I (pre- & post) tests were administered for both the control and the experimental groups. The differences in the achievements between the two tests (pre- & post) were taken as the effectiveness of the prepared instructional strategies.

## 6.17 TOOLS / STRATEGIES USED FOR THE STUDY

1. Information Schedule.

2. Rating scale for student-teachers which was developed and validated by the investigator in order to understand the pre-intervention and post-intervention phases of their EI & SI.

3. Casual Observation.

4. Participant Observation.

5. Anecdotal Records.

6. Focused Group Discussions (FGD).

7. Feedback from the participants on a continuous basis. Participants' feedback from their experiences was obtained through discussions also and it was conducted on a continuous basis throughout the intervention.

8. Reaction scale for feedback of the programme.

## 6.18 POPULATION OF THE STUDY

The target population of the present study refers to all the B. Ed student-teachers of Colleges of Teacher Education affiliated to Mahatma Gandhi University, Kottayam, Kerala only.

## 6.19 SAMPLE OF THE STUDY

As it is not feasible to bring all these student-teachers of all the affiliated colleges under the present study, it was decided to randomly select one group of B. Ed student-teachers as the Control Group and another as the Experimental Group from the six affiliated colleges, where the concerned College authorities were willing to permit the Enhancement programme. Hence a group of 30 B.Ed. student-teachers from **Titus II Teacher's College, Tiruvalla** became the control group and another group of 30 B.Ed. student-teacher from **M. G. University College of Teacher Education, Kanjirapally** as the Experimental group; moreover these two Colleges are at a distance (approximately) 55km from each other; the

participants for the present study comprised of all the B.Ed student-teachers who opted 'Guidance and Counselling' as an elective area (randomly selected out of three areas) during the academic year 2007-2008 in both the colleges; both the groups consisted of randomly selected thirty (N = 30) student-teachers.

## 6.20 PROCEDURE OF THE STUDY

The study was divided into the following four phases:

I. **Phase I: Pre - Enhancement Phase**

a. Rapport Development and Identification of the backgrounds of the participants under experimental group using self-constructed information schedule and group discussions.

b. Administering Pre-intervention test (developed rating scale) for both the groups.

II. **Phase II: Developmental Phase**

In the second phase, the investigator prepared experiential learning materials / instructional strategies on Emotional Intelligence and Spiritual Intelligence, mainly based on theoretical inputs from Goleman (2002) and Zohar and Marshall (2000) respectively, and by relating them to the day-to-day life situations. These were validated by taking some expert's opinions.

The Experiential learning materials / strategies contained the following aspects:

a. Lecture (theory input) with power point presentations.

b. Group discussions among participants.

c. Focussed group discussions with a few invited guest experts too.

d. Clippings (from movies and pictorials).

e. Role-plays.

f. Stories and real life situations.

### III.  Phase III: Enhancement Phase

During the implementation or enhancement phase, the participants were provided with a series of learning experiences as discussed in Phase II for all the dimensions of both EI and SI. The theory inputs were delivered through lecture cum discussion with power point presentation (PPT). The duration of the sessions varied according to the requirements of the topic (Minimum: 45 Minutes). Assignments were given to ascertain and strengthen the learning. Discussions were conducted in the class in groups as well as on 'one to one' basis. Each assignment was discussed in class and they were asked to make their own inferences according to their experiences. The participants were asked to refine themselves on each dimension of EI and SI. There were on the whole totally 52 sessions of 45 minutes (to 1hour) duration carried out during three months period ($1^{st}$ August to $30^{th}$ October, 2008). This being a developmental study, with evolving methodologies, every next session was new and better than the previous one, based on the collective/cumulative new thoughts evolved throughout the programme.

### IV.  Phase IV: Post - Enhancement Phase

After successful completion of all the learning experiences, a post-intervention test (the same rating scale, which was used as pre-test)  for both E I and S I were conducted and focused group discussions were held on the effectiveness of the courses conducted, along with a few invited guest experts. The post – test was administered to the experimental group as well as control groups on the same day; at the end of the programme, reaction scale (self-constructed and validated) for feedback was administered, for the experimental group (only)

## 6.21 DATA ANALYSIS

The present study generated a lot of qualitative data, because of the very nature of the enhancement programme and its day-to-day activities and the feedback continuously and at the end. However, by using quasi-experimental design, the

data obtained from the pre-tests and post-tests were analysed quantitatively. With the help of rating scales for emotional intelligence and spiritual intelligence, the data of the pre-tests and post-tests of the control as well as experimental groups were collected and analysed quantitatively. All the observational (qualitative) data (in the form of anecdotes, casual observations, verbal responses, photographs, etc.) collected during the enhancement programme in the experiential learning sessions were analyzed qualitatively, using content analysis as a research technique.

## 6.22 MAJOR FINDINGS /CONCLUSIONS OF THE STUDY

1) The *quantitative* dimension in this investigation, i.e. the quasi-experimental design used for the study, did provide enough statistical confidence in deciding the success story of the enhancement programme. Based on the rejections of the two null hypotheses framed, it was found that the enhancement programme in both the cases (i.e. EI & SI) seemed to be a successful one, with all the statistical evidences (using chi-square tests & Mann-Whitney U tests for the different relevant groups and clusters – separately and jointly.

   a. There existed no significant difference between the pre-test and post-test scores of the participants of the control group for all the clusters of EI & SI (jointly as well as separately) and in the case of experimental group, significant difference did exist.

   b. A significant difference was found between the experimental group and the control group in the post-test scores for the five clusters (jointly as well as separately) of   EI as well as SI among the B.Ed student-teachers.

2) This study, being (mainly) developmental one with evolving methodologies, its success, depended on the everyday (mutual) feedback and dialogues between the participants and the researcher along with certain experts. The qualitative data obtained during the programme using,

diary writing by the participants, verbal responses of the participants, casual observations, anecdotal records, photographs, etc. were subjected to rigorous content analyses (at manifest and latent levels) to come out with the following rich findings.

a. All the student-teachers gave highly favourable opinions about EI & SI enhancement programme and showed great interest in attending (100%) the same.

b. Based on the analyses of Feedback Reaction Scales & rigorous content analyses of the content of the participants' diaries, casual observation and anecdotal records, it was clearly revealed that a continuous transformational change has been taking place among the participants as a result of EI & SI enhancement programme. The participants reported that they were able to apply the knowledge, understanding and skills they gained in the enhancement programme in their teaching (teaching practice) and learning process and in their day-to-day dealing in life.

Hence, the developed EI & SI enhancement programmes were found to be effective in terms of raising the emotional & spiritual intelligence levels of student-teachers.

## 6.23  EDUCATIONAL IMPLICATIONS OF THE STUDY

The present situation of the world is more pathetic and chaotic than the past. People are becoming more and more selfish and thus the great values have been misinterpreted or forgotten. Due to his greediness and selfishness, man works for himself without considering his fellow beings. Problematic situations are dealt in a strange way. Emotional outbursts and suicides or homicides are becoming more and more common. In such a miserable situation of lack of emotional stability and lack of spiritual values, only education can bring about a change. And for education to perform its role, some relevant educational research & try out (R &

D) is a must. The present study explores and discovers the key areas for development of teachers with regard to both the emotional and spiritual values/areas. Teachers with higher EI & SI, would be in a position to produce ideal citizens.

### 6.23.1. IMPLICATIONS FOR TEACHER EDUCATION PROGRAMME

It is a good sign that M.G. university ,Kottayam has already included EI & SI in the revised B.Ed curriculum; but this has to be implemented suitably by making use of (preferably) already tried educational packages (such as the one experimented with, in this investigation). This is a need to mandatorily implement this type of packages in all the teacher Education Institution throughout the Nation/globe and at all levels from Pre-Primary School to University level Teacher Education Programme; similarly in-service Teacher Education Programme at all levels may have to mandatorily implemented using similar (relevant to the particular level) packages to take care of all these teachers who are, already teaching in order to 'SAVE' their students from illusions and chaotic conditions present in the society. Once all the teachers (at all levels) are fully equipped, [by recalling the policy aspects & recommendations of NCERT, UGC, etc.], they in turn, will be in a position take care of 'SAVING' their students by enhancing their EI & SI.

### 6.23.2. IMPLICATIONS FOR ALL THE PRIVATE & PUBLIC SECTORS

In fact, enhancements of EI & SI are very much required not only in the field/s of Education/Teacher Education/Higher Education, but in all the fields, starting from the rural agriculture to the urban industrial/commercial/Govt. concerns throughout the Nation/Globe. Then and then only the concept of 'VASUDAIVA KUTUMBAKAM' would be meaningful!

## 6.24  SUGGESTIONS FOR FURTHER RESEARCH STUDIES

One of the outcomes of the present investigation is that it opens up new areas for further research. The following are some of the suggestions in this regard:

1. Enhancements of emotional intelligence and spiritual intelligence may be carried out by using appropriate research designs in accordance with various cultural or religious backgrounds (but by remembering 'Unity in Diversity').

2. Investigative studies may be conducted to find out, the interrelationships between, rational, emotional and spiritual intelligences.

3. Similar studies such as the present one in Teacher Education, may be conducted to enhance the EI and SI of people involved in other private as well as public sector undertakings.

4. A comparative study of EI & SI among teachers, researches, doctors, engineers, etc. may be conducted.

5. Research studies may be conducted on the role of parents in enhancing EI and SI among their children and their performance/behaviour in Schools.

6. The present study was limited to student-teachers. Similar studies may be conducted for the students of Schools/Colleges/University, with various components of EI and SI.

7. According to Zohar & Marshall (2000) Spiritual intelligence is the ultimate intelligence which serves as a necessary foundation for the effective functioning of both rational intelligence and emotional intelligence --- this has to be strongly proved (or disproved) by further research studies at various levels and in various sectors.

8. Medical scientists & neurological psychologist (Michael Parsinger & Ramachandran, 1997) have identified a spot among neural connections in the temporal lobe of the human brain, using 'Positron Emission Tomography' as this special spot responds in a very unique way to various stimuli related to different religions, they called this spot as 'God spot'. As such, there is a special need to carry out interdisciplinary /multidisciplinary research studies related to this 'God spot' and enhancement of SI among students/teachers/others.

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# APPENDICES

# APPENDIX -A

Dear friends,

As part of my Ph. D Research work, I have constructed tools to measure Emotional Intelligence and Spiritual Intelligence. For this purpose, I request your kind cooperation. I assure you that the data and information collected will not be divulged to any source and hence will be used for research purpose only.

Thanking You

Yours truly

Sam Thomas Joy

Some of your personal information is required for research purpose. Kindly furnish the following information. It will be used only for research and will be kept confidential.

1. Name :

2. Age :

3. Gender : Male / Female

4. Nationality : Indian / Others

5. Religion :

6. Marital Status : Married / Unmarried

7. Educational Qualifications :

8. Languages Known :

9. Interest :

10. Other Activities :

Signature

Instructions

Some Statements related to daily life are given, which asks about your emotions / reactions associated with emotions and spirituality / spiritual behaviour in certain situations). Carefully read each statement and express your view regard to each by ticking appropriate choice.  There are five choices namely Strongly Agree, Agree, Undecided (neither agree nor disagree), Disagree, and Strongly Disagree. Kindly do not omit any item. Give your responses as truthfully as possible.

# APPENDIX –B
# EMOTIONAL INTELLIGENCE SCALE

| | Statements | SA | A | U | D | SD |
|---|---|---|---|---|---|---|
| 1 | I'm conscious of my needs in my life | | | | | |
| 2 | I'm aware of my strengths and weaknesses | | | | | |
| 3 | I can correctly label the emotions when I experience them | | | | | |
| 4 | I have the ability to tackle all problems with analytical approach | | | | | |
| 5 | At times, I don't know why I am out of mood | | | | | |
| 6 | I think a lot before I act | | | | | |
| 7 | I lose heart if I fail in my attempts | | | | | |
| 8 | I consider all the possibilities before making a decision | | | | | |
| 9 | I am unable to feel anything in certain situations | | | | | |
| 10 | I am willing to learn throughout my life | | | | | |
| 11 | I have the confidence to discharge my duties in life | | | | | |
| 12 | I do not worry about what would happen, once I take right decision | | | | | |
| 13 | Whenever I refuse, it is usually quite, polite but firm | | | | | |
| 14 | I am unable to work when I am in a bad mood | | | | | |
| 15 | I am able to make sound decisions despite uncertainties and pressures | | | | | |
| 16 | I am able to master my emotions | | | | | |
| 17 | I break down completely when things happens against my expectations | | | | | |
| 18 | I don't get abusive even if I hate somebody | | | | | |
| 19 | I can laugh at any bad situations | | | | | |
| 20 | My annoyance is visible only when it's absolutely needed | | | | | |
| 21 | I am able to maintain the standards of honesty and integrity | | | | | |
| 22 | I am responsible for my decisions | | | | | |

| 23 | I build faith through my reliability | | | | | |
|----|-------------------------------------|--|--|--|--|--|
| 24 | I take tough, principled stands even if they are unpopular | | | | | |
| 25 | I find it difficult to keep secrets to myself | | | | | |
| 26 | I take responsibility for personal performance | | | | | |
| 27 | At times, I am unable to keep promises | | | | | |
| 28 | I hold myself accountable for meeting my objectives | | | | | |
| 29 | I am organized in my work | | | | | |
| 30 | I am careful in my dealings | | | | | |
| 31 | I am able to change easily, whenever required | | | | | |
| 32 | If things do not work out my way, I am able to shift to other things | | | | | |
| 33 | I am able to accept the other person's state of mind even if I do not agree with it | | | | | |
| 34 | I can smoothly handle shifting priorities in my life | | | | | |
| 35 | I find it difficult to handle rapid changes in my life | | | | | |
| 36 | I believe in "hope for the best and prepare for the worst" | | | | | |
| 37 | Criticisms won't loosen my heart | | | | | |
| 38 | I persist in seeking goals despite obstacles and setbacks | | | | | |
| 39 | I operate from hope of success rather than fear of failure | | | | | |
| 40 | Whenever I fail, I accept its reality | | | | | |
| 41 | I embark on something new, even if the consequences may be harmful to me | | | | | |
| 42 | I feel that I must further develop myself even when my job does not demand it | | | | | |
| 43 | I am willing to learn how to improve my performance | | | | | |
| 44 | I can continue to do what I believe in, even under severe criticism | | | | | |
| 45 | I like to get others' encouragement to do my work well | | | | | |

| 46 | I am ready to seize opportunities | | | | | |
|----|----|---|---|---|---|---|
| 47 | I pursue goals beyond what's required or expected of me | | | | | |
| 48 | I keep aside official procedures and make my own rules when necessary to get the job done | | | | | |
| 49 | I mobilize others through unusual, enterprising efforts | | | | | |
| 50 | I try new ways of solving problems | | | | | |
| 51 | I must often consider the feeling of those I interact with | | | | | |
| 52 | I am able to understand the feeling of others | | | | | |
| 53 | I try to avoid hurting the feeling of others | | | | | |
| 54 | I pay attention to the worries and concerns of others | | | | | |
| 55 | I show sensitivity to understand others' perspectives | | | | | |
| 56 | I am perceived as friendly and outgoing in the society | | | | | |
| 57 | I can accurately read key power relationships in any organisation | | | | | |
| 58 | I can detect crucial social networks | | | | | |
| 59 | I can accurately read organizational realities | | | | | |
| 60 | Reliability is very important in any organisation | | | | | |
| 61 | I compliment people generously | | | | | |
| 62 | I understand student's needs and match them to my teaching | | | | | |
| 63 | I strive to increase student's satisfaction | | | | | |
| 64 | I wish to serve others even under unfavourable condition | | | | | |
| 65 | I gladly offer appropriate assistance to others only when I know them personally | | | | | |
| 66 | Even though one should listen patiently to other's problems, the advise should be given to them only when needed | | | | | |
| 67 | I acknowledge and reward people's strengths and accomplishments | | | | | |
| 68 | I identify people's needs for their future growth | | | | | |

| 69 | I offer useful feedback to others only after systematic assessment | | | | | |
|----|---|---|---|---|---|---|
| 70 | I am willing to mentor my juniors in my profession | | | | | |
| 71 | I articulate and arouse enthusiasm for a shared vision and mission | | | | | |
| 72 | I step forward to lead as needed regardless of my position | | | | | |
| 73 | I guide the performance of others while holding them accountable | | | | | |
| 74 | I lead others by setting good examples | | | | | |
| 75 | People tell me that I am an inspiration for them | | | | | |
| 76 | I build rapport and maintain personal friendships among work associates | | | | | |
| 77 | I can convince people easily | | | | | |
| 78 | I am skilled at winning over people | | | | | |
| 79 | I can fine-tune presentations to appeal to the listener | | | | | |
| 80 | I can dramatize events to effectively make a point | | | | | |
| 81 | I express my views frankly | | | | | |
| 82 | I listen to others patiently | | | | | |
| 83 | I try to see the other person's point of view in an interaction | | | | | |
| 84 | I deal with difficult issues straight forwardly | | | | | |
| 85 | I listen well, seek mutual understanding and welcome sharing of information fully | | | | | |
| 86 | I recognize the need for change and foster it | | | | | |
| 87 | I challenge the status quo to acknowledge the need for change | | | | | |
| 88 | I champion the change and enlist others in its pursuit | | | | | |
| 89 | I model the change expected of others | | | | | |
| 90 | Change is always required | | | | | |
| 91 | I handle difficult people and tense situations with diplomacy and tact | | | | | |
| 92 | I bring disagreements into the open in order to | | | | | |

| | | | | | | |
|------|-------------------------------------------------------|--|--|--|--|--|
| | de-escalate it | | | | | |
| 93 | I encourage debate and open discussion | | | | | |
| 94 | I carefully arrange win-win solutions | | | | | |
| 95 | In crisis situations, I lose my ability to take the decisions | | | | | |
| 96 | I accept criticism even from my enemies | | | | | |
| 97 | I'm amiable by nature | | | | | |
| 98 | I consider forgiveness and reconciliation as two major principles in life | | | | | |
| 99 | I give importance to relationships that are mutually beneficial | | | | | |
| 100 | I have developed a large network of contacts | | | | | |
| 101 | I build consensus and support as and when required | | | | | |
| 102 | I share the credit as well as discredit in a team | | | | | |
| 103 | I protect the group I am in and its reputation | | | | | |
| 104 | I have a special ability to take along people with different points of view | | | | | |
| 105 | If a team is not doing well, the team leader has to be blamed | | | | | |

Date: _____          Signature: _____

Name:

# APPENDIX - C
## SPIRITUAL INTELLIGENCE SCALE

|  | Statements | SA | A | U | D | SD |
|---|---|---|---|---|---|---|
| 1 | God represents the ultimate framework of meaning and value in my life | | | | | |
| 2 | My life is directed by God | | | | | |
| 3 | I feel the presence of God in all the people I meet | | | | | |
| 4 | When I see the beauty of nature, I feel the presence of God | | | | | |
| 5 | Ultimately, the LORD ALMIGHTY-GOD is one, though we call Him by different names and worship Him in different ways | | | | | |
| 6 | True religion represents 'righteousness' (DHARMA) | | | | | |
| 7 | Prayer works beyond human comprehension | | | | | |
| 8 | A spiritual person is a good human being | | | | | |
| 9 | Spirituality does not necessarily require one to believe in any sectarian religion, but to believe in 'righteousness' | | | | | |
| 10 | I practice my religion, without any prejudice towards other religions | | | | | |
| 11 | I am aware of a transcendental source of energy, within our body | | | | | |
| 12 | I know that I am not physical body, but a spirit soul | | | | | |
| 13 | My conscience is guided by my soul | | | | | |
| 14 | I realise the existence of a higher being or super soul/God | | | | | |
| 15 | My life is a spiritual journey | | | | | |
| 16 | 'Know Thyself' is one of the best principles in life | | | | | |
| 17 | I see myself as an infinitesimal part of God | | | | | |
| 18 | I meditate to become aware of how little I know about myself | | | | | |

| 19 | Reflection strengthens 'self-awareness' | | | | | |
|----|------------------------------------------|--|--|--|--|--|
| 20 | I understand the brighter as well as darker side of my personality | | | | | |
| 21 | Sound Morality is a necessary condition to lead a happy life | | | | | |
| 22 | Whatever appears to be true, may not always be true and whatever is true, may not always appear | | | | | |
| 23 | "Tit for tat" is a realistic way of life | | | | | |
| 24 | Sex life is essential, but it should be within married life | | | | | |
| 25 | Ultimately, one may receive rewards according to "that s/he hath done", whether it is good or bad | | | | | |
| 26 | I act ethically in my life | | | | | |
| 27 | I take responsibility for my action in my life | | | | | |
| 28 | I learn from my mistakes | | | | | |
| 29 | A human being repents whenever s/he errs | | | | | |
| 30 | I don't hold onto grudges | | | | | |
| 31 | Happiness and sorrow are two sides of the same coin | | | | | |
| 32 | Pains and pleasures reside in one's own perception | | | | | |
| 33 | As I admit that whatever happens is for my good , I accept pain and suffering without any feeling of resentment | | | | | |
| 34 | Failures are stepping stones to success | | | | | |
| 35 | Prayer enables us to accept and endure sorrow | | | | | |
| 36 | As all human beings are children of one God, we are all brothers and sisters | | | | | |
| 37 | Service to humanity is service to God | | | | | |
| 38 | I often lend a helping hand | | | | | |
| 39 | I spare my time for the well being of the poor and the needy | | | | | |
| 40 | Human affection is an extended part of divine affection | | | | | |

| 41 | For a soul, there is no caste, creed, colour and gender | | | | | |
|----|----|---|---|---|---|---|
| 42 | Caste difference should not be emphasised while discussing social welfare policies | | | | | |
| 43 | Men and Women should enjoy equal status in family decision making process | | | | | |
| 44 | There should be gender equality in all walks of life | | | | | |
| 45 | It is impossible to attain equality of status | | | | | |
| 46 | A friend in need is a friend indeed | | | | | |
| 47 | It is difficult for me to adjust with others | | | | | |
| 48 | If I am convinced about what I am doing, I don't bother even if it is not acceptable to the society | | | | | |
| 49 | "Love thy neighbour's as you love thyself" | | | | | |
| 50 | I make others feel comfortable, at any cost | | | | | |
| 51 | I believe in 'give and take' principle | | | | | |
| 52 | Other people's concerns are mine too | | | | | |
| 53 | Fasting' helps to understand the problems of starving poor people | | | | | |
| 54 | I help even strangers | | | | | |
| 55 | I show compassion to other living beings | | | | | |
| 56 | People should adjust themselves to changing time | | | | | |
| 57 | I feel frustrated when things don't work according to my desire | | | | | |
| 58 | Flexibility should not go to the extent of overruling 'righteousness' (DHARMA) | | | | | |
| 59 | I am spontaneously adaptive under any circumstance | | | | | |
| 60 | I'm willing to change my ideas when I'm convinced that a change is essential | | | | | |
| 61 | A spiritual leader should feel inwardly calm | | | | | |
| 62 | A spiritual leader listens to both the sides of every story, before s/he acts | | | | | |
| 63 | Spiritually intelligent leader is a 'servant' of his/her followers | | | | | |

| 64 | A leader's effectiveness depends on his spiritual attitude | | | | | |
|----|---|---|---|---|---|---|
| 65 | A spiritual leader should be an active member of any sectarian religious group | | | | | |
| 66 | I feel satisfied with my life as I follow certain spiritual practices | | | | | |
| 67 | I don't believe in violence under any circumstances | | | | | |
| 68 | I Seek God's guidance before starting any work | | | | | |
| 69 | Our investment should be in 'Spiritual bank' rather than only in materialistic commercial bank | | | | | |
| 70 | I thank God for everything in life | | | | | |
| 71 | Death is a natural phenomenon | | | | | |
| 72 | I am deeply concerned regarding death, and the thereafter | | | | | |
| 73 | A soul doesn't die down even after our physical death | | | | | |
| 74 | I'm not afraid of death | | | | | |
| 75 | I feel the presence of loved ones who are no more, through their good work | | | | | |

Date: _____        Signature: _____

Name:

# APPENDIX- D
## REACTION SCALE FOR FEEDBACK
## TO THE EI TRAINING PROGRAMME

This reaction scale is about the enhancement programme which you attended. This is for the purpose of bringing improvement in such programmes in future. Be honest in giving your responses. Your information will be a great help to the investigator and will be used for research purpose only.

In the following statements you are requested to tick mark [√] in the column of the alternatives, which reflects your response.

| Sl. No. | Statement | To a large extent | To an extent | To a less extent | Not at all |
|---|---|---|---|---|---|
| 1 | I have an understanding of the basic concepts of emotional intelligence. | | | | |
| 2 | I am now aware of what I think and fell and how I act in a situation. | | | | |
| 3 | I still don't know the confidence of having problematic situation. | | | | |
| 4 | Now I am in a position to control my emotions such as hatred, jealousy etc. | | | | |
| 5 | I now understand the importance of being a trustworthy person | | | | |
| 6 | I am still not in a position to adapt to my environment of work. | | | | |
| 7 | I will be able to think positively about all the incidents in my life. | | | | |
| 8 | I now understood the importance of conscientiousness in performing a job. | | | | |
| 9 | I think that I will be able to take the initiative to do something in some crucial situations. | | | | |

| 10 | I am unable to understand the feelings of my colleagues and friends. | | | | |
|----|----|---|---|---|---|
| 11 | I now have improved the ability of being aware about the organisation to which I belong. | | | | |
| 12 | I am unwilling to help others after understanding and accepting them as they are. | | | | |
| 13 | I still don't have the ability to encourage others in achieving their goals. | | | | |
| 14 | I have the ability to speak to a group of people fluently and convincingly. | | | | |
| 15 | I still don't have the ability to inspire others to do something beneficial for them. | | | | |
| 16 | I now have the ability to bring about a change from the old patterns in my workplace. | | | | |
| 17 | I am not able to manage the conflicts and problems faced in my workplace. | | | | |
| 18 | I am now able to work effectively with a group of people for achieving a common goal. | | | | |
| 19 | I now have a clear understanding about my own strengths and weakness. | | | | |
| 20 | This programme has benefitted me a lot in improving my social intelligence level. | | | | |

Date: _____          Signature: _____

Name:

# APPENDIX-E
## REACTION SCALE FOR FEEDBACK
## TO THE SI TRAINING PROGRAMME

This reaction scale is about the enhancement programme which you attended. This is for the purpose of bringing improvement in such programmes in future. Be honest in giving your responses. Your information will be a great help to the investigator and will be used for research purpose only.

In the following statements you are requested to tick mark [√] in the column of the alternatives, which reflects your response.

| Sl. No. | Statement | To a large extent | To an extent | To a less extent | Not at all |
|---|---|---|---|---|---|
| 1 | I have an understanding of the basic concepts of spiritual intelligence | | | | |
| 2 | I am unable to take a decision that is ethically correct in a problematic situation. | | | | |
| 3 | I will work with commitment for my conviction without losing my character. | | | | |
| 4 | I have the courage to face a distressful situation with the hope that this situation will be turned for my good. | | | | |
| 5 | I will have a humanitarian approach towards my friends and colleagues. | | | | |
| 6 | I now have a clear understanding about God and I'm aware about myself. | | | | |

| | | | | | |
|---|---|---|---|---|---|
| 7 | I am unable to accept my friends just as they are, without criticising them. | | | | |
| 8 | I will have love and compassion to all people, even to those who irritate me. | | | | |
| 9 | I am unwilling to change a decision when a wise person advices me to do so. | | | | |
| 10 | I am now able to assess the spiritual intelligence of leaders around us. | | | | |
| 11 | I am still confused and fearful about death and life there after | | | | |
| 12 | Now I have a clear understanding of soul and its importance in the spirituality of an individual. | | | | |
| 13 | I have understood the importance of keeping the spiritual values in life. | | | | |
| 14 | I now have the ability to distinguish between religiosity and spirituality | | | | |
| 15 | This programme has enabled me a lot to improve my spiritual level. | | | | |

Date: _____     Signature: _____

Name:

# Principal's Letter (Experimental)

## MAHATMA GANDHI UNIVERSITY
### COLLEGE OF TEACHER EDUCATION
KANJIRAPALLY- 686 507, KOTTAYAM (Dist.) Phone: 04828-202952

No.

Date. 17...11..2008

Principal

The Principal
Mahatma Gandhi University College of Teacher Education,
Kanjirappally. P.O, Kottayam,
Kerala.

To
The Dean,
Centre of Advanced Studies in Education
Department of Education
Faculty of Education and Psychology
The MAHARAJA SAYAJIRAO University of Baroda
Vadodara.

Subject : A certificate on the completion of the Research study programme of
Mr. Sam Thomas Joy on Emotional Intelligence and Spiritual Intelligence on
B. Ed Student-Teachers

Respected Sir,

It is to certify that Mr. Sam Thomas Joy has completed the enhancement programme
on Emotional Intelligence and Spiritual Intelligence to the B. Ed student teachers with
regard to his Ph. D. research work which has been done in this institution in the
academic year 2007-2008.

Yours Faithfully

Mrs. Jancy Lukose
( Principal )

Copy to : Dr. Divakara Rao, Y.
( The Ph. D Guide )

# APPENDIX-G
## Principal's Letter (Control)

# TITUS II TEACHERS COLLEGE
### SCS Campus, Tiruvalla, Kerala - 689101
*(Affiliated to the Mahatma Gandhi University)*
### NAAC Accredited 'A' Grade

**Estd. 1957**

Ph: 0469-2601383, 2741233. E-mail: tituscollege@sify.com. Visit: www.tituscolleg.org

**Dr. K.K. JOHN**
Principal

18. 11. 2008

The Dean,
Centre of Advanced Studies in Education
Department of Education
Faculty of Education and Psychology
The MAHARAJA SAYAJIRAO University of Baroda
Vadodara.

**Subject :** A certificate for the Data collection of Ph.D. research by Mr.Sam Thomas Joy.

Sir,

This is to certify that Mr. Sam Thomas Joy has completed the Data Collection on Emotional Intelligence and Spiritual Intelligence from the B. Ed. student teachers with regard to his Ph. D. research work which has been done in this institution in the academic year 2007-2008.

Yours Faithfully

Dr. K.K. John
Principal
( Principal )
TITUS II TEACHERS COLLEGE
TIRUVALLA-689101
KERALA

Copy to : Dr. Divakara Rao, Y.
( The Ph. D Guide )