CHAPTER VI

SUMMARY, MAJOR FINDINGS / CONCLUSIONS & IMPLICATIONS OF THE STUDY
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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 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 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 become common at least 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 Intrapersonal 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

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)**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cluster: Self – Awareness</strong></td>
<td></td>
</tr>
<tr>
<td>Emotional self-awareness</td>
<td>Recognizing one’s emotions and their effects.</td>
</tr>
<tr>
<td>Accurate self-assessment</td>
<td>Knowing one’s strengths and limits.</td>
</tr>
<tr>
<td>Self-confidence</td>
<td>A strong sense of one’s self-worth and capacities.</td>
</tr>
<tr>
<td><strong>Cluster: Self – Management</strong></td>
<td></td>
</tr>
<tr>
<td>Emotional Self-control</td>
<td>Keeping disruptive emotions and impulses under check.</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>Maintaining standards of honesty and integrity.</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>Taking responsibility for personal performance.</td>
</tr>
<tr>
<td>Adaptability</td>
<td>Flexibility in handling change.</td>
</tr>
<tr>
<td>Optimism</td>
<td>Persistence despite setbacks and obstacles.</td>
</tr>
<tr>
<td>Achievement orientation</td>
<td>Striving to meet a standard of excellence.</td>
</tr>
<tr>
<td>Initiative</td>
<td>Readiness to act on opportunities.</td>
</tr>
<tr>
<td><strong>Cluster: Social Awareness</strong></td>
<td></td>
</tr>
<tr>
<td>Empathy</td>
<td>Awareness of others’ feelings, needs and concerns.</td>
</tr>
<tr>
<td>Organizational awareness</td>
<td>Reading a group’s power relationships.</td>
</tr>
<tr>
<td>Service orientation</td>
<td>Anticipating, recognizing, and meeting others’ needs.</td>
</tr>
<tr>
<td><strong>Cluster: Relationship Management</strong></td>
<td></td>
</tr>
<tr>
<td>Developing others</td>
<td>Sensing others’ development needs and helping in growth.</td>
</tr>
<tr>
<td>Leadership</td>
<td>Inspiring and guiding individuals and groups.</td>
</tr>
<tr>
<td>Influence</td>
<td>Wielding effective tactics for persuasion.</td>
</tr>
<tr>
<td>Communication</td>
<td>Listening openly and sending convincing messages.</td>
</tr>
<tr>
<td>Change catalyst</td>
<td>Initiating or managing change.</td>
</tr>
<tr>
<td>Conflict management</td>
<td>Negotiating and dissolving disagreements.</td>
</tr>
<tr>
<td>Building bonds</td>
<td>Nurturing instrumental relationships.</td>
</tr>
<tr>
<td>Teamwork &amp; Collaboration</td>
<td>Creating group synergy in pursuing group goals and Working with others toward shared goals.</td>
</tr>
</tbody>
</table>

*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 possess 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**

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CLUSTER: ULTIMATE REALITY ASPECTS</strong></td>
<td></td>
</tr>
<tr>
<td>Knowledge of God</td>
<td>Knowledge of God provides framework of meaning and value in personal life.</td>
</tr>
<tr>
<td>Religiosity</td>
<td>Greater faith in the power and essence of religion vested on the principle of righteousness (‘dharma’) is the core of religiosity.</td>
</tr>
<tr>
<td>Soul or Inner being</td>
<td>A transcendental source of energy within the human body. Soul connects human being into higher being or super soul.</td>
</tr>
<tr>
<td><strong>CLUSTER: PERSONAL ASPECTS</strong></td>
<td></td>
</tr>
<tr>
<td>Self-awareness</td>
<td>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.</td>
</tr>
<tr>
<td>Quest for Life Values</td>
<td>The ultimate urge of spirituality that guides a person’s life is the quest for life values.</td>
</tr>
</tbody>
</table>
### Table No: 6.2
**Spiritual Intelligence Cluster & Dimensions (Contd.)**

<table>
<thead>
<tr>
<th>Conviction, Commitment and Character</th>
<th>Committed in working for convictions with good character.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Happiness and Distress</td>
<td>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.</td>
</tr>
</tbody>
</table>

**CLUSTER: SOCIAL ASPECTS**

<table>
<thead>
<tr>
<th>Brotherhood</th>
<th>The concept of Fatherhood of the Lord Almighty and “Whole earth / world is one family” (‘VASUDAIVA KUTUMBAKAM’).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equality of Caste, Creed, Colour and Gender</td>
<td>Equal opportunities to every human being, to explore and utilise their inner potentialities to reach self-actualisation and spiritual enlightenment.</td>
</tr>
<tr>
<td>Interpersonal Relations</td>
<td>Quality of an individual to deal effectively with others and provide a helping hand to others in need and distress.</td>
</tr>
<tr>
<td>Acceptance/Empathy, Love and Compassion</td>
<td>“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.</td>
</tr>
<tr>
<td>Flexibility</td>
<td>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.</td>
</tr>
<tr>
<td>Spirituality in Leadership</td>
<td>Spirituality in leadership could lead up to a position of a ‘Servant of others’ / servant leaders rather than a ‘tough master’.</td>
</tr>
</tbody>
</table>

**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
Summary, Major findings/ Conclusions & Implications of the Study

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 delimitated 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 O₁ X O₂

Control O₃ O₄

Where, O₁ and O₃ are pre-tests
O₂ and O₄ 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. Focused 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 1 hour) duration carried out during three months period (1st August to 30th 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 EI and SI 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.