"Study of Spiritual Intelligence and Emotional Intelligence
Related abilities of Teacher Trainees in relation to their
Gender and some socio-educational factors"

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## Contents

### Chapter - I

**Introduction**

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Introduction - Need and significance of the study.</td>
</tr>
<tr>
<td>1.2</td>
<td>Title of the Study</td>
</tr>
<tr>
<td>1.3</td>
<td>Definition of the terms and concepts</td>
</tr>
<tr>
<td>1.3.1</td>
<td>Spiritual Intelligence</td>
</tr>
<tr>
<td>1.3.1.1</td>
<td>Operational Definition of the term spiritual Intelligence</td>
</tr>
<tr>
<td>1.3.2</td>
<td>Emotional Intelligence related 'Emotional Literacy'</td>
</tr>
<tr>
<td>1.3.2.1</td>
<td>Emotional Intelligence - The operational Definition</td>
</tr>
<tr>
<td>1.3.3</td>
<td>Teacher Trainees</td>
</tr>
<tr>
<td>1.3.4</td>
<td>Gender</td>
</tr>
<tr>
<td>1.3.5</td>
<td>Socio Educational Factors</td>
</tr>
<tr>
<td>1.3.5.1</td>
<td>Socio Factors</td>
</tr>
<tr>
<td>1.3.5.2</td>
<td>Educational Factor</td>
</tr>
<tr>
<td>a.</td>
<td>Academic Stream</td>
</tr>
<tr>
<td>b.</td>
<td>Academic Achievement</td>
</tr>
<tr>
<td>1.4</td>
<td>Objectives of the study</td>
</tr>
</tbody>
</table>
1.4.1 Concomitant objectives 28
1.4.2 Major objectives 28-29
1.4.3 Subsidiary objectives 29-30
1.5 Delimitations of the study 30

Chapter - II
Survey of the related Literature

2.1 Part I - Studies regarding Emotional Intelligence 31-59
2.2 Part II - Studies regarding Spiritual Intelligence 59-83
2.3 Part III- Hypotheses 83-84

Chapter - III
The design of the study

3.1 The sample and Sampling the procedure 85-86
3.2 Description of the sample 87
3.2.1 Gender, Caste, Academic stream and Academic Achievement wise distribution of the total sample teacher trainees. 87
3.2.1 Gender wise distribution of the total sample 88
| .1 | teacher trainees. |
| 3.2.1 | Academic stream wise distribution of the total sample teacher Trainees. | 88-89 |
| 3.2.2 | Academic Achievement wise distribution of the total sample Teacher trainees. | 89-90 |
| 3.2.3 | Caste wise distribution of the total sample teacher trainees. | 91 |
| 3.3. | Data collection procedure | 92 |
| 3.4. | Description of the tests/ tools | 92 |
| 3.5. | Administration of the tools | 92-93 |
| 3.6. | The scoring procedure | 93 |
| 3.6.1 | Scoring of response with regard to personal data schedule (PDS) entries | 94 |
| 3.6.2 | Scoring of responses with regard to Emotional Intelligence related Emotional literacy scale | 94 |
| 3.6.3 | Scoring of the responses with regard to Spiritual Intelligence scale items. | 95-97 |
| 3.7 | Data Analysis Method | 98 |
| 3.7.1 | Descriptive statistics | 98 |
| 3.7.2 | Inferential statistics | 98-99 |
## Chapter -IV
Measurement of the variables of the study

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1</td>
<td>Part I - Personal Data Schedule (PDS)</td>
</tr>
<tr>
<td>4.2</td>
<td>Part II - Measurement of Emotional Intelligence related Emotional Literacy Scale (ELS)</td>
</tr>
<tr>
<td>4.2.1</td>
<td>The theoretical Aspect</td>
</tr>
<tr>
<td>4.2.2</td>
<td>Reliability and Validity of Emotional Intelligence related Emotional Literacy Scale (ELS)</td>
</tr>
<tr>
<td>4.3</td>
<td>Part III - Measurement of Spiritual Intelligence scale(SIS)</td>
</tr>
<tr>
<td>4.3.1</td>
<td>The theoretical Aspect</td>
</tr>
<tr>
<td>4.3.2</td>
<td>Reliability and Validity of Spiritual Intelligence Scale(SIS)</td>
</tr>
</tbody>
</table>

## Chapter -V
Data Analysis and results

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1</td>
<td>Part I - The methodological results</td>
</tr>
<tr>
<td>5.2</td>
<td>Part II- Determining the significance of difference in the Mean Emotional Intelligence related (ELS) scores of gender, caste, academic stream and academic achievement wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.2.1</td>
<td>Determining the significance of difference in the Mean Emotional Intelligence related (ELS) scores of Gender wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.2.2</td>
<td>Determining the significance of difference in the Mean Emotional Intelligence related (ELS) scores of Caste wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.2.3</td>
<td>Determining the significance of difference in the Mean Emotional Intelligence related (ELS) scores of Academic Stream wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.2.4</td>
<td>Determining the significance of difference in the Mean Emotional Intelligence related (ELS) scores of Academic Achievement wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.3</td>
<td>Part III- Determining the significance of difference in the Mean Spiritual Intelligence scores of gender, caste, academic stream and academic achievement wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.3.1</td>
<td>Determining the significance of difference in the Mean Spiritual Intelligence scores of Gender wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.3.2</td>
<td>Determining the significance of difference in the Mean Spiritual Intelligence scores of Caste wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.3.3</td>
<td>Determining the significance of difference in the Mean Spiritual Intelligence scores of Academic stream wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.3.4</td>
<td>Determining the significance of difference in the Mean Spiritual Intelligence scores of Academic achievement wise groups of the sample teacher trainees</td>
</tr>
<tr>
<td>5.4</td>
<td>Part IV- Relationship between Emotional Intelligence and Spiritual Intelligence of total sample teacher Trainees.</td>
</tr>
<tr>
<td>5.5</td>
<td>Identification of the lowly Emotionally Intelligent Teacher Trainees, Highly Emotionally Intelligent Teacher Trainee, lowly Spiritually Intelligent Teacher Trainees, Highly Spiritually Intelligent Teacher Trainee and their description in terms of gender, caste, academic stream and academic achievement.</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of gender, caste, academic stream and academic achievement wise groups of Highly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of gender wise groups of Highly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of caste wise groups of Highly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of academic stream wise groups of Highly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of academic achievement wise groups of Highly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of gender, caste, academic stream and academic achievement wise groups of lowly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of gender wise groups of lowly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of caste wise groups of lowly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of academic stream wise groups</td>
</tr>
<tr>
<td>Section</td>
<td>Description</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>5.5.2.4</td>
<td>Determining the significance of difference in the percentage of academic achievement wise groups of lowly Emotionally Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.3</td>
<td>Determining the significance of difference in the percentage of gender, caste, academic stream and academic achievement wise groups of Highly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.3.1</td>
<td>Determining the significance of difference in the percentage of gender wise groups of Highly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.3.2</td>
<td>Determining the significance of difference in the percentage of caste wise groups of Highly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.3.3</td>
<td>Determining the significance of difference in the percentage of academic stream wise groups</td>
</tr>
<tr>
<td>Section</td>
<td>Description</td>
</tr>
<tr>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>5.5. 3.4</td>
<td>Determining the significance of difference in the percentage of academic achievement wise groups of Highly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5. 4</td>
<td>Determining the significance of difference in the percentage of gender, caste, academic stream and academic achievement wise groups of lowly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5. 4.1</td>
<td>Determining the significance of difference in the percentage of gender wise groups of lowly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5. 4.2</td>
<td>Determining the significance of difference in the percentage of caste wise groups of lowly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5. 4.3</td>
<td>Determining the significance of difference in the percentage of academic stream wise groups of lowly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>5.5.</td>
<td>Determining the significance of difference in the percentage of academic achievement wise groups of lowly Spiritually Intelligent Teacher Trainee.</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>5.6</td>
<td>Acceptance/ rejection of the various hypotheses.</td>
</tr>
<tr>
<td>5.6.1</td>
<td>Hypothesis I</td>
</tr>
<tr>
<td>5.6.2</td>
<td>Hypothesis 2</td>
</tr>
<tr>
<td>5.6.3</td>
<td>Hypothesis 3</td>
</tr>
<tr>
<td>5.6.4</td>
<td>Hypothesis 4</td>
</tr>
<tr>
<td>5.6.5</td>
<td>Hypothesis 5</td>
</tr>
<tr>
<td>5.6.6</td>
<td>Hypothesis 6</td>
</tr>
<tr>
<td>5.6.7</td>
<td>Hypothesis 7</td>
</tr>
<tr>
<td>5.6.8</td>
<td>Hypothesis 8</td>
</tr>
<tr>
<td>5.6.9</td>
<td>Hypothesis 9</td>
</tr>
</tbody>
</table>
## Chapter -VI

### Discussion of results

<table>
<thead>
<tr>
<th>6.1</th>
<th>Part I- Nature of Distribution of the scores pertaining to the constructs namely Emotional Intelligence and Spiritual Intelligence.</th>
<th>170</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.2</td>
<td>Part II- Gender, Caste, Academic stream wise differences in the Emotional Intelligence (ELS) of the total sample teacher trainees.</td>
<td>171-173</td>
</tr>
<tr>
<td>6.3</td>
<td>Part III- Gender, Caste, Academic stream and Academic Achievement wise differences in the Spiritual Intelligence of the total sample teacher trainees.</td>
<td>174-175</td>
</tr>
<tr>
<td>6.4</td>
<td>Part IV- Nature and extent of relationship between Emotional Intelligence and Spiritual Intelligence.</td>
<td>175-176</td>
</tr>
</tbody>
</table>
### Chapter – VII

Conclusion, Socio-Educational, Implications and suggestions for further studies.

<table>
<thead>
<tr>
<th>7.1</th>
<th>Conclusion</th>
<th>179-184</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.2</td>
<td>Socio-educational implications</td>
<td>185-189</td>
</tr>
<tr>
<td>7.3</td>
<td>Suggestions for further studies</td>
<td>189-191</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>Bibliography</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appendices</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER - I
1.1: Introduction need and Significance of The study:

Society is shaped by the prevailing system of education. Changes in a society are the outcomes of education provided to its citizens. In UNESCO report (1996) ‘Learning: The Treasure within’, popularly known as Delores report, four pillars of education has been identified as the basic framework for global curriculum. Delores report states, “Education throughout life is based on four pillars: Learning to know, Learning to do, Learning to live together and Learning to be”. Indian culture provides true meaning to these pillars by putting ‘Learning to know’ as ‘Gyanyog’ ‘Learning to do’ as ‘Karmayog’, ‘Learning to live together’ as ‘Sahyog’ and ‘Learning to be’ as ‘Atmasakshatkar’ i.e. self-realization which is the ultimate goal of human life (Agrawal,Saraswati and Agrawal , Nisha, 2000:298).

It is rightly said that the destiny of a nation is shaped in her classrooms. This destiny shaping is primarily the responsibility of the teachers. The techno Guru A.P.J. Abdul kalam in his own inimitable style remarked that ‘if you are a teacher in whatever capacity, you have a very special role to play, because more than anybody else you are shaping generations’ (Kalam,A.P.J. and Rajan,Y.S., 1998:293).

Teachers’ academic brilliance, their mastery on teaching methodologies and their emotional intelligence related abilities all are essential for the adequate fulfilment of this responsibility.

Emotional Intelligence related abilities and Spiritual Intelligence of teachers are the areas which have hither to remain unnoticed from the point of view of objective research endeavours. This situation is somewhat baffling
because our’s is a land which possess a large reservoir of that traditional wisdom which is directly concerned with the vast benefits of spiritually awakened and emotionally intelligent persons in the teaching profession.

Teachers have been traditionally very highly honoured in our culture and they have been bestowed a status equivalent to the supreme Gods. Our enlightened ancestors have proclaimed centuries ago that –

This God equivalent status was assigned to the teachers not only because of their higher academic attainments but also on the basis of their being spiritually awakened individuals.

At the down of the 21st century it is being realized that it is imperative to study mind, consciousness, emotions and spirituality so that humans may understand ‘Human Nature’ more properly.

Andrew Newberg, a leading figure in the emerging science of Neurotheology, which explores the likes between spirituality and the brain has attempted to develop a biological theory of religion. He asserts that there is new evidence that humans are hard-wired to believe in God. It is worthwhile to consider the claim made by John Tooby and Leda Cosmides, two of the founders of evolutionary psychology. This claim maintains that “human minds, human behaviour, human artefacts and human culture are all biological phenomena” Vince Rouse in the article titled ‘Searching for the Devine’ attempted to provide a neurological basis for the great human hunger for God. (Vince Rouse from Los Angeles, Times Magazine in Reader’s Digest, Jan, 2002:125-129).
A paradox of science is that its success in understanding nature has created problems for its understanding of human nature (Kenan Malik in an article titled ‘Man the utterly exceptional beast’, The Sunday review, November 12, 2000).

Understanding human nature requires approaches, techniques and tools which may be altogether different from those strategies and methods applied in understating humans as purely biological beings.

Teleologist Tilhard Dechardin often said “we are not human beings having a spiritual experience, but spiritual beings having a human experience” (Mentioned in The Times of India, Nov.25,2002:12).

It is reasonable to argue that education with a human face is the necessity of our times because our educational system has become somewhat dehumanized probably because of our unnecessary stress on impersonal, objective and secular orientations towards various teaching-learning endeavours.

The world community has finally agreed that all the nation states should try to evolve their respective educational systems in such a manner so that these may be rooted in their own respective cultures and remain committed to progress. In order to fulfil this vision our nation state needs teachers who are spiritually awakened, emotionally intelligent and academically brilliant.

Moreover, an in-depth analysis of research priorities in Teacher Education and Research Perspectives in Teacher Education revealed that the share of researches in Teacher Education among the total researches in Education was only 7.6 percent. In an article titled ‘Whither our research priorities in Teacher Education’ Sanjay L. Mahajan asserts that all the
existing two thousand teacher-training institutions of the country are expected to conduct surveys, studies and researches in Teacher Education (University News, 41 (21), May 26-June 01, 2003. pp. 5-7).

S.K. Yadav has provided a Table which mentions the number of researches conducted in Education and Teacher Education up to the year 2002. This Table is available in an article titled ‘Research Perspective in Teacher Education’ (University News, 41(22), June 02-08, 2003).

Table -1
Researches conducted in Education and Teacher Education.

<table>
<thead>
<tr>
<th>Survey Type</th>
<th>Total number of researches in Education</th>
<th>Number and percentage of researches in teacher education</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Survey of Research in Education (up to 1972)</td>
<td>731</td>
<td>46 (6.31%)</td>
</tr>
<tr>
<td>Second Survey of Research in Education (1972-78)</td>
<td>839</td>
<td>62 (7.39%)</td>
</tr>
<tr>
<td>Third Survey of Research in Education (1978-83)</td>
<td>1481</td>
<td>121 (3.17%)</td>
</tr>
<tr>
<td>Fourth Survey of Research in Education (1983-88)</td>
<td>1674</td>
<td>145 (8.66%)</td>
</tr>
<tr>
<td>Fifth Survey of Research in Education (1988-92)</td>
<td>1831</td>
<td>105 (5.74%)</td>
</tr>
<tr>
<td>DPED Research studies (1994-2002)</td>
<td>471</td>
<td>60 (12.7%)</td>
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</tbody>
</table>

S. K. Yadav further adds that besides the above, the Indian Educational Abstracts are published in every six month by N.C.E.R.T. and 1963 research studies are reported in these abstracts Educational Consultant India Ltd. brought out two volumes on researches carried out on DPEP
interventions from 1994-2002. Four hundred and seventy one research studies are reported and out of these 60 studies were conducted on teacher education. Hence, it becomes imperative to understand, analyse and describe the present day scenario with regard to the extent of spiritual awakening and possessions of Emotional Intelligence related abilities of the individuals expected to take their entries in secondary schools as teachers. This is why the proposed investigation aims to make a study of Spiritual Intelligence and Emotional Intelligence related abilities of the prospective teachers.

"......................We all know highly intelligent individuals who do not function well in the world in which they must live and who are psychologically maladjusted. And we all have encountered individuals not unusually endowed intellectually who nevertheless have achieved ways of that are personally satisfying, socially constructive, and adaptationally creative. Such examples suggest that the long standing emphasis of psychologists on the all importance of intelligence for life adaptation is wanting; our psychological understanding, require conceptual deepening"


Attempt towards this conceptual deepening resulted in to the emergence of a novel concept namely 'Emotional Intelligence'. "Although the notions of social and emotional forms of intelligence have been noted in the literature for decades, it has only been recently that they have been touted in both scientific journals and the popular press as being important to successful achievement' (Volencia, Richard, R. and Suzuki liza, A2001:35). One such construct made popular by Golemen(1995) is that of Emotional Intelligence'. The assessment of emotional aspects of intelligence which has become in
vogue as newer measure of intelligence often include subtests assessing the ability of participants to recognize and process emotional signals. In addition, measures of 'Emotional Intelligence' are becoming more &more popular. As defined by Salvoy and Sluyter (1997:23) emotional intelligence ' involves the ability to perceive accurately, appraise, and express emotion, the ability to access and /or generate feeling when they facilitate thought; the ability to understand emotion and emotions in ways that promote emotional and intellectual growth ' Solvey and Sluyter (1997:9) acknowledged the importance of culture and subculture in that' examining more complex manifestations of emotional intelligence (beyond that of the simple identification of emotions) often require (s) understanding the individuals own cultural frame work.

Zohar, Danah and Marshal, Ian (2000:39) is of opinion that 'human intelligence has its roots in our genetic code, and in the whole evolutionary history of life on this planet. It is influenced by our daily experience, our physical & mental health our diet, the amount of exercise we get , in the kinds of relationship we form, and many other factors but neurologically speaking, everything that bears on intelligence is rooted through or controlled by the brain and its neural extensions into the body. One kind of neural organization enables us to do rational, rule-bound thinking .It gives our IQ. Another kind allows doing our associative habit-bound, pattern recognizing emotive thinking. It gives us our EQ’.

‘Emotional Intelligence' refers the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationships. It describes abilities distinct from, but complementary to academic intelligence, the purely
cognitive capacities measured by IQ. Many people who are book smart but lack emotional intelligence end up working for people who have lower IQ, than they but who excel in emotional intelligence skills (Goleman, 1999; 375).

Mayer and Salovey have updated their own definition of emotional intelligence. In an article in the 1997 book, Emotional Development and Emotional Intelligence, pp: 10, the authors maintain ‘In our earlier work’ we defined Emotional Intelligence according to the abilities involved in it. One of our first definitions, of emotional intelligence was 'the ability to monitor one's own and others’s feeling and emotions to discriminate among them, and to use this information to guide one's thinking and action'. But this and other definitions now seem vague in places and impoverished in the sense that they talk only about perceiving and regulating emotions, and omit thinking about feelings. A revision that corrects these problems is as follows.

'Emotional intelligence involves the ability to perceive accurately appraise and express emotion, the ability to access and /or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge and the ability to regulate emotions to promote emotional and intellectual growth'.

Salovey and Mayer defined 'Emotional Intelligence' in terms of being able to monitor and regulate one's own feelings and to use feelings to guide thought and action.
The term Emotional literacy has been coined and discussed by Copper R. and Sawaf A (1997: xxvi) as the first cornerstone of emotional intelligence. Basically it refers to being real and true to yourself: Builds awareness: inner guidance, respect, responsibility and connection.

A simple model of multiple intelligences:

Downloaded from internet site www.consciouspursuits.Inc.com:

CPI (Conscious Pursuits.Inc.com) uses more than one model of multiple intelligences, but this one is a good one to start with since it is the simplest. It begins with Physical Intelligence or "PQ" which is our earliest focus (think learning to crawl) then IQ or logical and verbal intelligences which is the focus of our educational system, and then Emotional Intelligence or EQ. EQ has been found to be more predictive of success in the business world than IQ. IQ appears to act as a "gateway to entry". If you don't have a minimum IQ you can't enter the field...... so you need a minimum IQ to become a lawyer, or a nurse, for example. But once you are in what distinguishes star performers is their EQ. Goleman, Boyatzis and The Hay Group have developed and instrument that measure Emotional Competencies (the skills of EO). CPI offers this measurement instrument.

Spiritual and Emotional Intelligence:

CPI believes that EQ and SQ are related but different intelligences. We believe that you need "at least a little EQ" to authentically begin a spiritual journey. Specifically, a little self-awareness and empathy is needed to start! But once you begin your spiritual practices, SQ can be very reinforcing of EQ growth ...... so they are positively reinforcing each other, visually it would look like this:
According to Margot Cairnes (2001) “While IQ allows us to think and EQ helps us relate, SQ allows us to do both these things during times of rapid charge. IQ & EQ were sufficient in a relatively static world. SQ provides the linkage in times of paradigm shift and chaos”.

We can express the three types of Intelligence in the following ways (Fig.1.5)

**Rational Intelligence IQ**
Refers to defined capabilities i.e. Data Analysis, calculation or logical reasoning

**Emotional Intelligence IQ**
 Allows to skilfully managing emotions resulting in better work efficiency, task coordination and communication

**Spiritual Intelligence SQ**
Refers to inner wisdom deep understanding. Sense of life joy and love emanations

**Fig. 1.5**

I Think
Head

I Feel
Heart

I Do
Hand
"I Think it is correct and also feel it to be correct then only I do it" - Spiritually intelligent.

A proper coordination of 3Hs i.e. Head, Heart and Hand is vital for psychological well-being.

It is hearting to note the report of the International Commission and Education for the xxi century Delors report, UNESCO, 1996, is titled as ' Learning: The Treasure within' This 'Treasure within' is "everything is inside waiting to be awakened ", it is Arjuns "LeFr y Qk and ancient wisdom's "/LeFr ".

“The problem with religion and church today we are trying to give spirituality to people who already have it. We need to help people discover what they already have” (Vaughan, f.; 1998)

In a somewhat similar vein, suitable Internet surfing (http://www.csp.Org/development/docs/Vaughan – Spiritual .html) revealed the importance of ‘discovering what is already there.’

It is furthermore interesting to note that the fourth pillar of education, ‘Learning to be’ is explicitly concerned with Abraham Maslows’s(1954) ‘Self Actualization’ the first of the ‘Being Needs’ and it unequivocally involves ‘Spiritual Intelligence’.

By the mid – 1960 it was commonly understood that the central emphasis of humanistic psychology, in theory and practice, was on self actualization. During the subsequent rapid development of the discipline it became increasingly obvious that a new movement was developing within the humanistic orientation that was specifically concerned with the spiritual,
transcendental, or mystical aspect of self actualization. After several conceptual discussions the leader of this movement gave it the name Tran’s personal psychology a term coined by Abraham Maslow and Stanislaw grof.
The Turning Point Science, Society and the Rising Culture (Fritjof Capra Author of the Tao of Physics) was published in 1983:404 by Flaming.

According to Cherian P. Tekkaeveettil (2005) "Spiritual Intelligence," is about the growth of the human being. It is about moving on in life. About having a direction in life and being too able to heal ourselves of all the resentment we carry, it is thinking of ourselves as an expression of a higher reality. It is also about how we look at the resources available to us. We realize that nature is not meant to be exploited. Ultimately, we discover freedom from our sense of limitation as human being and attain Moksha”.

Spiritual Intelligence is the ability to act with wisdom and companion while maintaining inner and outer peace (equanimity), regardless of the circumstances. Spiritual Intelligence is an innate human intelligence but like any intelligence it must be developed.
This means that we can describe it and measure it by looking at the skills that comprise spiritual Intelligence (www. conciouspursuits. Inc. Com.

The researcher could find the mention of the term' Spiritual Intelligence ' in a book published in the year 1963 by Penguin (London) authored by F.C Happold titled 'Mysticism'. This book refers to a passage by Father Thomas Merton which contains the term' Spiritual Intelligence'. Later on Howard Gardner in the foreword of his ' Frames of Mind'- The theory of Multiple Intelligences' (1993 xxii) wrote..... I Continue to think that some form of ' Spiritual Intelligence' may well exist".
It needs to be accepted in the very beginning that because there is little agreement about definitions of spirituality, discussions of spiritual intelligence need to be exploratory rather than definitive.

In his work on identifying and defining intelligences, Gardner (1993) states, "An Intelligence is the ability to solve problem, or to create product, that are valued within one or more cultural settings" (p.x). He has since clarified with "I now conceptualize an intelligence as a bio psychological potential to process information that can be activated in cultural setting to solve problems or create products that are of value in a culture " (p.33-34)

Building on Gardner's work, Bowling (1999) and Emmons (1999,2000a) have proposed the concept of 'Spiritual Intelligence'. Emmons (2000b) identifies a minimum of four core components of 'Spiritual Intelligence'.

a. The capacity for transcendence; (b) the ability to remain in the heightened spiritual states of consciousness; (c) the ability to invest everyday activities, events and relationship with a sense of the sacred or divine; and (d) the ability to utilize spiritual resources to solve problem in living (p.63)

Zohar and Marshall (2000) call 'Spiritual Intelligence' "our ultimate intelligence" (p.4). They define it as:

.........the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our action and our lives in a wider, richer, meaning giving context, the intelligence with
which we can assess that one course of action or one life-path is more meaningful that another (pp.3-4) **Wolman (2001)** define 'Spiritual Intelligence' as " the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live " (pp.84-85). He sees 'Spiritual Intelligence' as "the ground on which morality stands" (p.115) and as being applied in making moral choices and solving moral problems.

**Tanis Helliwell** (feb 27.2001) asserted that:

There are three type of intelligence that determines our inner and outer success in life.

**IQ** (intellectual or rational intelligence).

Usually equated with having high logical, strategic, mathematical and linguistic talents. Good for solving problems.

**EQ** (emotional intelligence). Equally important as **IQ** in determining success. People with a high **EQ** relate well with others, have high self-esteem and respond appropriately to situations.

**SQ** (Spiritual Intelligence). Not a recognized intelligence to date but just as essential to our well being. Puts our individual lives in larger context. Gives meaning and purpose in life and allows us to create new possibilities. **SQ** allows us to create new possibilities. **SQ** allows us to utilize our IQ and EQ in a unified way to express our gifts in the world in a way that betters not only our own life but also that of all beings. **SQ** is truly a global intelligence. It is a found in great leaders such as **Gandhi, Mother Teresa ,Martin Luther King, Nelson Mandela, Tommy Douglas** and having **SQ** will increasingly become a determiner of success in this next decade and beyond.
An assemblage of general intellectual ability, emotional intelligence and spiritual intelligence is of vital significance for a research endeavour which aims to understand these kinds of intelligences coherently. As a matter of fact the process of ‘faith development’ may be understood fully only when all the associated factors are taken into considering simultaneously. It is worthwhile here to make a mention of James Fowler (1995).

Recognizing stages of faith development as described by James Fowler (1995) in his classic work 'Stages of Faith' seems particularly relevant in investigating 'Spiritual Intelligence'. Fowler said that faith gives coherence and direction to our lives and enables us to face the inevitable difficulties of our existential condition. He pointed that factors such as biological maturation, emotional and cognitive development, and cultural influence must be taken into account to understand faith development.

Cherian P. Tekkeveettil (2005) asserted that "The transformative power of SQ distinguishes it from IQ and EQ. IQ primarily solves logical problems. EQ allows us to judge the situation we are in and behave appropriately. SQ allows us to ask if we want to be in that situation in the first place. It might motivate us to create a new one".

This SQ is now being termed as an important component of overall intellectual abilities of an individual. Aparna Chattopadhyay succinctly highlights the importance of SQ by remarking that 'of late', a re look into the behavioural research has testified and discovered the need for HRD managers to assess also the 'Spirituality Quotient (SQ) of their employees in addition to IQ and EQ. It's amazing how a harmonious blend of these can facilitate an organization’s turnover (Hindustan Times, Careers, 15 Feb, 2001.p.2). She further mentions a famous scientist, Steinmetz, who had said years ago that the
greatest scientists of future would be those who would chart and explain 'Spiritual Laws'. As a matter of fact a book titled "The Seven Spiritual Laws of Success' authored by Deepak Chopra, a world renowned leader in the field of mind-body medicine and human potential, appeared in the year 1994 (USA) /1996 (India) in which he offers a life altering perspective on the attainment of success. In a recent book titled "How to know God" (2000), Deepak Chopra discusses and elaborates topics such as 'Spiritual Awaking' ' A Map of the soul' &' the state of Union'. Deepak Chopra, in his best seller 'Ageless Body Timeless Mind' (1993:16) elaborates the material, psychological and spiritual expression of 'What is' which seem to appear to reflect abilities connected with IQ, EQ and SQ respectively. Atoms, molecules, rocks, stars and the human body are material expression of 'what is' Pain and Pleasure are psychological expression of ‘what is’. Compassion and love are spiritual expressions of ‘what is’ abilities connected with these three kinds of expressions of ‘what is’ are of vital significance for a proper, balanced and harmonious development of human personality.

For centuries, attempts have been made to distinguish people who are intelligent from those who are less intelligent. Major efforts have been aimed at developing theories and measures that efficiently reflect and sample a variety of abilities believed to contribute to making a person smart and successful. It has been rightly speculated by Zohar, Danah & Marshall, Ian (2000) that people someday may feel the need of SQ tests. According to these authors 'Not only is the concept of SQ not yet established, but, they point out, it is also not quantifiable'. However, it is reasonable to argue that some initiatives may be attempted to device a tool for categorizing people on the basis of their spiritual intelligence (SI). This categorization may help the
researchers to identify people who are highly spiritually intelligent and who are moderately spiritually intelligent and who are lowly spiritually intelligent. It is to be noted that Spiritual Intelligence (SI) does exist and as has been rightly, asserted by Thorndike 'everything that exists, exists in some quantity and can therefore be measured'.

On the basis of the above narration, it is justified to argue that it is important and imperative to understand the scholarly journey of 'mental abilities' from IQ to EQ to SQ and on the basis of the results of this investigation, it would be possible to make a comprehensive analysis of the type, kind and nature of the relationship between three types of intelligences namely Rational intelligence (IQ), Emotional intelligence (EQ) and Spiritual Intelligence (SQ).

Furthermore, as is being rightly said now these days that whereas the twentieth century was the century of the 'brain', the twenty-first century has to be a century of 'mind'. Concerted efforts are required to understand 'Intellect', 'emotions' and 'consciousness' with a scientific bent of mind. Most of the scholars are in agreement that 'mind' (as a psychological entity) is the seat of 'intellect', emotions' and 'consciousness'. As matter of fact, recent assertions and ideas are trying to emphasise that mind is not a thing but a process the process of cognition which is identified with the process of life. The brain is a specific structure through which this process operates (Capra, Fritj of, 2003:32-33), Attempts to understand the journey from IQ to EQ to SQ is of paramount importance at the dawn of the new millennium.

The term IQ for many years has meant the rational ability to solve logical or strategic problems. It was found in the last few decades, however, that many people who had a high IQ still failed at work and in life. That
resulted in recognizing Emotional Intelligence or EQ. This additional collection of abilities involved an awareness of our own and other people's feelings, including empathy, compassion, motivation, and the ability to respond appropriately to pain or pleasure. But this still did not fully explain why some people are able to live fulfilling lives, regardless of their physical circumstances, and others, despite riches, seem trapped in the narrow and shallow. It also did not explain the need and means to grow in depth of character. IQ plus EQ still left an empty void. In the last few years, the term Spiritual Intelligence or SQ has appeared in the studies of personal and organizational success. It is interesting that the "new" concept is also mankind oldest (www.learningsuccess.com/spiritual-well-being.htm).

1.2: Title of the Study:

The title of the proposed study is as follows:

“Study of Spiritual Intelligence and Emotional Intelligence related abilities of Teacher Trainees in relation to their Gender and some socio-educational factors”.

1.3: Definitions of the Terms /Concepts.

The terms /concepts involved in the study have been defined below.

1.3.1: Spiritual Intelligence

Danah Johar and Ian Marshall (2000) contend that “while computers have IQ and animal can have EQ, it is SQ that sets human apart. SQ isn’t necessarily connected to religion, although it can be. It is about
wholeness, flexibility, self-awareness, compassion, creativity, the ability to ask why, and the like”.

**Kate Diane Noble (2001)** is of opinion that “Spiritual Intelligence is an innate human potential that can be a catalyst for psychological growth and healing. Spiritual Intelligence is not a static product, but a dynamic and fluid process that can transform one’s personal and community life”.

**Thorsons (2001)** defines spiritual Intelligence (SI) as below:

Spiritual Intelligence progresses naturally from your personal Intelligence (knowledge, appreciation and understanding of yourself, through social Intelligence knowledge, appreciation and understanding of other people), to the appreciation and understanding of all other life forms and the universe itself” (p.XIX).

**Sinetar Marsha** (2002) defines ‘Spiritual Intelligence’ (SI) as below:

“Spiritual Intelligence is inspired thought. It is light, the kiss of life that awakens our sleeping beauty. It animates people of any age, in any situation. In children, that quickening makes boys and girls want to seek out and cultivate their inborn gifts. This book says let’s stay open to that kiss of life”.

**Frank J. Mac Hovee** (2002) of opinion that “Spiritual Intelligence is a universal genetic personality trait worthy of further study, and presents a unified personality theory (syzyyy) that encompasses previous and present theories and encourages their continued development”.

**Dr. Cynthia R. Davis (18 may, 2003) asserted that**

The notion of Spiritual intelligence is comparatively new in the arena of intelligences, which include Cognitive Intelligence (IQ), Emotional
Intelligence (EQ), and Creative Intelligence (CQ). Spiritual Intelligence is an essential ingredient to intimate relationships as it is the dimension that lifts the union out of the methodical plod of life and endows it with depth and spiritual growth. Danah Zohar and Ian Marshall (2000) have presented convincing scientific evidence on the existence of Spiritual intelligence: a spiritual centre in the human brain that integrates IQ and EQ.

Ten qualities are essential for SQ:

1. Self-awareness.
2. Being vision and value led.
3. Thriving on adversity.
4. Being holistic and making connections between things.
5. Celebrating diversity.
6. Being independent and having the courage to risk being unpopular.
7. A tendency to ask fundamental why questions.
8. Ability to the bigger picture and stand back.
9. Spontaneity - responding to a situation.
10. Compassion.

The following definitions expand the notion of Spiritual Intelligence:

A. Spiritual Intelligence is the ultimate intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess another (Zohar & Marshall, 2000:3-4).

B. Spiritual Intelligence is not necessarily religious or even dependent upon religion as its foundation. It can be defined against or observed through some telling criteria such as: truthfulness, compassion, respect for all levels of
consciousness, constructive empathy, a sense of being a player in a large whole, generosity of spirit and action, a seeking of being 'in tune' with or 'in synch' with nature of the universe, and being comfortable with being alone without being lonely (Clive Simpkins).

C. Those who have Spiritual Intelligence: have the capacity for transcendence; have heightened consciousness; have the capacity to endow everyday activity with a sense of the sacred; use spiritual resources on practical problems; engage in virtuous behaviour (forgiveness, gratitude, humility, compassion and wisdom (Robert A. Emmons).

D. The characteristics of Spiritual Intelligence are: awareness of others; wonder, awe, a sense of the numinous (astronomy, microbiology, cosmology); wisdom (proverbs, sages); perspective, ability to listen; "Be still and know that I am God"; comfort with chaos, dichotomy, paradox; commitment, dedication, faith; holds the promise or hope fulfilment (Illini Christian Faculty).

E. Spiritual Intelligence is the ultimate way of knowing. We use it to envision unrealized possibilities and to transcend the methodical plod of life. We use it also to understand pain, to answer the basic philosophical questions about life and to find meaning both temporally and existentially (Cynthia R. Davis).

According to Yaacov J. Kravitz (March 6, 2002);

Spiritual Intelligence refers to the skills, abilities and behaviours required to develop and maintain a relationship to the Ultimate Source of All Being, succeed in the search for meaning in life, find a moral and ethical path to help guide us through life, and act out our sense of meaning and values in our personal life, and in our interpersonal relationships. Just as there are
numerous cognitive and emotional skills, there are spiritual skills that comprise Spiritual Intelligence. We can improve our spiritual well being through study and practice of skills like:

Quieting the mind,
Tapping into our inner wisdom and intuition,
Cultivating gratitude,
Practicing humility and empathy,
Connecting intimately with God and others,

According to Sefirot or Divine reflection described in the mystical literature of Kabbalah, Spiritual Intelligence is to:

- Develop and maintain a relationship to the ultimate ‘Source of All Being’,
- Succeed in the search for meaning in life,
- Find a moral and ethical path to help guide us through life, and
- Act out our sense of meaning and values in our personal life and in our Interpersonal relationships.

The basic skills and abilities that compose Spiritual Intelligence (SI) are derived from the following ten sefirot:

Chachmah- Intuitive Wisdom.
Binah - Reasoned Understanding.
Da'at – Knowing, Will the Intention.
Hesed - Compassion and Love.
Gevurah - Focused Power and justice.
Tiferet- Healing and Forgiveness.
Netzach - Living with Zeal
Hod - Living with Dignity, Empathy and commitment
Yesod - Creative connection & Service
Malchut - Kingdom of God / Happiness and Fulfilment

According to Michal Levin (2000) "Spiritual Intelligence, with its wider perceptual understanding, will allow us to see and know what we haven't been able to see or know - till now".

According to Robert Emmons (The Psychology of Ultimate Concerns, 1999), Spiritual Intelligence helps one to:
- Transcend the physical and material.
- Experience heightened states of consciousness.
- Sanctify everyday experience.
- Utilize spiritual resources to solve problems.
- Be virtuous, showing such traits as humility, gratitude, forgiveness and compassion.

According to Brent R. Evens;

Spiritual Intelligence relates to finding meaning and value in life. It involves determining who we are, what life is, and our part in it. It is the ability to seek, value, and appreciate life itself, truth in all of its dimensions, and beauty in all its forms and majesty, Spiritual Intelligence is both a longing for and a power to become ever more a unique fulfilment of what we can become. It goes beyond limits and seeks eternity (www.learningsuccss.com / spiritual-well-being.htm).

According to Brian Mc Mullen (2003):
One of the qualities of SQ is wisdom. This includes knowing the limits of your Knowledge. Other ingredients are values such as courage, integrity, intuition,
and compassion, with SQ, more is less; so as you learn, the process may involve unlearning what other people have taught you.

**Brian Mc Mullen (2003)** further asserts that:

"If cognitive intelligence is about thinking and emotional intelligence is about feeling, then spiritual Intelligence is about being”.”SI is not about doing as much as it is about BEING”.

A glance on the definitions and qualities indicate that SI is the capacity that allows us to live in synch with our True Self, which is at the most basic level pure spirit and one with the rest of the universe (bmjcareers.com).

**According to Frances Vaughan (1998):**

"Spiritual Intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual Intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual Intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal and human existence implies some form of intelligence rather than being a purely random process it might be called spiritual.

(file://c:\MyDocuments\FrancesVaughan\whatis\spiritualinteligence.html)

On the basis of the assertions of **Tony Buzan (2001:p.xix)** it may be said that "Spiritual Intelligence progresses naturally from your personal Intelligence (Knowledge, appreciation and understanding of yourself), through Social Intelligence (Knowledge, appreciation and understanding to other People), to
the appreciation and understanding of all other life form and the universe itself."

According to Richard Bowel (2004):

"Spiritual Intelligence (SQ) is about discovering the "why" of what we do rather than "what" or "how".

Soleira Green (2004) defined Spiritual Intelligence as a Spirit based abilities and she further asserted that:

“Spiritual intelligence is where we begin to open up to our spirit's journey and to quest for a greater understanding of life. It's where we seek for and find higher purpose and a greater sense of self. It's where we become wise by accessing our natural birthright of wisdom.”

According to Cherian P.Tekkeveetil (2005)

"Spiritual Intelligence". Is about the growth of a human being. It is about moving on in life. About having a direction in life and being able to heal ourselves of all the resentment we carry. It is thinking of the ourselves as an expression of a higher reality. It is also about how we look at the resources available to us. We realize that nature is not meant to be exploited. Ultimately, we discover freedom from our sense of limitation as human beings and attain moksha."

On the basis of excerpts downloaded from internet site (www.consciouspursuits.Inc.com.) Spiritual Intelligence is "The ability to act with Wisdom and Compassion while maintaining inner and outer peace (equanimity), regardless of the circumstances. “Spiritual Intelligence is an innate human intelligence- but like any intelligence it must be developed". 

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This means that we can describe it and measure it by looking at the skills that comprise Spiritual Intelligence.

**Operational definition of the term Spiritual Intelligence (SI).**

The term ‘Spiritual Intelligence’ (SI), here in this investigation, refers to the variable measured / assessed by employing “Spiritual Intelligence Scale’ (SIS) developed, constructed and validated by Garia, Ham Lata and Joshi, J.K. (2005).

**1.3.2: Emotional Intelligence**

A very simple definition of Emotional Intelligence is, “Knowing what feels good, what feels bad, and how to get from bad to good”. A more academic sounding definition of emotional intelligence is, “The emotional awareness and emotional management skills which provide the ability to balance emotion and reason so as to maximize our long term happiness”. (http://www.users.southeast.emotionalintell). when asked what you mean by Emotional Intelligence.” John Gottman, in an interview to Karen S. Paterson replied as follows.

“The concept involves four things. First, you must know your own emotions and how to manage them. That includes the ability to control impulse, delay gratification, and cope with life’s ups and downs. Second you must be able to recognize emotions in others, respond empathetically to them, read their social cues. You must be able to handle relationships with others well. And last, you must be able to motivate yourself in an optimistic fashion and be confident of your feelings, your accomplishments, your abilities as you go through the world” (The Times of India, 22 February 1997) The
following two diagrammatic presentations (figures, and 1.2) mention EQ factors and the four cornerstone of Emotional Intelligence.

**Emotional Quotient: The factors**

![Diagram](https://via.placeholder.com/150)

- Emotional Quotient factor
- Motivating oneself
- Empathizing with others
- Motivating others

**Four cornerstones of Emotional Intelligence**

- First cornerstone: Emotional Literacy
- Second cornerstone: Emotional fitness
- Third cornerstone: Emotional Depth
- Fourth cornerstone: Emotional Alchemy

**Operational definition of the term Emotional Intelligence related abilities:** Emotional Intelligence related abilities, here in this investigation, refer to the three abilities namely Self-awareness, Self-expression and Self-awareness of others.

These three abilities have been considered to be the three ingredients of ‘Emotional Literacy’. Hence the measurement of Emotional Intelligence...
Intelligence related abilities, here in this investigation, refers to the measurement of ‘Emotional Literacy’ by employing the tools available in Executive EQ, Cooper, R., Sawaf, A. in the form of Scales 4, 5, and 6 respected.

1.3.3: **Teacher Trainees:** The term ‘Teacher Trainees’ refers to the students enrolled for B.Ed programme in the academic year 2004-2005 in Moti Ram Babu Ram Post Graduate Government College Haldwani, Soban Singh Jina Campus Almora of Kumaun University and two private institutions namely Amarpali Institute of Management & Technology Haldwani, Saraswati Institute of Management & Technology Rudrapur.

1.3.4: **Gender:** ‘Gender’ refers to the sex wise two groups of Teacher Trainees namely Male Teacher Trainees, Female teacher trainees.

1.3.5: **Socio Educational Factors:** The term, ‘Socio-Educational Factors’ refers to the following social and educational factors.

1.3.5.1: **Social factors:** The term ‘Social factors’ refers to two caste wise groups of Teacher Trainees namely Caste- Hindus (unreserved category Teacher Trainees ) and Non-caste Hindus ( Reserved category Teacher Trainees).

1.3.5.2: **Educational factors:** the term educational factors involved the following variables:
a. **Academic Stream**: It refers, the three main groups of studies namely Arts stream subjects, Commerce stream subjects and science stream subjects.

b. **Academic Attainments**: Academic Attainment involves over all previous Academic Attainments of Teacher Trainees and their Academic Attainment in B.Ed. programme. The overall previous academic attainments are to be determined on the basis of the divisions obtained by Teacher Trainees in their High School Examination, Intermediate Examination and Examination at the graduation level.

1.4: **Objectives of the study**

The objectives of the study have been divided into the following three categories:

1.4.1: **Concomitant Objective**


1.4.2: **Major objectives**

1. To find out whether Gender wise groups of Teacher Trainees differ in Spiritual Intelligence.
2. To find out whether Caste wise groups of Teacher Trainees differ in Spiritual Intelligence.

3. To find out whether Academic Achievement wise groups of Teacher Trainees differ in Spiritual Intelligence.

4. To find out whether Academic Stream wise groups of Teacher Trainees differ in Spiritual Intelligence.

5. To find out whether gender wise group of Teacher Trainees differ in their Emotional Intelligence.

6. To find out whether Caste wise group of Teacher Trainees differ in their Emotional Intelligence.

7. To find out whether Academic Stream wise group of Teacher Trainees differ in their Emotional Intelligence.

8. To find out whether Academic Achievement wise groups of Teacher Trainees differ in their Emotional Intelligence.

9. To understand the extent and nature of relationship between Emotional Intelligence and Spiritual Intelligence of Teacher Trainees.

1.4.3: Subsidiary Objectives

1. To identify the lowly Emotionally Intelligent Teacher Trainees and describe them in terms of their gender caste and academic attainments.

2. To identify the lowly Spiritually Intelligent Teacher Trainees and describe them in terms of their gender caste and academic attainments.
3. To identify the highly spiritually Intelligent Teacher Trainees and describe them in terms of their gender, caste and academic attainments.

4. To identify the highly Emotionally Intelligent Teacher Trainees and describe them in terms of their gender, caste and academic attainment.

1.5 **Delimitations of the study:**

The study has been delimited as mentioned below:

1. The teacher trainees of the B.Ed. course only have been taken under consideration. It means that only those teacher trainees have been taken in to Consideration that were registered in the B.Ed. course.

2. B.Ed. teacher trainees from Kumaun University only have been taken in to consideration in this investigation. It means that teacher trainees from B.T.C., N.T.T. and other courses have not been taken in to consideration.

3. The sample has been drawn from the regular teacher trainees of Kumaun University enrolled for B.Ed. programme in the academic year 2004-2005. Those who were doing B.Ed. through distance mode have not been taken in to consideration in this investigation.
Chapter - II

Survey of The Related Literature

Chapter Plan: This chapter has been divided into three parts.

Parts I deals with the studies of Emotional Intelligence as well as views and assertions of the well known theorists in this field. Summaries of various relevant and recent findings with regard to the variable have also been included in this part.

Part II of this chapter deals with a detailed and comprehensive narration of the variable 'Spiritual Intelligence'. This narration mainly reflects the views, findings and theoretical discussions with regard to this variable as available in the book titled " SQ: connection with our 'Spiritual Intelligence" authored by Danah Zohar and Dr. Ian Marshall, which was published by Bloomsbury in the year 2000. Some more narration and findings procured from various web sites through Internet service have also been presented here.

Part III Nine hypotheses were framed to attain the major objectives of this investigation and these have been presented in this chapter.

2.1 Part I

Since the year 1990, the model of 'Emotional Intelligence' was first proposed by Peter Salovey, a yale psychologist, and John D. Mayer, University of New Hampshire, Psychologist, a numbers of scholars and researchers have attempted to elaborate, describe, theories and research upon the variable Emotional Intelligence. This concept was researched upon by Jack Block, a psychologist at the University of California, Berkeley and Daniel
Goleman summarised the findings in the field and brought out a book in the month of October 1995 entitled 'Emotional Intelligence' in which a five dimensional conceptual frame work of the construct 'Emotional Intelligence' has been provided.

2.2 PART II STUDIES REGARDING EMOTIONAL INTELLIGENCE:

It is important to note here that some social as well as psychophysical variables linked with emotions have been studied by a number of researchers. Some of these studies were connected with :-

2. Social emotional behaviour (Susman, E.J.et al; 1985)
3. Moods and compliance (Milberg,Sandra,Clark,Margarate, S; 1988)
5. Personal construct of emotions (Parkinson, B & Lea, M.; 1991)

Two academically significant articles were published in the, British Journal of Education studies Vol. XXXIV No. 2, June 1986. One titled "Educating The Emotions: An historical perspective" by Banktock, G.H; and other, titled” The Education of the Emotions and the promotions of Autonomy: Are they Really Compatible?” by Dunlop, F.

Pandey T.C.(2002:p.53-55) has provided a list of some important books, research papers, research work and articles with regard to the variables Emotional Intelligence. He has also described "Shift from IQ to EQ” (pp.55-61.) The following narration has been quoted from his work. "Some important books, research papers, research work and articles. Which contain the theoretical narrations, research findings with regard to the variables emotional intelligence are as follows:

1. Salovey, P. & Mayer J.D; Emotional Intelligence, Imagination, cognition and Personality,(1990),pp.185-211.

In the Indian context, Joshi, C.M. (1997: 72-79) described and discussed, "Emotions- The term and its meanings" and” Emotions vis-à-vis advent of psychology". For this purpose the researcher utilized the narrations in Gergen, K.J. (1995), Jersild (1978) and Wagner (1988). On the basis of his research findings Joshi (1997) arrived at the following conclusions in his study of 836 sample student:

1. Adolescents religiosity and their economical maturity are related to one another in such a manner that increase in one is associated with increase in another and vice-versa, Emotionally more mature adolescents are more religious and adolescents low in religiosity are emotionally less mature.
2. The two variables namely emotional regression and religiosity bear a significant but negative relationship with one another and the former one also happens to be significantly but negatively related to all the five dimensions of religiosity respectively. It means that more religious adolescent are emotionally less regressive.

3. Adolescent's who are more interested in ceremonial worshipping and who have more faith on ethics/morality are emotionally stable and are emotionally more mature.

2.2.1 SHIFT FROM IQ TO E Q:-

One of psychology's open secrets is the relative inability of grades, IQ or SAT scores, despite their popular mystique, to predict unerringly who will succeed in life. To be sure, there is a relationship between IQ and life circumstances for large groups as a whole: many people with very low IQs end up in menial jobs, and those with high IQs tend to become well-paid but by no means always (Goleman, 1995:34). It has been rightly observed by Cooper and Sawaf (1997: XXVII, XII), if the driving force of intelligence in twentieth-century business has been IQ, then in accordance to growing evidence - in dawning twenty first century it will be EQ, and related forms of practical and creative intelligence, Yale psychologist Robert Sternberg, an expert on successful intelligence, asserts, "If IQ rules, it is only because we let it. And when we let it rule, we choose a bad master".

An editorial article titled "From IQ towards EQ" in the Journal of Human Values 2:2 (1996) describes the utility and important of this shift. The following narration is based on this description.
It is time now to consider a shift of emphasis from intelligence quotient (IQ) to emotional quotient (EQ). For a long time, within a knowledge is power world view, IQ has had an unchallenged position as the foremost criterion for measuring human ability. Yet, even during the heyday of IQ, seer like Sri Aurobindo (e.g. his A system of National Education) had clearly warned us against the deification of intellect and reason at the expense of emotions in human development. His acute insight had declared that human intellect and reason are inveterate dividers of the indivisible. That this indeed is true is proved by the endless proliferation of disciplines, sub-disciplines, and sub-sub-disciplines in every academic field. Let us look at the issue more closely when the USA committed itself to man landing on the moon before 1970, it was an emotional commitment, intrinsically and at the origin. When the French and Russian revolution took place, they were powered first by emotional arousal and commitment. When Emperor Ashoka became, Dharmashoka after the bloody Kalinga war, by embracing Buddhism, it was an emotional transformation. When Gandhiji and Netaji worked out their variant plans for wresting India’s freedom, each had his own clearly defined emotional commitment. Thus there is really perhaps nothing like an intellectual or rational commitment. Correctly, it is always emotional commitment to particular intellectual position, or a worldview, a paradigm, a theory, an object and so on, Commitment can not be anything else than emotional. Thus, commitment to technology as our arch-problem solver is truly nothing but a misleading emotional commitment. The wide-ranging events outlined earlier also show that emotional commitment could be either sinister or noble. People and nations could unite under the spell of sinister emotions or noble ones. The point to note is: unity, like commitment is also an emotion based process or end–state. As a matter of fact, emotion always
leads: intellect only follows. Intellectually sharp but emotionally unhinged people will be dangerous to themselves and to human society...information technology based on IQ is not the highway to a unitive world. EQ, properly nurtured, is the only hope. The education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress said Sri Aurbindo.

There are wide spread exceptions to the rule that IQ predicts success- many (or more) exceptions than cases that fit the rule. At best, IQ contributes about 20% to the factors that determines life success, which leaves 80% to other forces. As one observer notes.” The vast majority of one's ultimate niche in society is determined by non-IQ factors, ranging from social class to luck”. ...IQ offers little to explain the different destinies of people with roughly equal promises, schooling, and opportunity. When ninety five Harvard students from the classes of the 1940s -a time when people with a wider spread of IQ were at ivy League schools than is presently the case were followed into middle age, the men with the highest test scores in college were not particularly successful compared to their lower scoring peers in terms of salary, productivity, or status in their field. Nor did they have the greatest life satisfaction, nor the most happiness with friendships, family, and romantic relationship (Goleman, 1995:34,35)

A some what similar assertion was made by Copper and Sawaf (1997: xxv), who observed that, “all of us know people who succeed in school but fail in life, and vice versa. We all know people rich with common sense or creativity who did poorly in academic tests. They are a constant remainder that there is more to success than school smarts .And yet we seem largely obvious to the findings the IQ may be related to as little as 4% of real world success (
as per the assertions of Sternberg, R.J: 1996). In other words, 90% may be related to other forms of intelligence.

A survey of American psychologists in the late 1980's revealed that roughly half believed there was some genetic explanation for the difference in IQs of various races. The controversy reached a new peak with the publication of an article entitled "How much can We Boost IQ and Scholastic Achievements?" by Arthur R. Jensen, and educational psychologist at the Berkeley campus of the University of California, Jensen's principal argument is that although environmental factors may contribute to socio economic and racial differences in IQ a significant portion of these differences is likely to be due to genetic influences and therefore the chances for boosting IQ or scholastic achievement are rather limited.

In an article titled “The gene genies”. Gary Younge (1996) mentions some scientific racists who believe there are genetic differences between the races. Christopher Brend's books, “The 9 factor, General Intelligence and its Implications". Roger Pearson in the Mankind Quarterly (a journal) 1994's Mensa award wineer Richard Lynn, the Bell Curve by Charles Murray and Richard Herstein; and Jean Philippe Rushton's assertions that black people's brains are smaller then those of other races, leaving them less intelligent but more highly sexed and aggressive, all highlight the importance of genetic factors in the making and formation of intellectual competence (The Indian Express may 4, 1996)

On the basis of these assertions it may be said that the kind of intelligence as reflected by traditional intelligence tests is not readily vulnerable to external influences. Moreover, this kind of intelligence is a very poor predictor of overall success in life and it ignores a crucial range of
abilities involving feelings and emotions. Hence, it is not only justified and worthwhile but also essential to shift humanity's attention towards EQ.

In fact Academic intelligence offers virtually no preparation for the turmoil - or opportunity-life's vicissitudes bring. Yet even though a high IQ is no guarantee of prosperity, prestige or happiness in life, our schools and our culture fixate on academic abilities, ignoring emotional intelligence a set of traits - some might call it character - that also matter immensely for our personal destiny (Goleman, 1995: 36) This is what makes the shift from IQ to EQ important and attention worthy.

2.2.2 EMOTIONAL INTELLIGENCE - THE EMPHATIC RESPONSE OF THE PRINT MEDIA:

In addition to the above, a list of newspapers/magazine articles was prepared by Pandey, T.C (2002:61-69) under the heading 'The Emphatic response of the print media' with regard to the variable Emotional Intelligence. It contains a list of 11 articles. The same description has also been presented by Tewary, Mala (1999:93-99); Chaudhary, Diksha (2002:43-46) and Sager, D. (2002:50-53) and Deolal, G.N. (2003:68-70). A more exhaustive and up to date list has been presented below:

1. Emotional Intelligence is more vital for achievement then IQ
3. The way to your child's heart, Jerome Burne, The Times of India, April 15 1997.
4. Your Emotional IQ, Dr. Aprana Chattopadyay, The Hindustan Times, April 9,6,23,30 May 7,14,1997.
11. Emotional Intelligence is the New Millennium's Survival Skill. The Hindustan Times, April 9,2000 HT Magazine: 3
12. Traditional Intelligence (IQ) and Emotional Intelligence (EQ) Sudershan S. Shashikumar, S.: University News, Vol.40 No. 12 March 25-312002
Tewary, Mala, (1999:102-104) summarized the finding in the field of emotional intelligence and this summary are as follows:

1. Emotional Intelligence involves recognizing emotions, reasoning both with emotion and emotion related information as a part of general problem solving ability.

2. Interpersonal Intelligence and inter- personal intelligence the two main components of emotional intelligence seem intimately intertwined with managing others, adapting successfully to life tasks and recognizing and using information about feeling to solve problems.

3. Practical, social, emotional, intrapersonal and inter personal intelligence share many similarities, including that individuals high in these abilities have extensive declarative and procedural knowledge that they can retrieve and apply flexibilities as they define and solve problems for which no one correct problem interpretation or solution may exit.

4. Academic and non academic problems differ in the relative use of fluid and crystallized abilities, which solution of academic problems depending some what more on fluid skills and practical problems depending more on crystallized knowledge.

5. Emotional intelligence predicts about 80% of a person's success in life

6. Emotional intelligence is about perceiving, learning, relating, innovating, prioritizing and acting in ways that take in to
account emotional valance, rather than relying on logic or intellect or technical analysis alone.

7. A person's fundamental values and character in life stem not from IQ but from emotional capacities.

8. The conventional vs. High performance meaning of 'emotions indicate that emotions are 'essential to good judgment' rather than 'interfere with good judgment' and these very emotions make us real and alive rather than making us vulnerable to imaginary and silence.

9. Emotional intelligence is, in effect and indispensable activator and enhancer of intellectual prowess or IQ.... When emotions are acknowledged and guided constructively, they enhance intellectual performance.

10. Differences between stars in a group and the also runs are not because of IQ but are because of other aspects of intelligence including EQ.

11. Some observers have gone to such an extent where they proclaim that 90% of the real world success may be related not to IQ, but other forms of intelligence.

The following papers were prepared by Tewary, Mala and Joshi, J.K. in the year 1998 and 1999.


2. Socio-familial and educational coordinates of Emotional intelligence of female college students.

3. Emotional intelligence- the emphatic response of the 'print media' (accepted by the central Secretariat Library, Ministry of
A study entitled "Study of Identity Statuses and Emotional intelligence of Female College students in relation to some Socio-Familial and Educational Factor" was conducted by Tewary, Mala in the year 1999. The main conclusions of the study were as follows:

1. The process and mechanism of attainment of identity statuses is directly related to the level of emotional intelligence of female college students.

2. Scores in all the five dimensions of emotional intelligence scale happen to be positively and significantly related to the identity status Assessment Schedule Scores. The following personality’s traits facilitate the path of the resolutions of various life crises.
   (a) A higher level of self-awareness.
   (b) Competence to manage emotion.
   (c) Abilities to motive oneself.
   (d) Abilities to recognize emotions in others.
   (e) Abilities to handle relationships.

3. Female college students with different economic status differ in emotional intelligence. Female college students reared up by wealthy parents are more emotionally intelligent and female college students with poor parents are lowly emotionally intelligent.

4. High achieving female college students are highly emotionally
intelligent and female college students with low academic achievement are lowly emotionally intelligent.

5. Female college students of highly educated parents are highly emotionally intelligent whereas the daughters of lowly educated parents are lowly emotionally intelligent.

6. Female college students differing from one another with regard to the following variables respectively do not differ in their emotional intelligence.
   (a) Family Size.
   (b) Chronological Age.
   (c) Birth Order.

7. Brahmin female college students are higher in emotional intelligence than the non-caste female college student. But such differences in emotional intelligence do not occur among the various caste-wise groups of Hindus.

8. Female college student in identity achievement status differ significantly in emotional intelligence from those female college students whom are in identity foreclosure status and mean emotional intelligence score of the former group is higher as compared to the female college students in identity foreclosure status.

9. Female college students in identity achievement status differ significantly in emotional intelligence from those female college students who are in identity diffusion status and the mean emotional intelligence score of the former group is higher as compared to female college students who are in identity diffusion status.
10. Female college students in identity foreclosure status do not differ significantly in emotional intelligence from identity diffusion status female college students.

11. Female college students in identity foreclosures status do not differ significantly in emotional intelligence form identity moratorium status female college students.

Studies entitled “Study of Emotional Intelligence of adolescent students in relation to their achievement in Mathematics, Academic stream and gender”. "Study of Emotional Intelligence of Bank Officers in relation to their Age, Caste. Area of residence, Education and Basic Pay". “Study of Emotional Intelligence and Adaptability of employees of Private Sector in relation to their Gender and Professional Experience". and "Study of Emotional Intelligence of Primary school teacher in relation to their Gender, Age, Caste, Teaching experience and School" were conducted by Pandey, M.K in the year 1999-2000, Joshi, Chandra Mohan in the year 2000-2001, Tewari, K.K in the year 2001 and Kumar, D. in the year 2000-2001 respectively. The conclusion of all these studies have been incorporated in the Research study entitled "Study of Emotional Intelligence and General Intellectual Ability of Adolescents in relation to their Academic Achievement and Academic stream" conducted by Deolal, G.N in the year 2003.

regard to their answers towards the question ‘what are emotions?’ and difference between emotions and feelings'.

Maurice Elias is of opinion that "Emotions help keep us on the right track by making sure that we are led by more that cognition".

**Jack Mayer** states that," an emotion occurs when there are certain biological , certain experimental and certain cognitive states which all occur simultaneously". He also maintains that, “There are emotions which are more biologically oriented and then there are complex emotions which saturated with thoughts and cognition".

**Candace Pert says,**" Emotions are the glue that holds the cells of the organism together".

**Annabel Jensen maintains that** "There are a hundred or perhaps a thousand other emotions, or gradations, created by the mixing, blending, and overlapping of the basic ones".

**Karen Mc Cown asserts that** "our emotions are shaped by our beliefs - by which we tell ourselves".

A report on research findings with regard to the Emotional Intelligence competencies, prepared for the Consortium for Research on Emotional Intelligence in Organisations by Cary Cherniss. Contains several research findings. These Emotional competencies include Assertiveness, Empathy, happiness, and Emotional Self -Awareness. These findings have been mentioned below-
1. The U.S Air Force use the EQ-I to select recruiters (the Air Force's frontline HR personnel) and found that the successful recruiters scored significantly higher in the emotional intelligence competencies of Assertiveness, Empathy, Happiness, Emotional self-Awareness. The Air Force also found that by using emotional intelligence to select recruiters they increased their ability to predict successful recruiters by nearly three-fold. The immediate gain was a saving of $3 million annually. These gains resulted in the Government Accounting Officer submitted a report to Congress which led to request that the Secretary of Defence order all branches of the armed forces to adopt this procedure in recruitment and selection. (The GAO report is titled, Military Recruiting: "The Department of Defence could improve its recruiter selection and incentive System," and it was submitted to congress January 30, 1998 Richard Handley and Reuven Bar-On provided this information.)

2. Experienced Partner in multinational consulting firm was assessed on the Emotional Intelligence competencies plus three others. Partners who scored above the medium on 9 or more of the 20 competencies delivered $1.2 million more profit from their accounts than did other Partner a-139 percent incremental gain (Boyatzis, 1999).

3. An analysis of more than 300 top-level executive from fifteen global companies showed that six emotional competencies distinguished stars from the average influence, term leadership, organizational awareness, self-confidence, achievement drive.
4. In jobs of medium complexity (sale clerks’ mechanics) a top performer is 12 times more productive than those at the bottom and 85 percent more productive than an average performer. In the most complex jobs (Insurance sales people, account managers) a top performers is 127 percent more productive than an average performer (Hunter. Schmidt, & Judiesch 1990). Competency research in over 200 companies and organizations world wide suggest that about one third of difference in productive performance is due to technical skill and cognitive ability while two third due to emotional competence (Goleman,1998). (In top leadership positions, over four fifths of the difference is due to emotional competence).

5. In a National Insurance Company, insurance sales agents who were weak in emotional competencies such as self-confidence, initiatives, and empathy sold policies with an average premium of $54,000.00.Those who were very strong in at least 5 of 8key emotional competencies sold policies worth $114,000(Hay/McBer Research and Innovation Group,1997).

6. In a large beverage firm, using standard methods to hire division presidents, 50% left within two year, mostly because of poor performance. When they started selecting based on emotional competencies such as initiative, self-confidence, and leadership only 6% left in two years. Furthermore, the executives selected based on emotional competencies were far more likely to perform in the top third based on salary bonuses for performances of the divisions they led 87% were in the top
third. In addition, division leaders with these competencies out performed their targets by 15 to 20 percent. Those who lacked them under performed almost 20% (Mc Cleland 1999).

7. Research by the centre for Creative leadership has found that the primary causes of derailment in executives involve deficits in emotional competence. The three primary ones are difficulty in handling change, not being able to work well in a team, and poor interpersonal relations.

8. After supervisors in a manufacturing plant received training in emotional competencies such as how to listen better and help employees resolve problems on their own, lost-time accidents were reduced by 50 percent, formal grievances were reduced from an average of 15 per year to 3 per year and the plants exceeded productivity goals by $250000 (Pesuric & Byham, 1996). In another manufacturing plant where supervisors received similar training productions increased 17 percent. There was no such increase in production for group of matched supervisors who were not trained (Porras & Anderson, 1981).

9. One of the foundations of emotional competence - accurate self-assessment - was associated with superior performance among several hundred managers from 12 different organizations (Bpyatzis, 1982).

10. Another emotional competence, the ability to handle stress, was linked to success for store manager in retail chain. The most successful store managers were those best able to handle stress. Success was based on net profit, sales per square foot, sales per employee, and per dollar inventory investment (Lusch &
Optimism is another emotional competence that leads to increased productivity. New salesman at Met life who scored high on a test of "learned optimism" sold 37 percent more life insurance in their first who year than pessimist (Seligman, 1990).

A study of 130 executives found that how well people handled their own emotions, determined how much people around them preferred to deal with them (Walter, V. Clarke Associates, 1997).

For sales reps. in a computer company those hired based on their emotional competence were 90% more likely to finish their training than those hired on other criteria (Hay/McBer Research and Innovation Group, 1997).

At a national furniture retailer, sales people hire based on emotional competence and half the dropout rates during their first year (Hay/McBer Research and Innovation Group, 1997).

For 515 senior executive analyzed by the search firm Egon Zehnder International, those who were primarily strong in emotional intelligence were more likely to succeed than those who were stringiest in either relevant previous experience or IQ. In other words, emotional Intelligence was a better predictor of success than either relevant previous experience or high IQ. More specifically, the executive was high in emotional intelligence in 74 percent of the successes and only in 24 percent of the failures. The study included executives in Latin America, Germany, and Japan and the result were almost
identical in all there cultures.

16. The following description of a "star" performer reveals how several emotional competencies (noted in italic) were critical in his success: Micheal lem worked at Tandem Computer. Shortly after joining the company as a junior staff analyst, he became aware of the market trend away from mainframe computers to networks that liked workstations and personal computers (Service Orientation). Iem realized that unless Tandem respond to the trend, its product would become obsolete (initiative and innovation). He had to convince Tandem’s managers that their old emphasis on mainframe was no longer appropriate (influence) &then developed a system using new technology (Leadership, Change, Catalyst). He spent four years showing off his new system to customers & company sales personnel before the new applications were fully accepted (Self confidence, self control, Achievement Drive) (from Richman,L.S "How to get ahead in America." Fortune, May 16,1994 pp 46-54)

17. Financial advisors at American Express whose managers completed the Emotional Competence training program were compared to an equal number of those whose managers had not. During the year following training, the advisor of trained managers grew their business by 18.1% compared to 16.2% for those whose managers were untrained.
An article titled "Towards selecting emotionally intelligent teacher trainees and then making them emotionally more intelligent - An imperative for twenty first century teacher education programmers" was presented by JOSHI, RAMBHA and JOSHI, J.K in the national seminar on 'Privatization of professional education and its a implications for technical & teacher education' organized by P.G Deptt. of Education & Research Hindu College, Moradabad in collaboration with Indian Association of Teacher educators (IATE) on 9-10-feb., 2002.

Chaudhary, Diksha (2002) studied Self-Destructive Intelligence Syndrome and Emotional Intelligence of University and College Teacher in relation to gender and Academic factors. Some of the conclusions of her study were as follows:-

1. Male university and college teachers and female university and college teacher differ in their abilities to manage their emotions. University and college male teacher appears to be more capable to soothe themselves, to shake of rampant anxiety, gloom or irritability as compared to female teacher.
2. Male university and college teachers and female university and college teachers differ in their abilities to motivate their own selves. Male teacher are higher in this ability as compared to their female counterparts.
3. Male university and college teachers and female university and college teachers do not differ with regard to the following abilities.
   - Knowing one's emotions.
- Recognizing emotions in others.
- Handling relationship
- Emotional intelligence

4. Vulnerability to Self-destructive intelligence Syndrome virus is associated with the ability to know one's own emotions in such a manner that the higher the vulnerability the weaker is the ability to know ones emotions and vice-versa.

5. The following abilities are not associated with the extent of vulnerability of immunity towards Self-destructive intelligence syndrome virus in case of the university and college teaches.
   - Managing emotions.
   - Motivating oneself.
   - Recognizing emotions in others


7. Emotional intelligence appears to be a gender free construct. This conclusion is in congruence with a number of research finding, which tend to claim that males and females remain somewhat similar in overall Emotional Intelligence abilities.

8. Teaching experience wise differences appear not to be associated with corresponding differences in overall Emotional Intelligence abilities. Hence it may be concluded that teaching experience, on its own, seems not bear any remarkably significant relationship
with overall Emotional intelligence abilities.

9. Teacher who shoulder the responsibilities of managing their departments/faculties manage their emotions more appropriately as compared to those teaches who are free of these responsibilities.

10. Teacher who shoulder various academic-administrative responsibilities and teacher who do not shoulder these responsibilities do not differ with regard to the following Emotional Intelligence abilities:
- Knowing one's emotion
- Motivating oneself.
- Recognizing emotions in others.
- Handling relationships.
- Emotional Intelligence

11. The proportion of lowly emotionally intelligent teacher is significantly higher among Art faculty teachers as compared to the proportion of highly emotionally intelligent teacher in this faculty. This conclusion does not hold well with regard to teachers in other faculties namely: Commerce, Education Law and Science.

S. Sudarshan and S. Sasi Kumar in an article titled 'Traditional Intelligence (IQ) and Emotional Intelligence (EQ) define the term 'Emotional Intelligence' and differentiate it from IQ. This article also describes the various emotional competencies and discusses the various tools available for the measurement of the Emotional Intelligence. It also contains description of the EQ map and ends with congratulating those who are at present associated with

**Pandey T.C (2002)** studied Emotional Intelligence and attitude towards modernization of Kumauni Adolescents in relation to some socio-familial and educational factors. The sample of his study included 290 male and female adolescent students of class XI of Almora Town. Some conclusions arrived at by Pandey, T.C on the basis of his research findings were as follows:

1. In general cast wise groups of adolescent students do not differ in their over-all-Emotional Intelligence. The only exceptions are Brahmin students and Rajput students who differ with regard to the variable 'motivating one self'. The former group is higher in this ability as compared to the later group.
2. Rural students and urban students do not differ in their Emotional Intelligence.
3. Economic status wise groups of adolescent students do not differ in their Emotional Intelligence.
4. Family size wise groups of adolescent students do not differ in their Emotional Intelligence.
5. Birth order wise groups adolescent student do not differ in their Emotional Intelligence.
6. Science stream adolescent student and Arts stream adolescent students differ from one-another with regard to the following Emotional Intelligence abilities:
   a. Over -all Emotional Intelligence
   b. Managing emotions.
c. Motivating one self.

7. Science stream adolescent students and Arts stream adolescent student do not differ from one another with regard to the following Emotional Intelligence abilities:
   a. Knowing one's Emotion
   b. Recognizing emotional in others.
   c. Handling Relationship

8. Adolescent students who are very high in academic achievement are significantly high in Emotional Intelligence as compared to adolescent students who are high in academic achievement and adolescent students who are moderate in academic achievement respectively.

9. Adolescent who are very high in academic achievement are significantly high in 'motivating one-self' as compared to adolescent students who are high in academic achievement and adolescent students who are moderate in academic achievement respectively.

10. Achievement in mathematics wise two extreme groups i.e. 'very High Achievers' in Mathematics and 'Low achievers' in Mathematics definitely differ in their emotional intelligence abilities. The only exception is the variable 'handling Relationship'.

11. Adolescent students reared-up and looked after by lowly Educated parents, Moderately Educated Parents and Highly Educated parents do not differ from one another in their emotional intelligence abilities respectively.

12. Gender wise groups of adolescent students do not differ in
Emotional Intelligence

13. Most of the emotional intelligence abilities do have positively significant relationship with attitude towards modernization in case of the adolescent population taken into consideration.

14. The relationship between Emotional Intelligence and attitude towards modernization are significantly positive in case of both male adolescent students and female adolescent students respectively.

15. The Relationship between Emotional Intelligence and attitude towards modernization are significantly positive in case of both Arts adolescent students and Science adolescent students respectively.

A recent study titled "Study of Emotional Intelligence and General Intellectual Ability of Kumauni adolescents in relation to their Academic Achievement and Academic Stream was conducted by Deolal, G.N. in the year 2003". The main conclusions of the study were as follows:

1. Emotional Intelligence abilities appear to be largely unrelated to the academic achievement of the adolescent students. High achievers and low achievers do not differ in their Emotional Intelligence.

2. Academic stream wise differences are associated with difference in overall emotional intelligence ability and its various components. Students who study Science stream subjects appear to be significantly higher in overall emotional
intelligence ability and its five dimensions.

3. The two variables namely Emotional Intelligence and general intellectual ability bear positive relationship which is significant at 0.05 level of significance.

4. Definitely above the average in intellectual ability adolescent students and definitely below average in intellectual ability adolescent students differ in their overall Emotional Intelligence, and in all the five Emotional Intelligence competencies.

5. Adolescent students differing in their academic achievement do not differ with regard to the nature and extent of relationship between their Emotional Intelligence and General Intellectual ability.

6. Academic stream wise both the groups of adolescent students namely Arts stream adolescents and Science stream adolescents have a significantly positive relationship between their Emotional Intelligence and General Intellectual ability.

7. Gender wise both the groups of adolescent students’ namely female adolescent students and male adolescent students bear significantly positive relationship between Emotional Intelligence and general intellectual ability. These sex wise two groups of adolescent students do not differ in their nature and extent of relationship between the variables Emotional Intelligence and general intellectual ability.

8. Area of residence wise two groups of sample adolescents namely rural adolescents and urban adolescents were found to differ in the extent of relationship between Emotional
Intelligence and general intellectual ability. Rural adolescents had a significantly positive relationship between Emotional Intelligence and general intellectual ability whereas the relationship between Emotional Intelligence and General Intellectual Ability for urban students though was positive but insignificant.

9. Gender wise two gropes of sample adolescent students were found to differ in their overall Emotional Intelligence and other components of Emotional Intelligence.

10. Rural adolescent students and urban adolescent students were found to differ in their overall Emotional Intelligence motivating oneself and handling relationships respectively. The later group of adolescent students was found to be significantly higher in the means scores than the former group with respect to these Emotional Intelligence abilities respectively.

2.2 PART III STUDIES REGARDING SPIRITUAL INTELLIGENCE:

The existence of Spiritual Intelligence was accepted by Howard Gardener in his book *Frames of Mind*: The Theory of Multiple Intelligence (1993: XXII).

Since then the construct "Spiritual Intelligence" has received a great deal of attention from scholars around the globe. A number of treatises have been published on Spiritual Intelligence and allied constructs/concepts.

Danah, Zohar and Ian Marshall (2000) contend that "while computers have IQ and animals can have EQ, it is SQ that sets human apart. SQ is not
necessarily connected to religion, although it can be. It is about wholeness, flexibility, self awareness, comparison, creativity, the ability to ask why and the like”.

Danah Zohar & Ian Marshall further says: "Unlike IQ, which is linear, logical and rational Spiritual Intelligence can not be quantified (p.276). Spiritual Intelligence has been awkward for academics because existing science is not equipped to study things that can't objectively be measured" (Zohar & Marshall. 2000:11).

Danah Zohar & Ian Marshal (2000) content that "SQ is the necessary foundation for the effective functioning of both IQ & EQ. it is our ultimate intelligence (p.4).

A.P.J. Abdul kalam (2002:75-76) asserted that "Our culture teaches us to learn both Para (spiritual) and Apara (Worldly) vidya (knowledge). Therefore together with knowledge of the Apara, one should learn the para as well. If one learns this then Apara-wordly knowledge-vidya will become founded on dharma and spirituality. One must remember that in God’s scheme of things, the whole purpose behind creation is the idea that every person-every soul attains bliss.

SQ makes us the fully intellectual, intellectual, emotional and spiritual creatures that we are. (Zohar & Marshall 2000:6)

Danah, Zohar & Ian Marshall (2000:6) concluded that "Ideally, our three basic intelligences works together and support one another. Our brains are designed so that they can do this. But each of them -IQ,EQ and SQ-has its own area of strength, and they can function separately. That is, we are not necessarily high or low in all three simultaneously. One needn't be high in IQ or SQ to be high in EQ. One could be high in IQ but low in both EQ and SQ and so on.
SQ gives us our ability to discriminate. (Zohar & Marshall 2000:5). An immediate confirmation of this is available in Srimad Bhagwad Gita (Chapter 18, Verse 30):

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izo`fRra p fuo`fRra p dk;kZdk;sZ Hk;kHk;sA
cU/ka eks{k p ;k osfRr cqf)% lk ikFkZ lkfRodhAA
```

Zohar & Marshall have studied researches that found 40 Hz brain waves are found across the whole brain. These 40 Hz oscillations are what might be termed its natural substrate. Just as linear or serial neural tracts enable rational, logical data processing (IQ) to take place and parallel neural networks allow preconscious and unconscious associative data processing (EQ), the 40 Hz across-the-brain-oscillations provide a means by which our experience can be bound together and placed in a frame of wider meaning (SQ) (p.76).

The following excerption in pages 76 to 91 has been prepared on the basis of the narrations, descriptions, assertions and findings mentioned in the book titled "SQ Connecting with our Spiritual Intelligence " authorized by Danah Zohar & Dr. Ian Marshall and published by Bloomsbury in year 2000.

We use SQ to wrestle with questions of good and evil and to envision unrealized possibilities - to dream, to aspire, to raise ourselves out of the mind.

(p.5)

SQ facilitates a dialogue between reason and emotion, between mind and body. It provides a fulcrum for growth and transformation. It provides the self with an active, unifying, meaning giving centre.

(p.7)

SQ is an internal, innate abilities of the human brain and psyche, drawing its deepest resources from the heart of the universe itself.
Spiritual Intelligence is the soul's Intelligence. It is the Intelligence with which we heal ourselves and with which we make ourselves whole.

SQ is not culture-dependent or value dependent.

SQ makes religion possible (perhaps even necessary)
But SQ does not depend upon religion.

SQ has 'wired' us to become the people we are and gives us the potential for further 'rewiring' - for growth and transformation, for further evolution of our human potential.

We use SQ to be creative. We call upon it when we need to be flexible, visionary or Creatively spontaneous.

SQ makes us aware that we have existential problems, and it enables us to solve them or at least to find peace about them. It gives us a 'deep' sense of what life's struggles are about.

A person high in SQ might practice any religion, but without narrowsness, exclusiveness, bigotry or prejudice. Equally, a person high in SQ could have very spiritual qualities without being religious at all.
We can use our SQ to wrestle with problems of good and evil, problems of life and death, the deepest origins of human suffering and often despair. Too often we try to rationalize such problems away, or else we become emotionally swamped or devastated by them. To come into full possession of our spiritual intelligence we have at some time to have seen the face of hell, to have known the possibility of despair, pain, deep suffering and loss. And to have made our peace with these.

(p.14)

The indications of a highly developed SQ include:

- the capacity to be flexible (active 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 and to seek 'fundamental' answers.
- being what psychologists call 'field independent'- possessing a facility for working against convention.

A person high intellectual SQ is also likely to be a servant leader- someone who is responsible for bringing higher vision and value to others and showing them how to use it in other words a person who inspires others.

(P.15-16)

In the traditional eastern sense, a humanist has deep sense of the interconnectedness of life and all its enterprises. He has a deep sense of
engagement with, and responsibility for, the whole world and all that it
contains. He is aware that all human endeavours, whether in business, the arts
or religion, is a part of the larger, richer fabric of the whole universe. And
Asian humanists are not arrogant. Their view of the true self and its origin in
the deepest ground of being fill them with a sense of humility and gratitude.
They are constantly aware of the source from which self, meaning and values
emerge. I would say that post-eighteenth century Western humanism is
spiritually dumb. And that Asian humanism is spiritually intelligent.

(p.32)

Using our SQ means stretching the human imagination. It means transforming
our consciousness. It means discovering deeper layers of ourselves than we are
used to living.

(p.35)

It was the soul in action, playing its role as transmitter from the depths
to place the present in a broader and richer context-a powerful instance of
spiritual intelligence.

(p.35)

Thinking is not an entirely cerebral process, not just a matter of IQ. We
think not only with our heads but also with our emotions and our bodies (EQ)
and with our spirits, our visions, and our hopes, our sense of meaning and
value (SQ).

(p.43)

These are the capacities that are called 'spiritual intelligence’ - Our
meaning giving, contextualizing and transformative intelligence.
"Unitive thinking is an essential feature of consciousness, and is the key to
understanding the neurological basis of SQ.

(p.60)
Many students of religion, as well as many humanistic and transpersonal psychologists, have described three psychological processes. Ken Wilber, for instance, calls them the prepersonal (the instinctive), the personal (ego-level phenomena) and the transpersonal (going beyond the limited ego self to the core of its being). There seems good reason to link these three processes to brain's three kinds of neural thinking structures, and thus to its three kinds of intelligence.

(P.63-64)

At its most simple neurological level, I have described SQ as an ability to reframe or recontextualize our experience, and thus an ability to transform our understanding of it.

(p.65)

Transcendence is perhaps the most essential quality of the spiritual.

(p.68)

This ability to access and use our experience of higher meaning and value is the basis of what we mean by SQ.

(p.69)

Descartes did not doubt the existence of the immortal human soul and its intelligence. The source of each was God. Indeed, for Descartes all intelligence was 'Spiritual Intelligence'.

(p.78)

The notion the there is third kind of thinking of which the brain is capable, and hence a third intelligence connected inherently to meaning, is radically new. It flies in the face of twentieth-century cognitive science, which sees mind essentially as a computation machine.

Experimental research has shown that:

  o There are 40 Hz oscillations across the whole brain.
- These oscillations seem necessarily to be associated with the possibility of consciousness in the brain.
- These oscillations 'bind' individual perceptual and cognitive events in the brain into a larger, more meaningful whole, and
- There may be quantum dimension to the ion channel activity that generates the oscillations, as well as quantum coherence among the oscillations at multi-neuron level.

From all this I have concluded that the 40 Hz oscillations are the neural basis of SQ, a third intelligence that places our action and experience in a larger context of meaning and value, thus rendering them more effective.

(P.89-87)

The 'God spot' is an isolated module of neural networks in the temporal lobes. Like other isolated modules in the brain-our speech centre, our rhythm centre and so on - it confers a special ability, but it has to be integrated. We may 'see' God, but that doesn't bring Him into our lives. Spiritual intelligence, by contrast, rests on the integrating whole-brain phenomena of our 40 Hz oscillations.

From this it must be concluded that the 'God spot' may be a necessary condition for SQ, but it cannot be a sufficient condition. Those who score highly on SQ activity would be expected to score highly on 'God spot' activity, or on schizotypy, but it doesn't follow that high 'God spot' activity guarantees high SQ. For that to be achieved, the whole brain, the whole self, the whole life must be integrated. The special insights and abilities conferred by the 'God spot' must be woven into the general fabric of our emotions, motivations and potential, and
brought into dialogue with the centre of the self and its special way of knowing.

(p.112)

Originating in darkness and mud and blossoming towards the sunlight, the lotus spans heaven and earth. For Hindu philosophers, the lotus is the ultimate symbol of spiritual fulfilment, retracing the journey to self from darkness to light. I use the lotus as the symbol of the self that could be spiritually intelligent.

(p.123)

Spiritual Intelligence, in essence, represents a dynamic wholeness of self in which the self is at one with itself and with the whole of creation.

(p.124)

To use the lotus as the ultimate symbol of the spiritually intelligent self seems the obvious way to combine the great Eastern and Western tradition of the self with the latest insights from science.

(p.124)

The lotus is also an appropriate symbol of the spiritually intelligent self because it's physical structure.

(124)

The lotus of the Self looks like, and is even intended to be used as, a kind of mandala, those Hindu/Buddhist maps of psyche and cosmos that guide meditators the many levels of being and experience towards enlightenment in contact with the centre. With our 'mandala', the purpose is to achieve greater knowledge of the self at all three levels and to integrate them into a psychic wholeness that I call spiritual intelligence.
For the ego periphery of our lotus petals I have chosen to use the six personality types identified by American psychologist J.L. Holland. First published in 1958, and described at length in his classic text Making Vocational Choices: A Theory of Vocational Personalities and Work Environments, the Holland test is the most widely used vocational guidance test in the world. Its basic tenet is that there are six personality types, each of which can be linked with a range of jobs best suited to it.

Wide-ranging research has repeatedly yielded these six personality types:

- The conventional
- The social
- The investigative
- The artistic
- The realistic
- The enterprising

A tendency to display traits from the differing categories (identified with different petals of the lotus) is a sign of personal maturity and high SQ. A very immature person might have developed only one ego style (one lotus petal), whereas a fully enlightened (highly spiritually intelligent) person would show more balanced characteristics of all six.

A crucial link between the conscious and the unconscious is motivation. In the lotus of the Self I place motives, and the attitudes behind them, between the ego periphery of the lotus's petals and the associative middle, and extending into both territories. The ego
periphery is about IQ and how we perceive situations. The ego
periphery is about IQ and how we perceive situations. The associative
middle is about EQ and how and what we feel about situations. Where
they meet lie motives-what we want to do about situations. Since an
important aspect of SQ is about asking whether we want to change
situations, and if so how, our motives for doing things may be linked
to exercising our SQ. Motives, emotion, movement - all these words
come from the same linguistic root, and all about channelling our
deeper psychic energy or libido, as Freud called it. Understanding
what motives exist and how they work is crucial to understanding how
we can change or broaden the way we channel the basic, deep energy
of the self - other words, understanding motives is crucial to exercising
our SQ.

(P.136-137)

D.H. Huntley's closing words are as good an approximation as any to
the dynamics of the brain's unifying 40 Hz neural oscillations and the
synthesis of thoughts, emotions, symbols, associations and perceptions
with which they are linked. The recent research into the role of these
oscillations in our conscious and unconscious mental life is science's
own depiction of a centre for the self.

It is from the centre’s unifying activities in the brain and from the
centre's place within both self and cosmic reality that our spiritual
intelligence emerges. Knowing the centre, knowing what can and
cannot be said about it, knowing how it can be experienced and
suffused throughout the personality, is the key to raising and using our
SQ.
Conversely, ignorance of the centre, a failure even to know that our selves have a centre, is the principal cause of spiritual dumbness.

(p.156)

Neurologically, the brain's unitive experience emanates from synchronous 40 Hz neural oscillations that travel across the whole brain. They provide a 'pond' or 'background' on which more excited brain waves can 'ripple', to generate the rich panoply of our conscious and unconscious mental experience. These oscillations are the 'center' of the self, the neurological source from 'I' emerges. They are the neurological ground of our unifying, contextual zing, transforming spiritual intelligence. It is through these oscillations that we place our experience within a framework of meaning and value, and determining a purpose for our lives.

(p. 159)

When our SQ is high and we are in touch with our wholeness our personalities express a little of the leader, a little of the artist, a little of the intellectual, a little of the mountaineer, a little of the nurturing parent and so on. Our imaginations, are fired by both Mars and Venus, by both Mercury and Saturn. We contain some of the masculine and some of the feminine, some of the child and some of the wise man and wise woman. When our SQ is low, we become caricatures of ourselves and our emotions and our emotional patterns become caricatures of healthy human response. Our response themselves are limited and fragmented.

(p.171-172)

Both are sign of low SQ - an inability to see beyond the moment or to place thing in a wider framework of meaning and value. We have lost
some degree of the spontaneity that makes us human, and that we have in consequence lost some of our ability to respond to life and to others around us. Ultimately, this loss of spontaneity and response cripples our ability to take responsibility for our lives and actions. Low of IQ leaves us unable to solve rational problems, low EQ causes us to behave like strangers in the situations in which we find ourselves, but low SQ cripple our very being.

(p. 182-183)

Our SQ (The brain's coherent 40 Hz natural oscillations) is working to unite all the levels of being. Spiritual intelligence, SQ, is the means by which we can move from one to the other, the means by which we can heal ourselves.

(p.185)

SQ allows us to see that certain pattern of response, relationship or behaviour have consequences that we don't want SQ is an innate capacity of the human brain, and we don't have to be spiritual heroes to hear its call.

(p. 186)

We have seen from both the neurology and the physics of consciousness that SQ is an innate ability of our brains and of the way they are related to larger reality. We don't have to be given the light of SQ by anybody else, we don't have to learn it, and we don't have to inherit it. The deep self is with us as our human birthright, and is always there bearing witness to our unfolding lives. It is there whenever we strive for or act on meaning. But our conscious selves may not always be aware of this companion. Our SQ is never absent but our sight of it, and thus our ability to use it, may be blocked.
What blocks us may be the act of looking for SQ as though it were some object ourselves. But SQ is in the seer as much as in the seen (a wave looking for the ocean).

(p. 191-192)

A great many well-balanced people have experiences when the light of SQ shines through and many others long for it so strongly that their search itself becomes one of spiritual intelligence.

(p. 193)

Any time that we step outside our assumptions or habitual way of seeing things, any time that we break through into some new insight that places our behaviour in a larger, meaning-giving context, any time that we transcend ego and act form our centre, any time that we experience the thrill of beauty or truth larger than ourselves, hear the sublimity in a piece of music, see the majesty in a mountain sunrise, feel the profound simplicity of a new idea, feel the depth of meditation or the wonder of prayer, we are experiencing our SQ and to some small extent, at least, using it to heal ourselves.

(p.194)

Using our SQ, we can live with uncertainty and find an inner poise with respect to it. We can live creatively, not despite the uncertainty but because of it. Uncertainty can inspire us because it creates conditions in which we must make a choice. It gives us our freedom and sets the conditions for our responsibility.

(p. 200)

The concept of the self that we have inherited from Freud is isolated and shallow. But the spiritually intelligent self is a fuller self, possessing a deep sense of the interconnectedness of life and all its
enterprises. This fuller self is aware that human endeavours are part of the larger richer fabric of the whole universe. It has a sense of humility and gratitude before the Source from which it and all other things arise. And it has a deep sense engagement and responsibility. It recognizes that the individual cannot be whole without affirming the larger Whole of which each of us is an inseparable part.

(p.208)

To become more spiritually intelligent on the path of nurturing we must be more open to the person or people with whom we are in a caring relationship. We must learn to be receptive and to listen well with our true selves. We must be willing to be open, to be exposed, to take the risk of self-disclosure to others. We must, in short, be spontaneous.

(p.237)

The natural progression toward higher SQ leads from reflection, through understanding, to wisdom. The way to solve any problem, practical or intellectual, in a spiritually intelligent way is to place it in a wider perspective from which it can be seen more clearly. The deepest perspective of all comes from the centre, from ultimate meaning and value that drives the situation and problem. Gaining this perspective being with a process of simple reflection-going over the day or the project, focusing on where there are difficulties, and thinking how these difficulties have arisen, such reflection is a daily necessity of the spiritually intelligent life.

(p. 244)

Seven Steps to Greater Spiritual Intelligence:

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

(p.263)

Spiritual intelligence calls upon us to reflect more deeply on what we think we want, to put the want into a deeper, wider framework of our deepest motivations and life's purposes. Self-awareness is one of the highest criteria of high spiritual intelligence but one of the lowest priorities of our spiritually dumb culture. Developing greater self-awareness is a high priority for raising SQ. High SQ requires us to serve that deep self, too, with awareness.

(p. 285-287)

One of the main criteria for high spiritual intelligence is being what psychologists call 'field-independent'. That means being able to stand against the crowd, to hold an unpopular opinion if that is what I deeply believe.

High SQ requires us to have a functioning ego and a healthy participation in the group, but both must be rooted in the deep centre of ourselves.

(p. 289)

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

(p. 296)

On the basis of the relevant technical literature/passages downloaded via Internet through...
File:// c:/ My Documents/ Frances Vaughan-What is spiritual intelligence. htm. The following excerpts have been prepared:

Vaughan (1999) believes that every one has the potential for developing spiritual intelligence, just as every one has a capacity for intuition, thinking, sensing and feeling.

Richards (1999) asserts that in recent years. Numerous empirical studies have supported the idea that certain spiritual beliefs and practices are positively associated with physical and mental health.

Spiritual Intelligence is necessary for discernment in making spiritual choices that contribute to psychological well being and overall healthy spiritual development.

Spiritual intelligence is the ability to see the unseen. Spiritual intelligence can generally be associated with psychological health, although some forms spirituality may be dysfunctional or pathogenic (Deikman, 1990).
Spiritual intelligence is knowing what difference being down and out or up and it would make in your life. It is not a theology. It is a way of getting into a relationship with God.

Spiritual intelligence enables us to get "in control" rather than "out of control". It enables us to regain our power rather than become powerless, to be the victor rather than become the victim, to become proactive rather than reactive.

Spiritual intelligence could enable a person to recognize what really matters (Schwartz, 1995).

By integrating heart and mind, Spiritual Intelligence could help people recognize the power of forgiveness and enhance their capacity to give and receive love. Those who have spiritual intelligence; engage in virtuous behaviour (forgiveness, gratitude, humility, compassion and wisdom) (Robert A. Emmons).

Some personal characteristics that could be associated with spiritual intelligence are the traditional virtues of veracity, humility and charity, which could also be described as authenticity, respect for differences and the willingness to engage in service to others.

Spiritual intelligence is not necessarily religious or even dependent upon religion as its foundation. It can be defined against or observed through some telling criteria such as: truthfulness, compassion, respect for all levels of consciousness, constructive empathy, a sense of being a player in a large whole, generosity of spirit and action, a seeking of being 'in tune' with or 'in synch' with nature of the universe and being comfortable with being alone without being lonely (Clive Simpkins).

There are three levels in the school of Spiritual Intelligence, 101, 201 and 301. The 101 understands how to access one's inner peace. 201 how to stay
in the peace, and 301 is how to enable others to access their peace. Parenting is all about working from the 301 level.

Well-developed Spiritual intelligence could also be associated with the absence of defensiveness and hostility as well as inclination to kindness and generosity. In other words, they can be considered necessary but insufficient conditions for Spiritual intelligence.

Research into spirituality is now underway in a variety of fields, including medicine, psychology and haematology. Applying Spiritual intelligence to all areas of inquiry means re-examining beliefs and assumptions about reality and deepening our inquiry to include subjective as well as objective perspectives.

Not blaming others enables us to make amends to those we have acted toward in as irresponsible way. We need to seek the wisdom to know the difference between healthy and unhealthy emotions. This is where SQ & EQ overlap.

We raise our Spiritual intelligence when we discover how to access our inner peace. Accessing our inner peace is what is meant by "Spiritual Intelligence".

Spiritual intelligence, then, is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and beings. Working as psychotherapist, my impression is that Spiritual intelligence opens the hearts, illuminates the mind, and inspires the soul, connecting the individual human psyche to the underlying ground of being. Spiritual intelligence can be
developed with practice and can help a person distinguish reality from illusion. It may be expressed in any culture as love, wisdom, and service.

Spiritual intelligence is related to emotional insofar as spiritual practice includes developing interpersonal and interpersonal sensitivity. Paying attention to subjective thought and feelings and cultivating empathy is part of increasing awareness of the inner spiritual life.

Spiritual intelligence depends on the capacity to see things from more one perspective and to recognize the relationships between perception, belief and behaviour. Most people are expected to take responsibility for behaviour but not for beliefs or perceptions, although these are intimately interconnected. Refining any from intelligence requires training and discipline, and spiritual intelligence is no exception.

We rely on spiritual intelligence when we explore the meaning of questions such as "who am I" "Why am I here" and "what really matters". Perhaps spiritual intelligence can also help a person discover hidden wellsprings of love and joy beneath the stress and turmoil of everyday life.

Ideally, spiritual intelligence would enable us to see things as they are, free from unconscious distortions, in contrast to wishful thinking or grasping for certainty, exercising realities such as freedom, suffering, and death and grappling with the perennial quest for meaning. For many people, spiritual intelligence also implies aesthetic sensitivity and appreciation of beauty. Physically, spiritual intelligence is sometimes associated with sensitivity to subtle energy currents in the body. Practices such as meditation, yoga and martial arts that quiet the mind can expand awareness and refine perceptual sensitivity to energy, sound, light and subtle levels of consciousness.

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. It can be cultivated through questioning, enquiry, and practice. Spiritual experiences may also contribute to its development, depending on the context and means of integration. Spiritual maturity is expressed through wisdom and compassionate action in the world. Spiritual Intelligence is necessary for discernment in making spiritual choices that contribute to psychological well-being and overall healthy spiritual development.

Spiritual Intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual Intelligence implies a capacity for a deep understanding of existential questions and insight into multiple labels of consciousness. Spiritual Intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual.

Spiritual Intelligence can be developed by a variety of practices for training attention, transforming emotions, and cultivating ethical behaviour. Although Spiritual Intelligence is related to cognitive, emotional, or moral development, it is not identical to any of them.

**According to Brian Mc Mullen (2003):**

One of the qualities of SQ is wisdom. This includes knowing the limits of your Knowledge. Other ingredients are values such as courage, integrity, intuition, and compassion, with SQ, more is less; so as you learn, the process may involve unlearning what other people have taught you.

**Brian Mc Mullen(2003) further asserts that:**
"If cognitive intelligence is about thinking and emotional intelligence is about feeling, then spiritual Intelligence is about being”. “SI is not about doing as much as it is about BEING”.

A glance on the definitions and qualities indicate that SI is the capacity that allows us to live in synch with our True Self, which is at the most basic level pure spirit and one with the rest of the universe (bmjcareers.com).

According to Richard Bowel (2004):

"Spiritual Intelligence (SQ) is about discovering the "why" of what we do rather than "what "or "how".

Soleira Green (2004) defined Spiritual Intelligence as a Spirit based abilities and she further asserted that:

“Spiritual intelligence is where we begin to open up to our spirit's journey and to quest for a greater understanding of life. It's where we seek for and find higher purpose and a greater sense of self. It's where we become wise by accessing our natural birthright of wisdom.”

According to Cherian P. Tekkaeveetil (2005)

"Spiritual Intelligence" Is about the growth of a human being. It is about moving on in life. About having a direction in life and being able to heal ourselves of all the resentment we carry. It is thinking of the us as an expression of a higher reality. It is also about how we look at the resources available to us. We realize that nature is not meant to be exploited. Ultimately, we discover freedom from our sense of limitation as human beings and attain moksha."

On the basis of excerpts downloaded from internet site (www.consciouspursuits.Inc.com.) Spiritual Intelligence is "The ability to act
with Wisdom and Compassion while maintaining inner and outer peace (equanimity), regardless of the circumstances. “Spiritual Intelligence is an innate human intelligence- but like any intelligence it must be developed”. This means that we can describe it and measure it by looking at the skills that comprise Spiritual Intelligence.

A recent study titled "Study of Intellectual Ability, Emotional Intelligence and Spiritual Intelligence of post graduate students in relation to their Gender, Academic stream and Academic Attainments" as conducted by Garia, Hemlata in the year 2005. The main conclusions of the study were as follows:

1. Gender wise two groups of post graduate students i.e. male students and female students do not differ in their overall Emotional Intelligence. Hence, it may be concluded that Emotional Intelligence is a gender free construct.
2. Arts stream students are significantly higher with regard to the Emotional Intelligence ability concerned with handling their relationships than the commerce stream students.
3. Science stream students are significantly higher with regard to the Emotional Intelligence ability concerned with Recognising emotions in others than the Arts stream students.
4. Science stream students are significantly higher in the overall Emotional Intelligence ability than the commerce stream students.
5. Arts stream students, commerce stream students and Science stream students do not differ from one another with regard to the following Emotional Intelligence abilities.
   a. Knowing one’s Emotions – Self Awareness
   b. Managing Emotions
c. Motivating oneself

6. In general Emotional Intelligence abilities appear to be unrelated to the Academic Attainments of the post graduate students. Out of the total 06 t-ratios computed to ascertain Academic Attainments wise differences in the various Emotional Intelligence related abilities, only 04 t-ratios were found to be significant at 0.05 level of significance. These statistical computations reveal the following.
   a. Average Achievers are lower with regard to the ability of ‘recognising emotions in others’ than the Very High Achievers, High Achievers and Above Average Achievers respectively.
   b. High Achievers are significantly higher with regard to the ability of ‘motivating oneself’ as compared to the Above Average Achievers.

7. Gender wise two groups of post graduate students i.e. male students and female students do not differ in their overall Spiritual Intelligence Hence; it maybe concluded that Spiritual Intelligence is a gender free construct.

8. Science stream students are significantly higher in Spiritual Intelligence than the Arts stream students.
9. Arts stream students and commerce stream students do not differ in their Spiritual Intelligence.
10. Commerce stream students and Science stream students do not differ in their Spiritual Intelligence.
11. Very High Achievers are significantly higher in Spiritual Intelligence as compared to the Average Achievers and Below Average Achievers respectively.
12. Above Average Achievers are significantly higher in Spiritual Intelligence as compared to the Average Achievers.

13. Academic Attainments wise following groups do not differ in their Spiritual Intelligence.
   a. Very High Achievers and High Achievers.
   b. Very High Achievers and Above Average Achievers.
   c. High Achievers and Above Average Achievers.
   d. High Achievers and Average Achievers.
   e. High Achievers and Below Average Achievers.
   f. Above Average Achievers and Below Average Achievers.
   g. Average Achievers and Below Average Achievers.

14. It is almost certain that Intellectual Ability is positively and significantly related with Spiritual Intelligence. The trend is the higher the Intellectual Ability the higher is the Spiritual Intelligence and vice-versa.

15. In case of post graduate students the two constructs namely Emotional Intelligence and Spiritual Intelligence are not related to one another.

2.3 Part III Hypothesis

On the basis of theoretical narrations mentioned in chapter I with regard to the variables of the present investigation and the review of relevant studies mentioned in this chapter, it was possible to frame directional hypothesis with regard to the attainment of some of the objectives of the study. However, it was thought to be more appropriate to frame non directional null hypotheses so that two tailed statistical testing may become possible. Beside this an approach in statistically more sounds and helps the investigator to remain unbiased and objective. Hence it was decided to frame the
hypotheses in the null form. Nine null hypotheses were framed to initiate the study and these have been mentioned below:

1. Gender wise groups of Teacher Trainees do not differ in their Emotional Intelligence related 'Emotional Literacy Scale'.
2. Caste wise groups of Teacher Trainees do not differ in their Emotional Intelligence related 'Emotional Literacy Scale'.
3. Academic stream wise groups of Teacher Trainees do not differ in their Emotional Intelligence related 'Emotional Literacy Scale'.
4. Academic Achievement wise groups of Teacher Trainees do not differ in their Emotional Intelligence related 'Emotional Literacy Scale'.
5. Gender wise groups of Teacher Trainees do not differ in their Spiritual Intelligence.
6. Caste wise groups of Teacher Trainees do not differ in their Spiritual Intelligence.
7. Academic stream wise groups of Teacher Trainees do not differ in their Spiritual Intelligence.
8. Academic Achievement wise groups of Teacher Trainees do not differ in their Spiritual Intelligence.
9. There exists no relationship between the variables Emotional Intelligence related 'Emotional Literacy Scale' and Spiritual Intelligence.
The Design of the study

The present investigation is aimed at studying the Spiritual Intelligence and Emotional Intelligence related abilities of Teacher Trainees in relation to their Gender and some Socio - Educational Factors. In order to attain the objectives of the study the following research design has been developed.

3.1 **The Sample and the Sampling Procedure:**

The sample consisted of 350 Teacher Trainees of Kumaun University Nainital in the academic year 2004-2005. These 350 Teacher Trainees have been selected from the four colleges of Kumaun University, Nainital namely Moti Ram Babu Ram Govt. Post Graduate College Haldwani, Soban Singh Jeena Campus Almora, Amarpali Institute of Management & Technology Haldwani, Saraswati Institute of Management & Technology Rudrapur.

The total number of teacher trainees in these four institutions was 400 in the academic year 2004-2005.

**Gender and Academic stream wise distribution of the total 400 teacher trainees of these four institutions has been presented in Table 3.1**
Table 3.1

Gender wise distribution of Teacher Trainees of the total teacher trainees in the four colleges of Kumaun University, namely Moti Ram Babu Ram Govt. Post Graduate College Haldwani, Soban Singh Jeena Campus Almora, Amarpali Institute of Management & Technology Haldwani, Saraswati Institute of Management & Technology Rudrapur.(N=400)

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<th>NAME OF COLLAGE</th>
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<th>FEMALE</th>
<th>SUB TOTAL</th>
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<td></td>
<td></td>
<td>Commerce</td>
<td>13</td>
<td>01</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>25</td>
<td>16</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>Arts</td>
<td>82</td>
<td>110</td>
<td>192</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>54</td>
<td>10</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>96</td>
<td>48</td>
<td>144</td>
<td></td>
</tr>
</tbody>
</table>
It was tried to contact all the 400 teacher trainees during a time span of two months. Even then only 350 teacher trainees could be contacted for data collection work.

### 3.2 Description of the sample

The college, gender and academic stream wise distribution of 350 sample teacher trainees has been presented in **Table 3.2**.

**Table 3.2**

College, Gender and academic stream wise distribution of the total sample teacher trainees (N=350)

<table>
<thead>
<tr>
<th>S. N.</th>
<th>NAME OF COLLEGE</th>
<th>ACADEMIC STREAMS</th>
<th>MALE</th>
<th>FEMALE</th>
<th>SUB TOTAL</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>S.S.Jeena Campus Almora</td>
<td>Arts</td>
<td>13</td>
<td>35</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>18</td>
<td>02</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>20</td>
<td>12</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>M.B.P.G. Collage Haldwani</td>
<td>Arts</td>
<td>10</td>
<td>14</td>
<td>24</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>10</td>
<td>04</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>08</td>
<td>04</td>
<td>12</td>
<td>50</td>
</tr>
<tr>
<td>3.</td>
<td>Amarpali Institute</td>
<td>Arts</td>
<td>19</td>
<td>30</td>
<td>49</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>09</td>
<td>03</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>29</td>
<td>10</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Saraswati Institute</td>
<td>Arts</td>
<td>22</td>
<td>23</td>
<td>45</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>13</td>
<td>01</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>25</td>
<td>16</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>Arts</td>
<td>64</td>
<td>102</td>
<td>166</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Commerce</td>
<td>50</td>
<td>10</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science</td>
<td>82</td>
<td>42</td>
<td>124</td>
<td>350</td>
</tr>
</tbody>
</table>
3.2.1 Gender, Academic stream and academic achievement and caste wise distributions of the total sample teacher trainees (350):

3.2.1.1 Gender wise distribution of the total sample teacher trainees:
The total sample teacher trainees were categorized into two groups on the basis of their gender viz. male teacher trainees and female teacher trainees. Gender wise distribution of the total sample teacher trainees (N=350) is presented in Table 3.3.

### Table 3.3

Gender wise distribution of the total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Gender</th>
<th>No. of Students</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>196</td>
<td>56%</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>154</td>
<td>44%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>350</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.4 shows that out of 350 teacher trainees 196 (56%) were males and 154 (44%) teacher trainees were females.

3.2.1.2 Academic stream wise distribution of the sample teacher trainees:
Table 3.4

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Academic Stream</th>
<th>No. of Students</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Arts</td>
<td>166</td>
<td>47.43</td>
</tr>
<tr>
<td>2.</td>
<td>Commerce</td>
<td>60</td>
<td>17.14</td>
</tr>
<tr>
<td>3.</td>
<td>Science</td>
<td>124</td>
<td>35.43</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>350</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.4 shows that out 350 teacher trainees, 116 (47%) Teacher Trainees were studying Arts subjects, 60 (17%) Teacher Trainees were from Commerce stream and 124 (35%) Teacher Trainees were from Science stream.

3.2.1.3. **Academic Achievement wise distribution of the sample Teacher Trainees.**

The total sample Teacher Trainees (N=350) were divided into three categories on the basis of their previous Academic attainments. These three categories were as follows:

**A. Very High Achiever (V.H.A.)** These are those teacher trainees who have secured three first divisions in the three examinations namely High school, Intermediate, Graduation (B.A./B.Com./B.Sc.) respectively.
B. **High Achievers** (H.A.) These are those students who have one first division & two second divisions in these three examinations namely High school, Intermediate, Graduation (B.A./B.Com./B.Sc.) respectively.

C. **Moderate achiever** (M.A.) These are those students who have secured three second divisions in these three examinations namely High school, Intermediate, Graduation (B.A./B.Com./B.Sc.) respectively. The Academic Achievement wise distribution of the total sample teacher trainees has been presented in Table 3.5.

**Table 3.5**

Academic Achievement wise distribution of the total sample Teacher Trainees (N=240)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Academic Achievement</th>
<th>No. of T.T.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very High Achievers (V.H.A.)</td>
<td>56</td>
<td>23.33%</td>
</tr>
<tr>
<td>2.</td>
<td>High Achievers (H.A.)</td>
<td>44</td>
<td>18.33%</td>
</tr>
<tr>
<td>3.</td>
<td>Moderate Achievers (M.A.)</td>
<td>140</td>
<td>58.33%</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>240</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Table 3.5** Shows that out of 350 the total sample Teacher Trainees only 240 (68.571%) Teacher Trainees could be categorized into these three groups by employing this process of categorization. The remaining 110 Teacher Trainees...
could not be placed in any of these three categories because of their having different divisions in the proceeding three examination. Hence, Academic Achievement wise statistical computations were made with respect to these 240 Teacher Trainees only Table 3.5 also shows that out of the 240 Teacher Trainees. 56 (23.33%) Teacher Trainees were very high Achievers (V.H.A.), 44 (18.33%) Teacher Trainees were High Achiever (H.A.), 140 (58.33%) Teacher Trainees were Moderate Achievers (M.A.).

3.2.1.4 Caste wise distribution of the sample Teacher Trainees:

The total sample teacher trainees (N=350) were divided into two categories on the basis of their Caste. Caste, here in this investigation, refers to the two group namely caste Hindus and Non caste Hindus. The group ‘Caste Hindus’ includes the teacher trainees who belonged to the upper caste Verna namely Brahmins, Rajput and vashay. The group ‘Non Caste’ Hindus includes the teacher trainees who belonged to Backward class, Other Backward class, Schedule caste and Schedule tribe (of Hindu religion). The number of Non Hindus (Christians, Sikhs and Muslim) was 16 only and hence they were not taken in to consideration while making caste wise comparisons.

Table 3.6

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Caste</th>
<th>N. of Teacher Trainees</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-</td>
<td>Caste Hindus</td>
<td>254</td>
<td>77</td>
</tr>
<tr>
<td>2-</td>
<td>NonCaste Hindus</td>
<td>80</td>
<td>23</td>
</tr>
<tr>
<td>3-</td>
<td>Total</td>
<td>334</td>
<td>100</td>
</tr>
</tbody>
</table>
3.3 **Data collection Procedure:** The data collection work was done in the months Feb. and March 2005. The administration of the various tools was done in the Classrooms.

The following four tools were employed to collect the relevant data:

* **Personal Data Schedule (PDS) Appendix 1**
* **Emotional Intelligence related 'Emotional Literacy Scale' (ELS) Appendix 2**
* **Spiritual Intelligence Assessment Scale-1- Appendix 3**
* **Spiritual Intelligence Assessment Scale-2 Appendix 4**

3.4 **Description of the Tests/Tools** employed to collect the relevant Data.

Description of the above mentioned tests/tools employed to collect the relevant data have been presented in Chapter –IV.

3.5 **Administration of the Tools**

The main objectives of the study and the procedure adopted to collect the data were explained to the sample Teacher Trainees. They were requested to provide their responses properly. Personal Data schedule, Emotional Intelligence related 'Emotional Literacy Scale' and Spiritual Intelligence Assessment Scale-1 and Spiritual Intelligence Assessment Scale-2 one at a time were distributed among the sample Teacher
Trainees separately. First of all, Personal Data schedules (PDS) were handed over to the Teacher Trainees and they were requested to provide the necessary information as per the schedule.

After this, Emotional Intelligence related 'Emotional Literacy Scale' (ELS) were provided to the Teacher Trainees and they were requested to read the instructions carefully before giving the responses. In the end Spiritual Intelligence Assessment Scale -1 and Spiritual Intelligence Assessment Scale-2 (SIAS-1 & SIAS-2) were provided to the Teacher Trainees. They were again requested to read the instructions and provide their responses. The Teacher Trainees were given proper rest during the data collection work. No time limit was set in responding towards the items of the scales. On an average one respondent took about one an hour to give his her responses.

After collecting the answer sheets of the various tools, these were scored with the help of appropriate scoring keys specifically developed by the test makers.

3.6. The Scoring Procedure:

Responses of the Teacher Trainees towards the items of the Personal Data Schedule, Emotional Intelligence related 'Emotional Literacy Scale' and Spiritual Intelligence Assessment Scale-1 and Scale-2 were quantified as per the narration mentioned below and the teacher trainees were provided appropriate scores on the basis of their responses.
3.6.1 Scoring of the Responses with Regard to Personal Data

schedule (PDS) Entries:

In formations provided by the sample Teacher Trainees in the form of entries were codified and appropriate numerals were provided for Gender, Academic Stream, Academic achievement and caste wise groups as mentioned below:

(A) Gender
   Male Teacher Trainees 1
   Female Teacher Trainees 2

(B) Academic Stream
   Arts Stream 1
   Commerce Stream 2
   Science Stream 3

(C) Academic Achievement
   Very High Achiever 1
   High Achiever 2
   Moderate Achiever 3

(D) Caste Wise Groups
   Caste Hindus 1
   Non Caste Hindus 2

3.6.2 Scoring of the responses with regard to the Emotional

Intelligence related Emotional Literacy Scale Items:

Emotional Literacy may be defined as a construct made up of three sub constructs namely emotional self awareness, emotional expression, and emotional awareness of others. Operationally Emotional Literacy may be defined as a variable measures by these scales. This scale contains 33 items and is a 4 point scale. Score in an individual item is provided on the basis of the responses of the Teacher Trainees with regard to that particular item. A
respondent has a choice to provide his /her opinion either ‘Very well’, ‘moderately well’, ‘A little’ and ‘Not at all’. There are 25 positive items and 08 negative items in this scale. For a positive item 3 marks were provided for a mark of right on ( √ ) ‘Very well’, 2 marks were provided for a mark of right on ( √ ) ‘Moderately well’, 1 marks was provided for a mark of right on ( √ ) ‘A little’ and 0 marks was provided for a mark of right on ( √ ) ‘Not at all’. The procedure was just reversed in case of the negative items and 0, 1, 2, or 3 marks were awards for a mark of right ( √ ) on ‘Very well’, ‘Moderately well’, ‘A little’ and ‘Not at all’ respectively.

3.6.3. Scoring of the responses with regard to the Spiritual Intelligence Scale items:

The Spiritual Intelligence Scale is a combination of two scales i.e. Spiritual Intelligence Assessment -1 (SIA-1) and Spiritual Intelligence Assessment-2 (SIA-2). Spiritual Intelligence Assessment Scale- 1 contained 17 items and it is a six point scale .Score in an individual item is provided on the basis of the responses of the Teacher Trainees with regard to that particular item. A respondent has a choice to provide his /her opinion in any of the following six alternatives :-

- Many times a day
- Every day
- Most days
- Some days
- Once in a while
- Almost never
This SIA -1 is in two versions one for male students and another for female students and which have been presented in Appendices and respectively. These 17 items deal with possible Spiritual experiences of practices. The respondent has to put a sign of right (√) in any one of the boxes numbered 1 to 6.

On the basis of the mark of right (√) in any one of the boxes, the respondent is awarded scores as mentioned below:

- 5 scores awarded for a mark of right (√) in box 1
- 4 scores awarded for a mark of right (√) in box 2
- 3 scores awarded for a mark of right (√) in box 3
- 2 scores awarded for a mark of right (√) in box 4
- 1 scores awarded for a mark of right (√) in box 5
- 0 scores awarded for a mark of right (√) in box 6

All the scores obtained with regard to the 17 items of the Scale are to be added with one -another to obtain the Spiritual Intelligence score of a particular respondent.

Spiritual Intelligence Assessment scale-2 contained 13 items and it is a three point’s scale. A respondent has an opportunity to give his/her responses either in 'Yes' or in 'No' or in 'Partly'. In case of a sign of right mark (√) on 'yes' on 2 marks are provided. In case of a sign of right mark (√) on "No" 0 mark is provided and in case of "Partly" one mark is provided. Marks on the entire 13 items are added together and this addition gives the score of an individual Teacher Trainees on spiritual Intelligence Assessment scale-2.
Score of an individual respondent in Spiritual Intelligence Assessment scale-1 and Spiritual Intelligence Assessment Scale-2 are added together to obtain the total Spiritual Intelligence Scale score of the respondent.

A master Chart was prepared which included all the information in coded numerals pertaining to the various dependent variables and also the scores pertaining to Emotional Intelligence related 'Emotional Literacy Scale' (ELS) scores, Spiritual Intelligence Assessment scale-1 scores, Spiritual Intelligence Assessment scale-2.

**Scheme of the Master chart**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>350</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Abbreviations Used:**

S.N.- Serial number  
G.- Gender  
A.S.- Academic Stream  
A.A.- Academic Achievement  
C.H.- Caste Hindu  
N.C.H.- Non Caste Hindu  
P.D.S.- Personal Data Schedule  
E.L.S.- Emotional Intelligence Related 'Emotional Literacy Scale' Scores.  
SI.A. S-1 Spiritual Intelligence Assessment Scale-1
S.I.A. S-2  Spiritual Intelligence Assessment Scale-2
S.I.T.S. -Spiritual Intelligence Total Scores

3.7 Data Analysis Method

The following descriptive and inferential statistical were employed for the statistical analysis of the data.

3.7.1 DESCRIPTIVE STATISTICS:

The nature of the distributions of the scores pertaining to the various variables of the investigation was understood by making the computations of the following statistics:

1. Mean, Median, Mode & Standard Deviation
2. Standard Errors of Mean, Median, & Standard Deviation.
3. Quartile and various Percentiles.
4. Skewness & Kurtosis.

To determine the nature of the distribution of variables of study, skewnesses and Kurtosis’s were calculated. Values of Mean, Median Mode and standard Deviation were computed in order to understand the pattern of distribution pertaining to the different variables.

3.7.2 INFERENTIAL STATISTICS:

1. t-ratio
2. Coefficient of correlation
   
a. Product - Moment coefficient of correlation

   t-ratios were computed to test the significance of differences between the mean scores of the various groups of students for the variables Emotional Intelligence & Spiritual Intelligence. The significance of a t-ratio was determined on the basis of the values of degrees of freedom (df) computed by using the formula \( df = (N1-1) + (N1-1) \). However, when variances were found to differ, the value of df was computed employing the formula given in Winer (1971:42). In addition to this, due care was taken while variances were found to differ as per the reasoning mentioned in Downie and Heath (1970:42). Product Moment coefficient of correlation and Spearman's Rank Difference coefficient of correlation between Emotional Intelligence Scale Score and Spiritual Intelligence Scale Scores for the total sample students and various groups of the students were calculated to determine the nature and the extent of relationship. The level of significance of 0.05 was chosen as the cut-off point for accepting or rejecting a hypothesis, the data were statistically analyzed with the help of a computer using SPSS (Statistical Package for Social Science).
CHAPTER IV

Measurement of the variables of the study:

In this Chapter the methodology adopted for the purpose of the measurement of the variables of the investigation has been presented. This presentation comprised of the theoretical orientation and the appropriate statistical treatment for the development of appropriate tools so that the variables may be measured quite accurately. The following tools were used for the purpose of the collection of relevant data:

1. **Personal Data Schedule (PDS)**
2. **Emotional Literacy Scale (ELS)**
3. **Spiritual Intelligence Scale (SIS)**

The following presentation deals with the above mentioned three tools and it has been divided into three parts.

**Part I:** In order to attain the information about Gender, Academic stream, Academic Achievement, and Caste wise groups of teacher trainees Personal Data Schedule was prepared and this has been presented in Part I.

**Part II:** Description of the Emotional Intelligence related 'Emotional Literacy scale' ELS has been presented in this Chapter.

**Part III:** Description of the procedure employed to develop, construct and validate the Spiritual Intelligence scale has been given in this Chapter.
4.1 Part I- Personal Data Schedule (PDS):

In the order to attain the objectives of the study it was necessary to categorize the sample students on the basis of gender, academic stream and academic achievement and caste as mentioned in chapter 1-1.4.2 categorization of the sample teacher trainees on the basis of these four variables were made on the basis of the information provided by the teacher trainees with respect to the various items (subheadings points) of the personal data schedule prepared by the investigator.

This schedule has been presented in Appendix 1

4.2 Measurement of Emotional Intelligence related ' Emotional Literacy Scale' (ELS)

4.2.1 The Theoretical Aspect :

The term Emotional Literacy has been described as the first corner stone of Emotional Intelligence by copper R. and Sawaf A. (1997: xxiv) The following illustration has been reproduced from the treatise written by these authors. Emotional Literacy as, the first corner stone of Emotional Intelligence has been presented in this book in pp.1 to 66. The following description has been excerpted from this book.

The four corner stone model moves Emotional Intelligence out of the realm of psychological analysis and philosophical theories and into the realm of direct knowing, exploration and application.

Executive EQ begins with the corner stone of ' Emotional Literacy', which builds a locus of self-confidence through emotional honesty, energy emotional feedback, intuition, responsibility and connection.
The variable Emotional Literacy may be measured by using the Scales 4, 5 and 6 available in the above mentioned book in pp. 330 to 332. Scale 4 is connected with the measurement of Emotional self – awareness. This scale contains 11 items. Scale 5 involves the measurement of 'Emotional expression' and contains 9 items. ‘Emotional awareness of others' is to be measured on the basis of 13 items of the Scale 6. All these 33 items are presented on a four point scale mode.

**Description:** Emotional Literacy may be defined as a construct made up of three sub constructs namely emotional self awareness, emotional expression, and emotional awareness of others. This scale contains 33 items and is man a 4 point scale. Score in an individual item is provided on the basis of the responses of the Teacher Trainees with regard to that particular item. A respondent has a choice to provide his /her opinion either ‘Very well’, ‘Moderately well’, ‘A little’ and ‘Not at all’. There are 25 positive items and 08 negative items in this scale. For a positive item 3 marks are provided for a mark of right on (√) ‘Very well’, 2 marks are provided for a mark of right on (√) ‘Moderately well’, 1 marks is provided for a mark of right on (√) ‘A little’ and 0 marks is provided for a mark of right on (√) ‘Not at all’. The procedure is just reversed in case of the negative items and 0, 1, 2, or 3 marks are provided for a mark of right (√) on ‘Very well’, ‘Moderately well’, ‘A little’ and ‘Not at all’ respectively.

The dimension wise distribution of the thirty items of EMOTIONAL INTELLIGENCE related ' Emotional Literacy scale' (ELS) scores has been presented in Table 4.1.
Table 4.1

Dimension wise distribution of the thirty items of EMOTIONAL INTELLIGENCE related 'Emotional Literacy scale' (ELS).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Dimensions</th>
<th>The number of items</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Emotional Self awareness</td>
<td>1, 2+, 3+, 4+, 5+, 7+, 10+, 11+</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6-, 8-, 9-</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Emotional expression</td>
<td>12+, 13+, 14+, 15+, 17+, 19+</td>
<td>09</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-, 18-, 20-</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Emotional awareness</td>
<td>21+, 23+, 24+, 25+, 26+, 27+, 28+, 29+, 30+, 31+</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Of others</td>
<td>22-, 32-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>25</td>
<td>08</td>
</tr>
</tbody>
</table>

A plus sign after item number indicates that the item is positive and minus sign after the item number indicates that the item is negative.
4.2.2  **Reliability and Validity OF EMOTIONAL INTELLIGENCE related ' Emotional Literacy scale' (ELS) Scores:**

The Reliability of the Emotional Intelligence related ' Emotional Literacy scale' (ELS) scores was determined by the researcher using four methods.

1- **Internal Consistency**
2- **Split-Half Technique**
3- **Co-efficient Alfa Reliability**
4- **Test-Retest.**

1- **Internal Consistency**- Internal Consistency of the Emotional Intelligence related ' Emotional Literacy scale' (ELS) was determined by preparing Inter Correlation Matrix and the value of r’s were found to be having values from a lowest of 0.496 to highest of 0.757. All the r-value in the Inter Correlation Matrix presented in Table 4.2 was found to be positively significant. It means that the Scale may be used as a uni-dimensional scale also.

2- **Split-Half Technique** - The scale was measured for its odd-even reliability by employing Split-Half Technique after administering it upon a group of 100 teacher trainees of the total sample. The Split-Half reliability co-efficient was found to be 0.825, which means that the Index of Reliability is 0.878. In addition to this standard error of measurement for this reliability coefficient was also computed and it was found to be 0.411.

3- **The Test-Retest Reliability**- The Test-Retest Reliability of the scale was found to be 0.652(N=100), which means that the Index of
Reliability is 0.807. In addition to this standard error of measurement for this reliability coefficient was also computed and it was found to be 0.439.

4- **Co-efficient Alfa Reliability** - Co-efficient Alfa Reliability of the Emotional Intelligence related 'Emotional Literacy scale' (ELS) scores was estimated by the reasoning and the formula mentioned in Aiken (1976:63,64). Kuder –Richardson (K-R) formula -21 for the estimation of the reliability are applicable only with items scores ‘0’ [false] or ‘2’ [true]. These are special cases of Co-efficient Alfa as mentioned in Aiken (1976: 64). Co-efficient Alfa is a general formula for estimating the reliability of a test consisting of items on which two or more scores weights may be assigned to answers. Hence it has been used here in this investigation to compute the reliability coefficient of reliability scale.

The Kuder Richardson Coefficient of correlation was found to be 0.692, which means that the reliability index is 0.831. In addition to this standard error of measurement for this reliability coefficient was also computed and it was found to be 0.411.

The Validity of the Emotional Intelligence related 'Emotional Literacy scale'(ELS) scores- The narration available in the book Executive EQ establishes that this scale is satisfactorily valid for measuring Emotional Intelligence related 'Emotional Literacy scale' (ELS) scores of the adolescents, youths and adults. This scale has been presented in Appendix II.
4.3  PART III- MEASUREMENT OF SPIRITUAL INTELLIGENCE SCALE (SIS):

4.3.1 THE THEORETICAL ASPECT:

Human Intelligence has its roots in our genetic code and in the whole evolutionary history of life on this planet. It is influenced by our daily experience, our physical and mental health, our diet, and the amount of exercise we get, in the kinds of relationships we form, and by many other factors. But neurologically speaking, everything that bears on intelligence is routed through or controlled by the brain and its neural extensions into the body. One kind of neural organization enables us to do rational, logical, rule-bound thinking. It gives us our IQ. Another kind allows us to do our associative, habit bound, pattern recognizing emotive thinking. It gives us our EQ. A third kind makes it possible for us to do creative, insightful, rulemaking, rule-breaking thinking, It is the thinking with which we reframe and transform our previous thinking. This gives us our SQ. If we want to understand IQ, EQ and SQ fully, a very important part of the story lies in understanding the brain's different thinking systems and neural organization (Zohar & Marshall 2000:39).

One renowned work in this field titled "Sexuality Spirituality" was completed by John Moore way back in the year 1980. Seventh Chapter of this book deals with ‘brain Development’. John Moore is of opinion that 'indication is that spirituality is a development out of sexuality. This implies that the emergence of spirituality requires acceptance of, and fulfilment of, the lower sexual nature' (Moore, 1980:57). It is a fact that the cortex receives knowledge in the form of information through the sensory
mechanisms, a process we call 'learning about the world' knowing and handling emotions have been rightfully ascribed to Emotional Intelligence by **Dainel Golman (1995)** and others towards the end of 20th century.

The assertions of **Moore, John (1980:58)** in this regard are attention worthy. He asserts that "what were called the subtle or sophisticated emotions of the limbic system—joy, awe, ecstasy, love—may be derived from the inter-sexual relationship but I suggest that they are essentially transsexual or transcendent and may thus be regarded as belonging to the spiritual realm. One might say that orgasm is the nearest one may come to the spiritual experience in physical, sexual terms."

On the basis of the 'Needs Hierarchy" as proposed and discussed by **Abraham Maslow (1970)** and mentioned in **Reilly and Lewis (1983:206-208)**, it may be hypothesized that adequate fulfilment of physiological needs, safety and security needs as well as love and belonging needs (collectively termed as 'Deficiency Needs') depends most heavily upon one’s rational intelligence and emotional intelligence. Spiritual Intelligence may be associated with the fulfilment of higher order needs collectively termed as Growth or 'Being needs. These needs include self-actualization needs, enlightenment needs and aesthetic, creative needs. One’s inclination towards the fulfilment of these higher order needs may be supposed to depend upon his/her Spiritual Intelligence.

The existence of spiritual intelligence has been accepted by Howard Gardner in his work titled 'Frames of Mind'- The Theory of Multiple Intelligences(1993), Howard’s (1993:XXII) thinking gets reflected in these
words "those interested in the evolution of the theory of multiple intelligences since 1983 often ask whether additional intelligences have been added of original candidates deleted. The answer is that I have elected not to tamper for now with the original list, though I continue to think that some form of 'Spiritual Intelligence 'may well exist".

It is worthwhile here to point our that traditional Indian wisdom has eloquently highlighted the utility and importance of spiritual persuasions and orientations. All the great seers and saints of our land and culture unhesitatingly acknowledged the super existence and prime importance of spiritual intelligence. Teleologist Teilhard de charden often said," we are not human beings having a spiritual experience, but spiritual beings having a human experience(Source: The Times of India.25-11-2002,p.12). The phenomenon of being conscious of one's own consciousness is the simplest testimony to one's spiritual identity, It is obvious to assume that the following of spiritual identity basically depends upon once spiritual intelligence. Where as rational intelligence and emotional intelligence are concerned with the acquisition of wordily knowledge and understanding and handling of emotions respectively, Spiritual Intelligence is concerned with onward journey. Psychoanalyst Carl Jung rightly said, "who looks outwards sleeps, who looks inwards, awakens." A somewhat similar assertion is found in Srimad Bhagavad Gita (Chap.2,Verse.69)"That which is night to all beings, in that state (Of Divine Knowledge and supreme Bliss) the God-realized Yogi keeps awake, and that (the ever changing, transient wordily happiness)in which all beings keep awake is night to the seer."
The processes of 'knowing', 'felling', and 'thinking' help the human beings to understand and analyze the physical and natural events, incidents and products. The kind of thinking which leads one to understand 'Divinity' is undoubtedly connected with spiritual intelligence. The major elements of Divinity assist help and lead one to accept that God is the supreme Force, Power and Energy. Faith on superabundance power is another manifestation of spiritual intelligence, One who has full faith on omnipotence and omniscience of the Divine and one who is of firm opinion that this life is Providential may be said to possess comparatively higher level of Spiritual Intelligence. Such a person unequivocally accepts the declaration of Lord Krishna. Shrimad Bhagwad Geeta (chap3. verse 42)"The senses are said to be greater than the body: but greater than the senses is the mind: Greater then the mind is the intellect: and what is greater than the intellect is He (the self)".

Most religions offer their followers a religious philosophy and a set of values and beliefs that help them to understand and to organize their lives (Hopkins, 1983: 317), Religiosity may be conceptualized in a wide variety of different ways including self reported affiliation, personal devotion and church attendance (Hayes & Pittelkow, 1993:757).

Religion, as we meet it in everyday life, consists of a system of professed beliefs, attitudes and practices commonly centred on a place of worship. From the personal point of view of the religious individuals, religion is that which is of ultimate concern, It is for many answers to man's hunger for certainly, for assurance, for faith to which they can cling, and for a sustaining hope (Jersild, 1978:546). This is why religious orientation has survived for such a long period of time, even the great inventions and enhancements in the field of science and technology could not weaken the hold of religions on the masses.
It has been rightly pointed out by Shri Ravi Shankar "Spirituality is the common thread of all religions." (Hindustan Times, 20-01-2003, p.6).

4.3.2. Reliability and Validity OF SPIRITUAL INTELLIGENCE SCALE:

SPIRITUAL INTELLIGENCE ASSESSMENT TOOL was developed, constructed and validated by Garia, Hamlata and Joshi, J.k.(2005).

SIA-I is a six point scale.

SIA-II is a three point scale.

The reliability of the SPIRITUAL INTELLIGENCE SCALE I, II was determined by Garia, Hemlata (2005) employing the following techniques.

1- The Split – Half Technique- The index reliability coefficient was found 0.7498 the index reliability was found 0.8659 for N= 100.

2- Co-efficient Alfa Reliability- The reliability coefficient was found 0.7829 And the index reliability was found 0.8848.

THE VALIDITY of the scale score was determined by employing item validity and it was found that SIA I and SIA II satisfactorily valid for the measurement of Spiritual intelligence of higher level students.

THE SCALE:

Spiritual Intelligence Assessment-1(SIA-1) contains 17 items and a six-point scale. A respondent has a choice to provide his/her opinion in any of the following six alternatives:-

- Many times a day
- Every day
- Most days
- Some days
- Once in a while
- Almost never

This SIA -1 is in two versions one for male students and another for female students and These have been presented in Appendices 3(a),3(b) and respectively.

These 17 items deal with possible Spiritual experiences of practices. The respondent has to put a sign of right (√) in any one of he boxes numbered 1 to 6.

On the basis of the mark of right (√) in any one of the boxes, the respondent is awarded scores as mentioned below:
5 scores awarded for a mark of right (√) in box 1
4 scores awarded for a mark of right (√) in box 2
3 scores awarded for a mark of right (√) in box 3
2 scores awarded for a mark of right (√) in box 4
1 scores awarded for a mark of right (√) in box 5
0 scores awarded for a mark of right (√) in box 6

All the scores obtained with regard to the 17 items of the scale are to be added together to obtain the Spiritual Intelligence score of a particular respondent.

SIA-2 contains 13 items. These items are concerned with the inner self, Interself, Biostoria, Life prospective and Spiritual Actualization. This SIA-2 is also in two versions have been presented in Appendices 4(a), (b)
respectively. A respondent has a choice to provide his/her opinion in any of the following three alternatives.

- Yes
- No
- partly

The respondent has to put a sign of right (✓) in any one of the boxes numbered 1, 2, and 3.

On the basis of the mark of right (✓) in any of the boxes, the respondent is awarded scores as mentioned below:

- 2 scores awarded for a mark of right (✓) in box 1
- 0 scores awarded for a mark of right (✓) in box 2
- 1 scores awarded for a mark of right (✓) in box 3
Chapter - V

Data Analysis and Results

Chapter Plan: In order to attain the major and subsidiary objectives of the study and also to accept or reject the various hypotheses of the investigation, the data were statistically analyzed. These statistical analyses of the data and the results thus obtained have been presented in this Chapter. For this purpose and also to develop a comprehensive picture on the basis of the various results, the Chapter has been divided into six parts.

Part I: The nature of the distribution of the scores pertaining to the variables namely Emotional Intelligence related 'Emotional Literacy Scale' and Spiritual Intelligence scales was understood by computing the values of the various descriptive statistics and this has been presented in Part I under the heading "The methodological Results”.

Part II: This part deals with determining the significance of difference in the Emotional Intelligence related 'Emotional Literacy Scale' scores of gender wise groups, caste wise groups, academic stream wise groups and academic achievements wise groups of the sample teacher trainees respectively. Relevant values of t-ratios were computed for this purpose.

Part III: This part contains the relevant values of t-ratios computed to determine the significance of differences in the mean Spiritual Intelligence scales scores of gender wise groups, caste wise groups, academic stream wise groups and academic achievements wise groups of the sample teacher trainees respectively.
**Part IV:** This part contains the values of Product Moment Coefficient of Correlation (Pearson’s r) which have been computed between the Emotional Intelligence related ‘Emotional Literacy scale’ scores and ‘Spiritual Intelligence scale’ scores of the total sample teacher trainees and the ten other groups of the teacher trainees formed on the basis of gender, caste, academic stream, academic achievement wise respectively.

**Part V:** This part contains the relevant values of tenth percentile scores and Ninetieth percentile scores of Emotional Intelligence related ‘Emotional Literacy scale’ scores and ‘Spiritual Intelligence scale’ scores computed to identify lowly Emotionally Intelligent teacher trainees, lowly Spiritually Intelligent teacher trainees, highly Emotionally Intelligent teacher trainees and highly Spiritually Intelligent teacher trainees in term of their gender, caste, academic stream and academic achievement wise groups respectively.

**Part VI:** In the end, on the basis of the various results obtained by the statistical treatment of the data, the various hypotheses were either accepted or rejected. This acceptance /rejection of the hypotheses has been narrated in part VI of this chapter.
5.1 Part 1 - The methodological Results: The nature of the distribution of the scores pertaining to the two variables of the study namely Emotional Intelligence and Spiritual Intelligence was understood by computing the values of various appropriate descriptive statistics. The frequency distribution with regard to the Emotional Intelligence related 'Emotional Literacy Scale' scores and Spiritual Intelligence Scale scores of the total sample teacher trainees have been presented in Tables 5.1 and Table 5.2 respectively.

Table 5.1

Frequency Distribution of Emotional Intelligence related 'Emotional Literacy Scale' scores (ELS) of the total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Emotional Literacy Scale Scores</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>90-94</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>85-89</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>80-84</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>75-79</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>70-74</td>
<td>51</td>
</tr>
<tr>
<td>6</td>
<td>65-69</td>
<td>67</td>
</tr>
<tr>
<td>7</td>
<td>60-64</td>
<td>59</td>
</tr>
<tr>
<td>8</td>
<td>55-59</td>
<td>71</td>
</tr>
<tr>
<td>9</td>
<td>50-54</td>
<td>34</td>
</tr>
<tr>
<td>10</td>
<td>45-49</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>350</strong></td>
</tr>
</tbody>
</table>
Table 5.2
Frequency Distribution of Spiritual Intelligence Scale scores (SIS scores) of the total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Spiritual Intelligence Scale scores(SIS)</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>115-119</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>110-114</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>105-109</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>100-104</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>95-99</td>
<td>17</td>
</tr>
<tr>
<td>6</td>
<td>90-94</td>
<td>43</td>
</tr>
<tr>
<td>7</td>
<td>85-89</td>
<td>65</td>
</tr>
<tr>
<td>8</td>
<td>80-84</td>
<td>43</td>
</tr>
<tr>
<td>9</td>
<td>75-79</td>
<td>51</td>
</tr>
<tr>
<td>10</td>
<td>70-74</td>
<td>47</td>
</tr>
<tr>
<td>11</td>
<td>65-69</td>
<td>29</td>
</tr>
<tr>
<td>12</td>
<td>60-64</td>
<td>20</td>
</tr>
<tr>
<td>13</td>
<td>55-59</td>
<td>7</td>
</tr>
<tr>
<td>14</td>
<td>50-54</td>
<td>5</td>
</tr>
<tr>
<td><strong>15</strong></td>
<td>45-49</td>
<td><strong>2</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>350</strong></td>
</tr>
</tbody>
</table>

On the basis of the two frequency distribution presented in Table 5.1 and 5.2 values of various relevant statistics were computed and these have been presented in Table 5.3.
Table 5.3

Values of Mean, Median, Mode, Standard Deviation, Standard Errors of Mean, Median, and Standard Deviation and other relevant statistic with respect to the Emotional Intelligence related 'Emotional Literacy scale' scores and Spiritual Intelligence scale scores for the total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Statistics</th>
<th>Symbol</th>
<th>Emotional Intelligence related Emotional literacy scale Scores</th>
<th>Spiritual Intelligence Scale Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mean</td>
<td>M.</td>
<td>64.185</td>
<td>80.743</td>
</tr>
<tr>
<td>2</td>
<td>Median</td>
<td>Mdn.</td>
<td>63.903</td>
<td>81.127</td>
</tr>
<tr>
<td>3</td>
<td>Mode</td>
<td>Mo.</td>
<td>63.435</td>
<td>81.895</td>
</tr>
<tr>
<td>4</td>
<td>Standard Deviation</td>
<td>S.D.</td>
<td>9.046</td>
<td>12.132</td>
</tr>
<tr>
<td>5</td>
<td>S. Error of Mean</td>
<td>SEM</td>
<td>0.483</td>
<td>0.648</td>
</tr>
<tr>
<td>6</td>
<td>S. Error of Median</td>
<td>S.E. Mdn.</td>
<td>0.605</td>
<td>0.812</td>
</tr>
<tr>
<td>7</td>
<td>S. Error of standard Deviation</td>
<td>S.E. S.D.</td>
<td>0.343</td>
<td>0.460</td>
</tr>
<tr>
<td>8</td>
<td>Tenth Percentile</td>
<td>P₁₀</td>
<td>52</td>
<td>64.672</td>
</tr>
<tr>
<td>9</td>
<td>Twentieth Percentile</td>
<td>P₂₅</td>
<td>57</td>
<td>72.106</td>
</tr>
<tr>
<td>10</td>
<td>Seventy-fifth Percentile</td>
<td>P₇₅</td>
<td>70.823</td>
<td>89</td>
</tr>
<tr>
<td>11</td>
<td>Ninetieth Percentile</td>
<td>P₉₀</td>
<td>77</td>
<td>95.382</td>
</tr>
</tbody>
</table>

Entries in Table 5.3 indicate that the values of Mean, Median and Mode are not very far from one another. This may be taken as an indication of the approximately normal distributions of Emotional Intelligence related 'Emotional Literacy scale' scores and Spiritual Intelligence scale scores.
Besides this, the comparatively smaller values of the standard errors of Mean, Median and Standard Deviation indicate that these statistics do not show larger deviations from their corresponding parameters. Hence, this may be accepted as reasonable approximations of the values of the corresponding parameters.

In addition to the above, the values of skewness and kurtosis were computed so that the nature of the distributions of the Emotional Intelligence scale scores and Spiritual Intelligence scales scores may be understood more comprehensively. These statistics have been presented in Table 5.4.

**Table 5.4**

Values of skewness and kurtosis of the Emotional Intelligence related 'Emotional Literacy Scale’ scores and Spiritual Intelligence Scale scores for the total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Variable</th>
<th>Statistic</th>
<th>Value</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>E.I.R.E.L.</td>
<td>S k</td>
<td>0.092</td>
<td>Slightly positively skewed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ku</td>
<td>0.276</td>
<td>Very Slightly Platy kurtic</td>
</tr>
<tr>
<td>2.</td>
<td>S.I.</td>
<td>S k</td>
<td>0.094</td>
<td>Slightly positively skewed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ku</td>
<td>0.275</td>
<td>Very Slightly Platy kurtic</td>
</tr>
</tbody>
</table>

Entries in Table 5.4 indicate that the distribution are only slightly positively skewed and Very Slightly Platy kurtic in nature.

On the basis of the above narration the distributions of the scores on these two scales may be assumed to be approximately normal. This justifies the computations of t-ratios for determining the significance of differences between two relevant means.
5.2 **Part II**- Determining the significance of difference in the mean 'Emotional Intelligence related 'Emotional Literacy' Scores of gender, caste, academic stream and academic achievement wise groups of the sample teacher trainees.  
This part is divided into four parts which have been mentioned in 5.2.1, 5.2.2, 5.2.3, 5.2.4 respectively.

5.2.1 **Determining the significance of difference in the mean Emotional Intelligence related 'Emotional Literacy scale' Scores of gender wise groups of sample teacher trainees:**

In order to understand the significance of difference in the mean Emotional Intelligence 'Emotional Literacy Scale' scores of gender wise groups, the male teacher trainees and female teacher trainees were compared for their mean Emotional Intelligence related 'Emotional Literacy Scale' scores t- ratio was computed for this purpose and it has been presented in **Table 5.5**.

**Table 5.5**

Value of the t- ratio for determining the significance of difference in the mean Emotional Intelligence related Emotional Literacy scale' scores of gender wise two groups of total sample teacher trainees (N=350).

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t- ratio</th>
<th>Df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male Teacher Trainees</td>
<td>196</td>
<td>64.44</td>
<td>9.33</td>
<td>0.88</td>
<td>348</td>
</tr>
<tr>
<td>2.</td>
<td>Female Teacher Trainees</td>
<td>154</td>
<td>64.36</td>
<td>8.95</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The value of t-ratio, mentioned in Table 5.5 is found to be insignificant at 0.05 level of significance. It means that the male teacher trainees and female teacher trainees do not differ with regard to their mean Emotional Intelligence related 'Emotional Literacy Scale' scores.

5.2.2: Determining the significance of difference in the mean of Emotional Intelligence related 'Emotional Literacy scale' scores of caste wise groups of sample teacher trainees:

Caste wise comparisons of Emotional Intelligence related Emotional Literacy Scale scores have been made by computing the values of t- ratio. These computations have been presented in Table 5.6.

**Table 5.6**

Values of the t- ratio for determining the significance of difference between the mean Emotional Intelligence related Emotional Literacy Score of caste Hindu teacher trainees (254) and Non caste Hindu teacher trainees (N=96).

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t- ratio</th>
<th>Df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Caste Hindus</td>
<td>254</td>
<td>65.24</td>
<td>8.748</td>
<td>2.655</td>
<td>154.87*</td>
</tr>
<tr>
<td>2.</td>
<td>Non Caste Hindus</td>
<td>80</td>
<td>61.20</td>
<td>9.743</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Variance were found to be differ, hence df was computed by the formula mentioned in Winner (1971: 42).

Entries in Table 5.6 show that the value of t-ratio is significant at 0.05 level of significance. Hence, on the basis of the t-ratio it may be said that caste Hindu teacher trainees are significantly higher in their mean Emotional Intelligence related Emotional Literacy Scales scores as compared to non caste Hindu teacher trainees.

5.2.3: Determining the significance of difference in the mean of Emotional Intelligence related 'Emotional Literacy scale' scores of Academic stream wise groups of sample teacher trainees:

Academic stream wise comparisons of Emotional Intelligence related Emotional Literacy scale Scores have been made by computing the values of 3 t-ratios. These computations have been presented in Table 5.7.

Table 5.7
Values of the t-ratios for determining the significance of difference between the mean Emotional Intelligence related Emotional Literacy scale Scores of Arts stream teacher trainees (N=166), Commerce stream teacher trainees (N=60) and Science stream teacher trainees (N=124) respectively.
Entries in Table 5.7 show that the all the three t-ratio are insignificant at 0.05 level of significance. Hence, on the basis of these t- ratios it may be said that stream wise groups of teacher trainees do not differ with regard to their mean Emotional Intelligence related 'Emotional Literacy scale' scores.

5.2.4: Determining the significance of difference in the mean of Emotional Intelligence related 'Emotional Literacy scale' scores of Academic Achievement wise groups of sample teacher trainees:

Academic Achievement wise comparisons of Emotional Intelligence related Emotional Literacy scale Scores have been made by computing the values of 3 t-ratios. These computations have been presented in Table 5.8.
Table 5.8

Values of the t-ratios for determining the significance of difference in the mean Emotional Intelligence scale scores of Very High Achievers N=56, High Achievers (N=44) and Moderate Achievers (N=140) respective.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t-ratio</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very High Achievers</td>
<td>56</td>
<td>64.89</td>
<td>10.18</td>
<td>$t_{1,2} = 1.278$</td>
<td>97.910</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$t_{1,3} = .101$</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$t_{2,3} = 1.769$</td>
<td>89.551</td>
</tr>
<tr>
<td>2.</td>
<td>High Achievers</td>
<td>44</td>
<td>67.18</td>
<td>7.74</td>
<td></td>
<td>80.846</td>
</tr>
<tr>
<td>3.</td>
<td>Moderate Achievers</td>
<td>140</td>
<td>64.74</td>
<td>8.79</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.8 show that the values of t-ratio are insignificant at 0.05 level of significance. It means that Very High achievers, High achievers, and Moderate achievers do not differ in their mean Emotional Intelligence (ELS) scores.

5.3 Part III: Determining the significance of differences in the mean of Spiritual Intelligence Scale scores of Gender, Caste, Academic stream, and Academic achievement wise groups of the sample teacher trainees.

This part is divided in to four parts which have been mentioned in 5.3.1, 5.3.2, 5.3.3, 5.3.4 respectively.
5.3.1 Determining the significance of difference in the mean of Spiritual Intelligence Scale scores of gender wise groups of the sample teacher trainees. This computation has been presented in Table 5.9.

Table 5.9

<table>
<thead>
<tr>
<th>S. No</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t-ratio</th>
<th>Df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male teacher trainees</td>
<td>196</td>
<td>80.08</td>
<td>12.67</td>
<td>1.09</td>
<td>295.22</td>
</tr>
<tr>
<td>2.</td>
<td>Female teacher trainees</td>
<td>154</td>
<td>81.75</td>
<td>15.29</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The value of t-ratio, mentioned in Table 5.9 is insignificant at 0.05 level of significance. It means that the male teacher trainees and female teacher trainees do not differ in their mean Spiritual Intelligence scale scores.

5.3.2: Determining the significance of difference in the mean of Spiritual Intelligence Scale scores of caste wise groups of the sample teacher trainees. This computation has been presented in Table 5.10:

Table 5.10

<table>
<thead>
<tr>
<th>S. No</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t-ratio</th>
<th>Df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Caste Hindu</td>
<td>254</td>
<td>81.69</td>
<td>14.323</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Non Caste Hindu</td>
<td>96</td>
<td>78.50</td>
<td>12.441</td>
<td>2.053</td>
<td>195.589</td>
</tr>
</tbody>
</table>

The value of t-ratio for determining the significance of difference in the mean Spiritual Intelligence scale scores of caste Hindu teacher trainees (N=254) and Non caste of Hindu teacher trainees (N=96).
Entries in Table 5.10 show that the value of t-ratio is significant at 0.05 level of significance.

Hence, on the basis of this t-ratio it may be said that **Caste Hindu Teacher Trainees** are significantly higher in their mean Spiritual Intelligence scale score as compared to **non Caste Hindu Teacher Trainees**.

### 5.3.3: Determining the significance of difference in the mean Spiritual Intelligence Scale scores of academic stream wise groups of the sample teacher trainees. This computation have been presented in Table 5.11:

#### Table 5.11

Values of the t-ratios for determining the significance of difference between the mean Spiritual Intelligence Scale scores of Arts stream teacher trainees (N=166), Commerce stream teacher trainees (N=60) and Science stream teacher trainees (N=124) respectively.

<table>
<thead>
<tr>
<th>S. No</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t-ratio</th>
<th>Df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Arts</td>
<td>166</td>
<td>82.541</td>
<td>12.498</td>
<td>t_{1,2}=0.281</td>
<td>224</td>
</tr>
<tr>
<td>2.</td>
<td>Commerce</td>
<td>60</td>
<td>82.016</td>
<td>12.433</td>
<td>t_{1,3}=2.422</td>
<td>188</td>
</tr>
<tr>
<td>3.</td>
<td>Science</td>
<td>124</td>
<td>79.016</td>
<td></td>
<td>t_{2,3}=1.550</td>
<td>182</td>
</tr>
</tbody>
</table>
Entries in Table 5.11 show that out of the total three t-ratios only one t-ratio is significant at 0.05 level of significances. Hence, on the basis of this t-ratio it may be said that 'Arts Stream Teacher Trainees' are significantly higher in their mean Spiritual Intelligence scale scores as compared to 'Science Stream Teacher Trainees'.

5.3.4: Determining the significance of difference in the mean Spiritual Intelligence Scale Scores of academic achievement wise groups of the sample teacher trainees. This computation has been presented in Table 5.12:

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t-ratio  , df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very High Achiever</td>
<td>56</td>
<td>81.82</td>
<td>10424</td>
<td>t1.2 = .457 , 98</td>
</tr>
<tr>
<td>2.</td>
<td>High Achiever</td>
<td>44</td>
<td>80.75</td>
<td>12.503</td>
<td>t2.3 = .149 ,</td>
</tr>
<tr>
<td>3.</td>
<td>Low Achiever</td>
<td>140</td>
<td>81.08</td>
<td>13.413</td>
<td>t1.3 = .414 , 129.503</td>
</tr>
</tbody>
</table>

Entry in Table 5.12 reveals that the t-ratios are insignificant at 0.05 level of significance and indicates that 'Very High Achievers', 'High Achievers' and 'Moderate Achievers' do not differ in their mean Spiritual Intelligence Scale Scores.

5.4 Part IV: Relationship between Emotional Intelligence related ‘Emotional Literacy Scale’ and Spiritual Intelligence.

In order to understand the nature and extent of relationship between Emotional Intelligence related Emotional Literacy Scale scores and Spiritual

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Intelligence Scale scores, values of Pearson's $r_s$ were computed between the Emotional Intelligence ELS scores and Spiritual Intelligence scale scores for the total sample teacher trainees and ten groups of the sample student respectively. These values have been presented in Table 5.13.

**Table 5.13**

Values of the Coefficients of correlation computed for understanding the nature and extant of relationship between Emotional Intelligence related Emotional Literacy Scale scores and Spiritual Intelligence Scale scores for the various groups of the sample teacher trainees.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Groups</th>
<th>N</th>
<th>Value of Pearson's (coefficients of correlation)</th>
<th>Significance at 0.05 level of sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Total Teacher Trainees</td>
<td>350</td>
<td>0.354</td>
<td>Significant</td>
</tr>
<tr>
<td>2.</td>
<td>Male Teacher T.</td>
<td>196</td>
<td>0.386</td>
<td>&quot;</td>
</tr>
<tr>
<td>3.</td>
<td>Female T.T.</td>
<td>154</td>
<td>0.325</td>
<td>&quot;</td>
</tr>
<tr>
<td>4.</td>
<td>Caste Hindu</td>
<td>254</td>
<td>0.277</td>
<td>&quot;</td>
</tr>
<tr>
<td>5.</td>
<td>Non Caste Hindu</td>
<td>96</td>
<td>0.536</td>
<td>&quot;</td>
</tr>
<tr>
<td>6.</td>
<td>Arts Stream T.T.</td>
<td>166</td>
<td>0.749</td>
<td>&quot;</td>
</tr>
<tr>
<td>7.</td>
<td>Commerce S T.T.</td>
<td>60</td>
<td>0.720</td>
<td>&quot;</td>
</tr>
<tr>
<td>8.</td>
<td>Science T.T.</td>
<td>124</td>
<td>0.731</td>
<td>&quot;</td>
</tr>
<tr>
<td>9.</td>
<td>Very High Achiever</td>
<td>56</td>
<td>0.218</td>
<td>Insignificant</td>
</tr>
<tr>
<td>10.</td>
<td>High Achiever</td>
<td>44</td>
<td>0.289</td>
<td>&quot;</td>
</tr>
<tr>
<td>11.</td>
<td>Moderate Achiever</td>
<td>140</td>
<td>0.367</td>
<td>Significant</td>
</tr>
</tbody>
</table>
Entries in Table 5.13 reveal that out the total 11 coefficients of correlation 09 are significant at 0.05 level of significance and only two are insignificant at 0.05 level of significance. It means that there exist a significant positive relationship between Spiritual Intelligence Scale scores and Emotional Intelligence related ‘Emotional Literacy Scale’ scores.

5.5 Part V- Identification of the lowly Emotionally Intelligent Teacher Trainees, Highly Emotionally Intelligent Teacher Trainees, lowly Spiritually Intelligent Teacher Trainees and Highly Spiritually Intelligent Teacher Trainees, and their description in terms of gender, caste, academic stream and academic achievement.

Value of $P_{10}$ and $P_{90}$ were made known for Emotional Intelligence related Emotional Literacy Scale scores of the total sample teacher trainees and these were found to be 52.00 and 77.00 respectively. Teacher Trainees with a score of 51 and below were termed as ‘Lowly Emotionally Intelligent Teacher Trainees’ and Teacher Trainees with a score of 77 and above were termed as ‘Highly Emotionally Intelligent Teacher Trainees’. Gender, Caste, Academic Stream and Academic Achievement wise details were made known with regard to these teacher trainees and these have been presented in Table 14 and 15 respective.

Value of $P_{10}$ and $P_{90}$ were made known for Spiritual Intelligent Scale scores of the total sample teacher trainees and these were found to be 64.67 and 95.38 respectively. Teacher Trainees with a score of 64 and below were
termed as ‘Lowly Spiritually Intelligent Teacher Trainees’ and Teacher Trainees with a score of 96 and above were termed as ‘Highly Spiritually Intelligent Teacher Trainees’. Gender, Caste, Academic Stream and Academic Achievement wise details were made known with regard to these teacher trainees and these have been presented in Table 16 and 17 respectively.

This part is divided into four parts which have been mentioned in Tables 14, 15, 16, and 17 respectively.
Table 14
Gender, Caste, Academic Stream and Academic Achievement wise description of Lowly Emotionally Intelligent Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Gender</th>
<th>Caste</th>
<th>Academic Stream</th>
<th>A. Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>√</td>
<td>√</td>
<td>√ √ √ √ √ √ √ √ √ √ √ √</td>
<td></td>
</tr>
</tbody>
</table>

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On the basis of the entries in Table 14 it becomes known that out of the total 28 Lowly Emotionally Intelligent Teacher Trainees 19 were males and 09 were females. It means that 32.14% Lowly Emotionally Intelligent Teacher Trainees were females whereas percentage of females among the total sample teacher trainees was 44.

Out of the total 28 L.E.I.T.T. 17 were C.H. and 11 were N.C.H. It means that 61 percent L.E.I.T.T. were C.H. and 39 percent L.E.I.T.T. were N.C.H. These percentages were 77% and 23% respectively among the total Hindu sample teacher trainees (N=334).

Out of the total 28 L.E.I.T.T. 18 were A.S.T.T., 02 were C.S.T.T., and 08 were S.S.T.T. It means that 64% L.E.I.T.T. were A.S.T.T. whereas percentage of A.S.T.T. among the total sample teacher trainees was 47.

On the basis of the entries in Table 14 it becomes known that the number of V.H.A.T.T. were 08, H.A.T.T. were 0, and M.A.T.T. were 11. It means that 29 percent L.E.I.T.T. were V.H.A.T.T., H.A.T.T. were nil and 39 percent L.E.I.T.T. were M.A.T.T. These percentages were 23%, 18% and 58% respectively among the total sample teacher trainees (N=350).
Table 15
Gender, Caste, Academic Stream and Academic Achievement wise description of Highly Emotionally Intelligent Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Gender</th>
<th>Caste</th>
<th>Academic Stream</th>
<th>A.Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>2.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>3.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>4.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>5.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>6.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>7.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>8.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>9.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>10.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>11.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>12.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>13.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>14.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>15.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>16.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>17.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>18.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>19.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>20.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>
On the basis of the entries in Table 15 it becomes known that out of the total 33 Highly Emotionally Intelligent Teacher Trainees 20 were males and 13 were females. It means that 40% Highly Emotionally Intelligent Teacher Trainees were females whereas percentage of females among the total sample teacher trainees was 44.

Out of the total 33 H.E.I.T.T. 24 were C.H. and 09 were N.C.H. It means that 73% percent H.E.I.T.T. were C.H. and 27 percent H.E.I.T.T. were N.C.H. These percentages were 77% and 23% respectively among the total Hindu sample teacher trainees (N=334).

Out of the total 33 H.E.I.T.T. 23 were A.S.T.T., 01 were C.S.T.T., and 09 were S.S.T.T. It means that 70% H.E.I.T.T. were A.S.T.T. whereas percentage of A.S.T.T. among the total sample teacher trainees was 47.

On the basis of the entries in Table 15 it becomes known that 01 were V.H.A.T.T., 06 were H.A.T.T., and 04 were M.A.T.T. It means that 03 percent H.E.I.T.T. were V.H.A.T.T., 18 percent H.E.I.T.T. were H.A.T.T. and 12 percent H.E.I.T.T. were M.A.T.T. These percentages were 23%, 18% and 58% respectively among the total sample teacher trainees (N=350).
Table 16

Gender, Caste, Academic Stream and Academic Achievement wise description of Lowly Spiritually Intelligent Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Gender</th>
<th>Caste</th>
<th>Academic Stream</th>
<th>A.Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>2.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>3.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>4.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>5.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>6.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>7.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>8.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>9.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>10.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>11.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>12.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>13.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>14.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>15.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>16.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>17.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>18.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>19.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>20.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>21.</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>
On the basis of the entries in Table 16 it becomes known that out of the total 33 Lowly Spiritually Intelligent Teacher Trainees 21 were males and 12 were females. It means that 36% Lowly Spiritually Intelligent Teacher Trainees were females whereas percentage of females among the total sample teacher trainees was 44.

Out of the total 33 L.S.I.T.T. 27 were C.H. and 06 were N.C.H. It means that 81 percent L.S.I.T.T. were C.H. and 18 percent L.S.I.T.T. were N.C.H. These percentages were 77% and 23% respectively among the total Hindu sample teacher trainees (N=334).

Out of the total 33 L.S.I.T.T. 20 were A.S.T.T., 05 were C.S.T.T., and 08 were S.S.T.T. It means that 61% L.S.I.T.T. were A.S.T.T. whereas percentage of A.S.T.T. among the total sample teacher trainees was 47.

On the basis of the entries in Table 16 it becomes known that the number of V.H.A.T.T. were 03, H.A.T.T. were 07, and M.A.T.T. were 14. It means that 09 percent L.S.I.T.T. were V.H.A.T.T., H.A.T.T. were 21 percent and 42 percent L.S.I.T.T. were M.A.T.T. These percentages were 23%, 18% and 58% respectively among the total sample teacher trainees (N=350).
Table 17

Gender, Caste, Academic Stream and Academic Achievement wise description of Highly Spiritually Intelligent Teacher Trainees (N=32).

<table>
<thead>
<tr>
<th></th>
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<th></th>
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<tbody>
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<td>1.</td>
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<td>✓</td>
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<td>✓</td>
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<td>5.</td>
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<td>✓</td>
<td>✓</td>
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<td>6.</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
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<td>✓</td>
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<td>7.</td>
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<td>8.</td>
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<td>✓</td>
<td>✓</td>
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</tr>
<tr>
<td>9.</td>
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<td>✓</td>
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<tr>
<td>10.</td>
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<td>11.</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<td>✓</td>
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<tr>
<td>12.</td>
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<tr>
<td>13.</td>
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</tr>
<tr>
<td>14.</td>
<td>✓</td>
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</tr>
<tr>
<td>15.</td>
<td>✓</td>
<td>✓</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>16.</td>
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<tr>
<td>17.</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>
On the basis of the entries in Table 17 it becomes known that out of the total 32 Highly Spiritually Intelligent Teacher Trainees 17 were males and 15 were females. It means that 45.4% Highly Spiritually Intelligent Teacher Trainees were females whereas percentage of females among the total sample teacher trainees was 44.

Out of the total 32 H.S.I.T.T. 26 were C.H. and 06 were N.C.H. It means that 81 percent H.S.I.T.T. were C.H. and 18 percent H.S.I.T.T. were N.C.H. These percentages were 77% and 23% respectively among the total Hindu sample teacher trainees (N=334).

Out of the total 32 H.S.I.T.T. 17 were A.S.T.T., 08 were C.S.T.T., and 07 were S.S.T.T. It means that 53% H.S.I.T.T. were A.S.T.T., 25% were C.S.T.T. and 22% were S.S.T.T. These percentages were 47%, 17% and 35% respectively among the total sample teacher trainees (N=350).

On the basis of the entries in Table 17 it becomes known that the number of V.H.A.T.T. were 04, H.A.T.T. were 5, and M.A.T.T. were 18. It means that 12% percent H.S.I.T.T. were V.H.A.T.T., H.A.T.T. were 16% and 56% percent H.S.I.T.T. were M.A.T.T. These percentages were 23%, 18% and 58% respectively among the total sample teacher trainees (N=350).
On the basis of the above description determining the significance of difference in the percentages of Gender, Caste, Academic stream and Academic Achievement wise groups of Highly Emotionally Intelligent Teacher Trainees, Lowly Emotionally Intelligent Teacher Trainees, Highly Spiritually Intelligent Teacher Trainees and Lowly Spiritually Intelligent Teacher Trainees critical ratio was computed for this purpose. Which have been mentioned in part 5.5.1 and 5.5.2, 5.5.3 and 5.5.4.

5.5.1. Determining the significance of difference in the percentages of Gender, Caste, Academic Achievement and Academic stream wise groups of Highly Emotionally Intelligent Teacher Trainees, Critical ratio was computed for this purpose and which have been presented in 5.5.1.1, 5.5.1.2, 5.5.1.3, and 5.5.1.4 respectively.

5.5.1.1 Determining the significance of difference between the percentages of gender wise groups of Highly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.18.

**Table 5.18**

Value of critical ratio for determining the significance of difference between the percentages of male teacher trainees and female teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>20</td>
<td>60.606</td>
<td>12.308</td>
<td>1.723</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>13</td>
<td>39.393</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in Table 5.18 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentages of male teacher trainees and female teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees.

5.5.1.2: Determining the significance of difference between the percentages of Caste wise groups of Highly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.19.

**TABLE 5.19**

Value of critical ratio for determining the significance of difference between the percentages of Caste Hindu teacher trainees and non Caste Hindu teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>C.H.T.T.</td>
<td>24</td>
<td>72.73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>N.C.H.T.T.</td>
<td>09</td>
<td>27.27</td>
<td>12.31</td>
<td>3.69</td>
<td>64</td>
</tr>
</tbody>
</table>

Entries in Table 5.19 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Caste Hindu teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of non Caste Hindu teacher trainees among Highly Emotionally Intelligent Sample Teacher Trainees.
5.5.1.3: Determining the significance of difference between the percentages of Academic stream wise groups of Highly Emotionally Intelligent Teacher Trainees. Critical ratios were computed for this purpose and it has been presented in Table 5.20, 5.21, 5.22.

**TABLE 5.20**

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Science stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees(N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>23</td>
<td>69.698</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>S.S.T.T.</td>
<td>09</td>
<td>27.272</td>
<td>12.241</td>
<td>3.465</td>
<td>64</td>
</tr>
</tbody>
</table>

Entries in Table 5.20 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Science stream teacher trainees among Highly Emotionally Intelligent Sample Teacher Trainees.
TABLE 5.21

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Commerce stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>23</td>
<td>69.696</td>
<td>11.783</td>
<td>5.657</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>01</td>
<td>3.030</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.21 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among Highly Emotionally Intelligent Sample Teacher Trainees.

TABLE 5.22

Value of critical ratio for determining the significance of difference between the percentages of Science stream teacher trainees and Commerce stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>S.S.T.T.</td>
<td>09</td>
<td>27.272</td>
<td>8.782</td>
<td>2.76</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>01</td>
<td>3.030</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in **Table 5.22** indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Science stream teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among Highly Emotionally Intelligent Sample Teacher Trainees.

**5.5.1.4: Determining the significance of difference between the percentages of Academic Achievement wise groups of Highly Emotionally Intelligent Teacher Trainees.** Critical ratio was computed for this purpose and it has been presented in Table 5.23, 5.24, 5.25.

**TABLE 5.23**

Value of critical ratio for determining the significance of difference between the percentages of Very high achiever teacher trainees and High achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>V.H.A.</td>
<td>01</td>
<td>3.030</td>
<td>7.573</td>
<td>2.000</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>H.A.</td>
<td>06</td>
<td>18.181</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in **Table 5.23** indicate that the value of critical ratio is significant at 0.05 level of significance.
Hence, the percentage of Very high achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of High achiever teacher trainees among Highly Emotionally Intelligent Sample Teacher Trainees.

**TABLE 5.24**

Value of critical ratio for determining the significance of difference between the percentages of Very high achiever teacher trainees and Moderate achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>V.H.A.</td>
<td>01</td>
<td>3.030</td>
<td>6.481</td>
<td>1.402</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>M.A.</td>
<td>04</td>
<td>12.121</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.24 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Very high achiever teacher trainees and High achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees.

**TABLE 5.25**

Value of critical ratio for determining the significance of difference between the percentages of High achiever teacher trainees and Moderate achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees (N= 33).
Entries in Table 5.25 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of High achiever teacher trainees and Moderate achiever teacher trainees among the Highly Emotionally Intelligent Sample Teacher Trainees.

5.5.2: Determining the significance of difference in the percentages of Gender, Caste, Academic Attainment and Academic stream wise groups of Lowly Emotionally Intelligent Teacher Trainees. This part is divided into four parts which have been presented in 5.5.2.1, 5.5.2.2, 5.5.2.3, and 5.5.2.4. respectively.

5.5.2.1: Determining the significance of difference between the percentages of Gender wise groups of Lowly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.26.
TABLE 5.26

Value of critical ratio for determining the significance of difference between the percentages of male teacher trainees and female teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>11</td>
<td>67.857</td>
<td>13.228</td>
<td>2.699</td>
<td>54</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>09</td>
<td>32.142</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.26 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Male teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of High achiever teacher trainees among Lowly Emotionally Intelligent Sample Teacher Trainees.

5.5.2.2: Determining the significance of difference between the percentages of Caste wise groups of Lowly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.27.

TABLE 5.27

Value of critical ratio for determining the significance of difference between the percentages of Caste Hindu teacher trainees and non Caste Hindu teacher
trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>C.H.T.T.</td>
<td>17</td>
<td>60.714</td>
<td>13.228</td>
<td>1.619</td>
<td>54</td>
</tr>
</tbody>
</table>

Entries in Table 5.27 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees.

5.5.2.3: Determining the significance of difference between the percentages of Academic stream wise groups of Lowly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.28, 5.29, 5.30.

TABLE 5.28

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Science stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>18</td>
<td>64.285</td>
<td>10.052</td>
<td>3.552</td>
<td>54</td>
</tr>
<tr>
<td>2.</td>
<td>S.S.T.T.</td>
<td>08</td>
<td>28.571</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in Table 5.28 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Science stream teacher trainees among Lowly Emotionally Intelligent Sample Teacher Trainees.

**TABLE 5.29**

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Commerce stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees(N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>18</td>
<td>64.285</td>
<td>12.688</td>
<td>4.503</td>
<td>54</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>02</td>
<td>7.142</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.29 indicate that the value of critical ratio is found to be significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among Lowly Emotionally Intelligent Sample Teacher Trainees.
TABLE 5.30

Value of critical ratio for determining the significance of difference between the percentages of Science stream teacher trainees and Commerce stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>S.S.T.T.</td>
<td>08</td>
<td>28.571</td>
<td>10.132</td>
<td>2.114</td>
<td>54</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>02</td>
<td>7.142</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.30 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Science stream teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among Lowly Emotionally Intelligent Sample Teacher Trainees.

5.5.2.4: Determining the significance of difference between the percentages of Academic Achievement wise groups of Lowly Emotionally Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.31.

TABLE 5.31

Value of critical ratio for determining the significance of difference between the percentages of Very high achiever teacher trainees and Moderate achiever
teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees (N=28).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>V.H.A.T.T.</td>
<td>08</td>
<td>28.571</td>
<td>12.526</td>
<td>0.855</td>
<td>54</td>
</tr>
</tbody>
</table>

Entries in Table 5.31 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Very high achiever teacher trainees and Moderate achiever teacher trainees among the Lowly Emotionally Intelligent Sample Teacher Trainees.

5.5.3: Determining the significance of difference in the percentages of Gender, Caste, Academic Achievement and Academic stream wise groups of Highly Spiritually Intelligent Teacher Trainees. This part is divided in to four parts which have been presented in 5.5.3.1, 5.5.3.2, 5.5.3.3, and 5.5.3.4. respectively.

5.5.3.1: Determining the significance of difference between the percentages of Gender wise groups of Highly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.32.
TABLE 5.32
Value of critical ratio for determining the significance of difference between the percentages of male teacher trainees and female teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>17</td>
<td>53.125</td>
<td>12.246</td>
<td>0.626</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>15</td>
<td>45.454</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.32 reveal that the value of critical ratio is insignificant at 0.05 level of significance. Hence, there is no significant difference in the percentage of Male teacher trainees and Female teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

5.5.3.2: Determining the significance of difference between the percentages of Caste wise groups of Highly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.33.

TABLE 5.33
Value of critical ratio for determining the significance of difference between the percentages of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees( N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>C.H.T.T.</td>
<td>26</td>
<td>81.25</td>
<td>12.247</td>
<td>5.103</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>N.C.H.T.T.</td>
<td>06</td>
<td>18.75</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in Table 5.33 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Caste Hindu teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Non Caste Hindu teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

5.5.3.3: Determining the significance of difference between the percentages of Academic stream wise groups of Highly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.34, 5.35, 5.36.

TABLE 5.34

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Science stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>S.S.T.T.</td>
<td>08</td>
<td>21.875</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.34 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the
percentage of Science stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

### Table 5.35

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>17</td>
<td>53.125</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>08</td>
<td>25</td>
<td>11.95</td>
<td>2.35</td>
<td>62</td>
</tr>
</tbody>
</table>

Entries in Table 5.35 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

### Table 5.36

Value of critical ratio for determining the significance of difference between the percentages of Science stream teacher trainees and Commerce stream
teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>S.S.T.T.</td>
<td>07</td>
<td>21.875</td>
<td>10.376</td>
<td>0.301</td>
<td>62</td>
</tr>
<tr>
<td>2</td>
<td>C.S.T.T.</td>
<td>08</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.36 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Science stream teacher trainees and Commerce stream teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

5.5.3.4: Determining the significance of difference between the percentages of Academic Achievement wise groups of Highly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.37, 5.38, 5.39.

**TABLE 5.37**

Value of critical ratio for determining the significance of difference between the percentages of Very high achiever teacher trainees and Moderate achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>V.H.A.T.T.</td>
<td>04</td>
<td>12.5</td>
<td>11.634</td>
<td>3.760</td>
<td>62</td>
</tr>
<tr>
<td>2</td>
<td>M.A.T.T.</td>
<td>18</td>
<td>56.25</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in Table 5.37 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Very high achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Moderate achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

**TABLE 5.38**

Value of critical ratio for determining the significance of difference between the percentages of Very high achiever teacher trainees and High achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>V.H.T.T.</td>
<td>04</td>
<td>12.5</td>
<td>8.515</td>
<td>0.366</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>H.A.T.T.</td>
<td>05</td>
<td>15.625</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.38 reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Very high achiever teacher trainees and High achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.
TABLE 5.39

Value of critical ratio for determining the significance of difference between the percentages of High achiever teacher trainees and Moderate achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees (N= 32).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>M.A.T.T.</td>
<td>18</td>
<td>56.25</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.39 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of High achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Moderate achiever teacher trainees among the Highly Spiritually Intelligent Sample Teacher Trainees.

5.5.4: Determining the significance of difference in the percentages of Gender, Caste, Academic Attainment and Academic stream wise groups of Lowly Spiritually Intelligent Teacher Trainees. This part is divided in to four parts which have been presented in 5.5.4.1, 5.5.4.2, 5.5.4.3, and 5.5.4.4. Respectively.

5.5.4.1: Determining the significance of difference between the percentages of Gender wise groups of Lowly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.40.
TABLE 5.40

Value of critical ratio for determining the significance of difference between the percentages of Male teacher trainees and Female teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>21</td>
<td>63.636</td>
<td>12.247</td>
<td>2.226</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>12</td>
<td>36.363</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.40 indicate that the value of critical ratio is significant at 0.05 level of significance.
Hence, the percentage of Male teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Female teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

5.5.4.2: Determining the significance of difference between the percentages of Caste wise groups of Lowly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.41.

TABLE 5.41

Value of critical ratio for determining the significance of difference between the percentages of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees(N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>N.C.H.T.T.</td>
<td>06</td>
<td>18.18</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Entries in Table 5.41 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Caste Hindu teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Non Caste Hindu teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

5.5.4.3: Determining the significance of difference between the percentages of Academic stream wise groups of Lowly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.42, 5.43, 5.44.

### TABLE 5.42

Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Science stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>20</td>
<td>60.606</td>
<td>12.242</td>
<td>3.003</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>S.S.T.T.</td>
<td>08</td>
<td>24.242</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.42 indicate that the value of critical ratio is significant at 0.05 level of significance.
Hence, the percentage of Arts stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Science stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

TABLE 5.43
Value of critical ratio for determining the significance of difference between the percentages of Arts stream teacher trainees and Commerce stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees (N=33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.S.T.T.</td>
<td>20</td>
<td>60.606</td>
<td>11.88</td>
<td>3.825</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>05</td>
<td>15.151</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.43 indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Arts stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Commerce stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

TABLE 5.44
Value of critical ratio for determining the significance of difference between the percentages of Science stream teacher trainees and Commerce stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees (N=33).
Entries in Table 5.44 reveal that the value of critical ratio was insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Science stream teacher trainees and Commerce stream teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

5.5.4.4: Determining the significance of difference between the percentages of Academic Achievement wise groups of Lowly Spiritually Intelligent Teacher Trainees. Critical ratio was computed for this purpose and it has been presented in Table 5.45, 5.46, 5.47.

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>S.S.T.T.</td>
<td>08</td>
<td>24.242</td>
<td>9.741</td>
<td>0.933</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>C.S.T.T.</td>
<td>05</td>
<td>15.151</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 5.45
Value of critical ratio for determining the significance of difference between the percentages of Very High Achiever teacher trainees and High Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees(N= 33).
Entries in **Table 5.45** reveal that the value of critical ratio is insignificant at 0.05 level of significance.

Hence, there is no significant difference in the percentage of Very High Achiever teacher trainees and High Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

**TABLE 5.46**

Value of critical ratio for determining the significance of difference between the percentages of Very High Achiever teacher trainees and Moderate Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees(N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>V.H.A.T.T.</td>
<td>03</td>
<td>9.090</td>
<td>10.711</td>
<td>3.112</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>H.A.T.T.</td>
<td>07</td>
<td>42.424</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in **Table 5.46** indicate that the value of critical ratio is significant at 0.05 level of significance.

Hence, the percentage of Very High Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees is significantly higher than the percentage of Moderate Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.
TABLE 5.47

Value of critical ratio for determining the significance of difference between the percentages of High Achiever teacher trainees and Moderate Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees (N= 33).

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Groups</th>
<th>N.</th>
<th>Percentage</th>
<th>DP</th>
<th>C.R.</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>M.A.T.T.</td>
<td>14</td>
<td>42.424</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Entries in Table 5.47 reveal that the value of critical ratio is insignificant at 0.05 level of significance. Hence, there is no significant difference in the percentage of High Achiever teacher trainees and Moderate Achiever teacher trainees among the Lowly Spiritually Intelligent Sample Teacher Trainees.

5.6 Acceptance Rejection of the various Hypotheses:

On the basis of the various results obtained by the statistical analysis of the data the nine hypotheses mentioned in chapter II were either accepted or rejected. This acceptance/rejection has been mentioned below –

5.6.1 Hypothesis 1:

Hypothesis 1 is as follows:
“Gender wise groups of teacher trainees do not differ in their Emotional Intelligence related Emotional Literacy Scale”.

Entry in Table 5.5 reveals that t-ratio computed to determine the significance of difference in the mean Emotional Intelligence Related 'Emotional literacy scale' Scores of the male teacher trainees and female teacher trainees was found to be insignificance at 0.05 level of significance.

Hence hypothesis 1 stands accepted.

5.6.2 Hypothesis 2:-

Hypothesis is as follows:

"Caste wise groups of teacher trainees do not differ in their Emotional Intelligence related Emotional Literacy Scale.”

Entry in Table 5.6 indicates that t-ratio computed to determine the significance of difference in the mean Emotional Intelligence Related Emotional Literacy Scale Scores of the caste Hindu teacher trainees and the non caste Hindu teacher trainees was found to be significant at 0.05 level of significance.

Hence, hypothesis 2 stands rejected.

5.6.3 Hypothesis 3:-

Hypothesis 3 is as follows

"Academic stream wise groups of teacher trainees do not differ in their Emotional Intelligence related Emotional Literacy Scale.”
It means the following three assumptions have been hypothesis:

a. Arts stream teacher trainees and Commerce stream teacher trainees do not differ in their emotional intelligence.

b. Arts stream teacher trainees and Science stream teacher trainees do not differ in their emotional intelligence.

c. Commerce stream teacher trainees and Science stream teacher trainees do not differ in their emotional intelligence.

On the basis of the Entry in Table 5.7 indicates that t- ratio computed to determine the significance of difference in the mean emotional intelligence related "Emotional Literacy Scale ". Scores of the Academic stream wise groups of teacher trainees were found to be insignificant at 0.0.5 level of significance.

Hence, hypothesis 3 (a) (b) & (c) accepted.

5.6.4 Hypothesis 4:-

Hypothesis 4 is as follows:

“Academic Achievement wise groups of teacher trainees do not differ in their Emotional Intelligence related Emotional Literacy Scale.”

It means that the following three assumptions were hypothesized:

a. Very High Achievers and High Achievers teacher trainees do not differ in their Emotional Intelligence.

b. Very High Achievers and Moderate Achievers teacher trainees do not differ in their Emotional Intelligence.
c. High Achievers and Moderate Achievers teacher trainees do not differ in their Emotional Intelligence.

On the basis of the Entry in Table 5.8 reveals that the t-ratio computed to determine the significance of difference in the mean Emotional Intelligence related Emotional Literacy Scale scores of the Academic achievement wise groups were found to be insignificant at 0.05 level of significance.

Hence, hypothesis 4 (a) (b) & (c) stands accepted.

5.6.5 Hypothesis 5:-
Hypothesis 5 is as follows:

"Gender wise groups of teacher trainees do not differ in their Spiritual Intelligence."

Entry in Table 5.9 reveals that the t-ratio computed to determine the significance of difference in the mean Spiritual Intelligence Scale scores of the male teacher trainees & female teacher trainees was insignificant at 0.05 level of significance.

Hence hypothesis 5 stands accepted.

5.6.6 Hypothesis 6:-

Hypothesis 6 is as follows:

"Caste wise groups of teacher trainees do not differ in their Spiritual intelligence".
Entry in Table 5.10 reveals that the t-ratio computed to determine the significance of difference in the mean Spiritual Intelligence Scale scores of the caste Hindu teacher trainees and the non caste Hindu teacher trainees was significant at 0.05 level of significance.

Hence hypothesis 6 stands rejected.

5.6.7 Hypothesis 7:-

Hypothesis 7 is as follows:

"Academic stream wise groups of teacher trainees do not differ in their Spiritual Intelligence."

It means that the following three assumptions have been hypothesized:

a. Arts stream teacher trainees and Commerce stream teacher trainees do not differ in their Spiritual Intelligence.

b. Arts stream teacher trainees and Science stream teacher trainees do not differ in their Spiritual Intelligence.

c. Commerce stream teacher trainees and Science stream teacher trainees do not differ in their Spiritual Intelligence.

Entries in Table 5.11 reveal that out of three t-ratios computed to determine the significance of difference in mean Spiritual Intelligence Scale Scores of Academic stream wise groups of teacher trainees’ two t-ratios were found to be insignificant at 0.05 level of significance.
The value of t-ratio computed to determine the significance of difference in mean Spiritual Intelligence Scale Scores of arts stream teacher trainees with science stream teacher trainees was found to be significant at 0.05 level of significance.

Hence, Hypothesis 7.a and 7.c is rejected and Hypothesis 7.b is accepted.

5.6.8 Hypothesis 8:-

Hypothesis 8 is as follows:

"Academic Achievement wise groups of teacher trainees do not differ in their Spiritual Intelligence".

It means that the following assumptions were hypothesized:

a. Very High Achiever and High Achiever teacher trainees do not differ in their Spiritual Intelligence.

b. Very High Achiever and Moderate Achiever teacher trainees do not differ in their Spiritual Intelligence.

c. High Achiever and Moderate Achiever teacher trainees do not differ in their Spiritual Intelligence.

On the basis of the entries in the Table 5.12 reveal that t- ratios computed to determine the significance of difference in the mean Spiritual Intelligence Scale Scores of very high achievers, high achievers and moderate achiever teacher trainees were found to be insignificant at 0.05 level of significance.

Hence, hypotheses 8 (a) (b) & (c) stand accepted.
5.6.9 Hypothesis 9:-

Hypothesis 9 is as follows-

"There exists no significant relationship between the variables Emotional Intelligence and Spiritual Intelligence of the teacher trainees”.

It means that the following assumptions were hypothesized:

There exits no relationship between the variable Emotional Intelligence related Emotional Literacy scale scores and Spiritual Intelligence Scale Scores of various groups of the sample teacher trainees namely.

a. Total sample teacher trainees (N=350)
b. Male teacher trainees (N=196)
c. Female teacher trainees (N=154)
d. Caste Hindu teacher trainees (N=254)
e. Non caste Hindu teacher trainees (N=96)
f. Arts stream teacher trainees (N=166)
g. Commerce stream teacher trainees (N=60)
h. Science teacher trainees (N=124)
i. Very High Achievers teacher trainees (N=56)
j. High Achievers teacher trainees (N=44)
k. Moderate Achievers teacher trainees (N=140)

The values of 09 coefficients of correlation computed for understanding the nature and extent of relationship between Emotional Intelligence and Spiritual Intelligence of the various groups of the sample teacher trainees as mentioned earlier were found significant at 0.05 level of significance.
In the case of Very High Achievers and High Achievers the values of coefficient of correlation between Emotional Intelligence & Spiritual Intelligence were found to be insignificant at 0.05 level of significance.

Hence, hypotheses 9 (a), (b), (c), (d), (e), (f), (g), (h), (k) stand rejected and hypotheses 9 (i), (j) stand accepted.
CHAPTER - VI

Discussion of Results

In this chapter the various results obtained by the analysis of the data have been discussed. This discussion has been divided into the following parts to obtain a global and comprehensive picture of the important findings on the basis of the various results.

1. Nature of the distribution of the scores pertaining to the constructs namely Emotional Intelligence Related Emotional Literacy and Spiritual Intelligence respectively.
2. Gender, Caste, Academic stream and Academic Achievement wise differences in the Emotional Intelligence Related Emotional Literacy of the Teacher Trainees.
3. Gender, Caste, Academic stream and Academic Achievement wise differences in the "Spiritual Intelligence" of the Teacher Trainees.
5. Identification of ‘Lowly Emotionally Intelligent’ and ‘Highly Emotionally Intelligent’ Teacher Trainees in terms of their Gender, Caste, Academic Stream and Academic Achievement.
6. Identification of ‘Lowly Spiritually Intelligent’ and ‘Highly Spiritually Intelligent’ Teacher Trainees in terms of their Gender, Caste, Academic Stream and Academic Achievement.
Part I 6.1  Nature of the distribution of the scores pertaining to the constructs namely Emotional Intelligence Related Emotional Literacy and Spiritual Intelligence.

Emotional Intelligence related 'Emotional Literacy scale' scores (ELS) for the total sample teacher trainees (N=350) were found to be approximately normally distributed. The slight deviation of the various statistics from the ideal values of these statistics for a perfectly normal distribution may be considered to be functionally tolerable. Hence, the distribution was accepted to be in the form and shape of a normal distribution curve. This justified the use of parametric statistics in making relevant comparisons between various mean scores with regard to the appropriate groups of the sample Teacher Trainees. These arguments are based on the entries in Table 5.1.

Spiritual Intelligence Scale scores (SIS scale scores) for the total sample Teacher Trainees (N=350) were found to be approximately normally distributed. The slight deviation of the various statistics from the ideal values of these statistics for a perfectly normal distribution may be considered to be functionally tolerable. Hence, this distribution was accepted to be in the form and shape of a normal distribution curve. This justified the use of parametric statistics in making relevant comparisons between various mean scores with regard to the appropriate groups of the sample Teacher Trainees. Entries in Table 5.2 are in support of these arguments. Similar finding was also reported by Garia, Hemlata (2005) on a sample of 340 Post Graduate students.
Part II 6.2 Gender, Caste, Academic stream and Academic Achievement wise differences in the Emotional Intelligence related Emotional Literacy scale scores of the Teacher Trainees:

Entry in Table 5.5 reveals that the t-ratio computed to determine the significance of difference in the mean Emotional Intelligence related Emotional Literacy scale scores of male Teacher Trainees and female Teacher Trainees was insignificant at 0.05 level of significance. It means that Emotional Intelligence (ELS) is a gender free construct. As a matter of fact several studies support this conclusion. Aiken (1976:145) has rightly observed that "occasionally, an investigator finds a difference between males and females in general intelligence, but it is usually insignificant".

Similar observation was made by Witty and Grotberg (Skinner, C.E (E.D) 2001 .664) and remarked that "difference in the intelligence test scores of boys and girls are relatively small and unimportant. They further observed that 'with the introduction and general use of the intelligence tests it was found that the average scores of the sexes were strikingly similar.

This finding gets immediate support from the assertion made by (Singh, 2001 : 49-50) which maintained that ," women are not necessarily "smarter" than men when it comes to Emotional Intelligence, nor are men 'superior' to women......so that there are no sex differences in total Emotional Intelligence’’. Similar assertions were also made by Goleman (1999; 7-8) As a matter of fact it is being increasingly recognized that “man and women are equal in their ability to increase Emotional Intelligence" (Singh 2001:29) Research evidences collected by Epstein (1993) also support this finding. Epstein (1993:18) mentions a Constructive Thinking Inventory (CTI) which was used by him and Malhee Lee to measure 'Practical Intelligence' of men and women.
They found that "Their overall scores turned out to be nearly identical" (Epstein, 1993:163) same results were obtained by Chaudhary, Diksha (2002:159) in case of male and female university and college teachers. She found that gender wise groups of university and college teachers did not differ in their Emotional Intelligence. Similar findings were also reported by Pandey, M.K. (2002), Kumar, D. (2001) and Tewary, K.K (2001) for adolescent students, Primary school teachers and private sector employees respectively.

Hence, it is justified to conclude that 'Emotional Intelligence' is a gender free construct and gender wise two groups happen to be almost similar in their overall Emotional Intelligence related Emotional Literacy.

6.2.1: Statistics mentioned in Table 5.6. Shows that the t-ratio computed to determine the significance of difference in the mean Emotional Intelligence related Emotional Literacy scale scores of caste wise group of the teacher trainees, t-ratio was found to be significant at 0.05 level of significance.

The teacher trainees of caste Hindu group tend to be significantly higher in Emotional Intelligence related Emotional Literacy scale scores as compared to the non caste Hindu teacher trainees respectively.

This finding is in agreement with the finding of Mala Tewari 1999: ‘As a matter of fact, it needs to be mentioned here that a number of recent empirical studies with regard to the psycho-social make ups of Kumauni adolescent invariably revealed caste wise differences with regard to variables such as ego-identity (Joshi, 1984: 293 and Joshi 1995:255), intelligence (Joshi, 1995: 254), emotional maturity (Joshi, 1997: 257). Hence this finding
may be in tune with these previous results and establishes a close link of Emotional Intelligence with caste when one take into consideration individuals at the top and at the extremity of the caste hierarchy’.

Brahmin female college students are higher in Emotional Intelligence than the non caste female college students. But such differences in Emotional Intelligence do not occur among the various castes – wise groups of caste Hindus. “Study of Identity statuses and Emotional Intelligence of female college students in relation to some socio familial and Educational factors”1999 by Mrs. Mala Tewari.

Entries in Table 5.7 indicate that out of the total 3 t-ratios computed to determine the significance of differences in the mean Emotional Intelligence scores of Academic stream wise three groups of the teacher trainees, 3t-ratios were found to be insignificant at 0.05 level of significance.

Statistics mentioned in Table 5.8 indicates that out of the total 3 t-ratio computed to determine the significance of differences in the Emotional Intelligence related Emotional Literacy of Academic Achievement wise three groups of sample teacher trainees, 3t- ratios were found to be insignificant at 0.05 level of significance.

Hence, it is said that High Achievers, Moderate Achievers and Low Achievers teacher trainees are almost similar in their Emotional Intelligence related Emotional Literacy scale scores.
Part III 6.3 Gender, Caste, Academic stream and Academic Achievement wise differences in the Spiritual Intelligence of the teacher trainees.

Entry in Table 5.9 reveals that t- ratio computed to determine the significance of difference in the mean spiritual Intelligence scale scores male teacher trainees and female teacher trainees was insignificant at 0.05 level of significance. It means that Spiritual Intelligence is a gender free construct.

Similar observation was made by Garia, Hemlata, (2005) in her study on 340 post graduate students of Kumaun University.

Hence, it was justified to conclude that 'Spiritual Intelligence’ is genders free construct and gender wise two groups happen to be almost similar in their overall Spiritual Intelligence.

Statistics mentioned in Table 5.11 shows that out of the total 3 t-ratios computed to determine the significance of difference in the Spiritual Intelligence scale scores of academic stream wise three groups of the teacher trainees, only one t-ratio was found be significant at 0.05 level of significance. Arts stream teacher trainees are significantly higher in spiritual Intelligence than Science stream teacher trainees. Arts stream teacher trainees and Commerce stream teacher trainees do not differ in their Spiritual Intelligence. Commerce stream and Science stream teacher trainees do not differ in their Spiritual Intelligence.
Statistics mentioned in Table 5.12 indicates that out of the total 3 t-ratios computed to determine the significance of difference in the Spiritual Intelligence scale scores of Academic Achievement wise three groups of teacher trainees, three t-ratios were found to be insignificant at 0.05 level of significance.

Hence, it appears that in general Spiritual Intelligence is almost similar in Academic Achievement wise various groups of teacher trainees.

6.4 Part IV Nature and extent of relationship between Emotional Intelligence related Emotional Literacy scale scores and Spiritual Intelligence.

In order to understand the nature and extent of relationship between Emotional Intelligence and Spiritual Intelligence, values of Pearson's r were computed between the Emotional Intelligence related Emotional Literacy scale scores and Spiritual Intelligence scale scores for the total sample teacher trainees for the various groups of teacher trainees. These statistics have been presented in Table 5.13, out of total 11 coefficients of correlation (rs) computed to determine the nature and extent of relationship between Emotional Intelligence and Spiritual Intelligence, 9 were found to be significant at 0.05 level of significance, only 2 were found to be insignificant at 0.05 level of significance.

It means that there exist positive relationship between Spiritual Intelligence and Emotional Intelligence related Emotional Literacy scale
scores of the total sample teacher trainees. The same finding holds good with regard to the other 8 groups of two sample teacher trainees respectively.

Hence, it may be said that in case of the teacher trainees of this region these two construct namely Emotional Intelligence related Emotional Literacy and Spiritual Intelligence are positively related to one another.

6.5 **Part V** - Gender, Caste, Academic stream and Academic Achievement wise differences in the Highly Emotionally Intelligent Teacher Trainees and Lowly Emotionally Intelligent Teacher Trainees.

**6.5.1** - Entry in Table 5.18 reveals that there is no significant difference in the percentage of male teacher trainees and female teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

It needs to be mentioned here that the same is not the case with regard to Lowly Emotionally Intelligent Teacher Trainees as mentioned in Table 5.26. In that case the percentage of male teacher trainees is significantly higher than the female teacher trainees. It means that out of the total Lowly Emotionally Intelligent Teacher trainees more happens to be male and less happen to be female. On the basis of this finding it may be said that however no clear cut picture could emerge because of somewhat contradictory findings.

**6.5.2**- Entry in Table 5.19 reveals that there is significant difference in the percentage of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.
The percentage of Caste Hindu teacher trainees is significantly higher than Non Caste Hindu teacher trainees. In the case of Lowly Emotionally Intelligent Teacher trainees there is no significant difference in the percentage of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees.

6.5.3- Entry in Table 5.20 reveals that there is significant difference in the percentage of Arts stream teacher trainees and Science stream teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

Somewhat similar finding is observed in the case of Lowly Emotionally Intelligent Teacher trainees mentioned in Table 28.

6.6 Part VI- Gender, Caste, Academic stream and Academic Achievement wise differences in the Highly Spiritually Intelligent Teacher Trainees and Lowly Spiritually Intelligent Teacher Trainees.

6.6.1- Entries in Table 5.32 indicate that there is no significant difference in the percentage of male teacher trainees and female teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.

It needs to be mentioned here that the same is not the case with regard to Lowly Spiritually Intelligent Teacher Trainees as mentioned in Table 5.40. More of the Lowly Emotionally Intelligent Teacher trainees as well as more of the Lowly Spiritually Intelligent Teacher Trainees happen to be males. Less of the Lowly Emotionally Intelligent Teacher trainees as well as less of the Lowly Spiritually Intelligent Teacher Trainees happens to be females.
Hence it may be argued that Gender seems to play a somewhat significant role in this regard.

In the case of Highly Emotionally Intelligent Teacher Trainees as well as Highly Spiritually Intelligent Teacher Trainees such a situation has not been found and Gender seems not to play a significant role in this regard.

6.6.2 Entry in Table 5.33 indicates that there is significant difference in the percentage of Caste Hindu teacher trainees and Non Caste Hindu teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.

It needs to be mentioned here that the same finding is observed in the case of Lowly Spiritually Intelligent Teacher Trainees as mentioned in Table 42.
CHAPTER VII

Conclusions, Socio-Educational Implications and suggestion for further studies.

Chapter Plan-

In this chapter some important conclusions arrived at on the basis of the statistical analysis of the data, made to test the various hypotheses and to attain the various objectives presented in chapter 1-1.4 have been presented. This presentation is followed by the Socio-Educational Implications of the conclusions of the present investigation; in the end suggestions for further studies have been provided.

7.1 Conclusions:

On the basis of the various results obtained, some important conclusions have been derived and these are being presented below.

1. The scores pertaining to the two variables namely Emotional Intelligence and Spiritual Intelligence are approximately normally distributed with regard to the sample teacher trainees taken into Consideration in this investigation.

2. Gender wise two groups of teacher trainees i.e. male and female teacher trainees do not differ in their Emotional Intelligence. Hence it may be concluded that Emotional Intelligence is a gender free construct.

3. Caste wise two groups of teacher trainees i.e. caste Hindu and Non Caste Hindu teacher trainees differ in their Emotional
Intelligence. Caste Hindu teacher trainees tend to significantly higher in Emotional Intelligence as compared to the Non Caste Hindu teacher trainees.

4. Teacher trainees differing in the Academic stream do not differ in their Emotional Intelligence.

   It means that Arts stream, Science stream, and Commerce stream teacher trainees are similar to each other in their Emotional Intelligence.

5. Academic Achievement wise groups of teacher trainees do not differ in their Emotional Intelligence

   It may be said that Academic Achievement wise groups of teacher trainees are similar in their Emotional Intelligence.

6. Gender wise two groups of teacher trainees i.e. male teacher trainees and female teacher trainees do not differ in their overall Spiritual Intelligence,

   Hence, it may be concluded that Spiritual Intelligence is a gender free construct.

7. Caste Hindu teacher trainees and Non Caste Hindu teacher trainees differ in their Spiritual Intelligence.

   Hence, it may be said that Caste Hindu teacher trainees are higher in their Spiritual Intelligence as compared to the Non Caste Hindu teacher trainees.

8. Art stream teacher trainees are significantly higher with regard to the Spiritual Intelligence ability concerned as compared to Science stream teacher trainees.

9. Art stream & Commerce stream teacher trainees do not differ in their Spiritual Intelligence.
10. Science stream & Commerce stream teacher trainees do not differ in their Spiritual Intelligence.

11. Academic Achievement wise three group teacher trainees’ namely high achievers, moderate achievers, and low achievers teacher trainees do not differ in their Spiritual Intelligence.
   
   Hence, it may be concluded that Spiritual Intelligence is similar in various academic achievement wise groups of teacher trainees.

12. It is almost certain that Emotional Intelligence is positively and significantly related with Spiritual Intelligence.

13. In case of high achievers & moderate achievers teacher trainees the two construct namely Emotional Intelligence and Spiritual intelligence are not related to one another.

14. The percentage of Male teacher trainees is significantly higher than female teacher trainees among the Lowly Emotionally Intelligent Teacher Trainees.

15. Caste wise two groups of teacher trainees namely Caste Hindu teacher trainees and Non Caste Hindu teacher trainees do not differ in their percentages among the Lowly Emotionally Intelligent Teacher Trainees.

16. The percentage of Arts stream teacher trainees is significantly higher than Commerce stream teacher trainees among the Lowly Emotionally Intelligent Teacher Trainees.

17. The percentage of Science stream teacher trainees is significantly higher than Commerce stream teacher trainees among the Lowly Emotionally Intelligent Teacher Trainees.
18. Academic achievement wise two groups of teacher trainees namely Very high achiever teacher trainees and Moderate achieve teacher trainees do not differ in their percentages among the Lowly Emotionally Intelligent Teacher Trainees.

19. Gender wise two groups of teacher trainees namely male teacher trainees and female teacher trainees do not differ in their percentages among the Highly Emotionally Intelligent Teacher Trainees.

20. The percentage of Caste Hindu teacher trainees is significantly higher than Non Caste Hindu teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

21. The percentage of Arts stream teacher trainees is significantly higher than Commerce stream teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

22. The percentage of Arts stream teacher trainees is significantly higher than Science stream teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

23. The percentage of Very high achiever teacher trainees is significantly higher than High achiever teacher trainees among the Highly Emotionally Intelligent Teacher Trainees.

24. Academic achievement wise two groups of teacher trainees namely High achiever teacher trainees and Moderate achieve teacher trainees do not differ in their percentages among the Highly Emotionally Intelligent Teacher Trainees.

25. The percentage of Male teacher trainees is significantly higher than female teacher trainees among the Lowly Spiritually Intelligent Teacher Trainees.
26. The percentage of Caste Hindu teacher trainees is significantly higher than Non Caste Hindu teacher trainees among the Lowly Spiritually Intelligent Teacher Trainees.

27. The percentage of Arts stream teacher trainees is significantly higher than Commerce stream teacher trainees among the Lowly Spiritually Intelligent Teacher Trainees.

28. The percentage of Arts stream teacher trainees is significantly higher than Science stream teacher trainees among the Lowly Spiritually Intelligent Teacher Trainees.

29. Academic achievement wise two groups of teacher trainees namely Very high achiever teacher trainees and High achiever teacher trainees do not differ in their percentages among the Lowly Spiritually Intelligent Teacher Trainees.

30. The percentage of Very high achiever teacher trainees is significantly higher than Moderate achiever teacher trainees among the Lowly Spiritually Intelligent Teacher Trainees.

31. Gender wise two groups of teacher trainees namely male teacher trainees and female teacher trainees do not differ in their percentages among the Highly Spiritually Intelligent Teacher Trainees.

32. The percentage of Caste Hindu teacher trainees is significantly higher than Non Caste Hindu teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.
33. The percentage of Arts stream teacher trainees is significantly higher than Commerce stream teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.

34. The percentage of Arts stream teacher trainees is significantly higher than Science stream teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.

35. Science stream teacher trainees and Commerce stream teacher trainees do not differ in their percentages among the Highly Spiritually Intelligent Teacher Trainees

36. Academic achievement wise two groups of teacher trainees namely Very high achiever teacher trainees and High achiever teacher trainees do not differ in their percentages among the Highly Spiritually Intelligent Teacher Trainees.

37. The percentage of Very high achiever teacher trainees is significantly higher than Moderate achiever teacher trainees among the Highly Spiritually Intelligent Teacher Trainees.
7.2 **Socio - Educational Implications:**

This research endeavour was aimed at studying the Emotional Intelligence and Spiritual Intelligence of teacher trainees in relation to their gender, caste, Academic stream and Academic Achievement. The statistical analysis of the data led the investigator to derive some important conclusions. These conclusions are of immense significance for all those individuals and organizations who are interested in the welfare of the teacher trainees. These conclusions are of vital important for teachers, parents, educationalists, educational planners and social workers who are actively engaged in the welfare of the teacher training college & university. Some important social and educational implications of the conclusions of this study have been presented below:

1. - It is heartening to note that all the two construct namely Emotional Intelligence related Emotional Literacy Scale and Spiritual Intelligence are gender free constructs. Male teacher trainees and female teacher trainees are almost similar with regards to these two distinctively different abilities. It means that teacher trainees are almost similar with regard to these two abilities irrespective of gender difference. This finding implies that females are capable to effectively participate in various decision making policies involving emotional and spiritual issues, concerns and commitments.

   It is a matter of real solace, not with standing the recent assertions of reputed psychologists such as John Gray who are trying to highlight the significance of differences in the manner and style in which males and females think reason and solve problems. In the terminology of John Gray (1993) “Men may be from Mars and women may be from Venus” but still they are
similar in Emotional Intelligence and Spiritual Intelligence when they happen to be highly educated once.

This finding is also of immense significance for parents and for society. This finding brings a real assurance to the society with regard to the almost similar emotional and spiritual competencies of highly educated females. This implies that the educated female teachers may shoulder the responsibilities concerned with emotional issues and spiritual concerns as per with their male counterparts. It is interesting to note here that the situation in this regard has been continuously changing "The question has traditionally been posed as to why there are so few women genesis" (Meclnick et al, 1975 :293). It is true that "the masters of painting, sculptures, inspirational literature and musical composition have always tended to be men" (Moore, 1980:107).

2. It has been found that Emotional Intelligence related Emotional Literacy is significantly related with Spiritual Intelligence.

This finding has one immediate implication of educational importance. It needs to be mentioned here that where as all academics is concerned with and related to intellectual ability almost nothing is done with regard to the sharpening and enhancement Emotional Intelligence related abilities and Spirituals intelligence in educational institutions as well as teachers training institutions. This implies that educational institution should also endeavour to take up Emotional Intelligence related issues and Spiritual intelligence related concerns. It is worth mentioning here that one of the four pillars of education for 21st century's education has been identified as "Learning to live together". It
is definitely concerned with Emotional Intelligence, And 'Learning to be' as Atmasakshatkar concerned with Spiritual Intelligence.

In UNESCO report (1996) 'Learning' The Treasure within; popularly known as Delors report, four pillars of education has been identified as the basic framework for global curriculum. Delors report states, "Education throughout life is based on four pillars: Learning to know, Learning to do, Learning to live together and Learning to be"

Indian culture provides true meaning to these pillars by putting 'Learning to know' as 'Gyanyog' 'Learning to do' as 'Karmayog' 'Learning to live together' as 'Sahyog' and 'Learning to be as' as 'Atmasakshtrak' i.e. self realization which is the ultimate goal of human life(Agrawal, Saraswati and Agarwal, Nisha in Power, K. B.(Ed.) 2000:298).

The finding seems the fact that Emotional Intelligence involves feelings and emotions where as Spiritual Intelligence is more heavily concerned with the ability through which one addresses and solves the problems of meaning and values. As a matter of fact Emotional Intelligence belongs to that category of needs which has termed as ‘deficiency need’ by great humanistic Psychologist Abraham Maslow (1968) where as Spiritual Intelligence is concerned with the 'Growth needs' or 'Being needs' the former is lower order need, and the latter is Higher order need, Higher order Spiritual considerations may obviously not directly concerned with emotions and feelings Spiritual Intelligence in the human capacity to ask ultimate question about the meaning of life.

This finding seems to be congruence with the theoretical considerations with regard to the constructs namely Emotional Intelligence and
Spiritual Intelligence. From theoretical point of view Emotional Intelligence and Spiritual Intelligence are ought to be positively related with one another. Some qualities such as self-awareness, compassion, construction empathy, awareness of others, ability to listen, humility, connecting with God and others, understanding one-self are common for Emotional Intelligence and Spiritual Intelligence. It has been rightly observed by Thorsons (2001) that 'Spiritual Intelligence progresses naturally from your personal Intelligence, through social Intelligence, to the appreciation and understanding of all others life forms and the universe itself.

Hence, it may now be expected that the future curriculum shall also take into consideration the Emotional Intelligence related abilities and Spiritual Intelligence related issues of teacher trainees so that they may succeed in 'Learning to live together' and Learning to be”.

3. Art stream teacher trainees are comparatively higher in Spiritual Intelligence in comparison to Science stream teacher trainees. It may be said that the social science subjects are associated with spirituality more deeply than the other subjects.

This finding indicates towards a situation which may be academically harmful in the long run. Advancement in the field of science and technology are undoubtedly beneficial for the entire humanity. But it needs to be accepted that these advancement should not be at the cost of humanities, social science and literature. People at the higher echelon of decision making system should pay attention towards this situation.
A.P.J. Abdul Kalam (2002:92) has rightly observed that "the unification of science and Spirituality will be essential to take the benefit of science and technology to mankind ".

This finding also implies that pursuance of the studies of social Science subjects in associated with Spirituality more deeply with regard to the teachers trainees of the hilly areas of Uttranchal state. This finding seems to be a natural culmination of and environment which has remained the seat of Spirituality and Spiritualism for the past so many centuries.

4. Caste Hindu Teacher trainees are comparatively higher in Emotional Intelligence & Spiritual Intelligence in comparison to Non Caste Hindu teacher trainees. This finding comes due to the differences (caste based) in the society.

7.3 **Suggestions for further studies**-

On the basis of the results and conclusion of this study and also on the basis of experience gained during the completion of the various stages of this investigation, some suggestions for further studies have been made and these are as follows.

1. The extent and nature of Emotional Intelligence and Spiritual Intelligence may be studied taking into consideration teachers of various stages primary, secondary and higher level of stage, This study may also involve the teacher in various public and private sectors.
2. Studies should be conducted taking into consideration the academically bright students enrolled in the professional institutes connected with engineering, medicine, management, information technology, biotechnology courses etc. so that the relationship between Emotional Intelligence and Spiritual Intelligence among them may be understood comprehensively.

3. The idea of multiple intelligences, as proposed and theorized by Gardner, H (1993) may be empirically studied so that the nature and extent of relationship between various kinds of Intelligence may be studied for appropriate groups of this geographical region.

4. Cross cultural studies may be undertaken to investigate the development of Emotional Intelligence abilities and Spiritual Intelligence in different socio-economic and cultural settings.

5. Racial, ethnic and gender related issues with regard to intelligence testing in case of students from disadvantage section of society may be investigated with special reference to schedule caste and scheduled tribe and other backward class of society.
6. Experiment studies may be creating methodologies and intervention programs to enhance Emotional Intelligence abilities and Spiritual Intelligence especially with regard to secondary and tertiary stage students.
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