CHAPTER I

THEORETICAL AND CONCEPTUAL ORIENTATION
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Introduction

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


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

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

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

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

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

Our formal educational system tends to lay emphasis on “learning to know” and to a lesser extent on “learning to do” (Sharma, 2005). i.e., on the acquisition of knowledge and skills, to the detriment of other types of learning; but an ideal educational system should be vitally conceived in a more encompassing manner. Both “learning to live together” and “learning to be” should also be stressed for the all-round development of an individual. These types of learning are the chief issues to be dealt with, in today’s educational structure. Due to the negligence of these factors, incidents such as shooting in the classroom, early
dating / sex before marriage, using abusive language, etc., do occur in our schools / society. Hence, emotional and spiritual aspects should also be stressed for the complete development of an individual. Such a vision should enlighten and guide future educational reforms and policies in relation to both contents and methods.

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

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

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

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

- The maturation of child’s neurological inhibitory system.
- The child’s temperament and developmental status.
- Parental socialization and environmental support.
- School and teachers’ emphasis on emotional education.

(Webster-Straton, 1999)

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

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

Emotionality is (often) the observable and physiological component of emotion and is a measure of person’s emotional reactivity to a stimulus. The noun ‘emotionality’ refers to the quality or state of being emotional. A person is
emotional if an emotion is dominant in him. Emotionality refers to the state of an individual by which s/he exhibits her/his emotions.

1.2 MEANING OF SPIRIT AND SPIRITUALITY

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

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

1.3 TEACHER EDUCATION, EMOTIONALITY AND SPIRITUALITY

Sound education is expected to provide ways and means for achieving the development of body, mind and spirit. The main director for this change is the teacher. So teachers are to be emotionally and spiritually mature enough to deal
with the emotional and spiritual needs of the students. During the pre-service programme itself, the student-teachers need to be exposed to emotional and spiritual development programme.

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

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

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

1.4 INTELLIGENCE/S, INTELLIGENCE QUOTIENTS & TEACHER EDUCATION:

In the early part of the 20th century, Intelligence Quotient (IQ) became an important issue. Our intellectual or rational intelligence is what we use to solve logical or strategic problems. Theoretically, it has been conceived that only a person with higher intelligence gets identified with higher IQ, which is determined by reliable and valid instruments. In the mid-1990’s Goleman strengthened the concept of Emotional Intelligence (EI) to represent people’s feelings, although the same was conceptualized earlier by other psychologists. The ability to recognize and manage one’s emotions is a skill that has to be developed, used and, hopefully, honed throughout one’s lifetime. Bar-On could give the concept of Emotional Intelligence Quotient (EQ), in the process of his construction of the tool to measure EI. Now, based on Zohar’s and Marshall’s (2000) theoretical and experiential considerations, academicians and professionals have started discussing about another quotient to represent a new dimension in an individual’s intelligence i.e., Spiritual Intelligence (SI – which is coined as SQ by Zohar and Marshall). Recently in 2004, Bowell clarified SI further by writing a book on “The Seven Steps of Spiritual Intelligence”, which has become very popular internationally.
As we have already noted, the concept “quotient” is used in connection with different dimensions of intelligence; it needs to be clarified. Mathematically a quotient is a ratio or a number which is obtained, when one quantity is divided by another related quantity. This ratio cannot be totally an absolute entity in psychological measurements; it is a relative term, based on a particular test instrument with the conceptualization of expected (ideal) behaviours and observed behaviours. Perhaps it is impossible to see that these two are without any difference, while quantified suitably. Hence the concept of ‘quotient’ has to be obviously accepted, whenever we think of psychological measurements such as different types of intelligences. Even though Goleman has dealt with Emotional Intelligence (EI) only, later Reuven Bar-On (1997), introduced the concept of Emotional Intelligence Quotient, abbreviated as EQ (instead of EIQ, for simplicity), while constructing his well known instrument, ‘Bar-On Emotional Quotient Inventory’ (EQ_iTM).

The recent ‘National Curriculum Framework’ (NCF,2000 as well as NCF,2005 ) for School Education by NCERT, apart from broad based general education to all learners, emphasizes very much not only on acquisition of basic life skills but also on development of high standards of IQ, Emotional Intelligence Quotient (EQ) and Spiritual Intelligence Quotient (SQ). The NCF (2000) also stresses the need for assessment of EQ and SQ in addition to IQ. It is the responsibility of the educators in this climate of ‘No Child Left Behind’ (NCLB), to bring children academically forward, socially and emotionally. Emotional Intelligence (EI) or Social-Emotional learning (SEL) can enhance academic achievement (Elias & Arnold, 2006). SEL/EI restores and reaffirms the value of teachers as the models for students in setting social responsibilities. SEL/EI is a key tool for teachers to remove the educational hindrances at short, such as shorter attention spans, being raised by single parents or grandparents, the need for instant gratification, anger problems, difficulty relating to structure/problems, maintaining relationships with peers and adults, and pent-up negative emotions.
The student-teachers, therefore, are supposed to be refined through various experiences as they are expected to mould future generations academically, emotionally, and spiritually. Kapani (2000) clearly states that there is a need for value oriented teacher education. Teachers are always under tensions and emotional pressures such as accountability, stress, political pressures, superior loads, classroom management problems, the pressure to implement new theoretical models in classrooms which they do not fully comprehend, parental pressures, weeping and screaming students, and other overwhelming tensions—both real and imagined. A teacher can keep away from these tensions by raising her/his EI and emotional competence powers. Teachers are also expected to help the community in shaping the future generation students. So, appropriate education has to be provided to the student-teachers, not only in their academic aspects but also in their overall development facets. Students undergoing professional teacher education programme – i.e., student-teachers should be moulded well, not only with respect to their cognitive and psychomotor dimensions, but also with respect to their affective dimension so that they will be able to take care of their students’ emotional and spiritual developments.

The future generations are the cornerstones for the further development of a nation. In the construction of a building, if the foundation is not taken care of, the whole building is likely to be ruined in the (near) future / any time. Likewise, if the students are not properly taken care of, the development of a nation may not take place systematically. So they have to be moulded in the arms of ‘right’ type of teachers. The interaction between the teacher and students will be smooth if both could maintain good control over their emotions. Pupils respond better to those who are optimistic, empathic, trustworthy and inspirational. Moody, highly explosive, uncaring, short tempered and pessimistic teachers are often avoided or feared. The way teachers express their emotions and respond to others’ emotions matters.
Teachers who recognize that emotional health and growth are essential to learning will deal carefully with children’s outburst or unacceptable behaviour. They will be aware that their modelling will influence the students’ reaction to others. Along with the academic enrichment, the students need some input or guidance for self development and also for becoming a complete human being. Emotional and Spiritual developments are vital for the full-fledged development of a student; but these are not considered in the present system of Education, with due emphasis. Hence enhancements of EI and SI are very much needed in the present scenario. EI and SI stress the importance of being able to deal with both the inner world of self and external world of interactions with others and the environment. If we can analytically study the prevailing conditions in our society, it would not take long to find that the root cause of the numerous problems that exist in our families and society is dearth of these intelligences.

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

Even though logical intelligence (in terms of Intelligence Quotient – IQ) has been very popular, the notion of intelligence, as such, has undergone an immense change during the past century. Emotional Intelligence and Spiritual Intelligence which were unheard earlier became common at least towards the end of the 20th century. While EI render the much needed affective capacity for social
adjustment, SI gives meaning and value to life. It has now become inevitable to psychologists and educationists to comprehend intelligence in a holistic manner. In order to develop IQ, EI and SI in students, the teachers should also possess higher levels of EI and SI apart from content mastery in their concerned subjects.

1.5 DEVELOPMENT OF VARIOUS DIMENSIONS OF INTELLIGENCE

1.5.1 Intelligence in Terms of IQ:

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

\[ \text{Intelligence, a hypothetical construct, is the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment.} \]

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

However, Alfred Binet earlier in 1900’s could give a mathematical formula to determine Intelligence Quotient (IQ= Mental Age divided by Chronological Age × 100); but, later other psychologists with due respect to the father of IQ, Alfred Binet, did differ from him, regarding the concept of intelligence and its measurement.

The Triarchic Theory of Intelligence (1985) was formulated by Sternberg, a prominent figure in the field research in human intelligence. His definition of human intelligence is “a mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one’s life”
(Sternberg, 2000). Sternberg’s theory comprises of three parts: componential, experiential, and practical. He associated the componential (analytical) sub-theory with analytical giftedness, which is prominent in being able to take apart problems and being able to see solutions not often seen. In experiential (creative) sub-theory Sternberg deals mainly with how well a task is performed with regard to how familiar it is. The role of experience is split into two parts: novelty and automation. The problem with novelty and automation is that, being skilled in one component does not ensure that you are skilled in the other (Sternberg, 1997). Sternberg’s practical (contextual) sub-theory of intelligence “deals with the mental activity involved in attaining fit to context” (Sternberg, 1985, p.45).

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

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

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

1.5.2 Multiple Intelligence

As the very terminology suggests, intelligence of a person cannot be viewed as a singular phenomenon. Instead, it is conceived that every individual possesses
several kinds of intelligences. Consequently, the totality of a person cannot be ascertained purely on the basis of IQ. It is difficult to quantify a personality. It has to be seen beyond the IQ.

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

1.5.3 Emotional Intelligence (EI)

Our hearts are the doorways, the connection to everything there, is in life. If we close our hearts, we close the doors to our lives. When we open our hearts, we open to all that life can offer. A heart-based ability (emotional intelligence) allows us a new relationship to our emotions. We become more responsible for what and how we feel. Our emotions are vaster than our mind (body). They contain our histories, every chapter and verse of energy, experience, deep understanding and relationship in our lives. Emotions make up that which we are, shapes our mind as well as the entire personality pattern. They enter our human system as a source of energy that radiates and resonates. Suppressed emotions and too much control over them become pathological as in immobilizing depression, overwhelming
anxiety, raging anger and manic agitation. Thus emotions are reactions consisting of physiological reactions, subjective cognitive states and expressive behaviours. Emotions and feelings are the key pointers both to possibilities for, and barriers to, learning (Miller and Boud, 1996: 10). Every emotion has a cognitive component and every thought is influenced by emotional factors. Both emotion and thought are basic attributes, which in the human being are intimately mashed into a dialectical unity. People, who have control over their lives, can know and manage their feelings well and they can read and deal effectively with other people’s feelings. Emotional intelligence is a type of social intelligence, which involves the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in us and in our relationships.

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

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

Guilford (1959, 1967) proposed that three dimensions were necessary for accurate description of intelligence: content (the terms in which we think), operations (the act of thinking), and product (the ideas we come up with).
Bar-On in 1980 proposed the ‘Bar-On model’ that describes emotional-social intelligence as a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour. According to Bar-On (1997), emotionally intelligent people are those

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

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

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

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

Emotions can have either positive or negative effect on the behaviour of an individual. How the emotions are understood or managed influences the effect on behaviour. Skill to manage emotions is acquired in the childhood days itself. The early relationships hard wires the brain so that children will be able to deal with emotions and relationships throughout their lives. These early relationships, later
will influence our sense of self-worth, safety and security and personal styles in managing emotions, whether we may become worried or cool in certain situations. Our overall development throughout the life, takes place, on the basis of this early life foundation.

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

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

It is important to understand that emotional intelligence is not the opposite of general intelligence (IQ); it is not the triumph of heart over head. Rather it is the unique intersection of both. Emotional intelligence (EI) is an array of non-cognitive capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressures. As such, ‘effective communication’ between children and adults might lay emphasis to the notion of emotional intelligence. Haim Ginott (in Goleman-1995) opined that ‘fish swim, birds fly, and people feel’. The emphasis on ‘feeling’ aids the ability to listen, to cooperate with others and develop personal values. The contributions of Haim Ginott have been recognized by Daniel Goleman (1995).
Emotional development is a life-long process. The factors that influence the development of EI are early attachment relationships in the family, temperament, the quality of environment and relationships. These factors affect how we see ourselves and thus influences the way of managing emotions.

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

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

Goleman (1995) has argued that emotional literacy, i.e., understanding and being able to apply emotional intelligence, is essential to succeed in life. Emotional illiteracy makes coping with the tensions and dilemmas of life in schools / society difficult. In that case, it may have to be unavoidably expressed through boredom and frustration. Hence, it is very important to develop emotional literacy among children, young people and adults. Students learn in different ways but their learning is almost always influenced by social and emotional factors (Wang, Haertel and Walberg, 1997). They need therefore ability to develop reflective
skills that enable them to recognize, acknowledge, understand and manage their emotions. This is the responsibility not only of parents but also of teachers. The implication for teachers is that they need to have the confidence and skills to intervene and facilitate students’ emotional literacy from a position of having a sense of their own.

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

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

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

*Emotional intelligence refers to an ability to recognize the meanings of emotions and to reason and problem solve on the*
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basis of them, and it involves the capacity to perceive emotion related feelings, understand the information of these emotions and manage them.

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

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

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

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

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

- A reflexive mode of experience (self-awareness or self-observation) is deemed to be important. Emotional competencies like emotional self-control are built on the fundamental competency self-awareness.
• We have two minds – one an emotional mind that feels and other, a rational mind that thinks. Emotions are fed into the operations of the rational mind and the rational mind refines the inputs of emotions. Thus there is a balance between emotional and rational minds.

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

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

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

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

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

• Self-efficacy, the belief that one has mastery over the events of one’s life, is the underlying quality behind optimism and hope.
Women are more empathetic than men. Empathy helps in romantic life and demonstrates an appreciation of emotions as an instrument of knowledge.

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

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

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

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

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

People who experience chronic anxiety, long periods of sadness and pessimism, unremitting tension or incessant hostility, relentless cynicism or suspiciousness, face double the risk of disease—including asthma, arthritis, headaches, peptic ulcers, and heart disease.
Children who are often subjected to beating by their parents react in the same way in distress. They lose empathy if they have to face such situations frequently.

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

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

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

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

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

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

According to Goleman (2000), the single most important factor for successful leader in the workplace is emotional intelligence. Such leaders bring his insight into the workplace, and sure to change the shape of his organization for decades to come. He reveals the skills that distinguish star performers in every field, from
entry-level jobs to top executive positions. He shows that the single most important factor is not IQ, advanced degrees, or technical expertise, but the quality he calls ‘emotional intelligence’. Competencies such as self-awareness, self-confidence, self-control, commitment and integrity, ability to communicate and influence, and ability to initiate and accept change are at a premium in today’s job market in every field (including Education). The higher up the leadership ladder you go, the more vital these skills become, often influencing who is hired or fired, passed over or promoted.

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

**Figure 1.1 Functions of Brain**

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

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

Figure 1.2  Right Brain Learning

(Adapted from www.sodahead.com)

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

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

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

According to Goleman (1995),

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

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

a. Personal competence and

b. Social competence

Personal competence determines how one manages himself/herself. It involves intra-personal skills like knowing and managing one’s internal states, impulses and resources, managing and harnessing one’s own emotions, knowing one’s strengths and limits, having a strong sense of one’s worth and capabilities, maintaining standards of honesty and integrity, taking responsibility for personal performance, being flexible and comfortable in handling novel ideas and new information, striving to meet a standard of excellence, developing readiness to act on opportunities and showing persistence in pursuing goals despite obstacles and setbacks, etc.
Personal competence is the foundation of all emotional intelligence competencies. Awareness of one’s emotions and his ability to control it is the key to personal competence. In other words, personal competence in emotional intelligence enables an individual to recognize and accurately label his emotions, control the emotions appropriately, choose how to react, increase confidence in the ability to act appropriately in any situations.

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

In India, Singh (2001) has suggested guidelines for training and development of emotional intelligence with special reference to Indian organisational contexts. He opines that EI enhancement can be done in four phases: The 1st phase should act as a preparation for change. This includes assessing one’s strengths and limitations, providing feedback with care, encouraging participation, and recognizing readiness to change. Next is the training phase, which consists of fostering a positive relationship between the trainer and the learner, maximizing self-directed change, setting clear goals and breaking goals into
manageable steps, practicing the skills, providing frequent feedback on practice, relying on experiential methods and preventing relapse. The third phase is the transfer and maintenance phase. This includes encouraging the use of skills in different situations, and providing suitable situations that facilitates the EI enhancement. The final phase for training and development of EI is evaluating the change that takes place as a result of undergoing the above phases.

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

Bharwaney (2008) has identified some of the characteristics of Emotional Intelligence. The first and foremost one is that EI can be learned and developed. EI can be improved at any age in life, if proper training is given. To be more specific, EI increases with life experience. Since people have different environment - family, community or place of work, their emotional intelligence needs will be different. Also, men and women show some difference in their emotional intelligence. Bar On commented, “women are more aware of emotions, demonstrates more empathy, relate better interpersonally, act more socially responsible than men.” The general intelligence is enhanced by the development of emotional intelligence. EI affects our ability of decision-making. It is reflected in our relationship with each other. One of the important characteristic of EI is that it can be measured, directly or indirectly, but the extents might depend on the context.
1.5.3.1. Key Domains of Emotional Intelligence:
The key domains of emotional intelligence, according to Goleman (1995) are Self-Awareness, Self-Control, Motivation, Empathy and Social Skill. They are elucidated as given below:

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

2. **Managing or Controlling Emotions**
This domain of EI comprises of the ability to regulate moods and emotions in oneself and in other people. Emotionally intelligent people must be able to monitor, discriminate, and label their feelings accurately, believe that they can improve or otherwise modify these feelings, employ strategies that will alter their feelings, and assess the effectiveness of these strategies. i.e., emotionally intelligent people will be able to handle uncomfortable emotions once they have accepted that they are feeling them. At times, one can stay open to his feelings, learn from them, and use them to take appropriate action. Other times, however, it may be better to disengage from an emotion and return to it later. This work is mainly about developing an inner mothering mode and learning to soothe ourselves when
things seem difficult. Teachers who are poor in this ability are constantly battling with feelings of distress, while those who excel in it can bounce back far more quickly from life’s setbacks and upsets. The attitude one should have is ‘whatever it takes, to make me feel’ I care about myself and my value myself.

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

4. Recognizing Emotions of Others or Empathy
The capacity to know how another person feels is important in any job and in the classroom transaction too. As one begins to recognize emotions in oneself and realizes her/his own emotional weather systems, s/he will be able to sense them in others more accurately. This means one can feel with someone rather than feel about themselves. People, who are empathetic, are more attuned to the subtle social signals that others need or want. This would take them a long way especially in teaching. Understanding emotions includes knowledge of the emotional lexicon, including simple and complex emotion terms, and the ways in which emotions combine (anger and disgust form contempt), progress (annoyance to anger to rage), and transition to one another, the capacity to analyze emotions and their causes and the ability to predict how people will feel and react in different situations. This skill answers the reason for feeling anxious, the consequences of an action, etc. Empathy skills are most important in managing relationships. When a person is empathetic, s/he has the ability to have strong bonds with other people, can communicate more clearly, can understand others’
view point, have compassion and can forgive others for their transgression. Goleman has explained empathy as ‘social radar’. He explains empathy as being able to pick up another’s feeling without having a word uttered by them.

5. Handling Relationships or Social Skills

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

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

<table>
<thead>
<tr>
<th>Emotional Intelligence Dimensions (Goleman, 1998)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-Awareness</strong></td>
</tr>
<tr>
<td>Emotional awareness</td>
</tr>
<tr>
<td>Accurate self-assessment</td>
</tr>
<tr>
<td>Self-confidence</td>
</tr>
<tr>
<td><strong>Self-Control</strong></td>
</tr>
<tr>
<td>Self-regulation</td>
</tr>
<tr>
<td>Trustworthiness</td>
</tr>
<tr>
<td>Conscientiousness</td>
</tr>
<tr>
<td>Adaptability</td>
</tr>
<tr>
<td>Innovation</td>
</tr>
</tbody>
</table>
### Table 1.1 Emotional Intelligence Dimensions (Contd.)

<table>
<thead>
<tr>
<th>Motivation</th>
<th>Emotional tendencies that facilitate reaching goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achievement drive</td>
<td>Striving to meet a standard of excellence</td>
</tr>
<tr>
<td>Commitment</td>
<td>Aligning with group or organizational goals</td>
</tr>
<tr>
<td>Initiative</td>
<td>Readiness to act on opportunities</td>
</tr>
<tr>
<td>Optimism</td>
<td>Persistence despite setbacks and obstacles</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Empathy</th>
<th>Awareness of other's feelings, needs and concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding others</td>
<td>Sensing and taking active interest in others’ concerns</td>
</tr>
<tr>
<td>Developing others</td>
<td>Sensing other’s development needs and helping them in growth</td>
</tr>
<tr>
<td>Service orientation</td>
<td>Anticipating, recognizing, and meeting others’ needs</td>
</tr>
<tr>
<td>Leveraging diversity</td>
<td>Cultivating opportunities through different kinds of people</td>
</tr>
<tr>
<td>Political awareness</td>
<td>Reading a group’s power relationships</td>
</tr>
</tbody>
</table>

#### Social skills

| Adeptness at including desirable responses in others |
|----------|---------------------------------------------------|
| Influence | Wielding effective tactics for persuasion |
| Communication | Listening openly and sending convincing messages |
| Conflict management | Negotiating and dissolving disagreements |
| Leadership | Inspiring and guiding individuals and groups |
| Change catalyst | Initiating or managing change |
| Building bonds | Nurturing instrumental relationships |
| Collaboration and co-operation | Working with others toward shared goals |
| Team capabilities | Creating group synergy in pursuing group goals. |

Apart from Goleman’s theory, Dabrowski, Mayer-Salovey-Caruso, and Hay Acquisition Company have significantly contributed to the theory of emotional intelligence and its measurement.
Dabrowski's theory of emotional development which suggests that personality structure disintegrates between levels of development, with the highest level approaching universality as described in this study. i.e., Emotions are the directing forces of development and it drives the transition from lower levels to higher levels. Intense negative emotions have a disintegrating power that is necessary to dismantle the primary integration and assist the move to secondary integration.

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

The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) is designed to measure the four branches of the EI model of Mayer and Salovey. It was developed from an intelligence-testing tradition formed by the emerging scientific understanding of emotions and their function and from the first published ability measure specifically intended to assess emotional intelligence, namely Multifactor Emotional Intelligence Scale (MEIS). MSCEIT consists of 141 items and takes 30-45 minutes to complete. MSCEIT provides 15 main scores: Total EI score, two Area scores, four Branch scores, and eight Task scores. In addition to these 15 scores, there are three Supplemental scores (Mayer, Salovey, & Caruso, 2002). The four-branch model of emotional intelligence comprises of identifying the emotion(s) present, using the emotion to think and solve problems, understanding the causes of the emotion(s) and managing the emotions to obtain a positive results.
The Emotional Competence Inventory (ECI), by Hay Acquisition Company, I, Inc. USA., is a measure of 18 emotional competencies arranged in 4 clusters – Self Awareness, Self Management, Social Awareness and relationship Management. The Emotional Competence Inventory (ECI) is a 360 multi-rater feedback instrument. The ECI combines the seminal work of Goleman and Richard Boyatzis with the Hay Group’s 35 years of competency research and field proven assessment technology. The ECI is used to provide detailed and focused feedback about individual strengths and areas for improvement, it indicates the specific emotional competencies where development will enhance the individual’s emotional intelligence.

Earlier, Goleman in 1995 had identified five characteristics of persons with high emotional intelligence. But recently in 2002, he has reorganized his conceptualizations of EI and now stressed on only four Clusters of EI: self-awareness, self management, social awareness and relationship management. (i.e., Table 1.2) 

EI stresses the importance of being able to deal with both the inner world of self and external world of interactions with others and the environment. These four clusters having nineteen categories (Table 1.2) are described in his 2002 – book “Primal Leadership”. Two extra categories were added by the Hay Group (2002). They are as given in italics in Table 1.2 of Emotional Intelligence Dimensions:

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cluster: Self – Awareness</strong></td>
<td></td>
</tr>
<tr>
<td>Emotional self- awareness</td>
<td>Recognizing one’s emotions and their effects.</td>
</tr>
<tr>
<td>Accurate self- assessment</td>
<td>Knowing one’s strengths and limits.</td>
</tr>
<tr>
<td>Self- confidence</td>
<td>A strong sense of one’s self-worth and capacities.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Cluster: Self – Management</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotional Self-control</td>
<td>Keeping disruptive emotions and impulses under check.</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>Maintaining standards of honesty and integrity.</td>
</tr>
<tr>
<td>*Conscientiousness</td>
<td>Taking responsibility for personal performance.</td>
</tr>
<tr>
<td>Adaptability</td>
<td>Flexibility in handling change.</td>
</tr>
<tr>
<td>Optimism</td>
<td>Persistence despite setbacks and obstacles.</td>
</tr>
<tr>
<td>Achievement orientation</td>
<td>Striving to meet a standard of excellence.</td>
</tr>
<tr>
<td>Initiative</td>
<td>Readiness to act on opportunities.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cluster: Social Awareness</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathy</td>
<td>Awareness of others’ feelings, needs and concerns.</td>
</tr>
<tr>
<td>Organizational awareness</td>
<td>Reading a group’s power relationships.</td>
</tr>
<tr>
<td>Service orientation</td>
<td>Anticipating, recognizing, and meeting others’ needs.</td>
</tr>
</tbody>
</table>

| Cluster: Relationship Management |   |
|--------------------------------||-----------------|
| Developing others | Sensing others’ development needs and helping in growth. |
| Leadership | Inspiring and guiding individuals and groups. |
| Influence | Wielding effective tactics for persuasion. |
| *Communication | Listening openly and sending convincing messages. |
| Change catalyst | Initiating or managing change. |
| Conflict management | Negotiating and dissolving disagreements. |
| Building bonds | Nurturing instrumental relationships. |
| Teamwork & Collaboration | Creating group synergy in pursuing group goals and Working with others toward shared goals. |

* These categories were added later in the same year by the Hay Group (2002).

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

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

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

Emotionally intelligent people will be always aware of needs and problems in their society. He will be aware about the tensions in the society, different kinds of people in the society, and the ways he should choose to deal with each member of the society. Kindness and empathetic attitude are the characteristics of people with high EI. They try to understand each member of the society to which he
belongs. Emotionally intelligent people will have awareness about the society in which he is living and working. He has the ability to deal appropriately with the members of the organization, according to their position in the social stratum. Taking extra effort in serving others without seeking any reward from them is another quality of an emotionally intelligent individual.

In a society, it is easy for an individual to make a relation with others; but to maintain that relation for a long time requires skill. People with high EI level have the ability to **maintain good relationship with others**. Understanding the needs of others and **helping them to develop** is a characteristic of the emotionally intelligent people. The needs of an individual can be understood very well if one has a close relationship with him. Giving help in all the possible ways to develop others is a quality which helps in maintaining good relationship with others.

Leaders are the pillars on which the success of the whole group depends. Good leaders are those who have the capacity to lead a group and solve problems of that group without struggle. Emotionally intelligent leaders will not impose rules and restrictions upon his followers, rather he will inspire others. The ability of a person to influence others determines to an extent his relationship with them. Emotionally intelligent people will use effective tactics which gives due respect to the individuality of people and persuade others in doing something. Relationship with others becomes stable only if they can share their views and ideologies. Listening to the opinion of others and responding to it with the help of good verbal as well as nonverbal language is a sign of good communication skill.

Emotionally intelligent people will have the ability to initiate and manage a desired change. They have the ability to smoothen the frustrations caused due to the introduction of new things/issues. Conflicts can arise anywhere at any time. Resolving or managing conflicts, is important to lead a peaceful life. Emotionally intelligent people have the ability to dissolve the conflict without hurting the emotions of others. In maintaining a relation, it is important to nurture the relationship. People with high EI level build and maintain healthy relationship.
with others. Working in a team requires some special skill. Emotionally intelligent people will understand the feelings of other members of a group and always strive to maintain a peaceful atmosphere in the group.

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

1.5.4 Spiritual Intelligence (SI):

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

(Burns & Lamont, 1995 cited in Mac Gilchrist et al., 1997)

Here, while introducing the term ‘Spiritual Intelligence (SI)’, the investigator would like to stress that, this is mainly based on conceptualizations given by Zohar & Marshall (2000) (Danah Zohar has been a Visiting Fellow at Cranfield School of Management and at the Maquarie University School of Management in Sydney, Australia. Ian Marshall is a member of the American Society of Marine Artists and practiced architecture mainly in East and Central Africa. He has also served as a consultant to the U.N. Food and Agriculture Organization.) as presented through their best seller popular book, “Spiritual Intelligence- The Ultimate Intelligence”, even though some other scholars from the West [eg. by Richard A. Bowell (2004) -
“The 7 Steps of Spiritual Intelligence: The Practical Pursuit of Purpose, Success and Happiness” founder of SI Training Institution) have contributed a lot in this area, especially on ‘spirit / spirituality’, Royes (2005), King (2008), etc.] as well as the East [e.g. by Akbar Hussain (2005) – “Spiritual Psychology” - Professor of Department of Psychology, Faculty of Social Sciences, Aligarh Muslim University, Aligarh].

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

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

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

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

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

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

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

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

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

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

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

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

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

The above given views on SI and sectarian religions are very much relevant to secular countries such as India, where we are expected to honour and accommodate people with different religious and cultural backgrounds and with (some good but) atheistic human beings. This is possible only when all Indians are truly ‘spiritually inclined’ and develop a higher SI. Since, time immemorial, India is very well known, throughout the world, as the “land of spiritually inclined” people; but time has come now to all confused Indians to test their SI through self-evaluation or reflection instead of wasting their energy in getting involved in fights in the name of religion and communal riots. If the schools are to produce spiritually intelligent citizens, the teachers who teach there should be well versed in SI.
SI is the soul’s intelligence connected to wisdom from beyond the ego, or conscious mind. It is our conscience, compass, the hidden inner truth. SI makes religion possible, but it does not depend on any sectarian religion. Formal religion might help to get a mode of expression for SI, but a so called religious person – a theist may not necessarily posses high SI; whereas an atheist, but with a humanistic approach in life, without being formally religious, might posses SI. SI is an innate ability of the human brain and psyche; it is a facility developed over millions of years which allows the brain to find and use meaning in the solution of problems.

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

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

- **SQ (SI)** is used to grow our human brains. The spiritual intelligence helps an individual to become transformed for a better life.
- Spiritual intelligence is used when one need to be flexible, visionary or creatively spontaneous.
- It helps in dealing with existential problems. It gives an insight of what life’s struggles are about. SQ is our conscience.
- SQ helps in understanding the meaning and essential motive behind all great religions.
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- Spiritual intelligence helps in the integration of intrapersonal and interpersonal intelligences. So spiritually intelligent individual will be good in management of his own things as well as that of others.
- Spiritual intelligence helps an individual to go beyond his immediate ego/self to live a life at a deeper level of meaning.
- It is through spiritual intelligence that one can fight with the problems of good & bad, and life & death.

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

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

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

Awareness is the first step towards spiritual intelligence. One must become aware about what he has not yet seen or heard or noticed. Sense organs play an important role in bringing about awareness. Awareness promotes recognition, associations, memories, dialogues... A spiritually intelligent individual will resist
the ‘relaxed’ state and use all means that will awaken the self to great challenges and adventures of an unfolding and evolving life.

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

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

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

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

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

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

Each of the steps on this journey is explained through the latest breakthroughs in neuroscience, detailed life lessons from exceptional individuals like Oskar Schindler, Nelson Mandela, Mahatma Gandhi and Mother Teresa, and with specially developed SI exercises. Exploring Awareness, Meaning and Evaluation
will help one to become centred in her/his true ‘self’; then to project her/his SI
outward; use Vision to take an overview of the situation, act with precision and
finally come to understand her/his personal Mission.

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

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

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

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

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

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

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

- Spiritual love and altruistic love are necessary for the process of attaining spiritual upliftment. For the development of spirituality, one has to practice love, kindness and altruism. Altruistic love exists within an individual as an
integrating force which fosters his fellowship with the welfare of humanity. Giving something which greatly valued, can measure one’s altruistic love. Spiritual love can be observed by one’s faith in God as well as to others. It is possible through ‘sheer sympathy’, ‘fidelity’, ‘love’, ‘faith’, ‘trust’ and ‘revelation’.

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

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

- Husain’s concept of a spiritual personality explains the role of “self” in building a spiritual human being and the ways to develop spiritual powers. He also describes the characteristics of a spiritual personality. A man with spiritual personality responds to life in an established and well organized manner. He has positive emotions, desires and ideas. A spiritual person strives to find happiness through self-expression. An individual’s self-efficacy, self-awareness, self-esteem, self-regard, self-acceptance, self-mastery, self-discipline and self-control points out to his spiritual personality.
In the field of (academic) psychology, Husain boldly introduces a fairly new concepts such as spiritual counselling; and discusses the role of the counsellor, effectiveness of spiritual counselling, process of spiritual counselling, the relationship between spirituality and counselling, etc in his book. All people, at one particular instance or other may have faced stress and strain. In such situations, understanding the meaning of life and living a purpose oriented life seems impossible for the individual. Here arises the importance of spiritual counselling. A spiritual counsellor helps clients in gaining insight into the situation so that they can see it from a higher perspective.

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

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

The conception of faith and pilgrimage and their clinical implications in the treatment of behaviour disorder patients is expounded in the form of spiritual therapy. Faith is controlled and remade by trust and devotion. If there is no evidence to support, faith is blind. When an individual acts
upon surest knowledge, faith has meaning. Pilgrimage to holy places is a spiritually motivated journey, which is believed to lead to self realization.

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

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


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

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

Another model for the enhancement of SI was proposed by **King** (2008) in the study “**Rethinking claims of spiritual intelligence: A definition, model, and measure**”. He proposed a four-factor model of SI; i.e., supportive evidences were
identified for the capacities of critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. He constructed an SI measure, ‘SI Self-Report Inventory (SISRI-24)’, which displayed an excellent internal reliability and good fit to the proposed four-factor model of SI. Mainly based on the current psychometric standards, findings validated the proposed model to measure spiritual intelligence.

1.5.4.4. SCIENTIFIC EVIDENCE FOR SI:

Figure 1.3. Regions of the Human Brain

![Regions of the Human Brain](Source: drugdevelopment-technology.com)

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

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

Existence of ‘God spot’ seems to be a necessary condition for spiritual intelligence. But for being spiritually intelligent, ‘God spot’ alone is not sufficient. A person who scores high in spiritual intelligence is expected to score high on ‘God spot’ activity. But a high score on ‘God spot’ activity does not guarantee high SI. The ‘God spot’ is an isolated module of neural networks in the temporal lobes. The special abilities inferred by ‘God spot’ have to be integrated into our general emotions and potentials for a higher SI level. Even earlier to 1990, neurologists and cognitive scientists recognized two types of brain neural organization, viz.,
(1) The serially connected neural tracts which allow the brain to follow rules, to think logically and rationally on step-by-step (serial thinking). This type of neural organizations in the brain is concerned with IQ.

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

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

In their work, Zohar and Marshall (2000) bring together the collective evidence from psychology, neurology, anthropology and cognitive science to argue for the perception of the concept of Spiritual Intelligence. They introduced the concept of SI as an expansion of psychology as a science, and posited the need for a new psychological model of the human self and of human personality. In doing just that, they considered mystical and mythological structures found within human spiritual thought, both ancient and modern, carefully pointing out that SI is not necessarily about being religious, but rather it is an internal and innate ability of
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the human brain and psyche. How SI is used is described in their work; what indicates when it is highly developed, and how to improve its level, etc. are very well discussed in their work.

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

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

1.5.4.5. ENHANCEMENT OF SPIRITUAL INTELLIGENCE

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

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

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

Most of the people over the world today live in spiritually dumb cultures characterized by materialism, expediency, narrow self-centeredness, lack of meaning and dearth of commitment. They misuse not only their relationships but also their environment. Their own unrest is a spiritual problem as they are going through a ‘spiritual crisis’. Mere IQ or rational intelligence is not enough to
overcome this crisis. Modern culture is spiritually dumb not only in the West but also in the Asian countries which are influenced by the West. It appears that we have lost our sense of fundamental values – values that are related to the earth and its seasons, to the day and its passing hours, to the body and its changes, to sex, to labour and its fruits, to the various stages of life, and to death as a natural ending. Hence, improving our SI is a must for all of us, especially for those who live in this complex 21st century. Zohar & Marshall (2000) have suggested six major paths to attain higher SI. These paths are as follow:

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

b. The Path of Nurturing
The path of nurturing implies especially growing under the care of parents, teachers, nurses, therapists, counsellors, social workers and saints and this path is about loving, protecting and making fertile. The central belief in this path is ‘The Great Mother’. Spiritually intelligent people walking the path of nurturing will be more open to the person or people with whom they are in a caring relationship. They will be receptive and listen well with their true selves. They will be spontaneous. Spiritually dumb people walking this path are stuck at the ego level of love. They lack a wider perspective to include the genuine needs or
beings of the others. They will be self-centred, and will not be included in something larger than themselves. Spiritually intelligent parents will nurture their children by providing a fertile soil and space in which children can grow beyond parents.

c. The Path of Knowledge

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

d. The Path of Personal Transformation

The essence of the psychological and spiritual task facing those who walk the path of transformation is personal and transpersonal integration. i.e., we must explore the heights and depths of ourselves and weld the disparate parts of our fragmented selves into an independent, whole person. The central belief of this path is symbolised as the Journey to another great world. In the journey, there is a desperate sense of something being sought and of the necessity of sacrifice. Two distinct kinds of art can result from these quests or journeys – personal or transpersonal arts. The motivating energy to walk in this path is Freud’s life
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instinct – eros. People walking in this path will be guided by the ‘God spot’ activity of the brain. They will be open to mystical experiences, to more extreme emotions, with those who are eccentric, or different from crowd, with those who often have a battle for their sanity. Spiritually dumb persons who walk this path are people who produce sterile form divorced from vitality. Such people will be unwilling or unable to face conflicts. Fear or avoidance of conflicts is a turning away from SI, while the willingness to face and resolve conflicts is a turning towards it.

e. The Path of Brotherhood

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

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

The servant leaders are those who serve humanity by creating new ways for people to relate to each other. They put the welfare of the society above their own welfare and take the society in new directions. Servant leadership is the highest of spiritual paths. A servant leader must submit himself to the highest force imaginable. The energy or motivating factor to walk in this path is power.
The uses, misuses and abuses of power classify an individual as spiritually intelligent or spiritually dumb. Spiritually dumb persons walking this path use the power for their own good. Spiritually intelligent servant leaders create new vision and bring new possibilities into being. They make things happen that others have felt impossible. A great servant leader serves nothing less than ‘God’.

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

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

Higher SI requires us to be deeply honest with ourselves and deeply aware of ourselves. It requires us to face choices and to realize that sometimes the right choices are difficult ones. Higher SI demands the most intense personal integrity. It demands that we become aware of and live out of that deep centre of ourselves that transcends all the fragments into which our lives have been shattered. It demands that we re-collect ourselves, including those parts of ourselves that it has been painful or difficult to own. But most of all, higher SI demands that we stand open to experience, that we recapture our ability to see life of self and others, ‘afresh’, as though it were through the eyes of a child. It demands that we cease to seek refuge only in what we already know and constantly explore and learn from what we do not know. It demands that we live in the questions rather than the answers.
To be spiritually intelligent also means to integrate two of Gardner’s multiple intelligences - the ‘intra and interpersonal’, in order to understand more fully ‘who we are’, ‘what we value’ and how to develop care and concern for others, in order to use these in teaching. To do so is to acknowledge that the teacher’s role is to develop critically caring communities of learners, to appreciate diversity as well as to build students' learning capacities, as they are interconnected with their academic roles. The development of SI might also involve forms of critical holistic reflections that focus upon the self.

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

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

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

- **A high degree of self-awareness:** Self-awareness is one of the highest criteria of spiritual intelligence. To develop self-awareness, one must become aware of how little he knows about himself. In a spiritually dump culture, one must not be tied up with ready distractions and easy options but must break the boundaries of comfort zones with great discipline, less selfishness and more commitment.
Being responsive to the deep self: High spiritual intelligence requires an individual to serve his deep self with awareness. The spiritually dumb culture discourages the depth of personal insight. Reflection on the qualities or actions of others can make us aware of human potential and teach us something about our own deep selves.

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

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

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

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

Being spiritually intelligent about death: In the spiritually dumb culture, one may be unable to deal with death effectively. A spiritually intelligent individual considers death as a natural phenomena and state of the ongoing existence of his ‘being’. It is not the end of spiritual life.
1.5.4.6 CLUSTERS AND ITS DIMENSIONS OF SI:

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

Table No: 1.3
Dimensions of SI – An Explanation

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLUSTER I: ULTIMATE REALITY ASPECTS</td>
<td></td>
</tr>
<tr>
<td>Knowledge of God</td>
<td>God is the ultimate reality. He is the cause of all causes. Knowledge of God provides framework of meaning and value in personal life. This indicates greater faith in the existence of God. Fatherhood of God and Brotherhood of man or to fellow being is the essence of acquaintance with God. Human being’s life is designed and directed by the ultimate reality - God</td>
</tr>
<tr>
<td>Religiosity</td>
<td>One’s belief and attitude towards Religion and God are dealt here. Greater faith in the power and essence of religion is the core of religiosity. Religiosity is expected to be based on the principle of righteousness (‘dharma’).</td>
</tr>
<tr>
<td>Soul or Inner being</td>
<td>Soul (AATMA) is a transcendental source of energy within the living being. Man is not only a physical being but, also spiritual too. Soul is the guiding power of consciousness; it is installed by the higher soul SUPER SOUL (PARAMAATMA)/GOD/ALMIGHTY. So soul connects human being to higher being or super soul. It leads to spiritual journey.</td>
</tr>
</tbody>
</table>
### Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-awareness</strong></td>
<td>Self-awareness is the ability for reflection of one’s strength and weakness; it enables to reflect and introspect one’s life and equate activities of one’s life with the standards of the Almighty. Awareness of one’s self and about his/her various activities and dimensions related to life are dealt with.</td>
</tr>
<tr>
<td><strong>Quest for Life Values</strong></td>
<td>Quest for life values is the ultimate urge of spirituality. It enables an individual to be morally frank in various conflicting life situations. It inculcates an ambience for peaceful and happy life. It is the value based belief that guides a person’s life.</td>
</tr>
<tr>
<td><strong>Conviction, Commitment and Character</strong></td>
<td>Refinement of character through the practice of ethics and commitment in day-to-day activities. Character strengthens through reflective practice. The strength of one’s character helps to analyse errors and establish comfort and relish in life.</td>
</tr>
<tr>
<td><strong>Happiness and Distress</strong></td>
<td>Happiness and distress are to be considered to be of equal importance. A person who has spiritual outlook moulds her/his inner being towards the standard of the Almighty. At the time of happiness and distress, spiritually awakened people are in the balanced status. Treating happiness and distress equally is a sublime expression of inner strength. Maturity in facing both the pleasure and pain indicate the essence of spiritual awakening. Understanding and an insight that pain and pleasure are temporary and having an ability to rise from above these circumstances shows the core of spiritual maturity.</td>
</tr>
</tbody>
</table>
### Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CLUSTER III: SOCIAL ASPECTS</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Brotherhood</strong></td>
<td>Brotherhood originates from the Fatherhood of Almighty and the concept of “Whole earth/world is one family” (‘VASUDAIVA KUTUMBAKAM’). Human beings are intended to care and serve each other. Common brotherhood is constructive, creative and altruistic in essence – to extend helping hand to those who are in emotional/ spiritual/ physical/ material distress. In other words, common brotherhood is scaffolding in nature.</td>
</tr>
<tr>
<td><strong>Equality of Caste, Creed, Colour and Gender</strong></td>
<td>Spiritual awakening prompts equity and equality among the fellow beings. Caste, creed and status are not divine. In the light of purity and divinity of Almighty, these types of inequalities disappear. Enlightened spiritual being does not care for these kinds of stratification and social injustice. Every human being is born in this world with equal opportunities, to explore and utilise her/his inner potentialities to reach self actualisation and spiritual enlightenment.</td>
</tr>
<tr>
<td><strong>Interpersonal Relations</strong></td>
<td>Interpersonal relationship is a quality of an individual to deal effectively with others and provide a helping hand to others in need and distress. A spiritually awakened person is expected to handle a fellow being’s spiritual urges creatively and positively – to be a solace and anchor during turmoil.</td>
</tr>
</tbody>
</table>
## Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Salient Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CLUSTER III: SOCIAL ASPECTS (Contd.)</strong></td>
<td></td>
</tr>
<tr>
<td>Acceptance/Empathy, Love and Compassion</td>
<td>Serving one another with purity, piousness and compassion are the expressions of spirituality. Relating one’s self with others’ situations would help to understand their problems in one’s own purview. Treating him / her and others as children of ONE God is a sublime view of life. True love is divine and altruistic – to forsake one’s pleasure for helping fellow beings.</td>
</tr>
<tr>
<td>Flexibility</td>
<td>The ability of a person to adapt to new situations and evolve as a human being and not being rigid about one’s attitude and expectations from life. Flexibility is the willingness to change / mould one’s own view points / ideals when it is convinced that a change is indeed a reality. It is a kind of ultimate surrender of one’s soul to be moulded according to the will of the Almighty.</td>
</tr>
<tr>
<td>Spirituality in Leadership</td>
<td>Spirituality in leadership means leading others not as a subordinate but as a fellow being. Spirituality in leadership could lead up to a position of ‘Servant of others’, rather than ‘tough masters’. It is a type of renunciation and surrendering one’s whims and fancy. Such types of leaders are inwardly calm and they are able to face any eventuality in a balanced way.</td>
</tr>
</tbody>
</table>
### Table No: 1.3 Dimensions of SI – An Explanation (Contd.)

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

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

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

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

Cluster II: Personal Aspects

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

Awareness of one’s self - his real self - is a major dimension of spiritual intelligence. Before knowing or understanding his fellow beings, one must have an
awareness of himself. He needs to be aware about his relationship to God, his place in this earth, his abilities which help the welfare of others and his weaknesses.

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

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

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

**Cluster III: Social Aspects**

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

Spiritual intelligence is reflected from an individual’s approach to other members in his society. Considering all others as brothers and sisters is possible only if the individual is spiritually intelligent. Caring for others and advising for others as if they are brothers makes a lot of difference in the harmonious living in society. A spiritually intelligent person should not separate himself from people belonging to other caste, creed, colour or gender. He should consider all human beings as ‘humans’ and he should be able to recognize others as part of the divine entity.
An individual’s spirituality can be assessed very well by looking at his relationship with others. A spiritually intelligent person will strive to avoid problems and tensions and tries to maintain peace in his relationship with other people.

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

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

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

**Cluster IV: Holistic Aspects**

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

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

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

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

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

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

1.5.1. Scientific Basis on which These Three are Related:

If we want to look at these three intelligences, on neurological basis, it is understood that neocortex which is at the top surface of the brain is responsible for IQ; subcortex which is at the lower part of the brain is responsible for EI; and the identified spot (called God Spot) responsible for SI is at the temporal lobe of the brain (Zohar & Marshall, 2000). Based on the theory of Evolution, it is of some special interest to note that subcortex got evolved in human brain earlier to neocortex. IQ is based on serial neural wiring in the brain whereas EI is based on associative neural wiring (somewhat similar to series and parallel connections in
electricity). SI is based on another type of neural wiring; it is based on synchronous neural oscillations that unify data across the whole brain. It unifies, integrates and has the potential to transform any material based on the other two wiring processes. It enables a dialogue between reason and emotion (between IQ & EI) between mind and body; in fact it is like a lever of 1st order, when SI is the fulcrum for the growth and transformation. This fulcrum (SI) is an active, unifying, meaning-giving centre to guide an individual. When we look at the dimensions of EI & SI, one may notice certain overlapping, eg. Self awareness; but self awareness in connection with EI is at emotional level, dealing with mind whereas, the same in connection with SI is at the spiritual level, dealing with the very ‘spirit’ of an individual.

**Figure 1.4. The Three Intelligences**

(Adapted from www.souldrama.com)

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

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

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

Only teachers who are spiritually intelligent can promote the spirituality of students. Rao (2002) explains the need for educational leaders to be spiritually intelligent; ‘Value clarification’ is essential for an educational leader to
discriminate between ‘diplomacy’ and ‘hypocrisy’ in the noble field of education. Teachers should be in a position to accept the scriptural view of the modern age (Kali Yuga) as a challenge for new millennium, by thoroughly clarifying the value system.

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

1.7 AIMS OF THE STUDY

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

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

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

1.8. RATIONALE OF THE STUDY:

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

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

When we think of the all round development of the personality of a child, among other things we also expect them to pick up matters related to EI and SI. As the would-be teachers are to be very well aware of this, enhancement of their own EI and SI is expected to be an integral part of the professional requirement in Teacher Education Programme. Hence, the need for the present study dealing with B.Ed. student-teachers has become imperative. Emotional Intelligence and Spiritual Intelligence can change the mindset of an individual student-teacher. As one could see from the literature review carried out by the investigator, in general there are only a very few studies available, in India/Kerala, related to the area of the models of EI and SI as given by the authors of the two ‘International Best Sellers’ namely Goleman-1995 and Zohar & Marshall-2000; and very rare in the field of Teacher Education.
Eventhough there are some studies related to emotional development through value education, one can hardly, come across any study related to spiritual development as such, especially in ‘India – the LAND of SPIRITUALITY’! Perhaps this is because of misconceptions arising out of the secular nature of Indian Constitution. The present study which dealt with SI (as well as EI) was carried out in such a way, that the sectarian religions in India would not come directly in the way as far as possible. If at all any reference is made to any sectarian religion in the course of implementation of the enhancement programme it was done within the concept of ‘Common Minimum Programme’ with equal emphasis on all noble thoughts from all Major Religions of the World.

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

1.9. RESEARCH QUESTIONS

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

1. What is the status of emotional/spiritual literacy among the sampled B.Ed. student-teachers?

2. Can student-teachers be helped to enhance their EI and SI? If so, how can it be done?

3. Will it be possible to enhance EI and especially SI without any reference to various sectarian religions, but at the same time with great respect for all of them?

4. What would be the impact of intervention program on the sampled student-teachers? Would it result in enhancing their Emotional Intelligence and Spiritual Intelligence?
In this study, an attempt was made to answer the above questions to the maximum extent possible.

1.10. STATEMENT OF THE PROBLEM

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

“Enhancement of Emotional Intelligence and Spiritual Intelligence among B. Ed. Student-teachers”.

1.11. OBJECTIVES OF THE STUDY

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

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

2. To study the effectiveness of the developed strategies for enhancing EI and SI in terms of the student-teachers’ responses before and after the implementations.
1.12. OPERATIONAL DEFINITION OF CERTAIN KEY TERMS:

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

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

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

**EI/EQ and SI/SQ**

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

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

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

1.14. DELIMITATION OF THE STUDY:

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

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