CHAPTER-1

INTRODUCTION

1.1 GENERAL

Living is like setting out to climb a high mountain. We tire on the long upward stretches, but once we have reached the top, we feel compensated for the effort that went before. Life has so many facets, is such a many sided thing, that our preparation for it should be manifold. This means covering a wide area of activities that may range from the simple to the most complicated. Another truth about life is that no one lives entirely by himself or for himself. It is for this reason that man is described as a social animal.

Recent developments in science and information technology have affected the field of education as much as these have touched or shaken other aspects of our lives. Increasingly, the attention is centered on what instructional material should be provided to children and young learners. The amount of information that a learner has to handle today is fast increasing.

Our young people should acquire the right kind of knowledge to prepare them for a life of fulfillment. Our schools should develop among their pupils a 'working philosophy' of life. A body of ideas, supported by worthwhile information, will guide the pupils on how to adapt themselves to this difficult business of learning. It cannot be done haphazardly; it calls for a hard and serious effort. In a country like India, where poverty is so rife and where a large number of people are so backward, every boy and girl has to realize his or her social obligations. All of them have to seek out some form of work, small or great in its effect, which will make their country a better and happier place in which to live, both now and in the future.

Human development occurs within a changing socio-cultural context; that too particularly in adolescence. It is in this milieu that Life Lessons can have a positive formative influence, though it has to be borne in mind that the ideals that animated the extraordinary individuals presented here, were in response to social conditions that would be outside the range of normal
human experience. For example, how many statesmen today would find
themselves in a position to embark upon a civil war to emancipate a section of
their own citizenry from slavery. But, as has been observed, while life may
offer one chance in a lifetime of being heroic, it offers half a dozen chances
everyday of not being cowardly. It therefore becomes desirable to place
before adolescent and juvenile sensibilities, exemplars who, in their personal
lives, have upheld the highest traditions of service to their fellow men, as
workers for humanity.

We are neither free agents nor passive reactors to external pressures.
Instead, through self-regulatory processes, the majority of us have the ability
to exercise some measure of control over our own actions. In observational
learning, a single model can teach complex behavioural patterns
simultaneously to any number of people. Children probably hear and watch
others’ speech and action which they then tend to imitate. Life Lessons thus
have a major contribution towards the modification of human behaviour.

Youth has always been the valuable and vibrant segment of society.
However, particularly in the last four decades, issues, problems, potentials
and roles of youth have received unprecedented focus resulting in major
political, social, educational and cultural transformations. This group is
important not only from social and economic standpoints, but is also politically
a very significant and volatile section of the population, especially in this
country where the minimum age for voting is eighteen years. The task of
producing effective citizens is the principal responsibility of the educational
system. This end may be achieved by inculcating such values in adolescents
that are directly related to their effective behaviour and by providing insights
into the duties and moral imperatives that govern interpersonal actions. In the
absence of such orientations in schools, education is likely to become not only
a financial waste but also fail in its primary obligation.

The present system of education is a perfect reflection of our
materialistic attitude. It never teaches us how to think, how to penetrate and
explore. This is the consequence of an apathy for which a major section of the
teaching community has to own responsibility. A careful analysis of our
present system of education reveals that the system, unfortunately, has failed to build upon the insight and wisdom of its greatest visionaries. Even if it produces a large body of competent professionals, because of its incapacity to inculcate value systems in the participants of the process, it does not contribute to the cause of nation building to the extent it should. Now it is high time to make a precise evaluation of the existing system and initiate a national debate so as to develop an integrated system which would accommodate the perceptions as well as prescriptions of great personalities of the past and the present. It is certain that a system based on such perceptions would help us in preparing a high minded citizenry who could go beyond the sterility of intellectual sophistry to the recognition and formulations of ethical systems that serve as underpinnings of national character.

A balanced development of many dimensions of human personality—i.e. physical, intellectual, moral, emotional, aesthetic, social and spiritual—is the key to true education. The whole purpose of education is to realize the inner dignity of man, which ultimately leads to an integral development of personality. If such a concept could be successfully translated into reality, no force of terror will work, no world war will take place and peace will prevail on this earth.

The ancient sages of India were students of life and they wanted to know how best social life could be organized, so that out of each one of us the best can be educed and life can be enriched. Those were the days when they were not anxious to raise 'the standard of living', but what they strove for was to raise 'the standard of life' in each individual. By standard of life is meant the eternal values based on truth, love, compassion and character. In comparison, the present system of education has miserably failed to build up a complete man. What we need today is a complete man, a perfect citizen in the modern world. The system of education in vogue has shown itself inadequate, in face of sweepingly powerful historical and cultural forces, to address its chief objective: the creation of a society that would stand firmly on its moral bearings.
Our country today is in the throes of a moral and cultural crisis and we are obliged to say that our education has failed to create a decent society. There is a crisis of confidence and character, of moral decay and breakdown of traditional discipline. Quick acquisition of position and wealth by means that are fair or foul, has become the sole motive of the products of such a defective system of education. “Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay”, observed Goldsmith, lamenting the passing of innocence and contentment that heralded the ruin of his beloved Auburn. If we look at the way organized crime, financial frauds and terrorist violence are being perpetrated by some of the most privileged members of society, with the best of educational and technical backgrounds and the way even the members of the learned professions indulge in scandalous unethical ways of making money in total disregard of their professional obligations and social responsibilities, it is difficult to escape the conclusion that education has become little more than a piece of professional equipment, like a stethoscope or a pocket calculator. A young prince of Denmark once drew up what he thought to be an exhaustive inventory of civil misdemeanor, when he spoke of, “the law’s delay, the insolence of office, the rich man’s contumely and the spurns and contempt’s which patient merit of unworthy takes.” We have gone a fair way towards publishing an addendum. Everywhere around us, we see merit consistently ignored. The unity of the nation is in jeopardy while ugly symptoms of civic strife are seen everywhere. The country is being torn apart by linguistic disputes, communal hatred, selfishness, rampant corruption, unfit politicians, corrupt public servants and indisciplined and indifferent students. Our nation is passing through a convulsion. We are witnessing apathy amongst the educated intelligentsia. There is a general decline in the quality of life and a total absence of moral creativity which could raise a great voice and summon us with a reveille that could wake us to the finest ideals of our ancient tradition.

Undoubtedly, professional competence still commands respect. But a professionally competent man without humanitarian values within him cannot contribute to the cause of a healthy nation.
However, there is a silver lining in this gloomy cloud which holds great hope and promise for the future. We need to incorporate Life Lessons into the proposed academic set-up so that the youth may reach well-defined goals in their lives.

Toynbee (1947) stated that a civilization survives only so long as it makes adequate responses to the challenges of its time. When major changes occur in the physical or cultural environment, man must adjust to them. He must learn or perish.

Each society expects certain amount of duties and responsibilities to be lived up to by its citizens. It is, therefore, a moral obligation on the part of citizens to meet their duties before asserting their rights. So Life Lessons may help these adolescents to bring their life purpose forward.

1.2 Life Lessons (LL)

Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time

Life is a dream for the wise, a game for the fool, a comedy for the rich, and a tragedy for the poor. Life is the process that happens to us while we are making other plans. Having a purpose is the difference between making a living and making a life. Whether hidden or known, life purpose is the guiding principle behind the events of life, the voice of destiny calling out from the soul. Life purpose lies within oneself, always seeking expression and a method of awakening one to the power of its message. It is elusive, but it is always there. It is oceanic, it is concrete, it is real, it is a dream. Life purpose is ethical life; the highest potential expressing itself naturally and powerfully in all that one does. Life purpose is reason for being. Finding it is the single most important undertaking of an individual in life. We each have a Life Lesson: it is part of the experiencing process, from which we learn to identify and accomplish our goals.
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A new world view is emerging, and with it, a new definition of what is important. Our current version, advanced though it may be, has been found confining and incomplete; confining in that too many people work at jobs with little or no satisfaction; incomplete in that it has disregarded humanity’s universal need to contribute to something greater than ourselves, to connect to our soul and our spirituality. Its expression locates in each of us our own life purpose. This information age will self destruct, still born, choking on a glut of lifeless data if it cannot add to the value of people’s lives, help individuals define and manifest that which is really important and help all of us better connect to our spiritual centre.

Living things are systems that tend to respond to changes in their environment in such a way as to secure their own continued existence. We all learn about life as we go along, but for most of us there are certain lessons or special principles that go beyond learning. They shape our lives and affect the way we view the world from then on.

Having a perfect life is a myth because one can never perfect what is always changing. According to Tom Thiss (1999), “Having a purpose is the difference between making a living and making a life”. Real Life Lessons are important because the answers to life’s issues are not always to be found in manuals.

According to Dave Hale (2001), “The meaning of life has always been a mystery to humankind. Why we were put on this earth is beyond our comprehension. To me the meaning of life is a combination of things. I believe we exist to learn a lesson. A lesson from life and a lesson from each other.”

Life Lessons incorporate the past to restructure the present. They offer some valuable ideas on how one person can make the most effective use of his time and talents. Through these we can establish objective standards of ethical behaviour. The concept of ‘Life Lessons’ comes under the model of socialization called, ‘Lifelong Learning’ by which we mean the process which enables us to understand and thereby come to terms with the constraining and enabling role of social structure and the importance of reflection. Our
entire life is full of a variety of rich learning experiences. A major function of education, in addition to preparing one for a career, is to promote "lifelong learning".

McPherson (1994) states "It is each learner's responsibility to use education in an active way, not only in college context but throughout our lives."

Walter Siebert (1993) also describes the relationship between learning in college and lifelong learning. He contends that "the ability to learn important lessons from life's experiences will mean the difference between how poorly or well you live your life".

Lifelong learning is a broad generic term that is difficult to define with specificity. Its overlap or its interchangeable use with other closely related concepts such as "permanent," "recurrent", "continuing", or "adult education", "learning organizations", and the "learning society," (viz. a society in which learning is pervasive), makes this even more true. For some, it includes learning from childhood and early schooling, while others treat it in terms of the adult learning process. It has grown to be a global concept, with differing manifestations that vary with national, political and economic priorities, and with cultural and social value systems.

Lifelong learning is used here in an inclusive sense that accommodates this heterogeneity. A statement resulting from a collaboration of the European lifelong learning initiative and the American Council of Education provides a workable expression of this broader acceptance:

"Lifelong learning is the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetime and to apply them with confidence, creativity and enjoyment in all roles, circumstances, and environments", (Longworth and Davies, 1976). This definition includes several basic elements of the lifelong learning ideal:
A belief in the idea of lifetime human potential and the possibility of its realization.

Efforts to facilitate achievement of the skills, knowledge, and aptitudes necessary for a successful life.

Recognition that learning takes place in many modes and places, including formal educational institutions and non-formal experiences such as employment or a self-initiated activity.

The need to provide integrated supportive systems to facilitate individuals to achieve mastery and self-direction.

Society should make these systems available to learners with flexibility and diversity.

In specifically psychological context also, the term Life Lessons is understood in a multiplicity of senses: Jungians (2000) call it a shadow of oneself or an individual. George Lucas (2000) in the Star Wars trilogy referred to it as the “dark side”. Still others have named it the “gremlin within”.

Life Lessons offer an immediate technique for that irreplaceable process by which we assimilate and internalize the didactic content of each other’s experiences to finally arrive at a conscious formulation of the objective of our own existence in–Cardinal Newman’s illuminating phrase, an “Apologia Pro-Vita Sua” for each individual. Lama Surya Dass (2003) said, “Through centuries, the fleeting, tenuous nature of life has provided essential lessons about living in the present moment. A human life is the fact of our own mortality; then, by definition one has to deal with the essential questions of how to live and how to spend one’s allotted time”.

The Glaxo-Smith-Kline Foundation (1997) worked to develop and implement a new campaign called ‘Living Lessons’. The key messages or lessons of the campaign are based on real life experiences that give meaning and completeness to life. Their goal is to promote awareness and understanding about life and to change attitudes and behaviours of people towards life.
Learning to know, learning to do, learning to live together and learning to be—these four pillars should be the foundations for any educational vision. Education has the noble task of stimulating in everyone, in accordance with their traditions and convictions, and with full regard for pluralism, an elevation of thought and mind reaching out to the universal and a measure of self-transcendence. The survival of humanity hinges on this. We need to have a positive commitment to morality, to the importance of other people’s feelings, and the ability to understand as well as to recognize those feelings and their significance. The lack of these skills has far reaching impact and results in unhappiness and inability to form positive relationships. Recent findings have identified Emotional Intelligence as one of the most important factors for success and happiness in life.

1.3 Emotional Intelligence (EQ)

The concept, “Emotional Intelligence”, refers to how intelligently we can control our emotions. It refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing our emotions well. It is a new concept and at times more powerful than the older one of IQ.

“What factors are at play, for example when people of high IQ flounder and those of modest IQ do surprisingly well? This difference quite often lies in a range of abilities called Emotional Intelligence, which includes self-control, zeal and persistence and the ability to motivate oneself. These skills, as we shall see, can be taught to children, giving them a better chance to use whatever intellectual potential the genetic lottery may have given them” (Goleman, 1995).

Emotional aptitude is a meta-ability, determining how well we can use whatever skills we have, including raw intellect. The medium of all emotion is impulse and the seed of all impulse is a feeling bursting to express itself in action. The basic flair for living, called Emotional Intelligence, is being able for example to rein in emotional impulse, to read another’s innermost feelings and to handle relationships smoothly.
Teaching of emotional and social skills to children is indispensable to keep their lives on track. Emotional Intelligence is not fixed at birth. It can be nurtured and strengthened throughout adulthood, with immediate benefits to our health, our relationships and our work. Emotional Intelligence includes abilities such as being able 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 and to empathize and hope.

Salovey and Mayer (1990) defined Emotional Intelligence in terms of being able to monitor and regulate one’s own and others’ feelings and to use feelings to guide thought and action. Goleman (1995) has adapted their model into a version he found most useful for understanding how these talents matter in life. His adaptation includes the following emotional and social competencies:

- Self-awareness
- Self-regulation
- Motivation
- Empathy
- Social skills
- Personal decision making
- Managing feelings
- Handling stress
- Communication
- Self-disclosure
- Self-acceptance
- Assertiveness
- Personal responsibility
- Group dynamics
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- Conflict resolution.

Until 1980s there was no talk of Emotional Intelligence. In 1989, John Mayer and Peter Salovey first coined the term 'Emotional Intelligence' to describe a person's ability to understand his own emotions, the emotions of others and act appropriately under the pull of these emotions. Emotional Intelligence has its roots in the concept of 'social intelligence', first coined by E.L. Thorndike in 1920. Psychologists have grouped other intelligences in three clusters, namely: abstract intelligence, concrete intelligence and social intelligence. Thorndike (1920) defined social intelligence as “the ability to understand and manage men and women, boys and girls—to act wisely in human relations” and in 1938 he included inter and intra personal intelligences in his theory of multiple intelligences. “Emotional Intelligence is a type of social intelligence that involves the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions” (Mayer and Salovey, 1993).

The difference between IQ and Emotional Intelligence can be explained in the following way. 'A high IQ' is all about how quickly you can do puzzles, and how many words you know; but Emotional Intelligence is about feelings, and understanding the feelings of other people. For instance, a high IQ might get a person a high graduating grade but it will be more his Emotional Intelligence which determines how happy he is and thereafter how well he or she can get along with others in work and in life.

Emotional Intelligence probably overlaps to some extent with general intelligence. The emotionally intelligent person is skilled in four areas: identifying emotions, using emotions, understanding emotions and regulating emotions. According to Goleman (1995), Emotional Intelligence consists of five factors, namely: knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships.

Emotional Intelligence allows us to think more creatively and use our emotions to solve problems. Daniel Goleman (1995) believes that Emotional Intelligence appears to be an important set of psychological abilities that
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relate to success in life. It is empathy and communication skills as well as social and leadership skills that will be central to your success in life and personal relationships, rather than a high IQ. Goleman suggests that it is far better to have a high EQ, (Emotional Intelligence quotient), if you want to be a valued and a productive member of society.

Daniel Goleman (1998) argues that men particularly need to develop emotional skills, and he gives many examples of men with high intelligence who were not successful because they had problems with their people management skills. He found from his research that people with high Emotional Intelligence generally have successful relationships with family, friends and fellow workers. They are successful because they persist in the face of setbacks and channel their emotional energies towards achieving their goals.

Dr. Higgs and Prof. Dulewicz (2000), who were initially skeptical about the value of Emotional Intelligence, gave the following seven measurable core emotional skills:

(i) Awareness of your feelings and an ability to control them.
(ii) Emotional resilience—the ability to perform consistently under pressure.
(iii) Motivation—the drive and energy to achieve results.
(iv) The ability to take other people’s needs into account.
(v) Influence—persuasive skills.
(vi) Decisiveness—the capacity to arrive at clear decisions and drive them through.
(vii) Conscientiousness—The ability to make a commitment to a plan of action and to match words and deeds.

Education should help the child not only to understand himself but also his fellow beings in the right manner by inculcating essential human competencies such as self-awareness, self-regulation, empathy, resolving conflicts, co-operation and social skills. It will help the child not only to understand himself but also his fellow beings in the right manner, because getting in touch with your own feelings and empathizing with those of others definitely has benefits beyond measure. However, this is a very interesting and potentially powerful area that bears watching.
Daniel Goleman (1998), for the first time developed a framework of emotional competencies which determines the extent of Emotional Intelligence acquired by an individual. An emotional competence, according to him, “is a learned capacity based on Emotional Intelligence that results in understanding performance at work”. This earlier framework consisted of five domains or dimensions such as self-awareness, self-regulation, motivation, empathy and social skills. These five domains were of twenty five competencies. This was further refined by Richard Boyatzis, Goleman and Rhee in the year 2000. Having analysed the application of this Emotional Intelligence inventory in the present educational climate, this model is further refined as given below:

**Personal Competence:**

These competencies determine how we manage ourselves.

- Self-Awareness: knowing one’s internal states, preferences and resources.
- 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 capabilities.

**Self-management:** managing one’s internal states, impulses and resources.

- Self-Control: keeping disruptive emotions and impulses in check.
- Trustworthiness: maintaining standards of honesty and integrity.
- Conscientiousness: taking responsibility for personal performance.
- Adaptability: comfortable and flexible in handling novel ideas, approaches and new information.
- Achievement Drive: striving to improve or meet a standard of excellence.
- Initiative: readiness to act on opportunities.
• Optimism: persistence in pursuing goals despite obstacles and setbacks.

*Social Competence: these competencies determine how we handle relationships.

• Relationship Management: managing relations with others by being aware and adept at recognizing emotions of others and ourselves.
• Understanding Others: sensing others’ feelings and attitudes, and taking an active interest in their concerns.
• Encouraging Self-reliance: sensing others’ developmental needs and boosting their abilities.
• Communication: listening with an open mind and sending convincing messages.
• Conflict Management: negotiating and resolving disagreements.
• Building Bonds: initiating and nurturing strategic relationships.
• Collaboration and Co-operation: working with others toward shared goals.
• Team Capabilities: creating group synergy in pursuing collective goals.

* Social Awareness: sensing the feeling, taste and preferences of others.

• Empathy: awareness of others’ feelings, needs, concerns and constraints.
• Service Orientation: anticipating, recognizing, and meeting customers’ needs.
• Organizational Awareness: inspiring, guiding and making individuals and groups work.
John D. Mayer and Peter Salovey (1980) also developed a model of Emotional Intelligence (Multi-Factor Emotional Intelligence) which included four areas, namely: identifying, using, understanding and managing emotions.

According to Dalip Singh (2003), Emotional Intelligence consists of psychological dimensions such as emotional competency, emotional maturity, and emotional sensitivity which motivate an individual to manage and lead others as well as empathize with them.

No doubt, Emotional Intelligence will contribute much to a happy living of an individual and the community. In the twenty-first century, intense thought and discussion are being devoted to the future of human society. Whereas advances in knowledge, especially in science and technology, bring hope of progress for humankind in the future, events each day remind us how the contemporary world is liable to drift off course, how exposed it is to dangers, in some cases extreme dangers, and how vulnerable it is to conflicts. Yet there is another level of knowing that goes well beyond the intuitive level and we prefer to call it the ‘spiritual way of knowing’. Spirituality has the intended role of providing values that give technological civilization its moral character and moral intellect, which are today left far behind. Unless individuals develop their own system of values to live by, there is no possibility of developing the kind of culture which can act as antidote to the prevailing counter-culture, when gross injustice is witnessed. The inquiry into Spiritual Intelligence which follows, suggests that it is one of several types of intelligence and that it can be developed relatively independently. Spiritual Intelligence calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world.

1.4 Spiritual Intelligence (SQ)

Living as a spiritually intelligent being means balancing one’s material pursuits with intellectual, emotional and spiritual growth so that one may be happy inspite of circumstances and not because of them; ‘it isn’t what we have that counts, its what we do with what we have’. Spiritual Intelligence is a gentle reminder that it is intelligent to be spiritual. Spirituality involves not only
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faith, prayer and values, but also obligations to and support from others. It is a love affair between God and humanity. Spiritual Intelligence challenges superficial concepts of happiness and offers new and penetrating insights into the nature of human reality and the eternal quest for happiness. Our Spiritual Intelligence enables us to ask the bigger questions—the questions vital to innovation and creative leadership. It underpins our sense of meaning, vision and values. It allows us to dream and to strive and gives us the ability to inspire others, and to be inspired ourselves.

- Marshall and Zohar (2000) propose, that in addition to IQ (linear thought) and EQ (Emotional Intelligence), the highest dome in our consciousness is SQ-Spiritual Intelligence. Spirituality is about questions, not answers.

SQ is uniquely human and the most fundamental of the three: i.e. IQ, EQ and SQ. It is linked to humanity’s need for meaning, and is very much at the forefront of people’s minds. SQ allows us to dream and to strive. It underlies the thing we believe in and the role our beliefs and values play in the actions that we take and the shape we give to our lives.

According to Levin (2000) “Spiritual Intelligence is a call that we can all hear”.

Bannon (2001) says, deep within our own self lies our spiritual centre or soul. To the ancient Greeks, the soul was seen as our perfect nature, ‘the root of all wisdom’. Medieval mystics referred to it as the ‘innermost man’ or ‘dweller within’. In Alchemy, this figure is known as the ‘Anthropos’- the divine or cosmic man; and in psychology, the self or ‘complete man’.

Spiritual Intelligence is our access to and use of meaning, vision and value in the way that we think and the decisions that we make – the intelligence that makes us whole, that gives us our integrity. It is the soul’s intelligence, the intelligence of the deep self. It is also the intelligence with which we ask fundamental questions and with which we reframe our own answers.
1.6 Statement of the problem

The present study is an effort at experimental exploration of 'The Impact of Life Lessons on Emotional and Spiritual Intelligence of Adolescents'.

1.7 Delimitations

The present study was delimited to the following:

1. One school i.e. Govt. Model Sr. Sec. School sector 20-D, Chandigarh.
2. Students of classes – X and XI only.
3. The study was confined to the use of thirty-three specifically developed Life Lessons for teaching.

1.8 REVIEW OF RELATED STUDIES

At the initial stage of the present study, the search for related literature was carried out in relation to Life Lessons, Emotional and Spiritual Intelligence. With a view to seeking some guidelines from the work of previous researchers which could be of some help to the present investigation, the results of some of the related studies are discussed below to formulate hypotheses and get insight into variables.

1.8.1 Life Lessons

In the twenty-first century, intense thought and discussion are being devoted to the future of human society. Great demands are consequently being made on education, whose contribution to human progress is so vital. The idea is gaining ground that education is one of the most powerful tools with which to shape the future—or, to use more modest terms, to steer us into the future by taking advantage of constructive trends and trying to avoid pitfalls. What is education doing today to prepare the active citizens of tomorrow?

The truth is that every aspect of working life and social life offers opportunities for both learning and doing. Education should, therefore,
constantly be adapting to changes in society, and also pass on the attainments, foundations and benefits of human experience. Most of the people agree on things that are right or wrong and both the educated and not so educated learn most of their ethics from living. But there is more to ethics as Dr. Albert Schweitzer affirms, when he says: “In a general sense, ethics is the name we give to our concern for good behaviour. We feel an obligation to consider not only our own personal well being, but also that of others and of human society as a whole”.

Auger (1999) examined eight aboriginal women and reported that all of the eight interviewed, follow their native culture intimately, whether consciously or unconsciously, in their decision-making process, direction, goals and everyday lives. Both the ancient and contemporary knowledge appeared intertwined in the lives and experiences of these women. That, in itself, is a most humbling Life Lesson. Lalbeharie (2001) reported that Life Lessons based on ‘The individualized family service plan (IFSP)’, had both positive and negative reflections on home-based services, teamwork, advocacy, free services, flexibility, and assessment issues. Jones (2001) reported that films based on Life Lessons enhance learning.

Johnson (1999) reported that intercultural adjustment and re-socialization in a foreign culture is possible through Life Lessons. The degree of success in resocialization is evaluated through lived experiences across three elements: (i) development of interpersonal relationship in the host culture (ii) gaining a sense of well-being and (iii) performance of daily tasks of living. Watterson (1999) reported that Life Lessons facilitate the individual to find self-definition. Britt (2001) found that students who studied Life Lessons indicated a positive effect in attitudes, student bonding, reduction in gang-related activities, increase in school safety, improvement in overall school climate and reduction of unacceptable conduct. Putnam (1999) also reported that Life Lessons demonstrate and teach the ability to re-experience the past and present new images for the future. Hogan (1998) reported that Life Lessons through sports developed friendship and improved self-esteem of boys and girls.
In short, a few studies reported that exposure to Life Lessons leads to a positive change in attitudes and self-esteem: (Britt, 2001), Hogan, (1998), Williams, (2000), and Watterson (1999). They also reported that Life Lessons facilitate the individual to find self-definition. Intercultural adjustment and resocialization is possible through Life Lessons, reported (Johnson 1999, Britt 2001, Laura 1999).

Ross (2000), in an assessment of the professional needs of middle school principals around social and emotional learning issues in schools points out that middle schools have the potential to reach students with these important Life Lessons during a critical phase of growth and development and middle school principals can provide the leadership to enhance their educational experiences.

It was also reported that Life Lessons can enhance social and emotional skills, (Auger 1999, Hogan 1998, Ross 2000).

1.8.2 Emotional Intelligence

Murensky (2000) suggested that Emotional Intelligence is independent of the cognitive abilities of critical thinking and overlaps with the five personality domains. While O’Halloran (1994), Mount (2000), Diaz (2001) and Orr (2001) reported that there was a relationship between individual performance and Emotional Intelligence. Ohm (1998) confirmed a link between healthy emotional skills and personal and academic achievement.

Emotional Intelligence is teachable and fairly easily applied, reported Carney (1999), Ebersohn (2000) and Dinatale (2001).

Reuven (1997) found identical patterns of strengths and weaknesses for men and women worldwide. His conclusions were based on a study of the Emotional Intelligence of more than fifteen thousand people in a dozen countries in four continents. Similarly, Sarabjit (1999), Smith (2000), Gandhi (2001), Sanjeev (2001), found no significant difference in the Emotional Intelligence of boys and girls. On the other hand, Encinas (2001) reported that in terms of ethnicity, the white category people showed a higher level of Emotional Intelligence than the non-white category.
Samar (2001) also reported that Emotional Intelligence is significantly related to self-management practices. Lamanna (2000) reported significant relationships among Emotional Intelligence, locus of control and depression. Malek (2000) found a significant relationship between Emotional Intelligence and conflict management style. Campbell (2000) concluded that Emotional Intelligence was positively correlated with responsible risk-taking behaviour, innovation tendency and intuition. Menges (1999) also reported significant relationship between interactional justice perceptions, organizational commitment, satisfaction and Emotional Intelligence. Also, Gautam (2000), Dheeraj (2001) and Gandhi (2001) reported significant relationships between academic achievement, self-esteem and Emotional Intelligence. But on the other hand, Ahuja (2002), reported no significant interaction between strategies of teaching and Emotional Intelligence. Bajit (2004) reported no significant relationship between Emotional Intelligence and academic achievement.

1.8.3 Spiritual Intelligence

Mattis (1996) explored the distinctions between spirituality and religiosity, and reported that spirituality and religiosity were associated with the use of positive reappraisal and problem solving. This work points to the need to include both spirituality and religiosity in studies of the lived experiences of black women.

Bowling and Lawrence (1998) concluded that using Gardner’s guidelines and examination of a candidate’s Spiritual Intelligence reveals fascinating possibilities. Perhaps one could begin the process of developing a model to allow one to rethink, reorganize and restructure current congregational and family life education.

Magnusen (2001) concluded that spirituality was a vital determinant in leaders. There was a high correlation between effective schools and effective leaders. Senter (2001) also reported that there was a connection between trauma, recovery and increased spiritual awareness. Sharma (2001) examined the role and importance of spirituality for rethinking schooling and
education in Euro-American contexts and advocated the incorporation of spirituality into education.

Smithline (2001) demonstrated several relationships between adolescent spirituality and drug use patterns, which appeared to be influenced by the religiosity and the development-maturation of the adolescent. A positive relationship between spirituality and drug abuse was evidenced for non-religious adolescents, suggesting that adolescents without a religious background may seek spiritual experience through alcohol and other drug use. Keown (1996) revealed a number of common themes and experiences across participants and traditions. The beliefs and experiences described by this study's participants were consistent with the literature which posits widespread interest in non-western, non-traditional and experiential spirituality, and a resurgence of a mystical or animistic view of the world. Mohler (1996) also found strong correlations between self-esteem, spiritual well-being and their subscales: religious well-being and existential well-being.

Peters (2000) reported that participants' wills influence one another within the context of the programme. Stahl (1996) reported that a developmentally appropriate and meaningful aesthetic education curriculum that takes into consideration the wisdom inherent in cultural traditions, should be provided at the early elementary school level. Johnson (2001), who also focused on networked technology and faith formation (which included spiritual intelligence), reported that telecommunications were more helpful in faith formation. Paynter (2001) reported that there is need to support teaching of outward behaviours with attention to internal factors: i.e. self-confidence, self-worth, enthusiasm, a sense of purpose, initiative, the will to succeed and motivation—since these fall within the purview of spiritual awareness and growth. The spiritual concept is described in secular, humanistic terms.

The following chapter sets out the experimental design for the present study.