CHAPTER II

REVIEW OF RELATED RESEARCH LITERATURE
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Introduction

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

Empirical studies in the area of emotional intelligence and spiritual intelligence are yet to pick up. This is especially so regarding application of the concept of emotional intelligence (EI) and spiritual intelligence (SI) for teacher education; perhaps, due to this reason the investigator has not been able to locate any study that is directly related to the area of investigation proposed here, viz., the pre-service education of teachers. However, there are some studies on teachers, which have attempted to manipulate some of the dimensions of teacher’s personality
(which happen to be some of the concerns of EI.) A few of such relevant studies on EI and SI for the last 15 years have been reviewed here:

2.1 EMOTIONAL INTELLIGENCE

2.1.1 Reviews on the Studies of Emotional Intelligence

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

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

2.1.1.3 Walker (2001) conducted a study on the “Emotional intelligence of the classroom teacher” at the Spalding University, Kentucky, USA. This was a qualitative as well as quantitative research intended to explore the significance of using a research tool that incorporated the theories of Cognitive Psychology, Psychology of Mind, Learned Optimism and Resilience, to raise the EI and self-esteem of classroom teachers over a period of 30-days. The Emotional Competence
Inventory (ECI), by Hay Acquisition Company, and (subjective) self-report questionnaires were used as pre-test and post-test measures to measure significant changes in the experimental group (Ne = 12) versus the control group (Nc = 14). The four clusters of ECI which represent a set of emotional competencies were used as the measure of EI. The participants were compared for their scores in ECI and the self-report questionnaires. The scores obtained from the ECI suggested that all the participants possessed ‘above average’ and ‘higher’ EI. Even though most of the participants in the control group and experimental group improved on the post-test ECI, there was no significant change in the results of the ANCOVA in relationship to the research tool, but self-report questionnaire at the end (post-test) showed greater change over the 30 days research period for all the participants.

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

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

(b) In the emotional exhaustion sub-group (N=15) there was a negative correlation between personal accomplishment and the ability to manage emotions (-.65)
(c) In the low personal accomplishment sub-group (N=36) there was a positive correlation between emotional exhaustion and the ability to manage emotions (.34)

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

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

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

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

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

Co-relational and causal-comparative-research design approaches were used to conduct the study. The Multifactor Emotional Intelligence Scale (Mayer, Caruso, & Salovey, 1999), the Science Teaching Efficacy Beliefs Instrument (Riggs & Enochs, 1990), and a demographics questionnaire were used to collect the data. An independent-measures t test, the Pearson r, and the one-way MANOVA were the statistical techniques used to analyze the data. Results indicated that there existed a significant positive relationship between EI and teacher self-efficacy; but it is
very much surprising to note that no significant relationship was found to exist between EI and "length of teaching experience," and between EI and age. Normally, with experience and age, EI is assumed to be growing even till old age—this requires further research. Statistically significant differences were also found in EI with respect to gender, and among the three race/ethnicity groups

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

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

2.1.1.10 Boyd (2005) conducted a study on “*The emotional intelligence of teachers and students' perceptions of their teachers' behaviour in the classroom*” at the
Indiana University of Pennsylvania, USA. Meeting the variety of intellectual, social, and emotional needs of children in classroom is a challenging task for teachers. The teacher-student relationship affects success of students (hence the effective learning), although effective teaching depends upon knowledge about content, strategies, and techniques associated with it. The following were some of the research questions: Does emotional intelligence influence the teacher-student relationship? Do educators with high EI relate better to students? What are students' perceptions of teachers' EI in the classroom?

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

2.1.1.11 The study “An analysis of emotional intelligence and faculty qualities necessary for success in a non-traditional classroom setting” was conducted by Phillips (2005) at the Walden University, Minnesota, USA. This study aimed to assess competencies of faculty teaching non-traditional college students (defined as adult students over 25 years of age) who have worked for several years prior to pursuing a college degree. This study explored whether there is any relationship between self-reported ratings of EI and teaching success as evaluated by the non-traditional students in the ‘end-of-course’ evaluation. Some senior faculty
members (N=52) participated in the study; they completed the EQ-I: S assessment of emotional intelligence. Scores obtained from EQ-I scale were correlated with the ‘end-of-course’ student evaluations of teachers. Additionally, interviews were conducted with faculty who scored the highest and the lowest on EI to understand whether such faculty members were incorporating techniques associated with EI into their classroom settings. No significant relationships between scores on the assessment of EI and scores on the student end-of-course evaluations were found. The qualitative analysis of the narrative interviews indicated that both the group of faculty who scored high and low on the EI assessment did stress on flexibility and strong interpersonal relationship skills in the classroom. However, the faculty members who scored high on the EI assessment did demonstrate more optimism than did those scoring low on the assessment of EI. It was suggested that further researches should be conducted to determine what specific behaviours are exhibited by teachers with high EI, which would benefit non-traditional as well as traditional adult students’ success. Better selection of instructors and a more effective classroom culture can be made effective by the identification of faculty competencies necessary for teaching non-traditional adult students, which in turn could help students to achieve their academic and professional goals. It may also help to provide needed skilled employees in organizational environments, and help these workers to become responsible and productive citizens in their work place and their society as a whole.

2.1.1.12 A study was conducted on “The relationship between emotional intelligence and communication styles in middle school teachers” by Rosales (2005) at the St. Mary's University, Texas, USA. In this study for examining the relationship, 40 school teachers employed at a South Central Texas Middle School were selected. An Instrument for measuring EI (Bar-On EQ-i) and another for measuring communicator styles (Norton’s Communicator Styles Measure) were used. The null hypothesis that there was no relationship between EI and communicator styles in the sampled group of middle school teachers, was rejected.
The findings indicated a negative significant correlation between the composite score of EI and the dramatic communicator style. The results of supplemental analysis supported the rejection of the null hypothesis; further additional analyses were also carried out and as such no significant relationships were found. Conclusion of the study indicates that the sampled middle school teachers having high EI were not, as such, good communicators.

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

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

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

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

2.1.1.16 “Emotional intelligence and teachers: An exploratory study of differences between general and special education teachers” was conducted at the Union Institute and University, Ohio, USA by Robitaille (2008). This study was aimed to find out the relationship between EI, teacher effectiveness and teacher certification. Differences between special education teachers (certified in
‘Emotional and Behaviour Disorders’ – EBD, N = 34) and general education teachers (N = 30) was found using a measure of EI and perceived effectiveness. It was hypothesized that the special education teachers would score higher on both the measures. Scores on the intrapersonal, interpersonal and stress management were found using composite scales of the Bar On Emotional Quotient Inventory (EQ-i) and discriminant function analysis was carried out using these scores; teacher certification was considered as the grouping variable and the Teacher Perception Scale as the predictor variable. No significant differences were found between the two groups. The results of secondary exploratory analysis of the data indicated significant differences between the two groups of teachers with regard to grade level and type of classroom setting. On the whole, the study found out that special education teachers also reflect the general population of teachers and are not significantly different in their perceptions of effectiveness and their intrapersonal, interpersonal and stress management skills.

2.1.2 Reviews on Emotional Intelligence and Teacher Education

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

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

Understanding one’s own emotional processes can have far-reaching effects for social functioning and quality of life. Further, emotional intelligence may have significant relevance in the dynamic preparation and training of both novice teachers and their constituents. In this study, the researcher investigated
emotional intelligence as a factor in the training of novice teachers and their adjustment and transition from the role of student to the role of teacher.

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

2.1.2.2 Rao (2001) developed and implemented an in-service training programme for teachers of Navodaya Vidyalayas in enhancing their ability in meeting students’ emotional needs. The major objectives of the study were to identify the emotional need of students; to develop an in-service programme for teachers in meeting student’s emotional needs and to implement and study the effectiveness of the developed programme for Navodaya Vidyalayas. The training consisted of Counselling Skills, Rational Emotive Therapy and Transactional Analysis. These training inputs helped teachers to look at their own behaviour and the impact that they were making on students. This helped them to be more sensitive and caring towards their students.
2.1.2.3 Mohanasundaram (2004) conducted a study on emotional intelligence and achievement of teacher trainees at primary level at Government College of Education, Thanjavur. The study revealed that men and women teacher trainees did not differ in their EI. There was significant but low positive correlation between emotional intelligence and overall academic achievement of teacher trainees. The teacher trainees of co-educational institutions were at a higher level, than that of other types in their EI. There was significant but low positive correlation between EI and achievement in educational science subjects.

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

2.1.2.5 A study on “The relationship between emotional intelligence and student teacher performance” was conducted at The University of Nebraska – Lincoln, USA by Drew (2007). The objective of the study was to determine whether Student Teacher Performance (STP), (as measured by a behaviour-based performance evaluation process), was associated with Emotional Intelligence (EI), (as measured by a personality assessment instrument). The sample consisted of 40 student-teachers. The study revealed that EI, as assessed by the Bar On EQ-i, and College Supervisors' assessments of STP were related. However, data collected
from the Cooperating Teacher and Student-Teacher perspectives did not reveal any statistically significant relationship for any EQ/STP variable pair studied. While total Emotional Quotient (EQ) scores and scores for the Intrapersonal, Interpersonal, and General Mood Scales had a statistically significant association with two or more individual aspects of STP, the Stress Management and Adaptability Scale scores did not have any statistically significant relationships with total or any aspect of STP. The four participants in the study who had the most anomalous EQ/STP combinations were contacted to participate in interviews. Two individuals agreed, and these interviews revealed the complexity surrounding assessment of STP, and four themes which fall within the following analogous EQ-i Subscales: Assertiveness, Interpersonal Relationships, Social Responsibility, and Flexibility.

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

This study found that pre-service teachers are concerned mostly with teacher related factors, and then student-related factors, and the least in other personnel-related factors. Some significant differences existed in pre service teachers' teacher
effectiveness beliefs associated with emotional intelligence skills. Moreover, this study found that teacher effectiveness is influenced by years in College of Education and gender. The findings indicated that Pre-service teachers possess EI skills in average range, but their EI with respect to stress management, and adaptability account for some differences in GPA. It was recommended that future research should be conducted to improve the quality of teacher education.

2.2 SPIRITUAL INTELLIGENCE

2.2.1 Reviews on Spiritual Intelligence

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

2.2.1.2 Kates (2002) conducted a study on the “Awakening creativity and spiritual intelligence: The soul work of holistic educators” at the University of Toronto, Canada. To reconceptualise educative practices and curricula that dynamises personal and systems transformation, holistic education is a must. Transpersonal practices of holistic education nurture levels of wholeness through personal transformation. Researching the views of holistic educators contributes to practical ideas and new psycho technologies for nourishing creativity in modern education.
This study is qualitative in nature. The investigator used narrative voice as a method of inquiry. The study deals with the works of three educators who developed models of creative activities committed to actualising transpersonal and spiritual consciousness. Based on this study, the researcher pointed out that principles of caring and authenticity inform their educational encounters and attend to the learner’s transformation through self-integration. Their practices foster inner balance and nurture soulful connections among self, subject and community. Multidimensional levels of intelligence, including spiritual intelligence—a dynamic, holistic cognition that synergises the concrete intelligences (characterised by physical, emotional and logical intelligences) with higher order intelligence (exemplified by imagination, intuition and vision) could be developed.

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

2.2.1.3 A study was conducted on “The emergent construct of spiritual intelligence: The synergy of science and spirit” by Delaney (2002) at the Arizona State University, USA. This is a qualitative study, aimed to investigate the emerging language of SI. Data were collected from a Lexis-Nexis search of the printed media using the key search terms 'spiritual intelligence', 'religion and psychology' and 'spirituality and psychology', and from the discourse of seven
spiritually oriented therapeutic conferences and Erickson's analytic induction method was used on theses data. The analysis of the Lexis-Nexis search and conference documents was conducted separately from the analysis of fieldwork transcripts in order to compare and contrast preliminary empirical assertions about the language of SI. An underlying assumption of this study was that language constructs reality, with its framework for the three global assertions, viz., (a) SI emerged from the discourse of spirituality, and spirituality emerged from the discourse of religion; (b) SI is a holistic intelligence; and (c) SI is an inclusive construct. This study, also considered five major assertions, viz., “(a) the key to developing spiritual intelligence is to value diversity, (b) SI defines reality as multidimensional, (c) consciousness includes multiple ways of knowing, (d) people with SI have a distinctive relationship with the world around them, and (e) rituals are vehicles for SI. The above eight assertions were all found with near uniformity in all the data sources.

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

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

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

### 2.2.1.7 Nelms (2005) conducted a study on “The relationship between spirituality and the health of college students in a university setting”. Undergraduate students enrolled in Personal Health and Wellness classes at the University of Tennessee, USA were selected to participate in this study. The sample size was 221. The researcher used a self-developed, reliable and valid instrument, viz., the Spirituality Scale (SS) and College Student Appraisal of Risks Survey (The CARS)
to measure spirituality; and health of college students. The relationship between the self-reported level of spirituality and the health status of college students was found out. This study seems significant as it is an important step toward understanding the role of spirituality in the various dimensions of health among young adults.

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

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

**2.2.1.9** A study was conducted by **Ruiz (2005)** on “**Spiritual dimension in educational leadership**” at the University of Texas, USA. Spirit filled experiences and education were considered as two separate areas. This study seeks to provide ontological and epistemological knowledge to uncover and understand the power of the spiritual dimension in the life of successful educational leaders. This study is qualitative in nature and it seeks to explore successful educational leaders’ use of spirituality to strengthen their effectiveness as it relates to school and their performance. Based on the major findings, four attributes related to educational leadership are obvious: accountability and compliance, curriculum and instruction, planning and decision making, and community involvement – and these are all related to spiritual dimension. Based on this study, an ‘Interactive...
Atom Shaped Model for Leadership’ was proposed, symbolizing special type of energy which interconnects the spiritual element in the educational leaders’ intrapersonal, interpersonal, and ecological relationships producing new life for the educational system and global organism.

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

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

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

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

2.2.1.11 Frey (2007) conducted a study on “Discerning life with dreams: The triadic relationship between dreams, discernment, and spiritual intelligence” at the California Institute of Integral Studies, USA. One of the main objectives of the study was to determine the relationship between dreams, discernment, and spiritual intelligence. It focused on the experience of people who use dreams to help them with spiritual discernment or decision-making in a spiritual context. Case study methodology was used for the study. Tools for data collection included questionnaires, personal dream records, and interviews to understand the selected seven participants’ experiences of exploring their dreams for guidance. Participants were volunteers who responded by a newspaper advertisement requesting for people to come forward, whose dreams had helped them to make a decision, who journeyed their dreams, and who considered themselves to be spiritual.
Most of the participants responded that dreams helped them to grow spiritually. A number of outcomes were exemplified, falling into two main grouping: (a) the use of discernment in order to understand a dream and (b) the use of dreams as part of a discernment process.

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

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

2.2.1.12 “A phenomenological study of spiritual-intelligence leadership at the United Nations Global Compact” was conducted by Truongson (2007) at the University of Phoenix, Arizona, USA. The United Nations Global Compact (UNGC) was created to help participants resolve conflicts that exists between unethical organizational leaders’ practices and the tenets of spiritually intelligent leadership, and hence to improve business performances of organizational leaders through the constructs of ethical principles. This study was intended to explore how SI awareness influenced UNGC participants’ business decisions and identified patterns and themes regarding spiritual intelligence and its impact on the quality of the leaders’ subsequent resolutions. In this study, the following 12 aspects of SI were considered; self-awareness, vision and values lead using adversity, holism, compassion, celebrating diversity and field independence, asking ‘why’ questions,
reframing, spontaneity, sense of vocation, and humility. It was found that the leaders have been practicing explicitly the equihamony state, which is the main compassion characteristic of SI. This equihamony state was leaders' response to the 10 principles of the UNGC that consisted of human rights, labour, environment, and anticorruption. The conclusions of the study revealed that UNGC leaders appear to be using the spiritual intelligence qualities implicitly, and consequently the spiritual intelligence leadership style, without actually realizing that they are doing so.

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

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

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

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

2.2.2 Reviews on Spiritual Intelligence and Teacher Education

2.2.2.1 A study was conducted by Belousa (2005) on “Spirituality as a dimension of education: Reimaging and reconstructing teacher education in Latvia” at the Fordham University, New York, USA. The major objective of the study was to understand spirituality as a dimension of education. Spirituality as the general concern of the study was derived from the context and process of education in Latvia. In the context of lack of empirical research on the connection between
spirituality and education, the study was carried out. Thus, this study seeks to add to scholarly research and literature in education and to improve educational practice and educational policy in Latvia by providing a theoretical base for spirituality. Data were collected from 28 teachers by the technique of interview. Coding and analysis of data were done on the basis of grounded theory. The suggestions include ways to enhance teacher education by incorporating three major facets: spiritual literacy as a cross-curriculum issue; spiritual paradox as an image that provides balance; and experiential spirituality as a practice to nourish teachers’ spirituality. These facets emphasize teachers’ critical, symbolic/imaginative, and active involvement in the process of education primarily understood as a spiritual journey.

2.3 EMOTIONAL INTELLIGENCE AND SPIRITUAL INTELLIGENCE

2.3.1 Reviews on Emotional Intelligence and Spiritual Intelligence

2.3.1.1 Anderson (2001) conducted a study on “An exploration of the relationship of openness, emotional intelligence, and spirituality to universal-diverse orientation (UDO)” at the Oklahoma State University, USA. This was done within the framework of Dabrowski’s Theory of Emotional Development. Demographic variables including gender, age, and level of education were also explored. Participants in the study included 197 undergraduate and 119 graduate students (N = 316). Data were collected using a demographic questionnaire, the Miville-Guzman Universality-Diversity Scale, the Emotional Intelligence Scale, the NEO-Five Factor Inventory, and the Spiritual Beliefs and Involvement Scale. The collected data were analyzed using correlative analysis and stepwise regression analysis.
The findings of the study indicate that participants who had higher levels of Openness to Experience, Spirituality, and Emotional Intelligence scored higher on Universal-Diverse Orientation (a scale measuring the social attitude of appreciating both similarities and differences between people). Thirty-five percent of the variance in UDO was accounted for, by spirituality, emotional intelligence, and openness to experience. All variables were found to be significant in the regression formula. Correlation coefficients between the variables and UDO were .333 for Emotional Intelligence, .533 for Openness to Experience, and .442 for Spirituality. No statistically significant differences were found from tests for the demographic variables. Based on its findings, the study provided suggestions for teachers, counsellors and parents interested in the ways & means to increase spirituality, emotional intelligence, and openness to experience.

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

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

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

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

2.3.1.6 Sawyer (2004) conducted a study on “Seeding and sustaining transformative learning, development, and spiritual growth in higher education: A case study” at the Union Institute and University, Ohio, USA. In this case study, he pointed out that civilization is in the midst of a profound historical transformation: technological advances, globalization, and shifting worldviews are bringing multiple, often conflicting points of view into conversation with one another, and these trends are exposing the influence of culture, language, and thought processes on the construction of our perceptions, beliefs, and ideologies.
Transformative learning, psychological development, and spiritual growth can help us to better understand and survive in this increasingly more complex and rapidly changing world.

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

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

The study highlighted Contractarian Moral Theory that provides an excellent groundwork for the development of a theory which not only justifies the moral principles that lay out, but provides an inherent motivation to accept and act on the basis of those principles. In this noble pursuit to provide the theoretical underpinnings of morality and to motivate the widest possible audience, contractarians do not take seriously enough the social and the emotional nature of persons. Once the true nature of human beings prior to the moral contract is
clarified we can proceed to consider what these agents would reasonably agree to. The researcher argues that the emotional nature of human beings, specifically their capacity for emotion like empathy, coupled with their emotional commitments to others, suggests that these agents would agree that the moral obligations include not only a duty to refrain from harming one another but also a broad duty to help one another.

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

2.3.1.9 Sreeja (2005) has conducted a study on “Spirituality, emotional maturity, and quality of life among university students” at the Department of Psychology - University of Kerala. The investigator has taken 100 university students as sample out of which 42 males and 58 females were there; Hindus (32), Christians (34), and Muslims (32). Spirituality scale and emotional maturity scale were administered for collecting the data. The analyses were done using t-test, one-way ANOVA, Duncan test and correlation. The results show that there is significant difference
between boys and girls in spirituality; but no significant difference between boys and girls in emotional maturity and quality of life. It was found that spirituality and emotional maturity are independent of religion, but significant correlation was found between spirituality and emotional maturity.

2.3.2 Reviews on Emotional Intelligence, Spiritual Intelligence and Teacher Education

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

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

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

-Boler (1999)

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

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

A study conducted by Crumley (2005) was the only study found to be covering all the areas of our investigation - Emotional, Spiritual and B. Ed student-teachers. The study explored the ways in which student-teachers understand their own intellectual, emotional, and spiritual growth within the teaching environment.
during their practical sessions. The findings of this study has given scope for teacher educators and educational policy makers to re-evaluate their perceptions and beliefs about ways in which certification program can be best prepared from the country’s teachers for taking up the challenges of the classroom.

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

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

Different studies reviewed for EI showed that EI is necessary & sufficient condition for developing effectiveness among teachers. Researchers like Hwang (2007), Liang (2007), and Robitaille (2008) found out significant relationship between EI and teacher effectiveness. The studies of Alex-Boyd (1998), & Walker (2001) indicated that the emotional intelligence of teachers is responsible for the
management of classrooms to a great extent. It was also revealed that emotionally intelligent teachers correlate with their self-efficacy [Okech (2005)], leadership [Barrent (2005)], teacher-student relationship [Boyd (2005), Philip (2005)] and emotional regulation and expression in communication [Rosales (2005)]. The study of Rosales (2005) which discusses the relationship between EI and communication styles of teachers can motivate an extensive range of people, from school psychologists, to educators, therapists, counsellors and school counsellors. The findings of Mendes (2002) showed that teachers having high EI can manage occupational burnout successfully. Haskett (2003) pointed out that the teachers in higher education who won awards for their success in teaching careers were those with high EI. From the previous studies, it could be assumed that an individual can be a successful and effective teacher only by enhancing his emotional intelligence. EI of a teacher is found to affect (or influence) his classroom behaviour, work environment, relationship with colleagues and students, and his communication styles. Therefore it follows from the reviewed studies that a teacher who is emotionally intelligent can excel in his career (or profession).

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

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

Research studies on SI indicated the relationship of SI with various variables like earth quake disaster management (Gupta, 2002), terrorism (Shah, 2004), health (Nelms, 2005), leadership [Ruiz (2005), Truongson (2007), Crichton (2008)], and organisational management and communication (Walt, 2006). A few studies that were reviewed showed relationship between SI and education. The findings of Colalillo (2002) indicated that the major role of a holistic educator is to awaken creativity and SI of learners. Ruiz (2005) gave amazing results about the spiritual
dimension in educational leadership. This study explored the use of spirituality by successful educational leaders, to strengthen their effectiveness as it related to schools and their performance. The study of Belousa (2005) has much implication on the present study. The suggestions of Belousa (2005) include spiritual literacy as a cross-curriculum issue, spiritual paradox as an image that provided balance, and experiential spirituality as a practise to nourish teachers’ spirituality.

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

The review of the related studies helped the investigator a lot to understand the different methodologies used for studying EI and SI, the tools used for collecting data and the different statistical techniques used in the analysis. Based on the reviewed studies, the RATIONALE for the present study got further strengthened; it was obvious that there was a need to embark on EI & SI Intervention Programme to enhance the personal attributes (EI & SI) of student-teachers, which would in turn help to make them effective teachers. This study was
launched because of the serious concern felt for the upgrading of the teacher education programme at B. Ed level with the emphasis on emotional and spiritual developments; because not much has been done in the area of pre-service secondary school Teacher Education Programme to enhance EI and especially SI, among novice teachers. The reviewed studies also revealed the need for constructing new tools for EI and SI on the basis of latest models in these areas. In the face of this lacuna, the investigator wished to contribute at least in some small way to meet this need.

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