

Chapter One

Theoretical Framework

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1.0 Introduction

“The Real Issue of Education is to see that when the child leaves the school, He is well established in goodness both outwardly and inwardly”. -J. Krishnamurthy

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Reviewing through thinkers and philosophers we find a common thread of understanding that views education much beyond the 3Rs and the vocational aspect of it to the larger transformative role of education. Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness, which implies the harmonious development of all the potentialities. The real education is one which helps in harmonious development of physical, mental, socio-emotional and spiritual being.

The pursuit of happiness has always been the aspiration of all human beings. However the path to it somehow has always remained an illusion leading to a mad rush in accumulating all that one could think this would lead to happiness and peace. This is being manifested in the increasing competition amongst individuals, groups and nations trying to overpower the other, the growing intolerance, the increasing environmental degradation and the unprecedented technological advancement. In the current system of education and schooling, learners face the repercussions of some of these global challenges, that is more competitive, stressed, achievement-focused and lop-sided view of education that focuses on product than process, on intellectual development at times at the cost of social, emotional and spiritual development. This is not just for the schools, but parents are also increasingly pressurizing kids towards achievement oriented memorizing than learning.

1.1 Education & Holistic development

A growing body of research has highlighted the crucial relationship between happiness and holistic education whereby schools that prioritize learner well-being have the potential to be more effective, achieve better learning outcomes and greater achievement in learner lives. It is therefore important that education caters to the holistic needs of the children and learners across all domains including the physical, social, intellectual, emotional and spiritual.

Physical Development: Physical development includes the ability to maintain a healthy quality of life that allows us to get through our daily activities without undue fatigue or physical stress. Physical wellness incorporates such things as diet and whether or not an individual has access to healthy food, balanced Body-Mass Index, or whether their consumption of fat, salt, and sugar are at healthy levels. Obesity in India has reached epidemic proportions in the 21st century, with morbid obesity affecting 5% of the country's population. India is following a trend of other developing countries that are steadily becoming more obese.

Social development: The ability to interact well with people and the environment and to have satisfying personal relationships is a sign of social development. The ability to relate to and connect with other students, teachers and communities could be enhanced through structured program in schools too. It is a known fact that our ability to establish and maintain positive relationships with family, friends and co-workers contributes to our Social Wellness. Included in social wellness is how an individual engages with and supports the community and environment in everyday actions such as volunteer work or belonging to a community or social group. Trust is also an important aspect of social wellness, and has been shown to increase well-being in communities. It is through education both formal and informal that child learns the manners of healthy engagement. Learning in groups through cooperative learning and collaborative learning are some of the new teaching learning methods used in classrooms today that can further support social development.

Intellectual /Mental Development - It is the ability to learn and grow intellectually. Intellectual wellness includes both a personal commitment to lifelong learning and an interest in sharing one's knowledge with others. Intellectual wellness can help with

positive thinking and decision-making and enable an individual to use creative problem-solving to overcome barriers and difficulties.

It “is the degree to which one engages in creative and stimulating activities, as well as the use of resources to expand knowledge and focus on the acquisition, development, application, and articulation of critical thinking” (Foster & Keller, 2007, p.13). As such, education and literacy are important elements to achieving intellectual wellness, and are routinely shown to influence an individual's health and well-being as they enable coping mechanisms and other life skills.

Emotional Development - It is the ability to manage emotions so that you feel comfortable expressing them. Psychological/emotional wellness can include feelings, relationships, goals and personal strengths. It encompasses indicators such as happiness, life satisfaction and positive mental health. Happiness “incorporates a sense of individual vitality, opportunities to undertake meaningful, engaging activities which confer feelings of competence and autonomy and the possession of a stock of inner resources that helps one cope when things go wrong” (New Economics Foundation, 2009a, p.10).

Psychological wellness includes having an element of control over one's life and the ability to deal with the demands and stresses experienced as part of our everyday lives. Value education and imparting life skills today have become an integral part of every school's curriculum and incorporating exercises like circle time or one to one counselling for behaviour modification or career mapping all contribute towards the emotional well-being of a child.

Spiritual development: It is the ability to establish peace and harmony with our inner self and it varies from person to person but has the concept of faith at its core be it in God or any superior force or self. It is the ability to develop congruence between values and actions and to realize a common purpose that binds creation together. It also reminds students that this time is theirs and by taking part in this experience they are improving their health and well-being. Spiritual wellness program help students to be in the moment, to listen to the sounds of nature and smell the fragrance of the outdoors. Whether it is the morning prayers done in most schools, meditation and

yogic exercises, maintaining silence or nature walks, the art of being with oneself are learned by students through schools only.

Health and well-being are both a precondition for and an outcome of, successful education. There is also considerable international evidence that demonstrates the substantial effect of education on holistic development. For education to be able to fulfill this role it is important for schools, managements and teachers to understand the significance of scheduling time around the development of each of the domains rather than focusing on learning outcomes or achievement based cognitive development alone. It would be useless for a society to have gold medalists and merit holders who become doctors, engineers and bureaucrats that are not able to manage emotions or balance relationship pressures and end up committing suicides or getting caught up in fraud cases or financial scandals or unethical transactions. That education would be useless that is not able to teach one the importance of healthy lifestyle, mental health and well-being and value happiness over success. This would only be possible if education is not just for head but also for heart, hand and spirit. What schools must therefore continue to do is:

- ❑ To reinforce an environment that prioritizes physical health, mental health, and overall wellness as a foundation for lifelong success and happiness.
- ❑ To develop physical spaces for mindfulness, spirituality, reflective practices, and meaningful social engagement, as well as fitness, recreation, and athletics.
- ❑ To develop a destination space for students where wellness is promoted through expert delivery of services, including health services, counselling and psychological services, and other programs like workshops and seminars, committed to holistic well-being.
- ❑ Systematically explore ways to reduce unnecessary stress in the academic environment, and to promote an appropriate work-life balance.

1.2 Holistic Development and Gaps in Education

The literacy levels in the country are increasing, in 1981 it was 43.3%, 1991 it was 52.2%, in 2001 it was 65.8% and in 2011 it was 74.04%. Many of our Indian classrooms today have become smart classrooms with smart boards and K-Yan (the knowledge vehicle) facility. The country is making remarkable progress when it comes to science and technology and its application in making human life simpler and

better. While all these should be signs for any nation's development, unfortunately the daily newspaper headlines, the reports from the Ministry of Women and Child Development and the National Bureau Report for Crime does not tell a very healthy story. The newspaper headlines every other day mentions of child abuse, molestation, rape, fraud, brutal killings, and huge scams and in most of these cases the accused are youths with fare education.

On July 4th 2013 Supreme Court of India gave a verdict "*Education system have failed to achieve its objective and needs reform*" (NDTV, India, July 4th, 17.35 updated, Press Trust of India). National Crime Bureau in 2014 reported of 127 cases where graduates and highly educated youngsters found to be involved in criminal activities. Teenagers caught in armed robbery, trafficking, adultery, substance abuse just to meet their lavish lifestyles or prove their might, get caught on the wrong side of the law. In another incident of June 12, 2009(deshgujarat.com 2009) the city woke up to the news of gang rape of a school girl in a moving car by three youths, two of whom happen to be the sons of police officials. Those accused in both the incidents have strong financial background. Experts believe it is the easy money which is making the youths act irresponsibly. Another group of educated youths in Calcutta, engineers, doctors or chartered accountants from top institutes like IIT, Kharagpur and Goenkas decided to give up their highly-paid job in Bangalore only to become high-profile dacoits. The list of such highly educated professionals engaging in unethical practices is endless and is continuously being enriched with more and more being added to it. What could be the reason for this?

Scientific, technological and industrial developments have revolutionized man's life on earth. The energies of the top most scientists and technocrats are seriously engaged in solving the mysteries of space and cosmos. But in spite of remarkable richness, materialistic possessions and amazing success in the scientific and technological pursuit sitting amidst a mountain of wealth and prosperity, man still lives a life of worry, anxiety, dissatisfaction and frustrations. How is it that all the scientific and technological advancement that has smoothened life and added pleasure failed to add peace and inner harmony?

Education today has become synonymous to Examination, Employment and Empowerment rather than Emancipation, Ennoblement and Evolution. Swami

Vivekanand said “Education is not the amount of information that is put into your head to run riot there. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library”. Education is not merely Academics, but somehow we have misunderstood academics to be education. *We teach our children to read and memorize history but* we don’t ask them to create history. We teach them science of nature and life outside but not science of inner nature and life within. Education is to lead a person to knowledge, graduating further to wisdom in its totality and to face life in its completeness. Education is to set a higher goal of life and undergo inner transformation. Education is assimilation and absorption of knowledge. Once a disciple asked Swami Chinmayanand “I have gone through Bhagwad Gita several times but nothing has happened. Swamiji retorted “you have gone through but has Gita gone through you? (Happiness and peace in Everyday Life by Swami Nikhileswarananda, May 2006) Real education should have a holistic approach and address the inner self not just the external world transforming one from within.

While education today has given children the knowledge of reading writing and computing, what it has failed is at letting their imaginations run. It has sufficiently taught them to spend time with books, with friends, with technological devices but what it has not been able to teach is, how to spend time with ‘SELF’. The practice of spending some time with self by just being quiet and listening to inner voices which otherwise should have been a healthy morning practice, today is used by schools as a punishment for hyper active students thus losing its entire purpose. Young and old, everyone starts getting uncomfortable with “empty” time, or with silence and fills it with noise be it of television or any other activity, thus making individuals aware of the external realities but dumb to the inner realities.

In Man’s search for meaning, Victor Frankl points out that our capacity to use and transcend out pain is one of the greatest freedom available to each one of us. We can view the pain, suffering or hardship as threatening or incapacitating but equally we can view them as challenges and even as opportunities. We are all inspired by the incredible stories of differently-abled people like Hellen Keller, Stephen Hawkings, Sudha Chandran, Arunima Sinha and the list is endless. What made them overcome their pain and hardships and take up challenges in life to emerge as heroes? How

much easier is it for most of us to be small heroes simply by taking responsibility for our daily lives and transcending our ordinary obstacles?

Psychiatrists find the changing "moral fibre" of the society to be the main reason behind this changing trend. Sociologists blame the new consumer culture for the increase in crimes among the educated youth. Security officials too blame the rising crimes among educated youth on the sheer pressure and the need to grow rich without perseverance that too in a short span. Social disorganization in society also contributes to the inclination of youngsters towards crimes, according to sociologists. We have moved from joint families to nuclear families where both parents are working. The impact of friends and television is more on youth as compared to their parents," said Satendra Kumar, a social anthropologist and assistant professor at Delhi University. Kiran Desai, sociologist, Centre for Social Studies, said, "The common thing among these youth involved in the crimes is money. The power that comes along with the money makes these youth aggressive, many of whom end up committing crimes." Mukul Choksi, a psychiatrist, says, "The ego of our youngsters has led to this situation. A mix of easy money and glamour with ego can be a dangerous concoction and can create lots of sociological problems."

Young generation today has chosen to identify themselves more and more with the motto "Minimum effort, maximum comfort". How tragic it is to choose to lose our individuality and become captives of materialism. How and why has education missed out or under emphasized the significance of the inner transcendental self as against the outer material self. The distinguished economist, the late Nani Palkhiwala, with respect to Vedic society says, "Citizens were ranked in the society not by wealth or power but by the virtue and character they possessed." On the sands of time, the element of negligence has painted an ugly picture on our noble structure of character. Today we find theology has lost its appeal and technology has taken the lead. Metaphysics has been stripped of its prefix and now mere physics remains. Human values have degraded to alarming levels.

Alvin Toffler (1991) author of the 'The third wave', points out that after agricultural revolution, the 17th century saw the birth of a second wave beginning with the industrial revolution. While we are yet to settle with the third wave, we have the fourth wave with Artificial Intelligence doing the talks. All this has left our society in

a medley of mounting problems. We now live in a diseased society suffering from the virus of hatred, social tensions, corruption, crippling strikes and union agitation, energy crises, pollution, unemployment, loneliness, frustration etc. The list is endless. Do the boons of modern science speak of man as being civilized? At the most it shows that he has become modern! In a time where modernity is hailed and encouraged and spiritual values are scoffed at do we not find that peace evades man? He seeks the fleeting peace in addictions and indulgence and when this sickens him, he contemplates a final escape from all misery – suicide. In 2007 it was the tenth leading cause of death in the U.S.

In April 2004 Shaoni Bhattacharya reported that the highest suicide rate in the world has been reported among young women in South India. Average suicide rate for young women, aged between 15 and 19 living around Vellore in Tamilnadu was 148 per 100,000. The reasons for these being very petty, in most cases there is lack of minimal tolerance and increasing sense of ego. An opulent area in Chicago earned its name ‘Suicide belt’, when it hit the headlines for its alarming suicide cases. And what’s more surprising is the French publication called Suicide Manual, which guarantees a successful suicide. The advice of Gandhiji’s mother to her son was: “Son, in your entire life time if you can save or better someone’s life, your birth as a human being and your life is a success. You have the blessings of the Almighty God.” Every one of us should think how we can evolve our self to save or better someone’s life. But this thought is lost and materialistic never-ending races have started.

Every human being carries hidden within him the possibility of greater consciousness beyond the frame of his normal life through which he can participate in a higher and vaster life. Indeed, in all exceptional beings it is always this consciousness knows and does.

This is not to suggest that the modern world is all bad. Nevertheless, a glance at the history would speak volumes of the Vedic, Roman, Babylonian, Mesopotamian, Egyptian and the Harrapan and Mohenjo-Daro civilization that revealed the ingenuity and strong character of its people, these civilizations were born to ameliorate human society. Today, however, the story is different. We find ourselves holidaying on the shore of ‘Neutron Age’, an age where man’s value has been relegated to mere nothingness. This sad fact is reflected in the invention of the neutron bomb-a bomb

that destroys all life but saves what man has created raising a cloud of doubt. Is this Man? It is at this juncture in human history that the eternal words of the Vedas become more relevant:

Manuhu Bhava!

Brother, be a man.

Mitrasyam, chakshusha sarvani bhutani samikshe!

I look at all things with an eye of friendship.

Sarvebhadrani pashyantu!

May all be blessed with auspiciousness?

Our first objective should be to become humane. Does our system of education give priority to it? Is it somewhere given weightage along with the intellectual quotient or at least a mention in the progress card of the humanely qualities or acts of children? We should give priority in directing our thoughts and actions in the process of self-making. The problem in today's world is less due to poor socio-economic conditions but more due to poverty of man-making and character-building thoughts. The question 'Education for what?' is increasingly coming to forefront, focusing on the quality and relevance of education, on its content and pedagogical methods, notably the perspective of humanistic development. The preceding discussion substantiates the inevitability of spiritual thought in education for the holistic development of a human self.

Spirituality helps to keep emotions under control and brings peace of mind. An education system that includes spiritual values in instruction will help students imbibe eternal values and truths that enable them to not only develop their intellectual capacity but also to fulfill their role as responsible human beings in society. The materialistic person is more concerned with material than with spiritual goals or values. Corruption, theft, murder are all phenomena of the materialistic society, while spirituality is the phenomenon of evolved persons. Such persons can build a healthy, vice free society. A spiritual person is self-regulated and has control over senses the basic root cause for all the evils of the society. In Srimad Bhagvad Gita Lord Krishna calls Lust, Anger and Greed to be doors to hell while Gunatitanand Swami, a well acclaimed saint from Swaminarayan Sampraday in his discourses mentions of Adamant nature, Ego, and Jealousy to be more dangerous and potent enough in

creating hell for oneself. He says an individual can still do away with lust, anger and greed or at least realize them but for the latter; identifying, accepting and overcoming these is only possible for a spiritual being. Any evil in the society be it robbery, murder, rape, molestation, corruption, terrorism, violence are all the actions resulted of the unregulated venture of the senses.

Spirituality helps in better self-control, self-esteem and confidence building. It can give faster and easier recovery, help improve relationships – with self, others and with God/creation/nature, give a new sense of meaning, hope and peace of mind. There is a growing body of research in the area of spirituality and medicine emphasizing the importance of spiritual counselling for curing diseases like cancer, heart attack, diabetes, blood pressure, depression etc. It is also gaining significance in the field of management where corporate honchos have begun to realize the importance of sound spiritual base for better decision making, interpersonal relationships and as stress busters. However, it still has to gain space and pace in the system of education which is syllabi and examination driven. In his meeting with H.H.Pramukhswamiji on ‘India 2020’, Dr. Kalam was asked to add a sixth and very core area and that is ‘*faith in God*’ if India has to progress and still be harmonious. Great scientists across the globe have experienced and acknowledged the significance of spiritual beings be it Einstein, Newton, Ramanujan, Jagdishchandra Bose or Abdul Kalam. Ramanujan said “An equation means nothing to me unless it expresses a thought of God.”

1.3.1 Meaning and concept of Spirituality

Indian tradition believes there is something in every one of us, which is free and permanent. It is not the body, neither is it the mind. Beyond the momentary covering of gross matter, beyond even the finer covering of mind is the atman (spirit) or the soul the true self of man, the permanent, the ever and all knowing, free. Realization of this free and permanent being as the only eternal and rest all temporal and breaking attachment from it is understood to be spiritual. The Body is the base and vehicle for spiritual activity but it is not an end in itself but is a means to sustain spiritual energy.

Webster’s dictionary defines “Spirit” as the animating or vital principal, that which gives life to the physical organism in the contrast to its material element the breath of life.” This however, is the narrow meaning of spirituality. A perceived sense of

connection forms a central defining characteristic of spirituality-connection to a metaphysical reality greater than oneself, which may include an emotional experience of religious and reverence, or such states as Nirvana. Equally importantly, spirituality relates to matters of sanity and of psychological health.

Perkins offers a clearly non-religious definition of spirituality calling it: “the inner felt experience of a connection to something greater than our thoughts, feelings and material existence or even the people and creatures with which we relate. It is described as energy and is defined uniquely by each of us.” Benson, Roehlkepartain & Rude, 2003 give a broad based understanding of spirituality rooted in religious traditions. They define spirituality as “the process of growing the intrinsic human capacity for self-transcendence in which the self is embedded in something greater than the self, including the sacred. It is the developmental ‘engine’ that propels the search for connectedness, meaning, purpose and contribution. It is shaped both within and outside of religious traditions, beliefs and practices.” Tacey (2002) defines spirituality as an “innate human capacity to experience transcendent reality.”

Spirituality is the way you find meaning, hope, comfort and inner peace in your life. Many people find spirituality through religion. Some find it through music, art or a connection with nature. Others find it in their values and principles. “The term spirituality is used to denote certain positive inward qualities and perceptions while avoiding implication of narrow dogmatic beliefs and observatory observances”.(Wuff, 1996) Spirituality is less a method than an attitude, a posture of one’s very being that allows seeing not different things but everything differently (Hollfield, 1983). Spirituality is one of the most important sources of strength and directions in people’s lives. Spirituality is a process of personal insight and experience, not a package of beliefs. It is harmony with self and others.

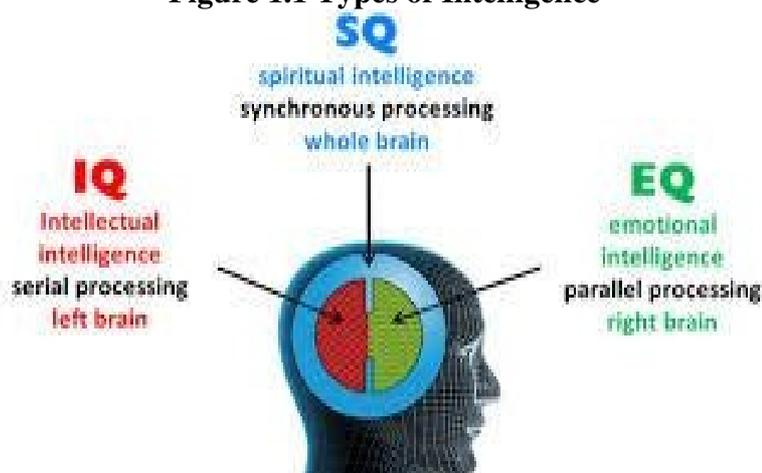
Spirituality is typically defined as a form of experience or understanding which has to do with the realm of the transcendent. Indeed, at a popular level at least, 'spiritual' and 'transcendent' are virtually synonymous as descriptive of that which is lofty, idealistic, elevated or pious. It is in the focus upon feelings and experiences of transcendence that we touch base with what appears to be a central theme in recent attempts to understand the spiritual dimension.

Paul King (2009) recognizes that spirituality is a concept that evades simplistic definition but points that it is a natural dimension of every human being. King cites Rolheiser (1998) saying that: “spirituality is about what we do with the fire inside us, about how we channel our eros” and then insists that spirituality is not ‘something we have...it is something we are’. Scott insists that “being human is being spiritual in the same way that being human is being physical and being emotional...”

What all these authors hold in common is an insistence that the spiritual is a part of our understanding of human experience. The spirit as energy, as quest, as relationship, or as life force echoes throughout this part in a variety of ways. Putting simplistically, it can be said:

What I Think	=	IQ	=	Mental Intelligence
What I feel	=	EQ	=	Emotional intelligence
What I Am	=	SQ	=	Spiritual Intelligence.

Figure 1.1 Types of Intelligence



Some of the most popular viewpoints of spirituality include the intrinsic-origin view, religious origin view and the existentialist view.

The Intrinsic-origin View: The intrinsic origin view of spirituality argues that spirituality is a concept or a principle that originates from the inside of an individual. Guillory (2000) defined spirituality as ‘our inner consciousness’ and that which is spiritual comes from within-beyond our programmed beliefs and values. While this spirituality perspective primarily speaks about some power which originates from inside, it also involves a feeling of being connected with one’s work and with others (Ashmos and Duchon, 2000; Neck & Milliman, 1994)

Religious View: Religious views of spirituality are those that are specific to a particular religion: for example, the Christians believe that spirituality is the ‘call for work’. The Hindus believe that spirituality is in selfless devotion to work without expectation of rewards, in detachment from attachments (Menon, 1997). In Buddhist view hard work and devotion are the tools used to modify an individual’s life and also the institution as a whole, which ultimately results in total enrichment of life and work (Jacobson, 1983). Islam preaches commitment towards organization, work ethic and values such as generosity and justice (Yousef, 2000). Other religious views like Taoism and Confucianism also propose spiritual views which can be interpreted in the context of that inexplicable of connectedness with others and the universe (Rice, 1978).

Existential Views: This view of spirituality is perhaps the most connected to the concepts such as searching meaning in what we are doing at the workplace (Neck and Milliman, 1994). Some of the existential questions that come up are: ‘Why am I doing this work? What is the meaning of my being here? Where does this lead me to? According to Cindy Wigglesworth in her book (SQ21, 2012) exclaims spirituality to be a innate human need to be connected to something larger than self, something we consider to be divine or exceptionally noble. This means we seek to connect to something larger than our immature ego, our little needs.

Thus spirituality is a power endowed to every human being by nature, to rise above the sensory instincts and realize the true inner self – one may refer it to be ‘spirit’, ‘soul’ or ‘conscience’. The realization of this inner self is the journey of being spiritual and there could be multiple pathways to it. While the philosophers across the globe have endorsed this view; the western school of thought takes a more existential stance while the Indian or eastern school of thought has emphasized the inevitable role of a spiritual master in realizing the true nature of self and living in harmony and peace with it.

According to Zohar and Marshall (2000), Spiritual Intelligence (SI) is about the human need and talent for finding meaning in experience. It is about having direction in life and being able to heal self of all the resentment. It is thinking of self as an expression of higher reality. It is beyond ego or conscious mind. It is the intelligence with which we not only recognize existing values but with which we creatively

discover new values. Cindy Wiggles (2012) defines Spiritual Intelligence to be the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of situation. It is a set of skills we develop over time, with practice. It can be developed through or independent of a religious belief or tradition. The key point to note here, however, is that it does need to be developed. We are all born spiritual, but we are not spiritually intelligent. Spiritual Intelligence takes work and practice. In the same way, a child may be born with musical talent, but unless he/she learns the skill of playing an instrument, and practice art consistently, will not grow up to be a great musician.

1.3.2 Spiritual Intelligence (SI) & Spiritual Quotient (SQ)

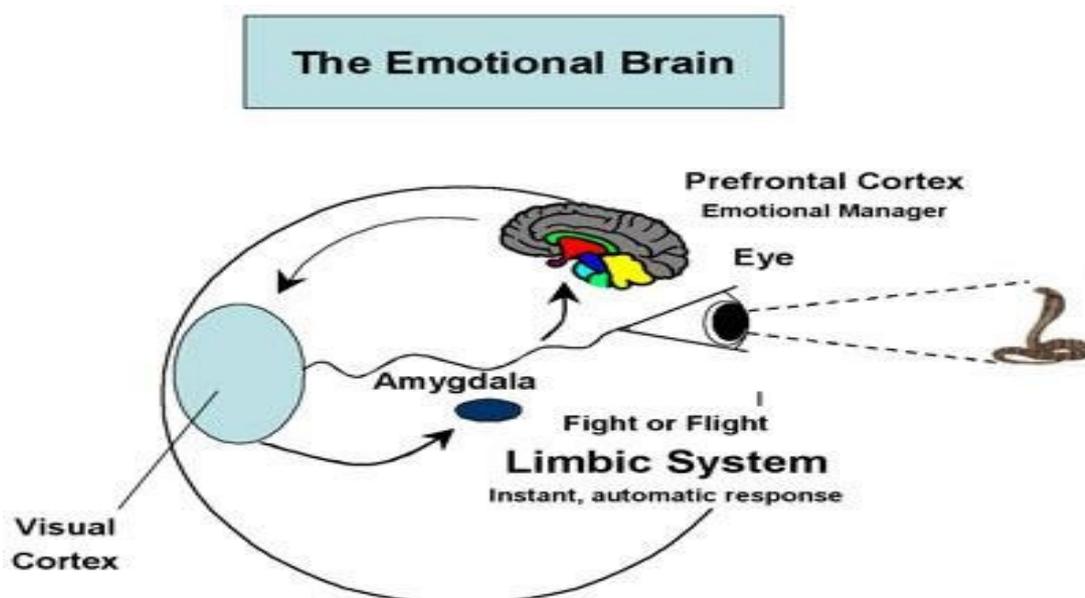
Spiritual Intelligence (SI) is the senior/higher dimension of intelligence with access to advanced capabilities. It is the source of personal fulfillment, the means of peak performance and the key to cooperation, tolerance and peace. It calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. It can be cultivated through questing, inquiry and practice. Spiritual experiences may also contribute to its development, depending on the context and means of integration. Spiritual intelligence is necessary for discernment in making spiritual choices that contribute to psychological well-being and overall healthy spiritual development.

Spiritual maturity is expressed through wisdom and compassionate action in the world. Wisdom and Compassion are the two pillars of Spiritual attainment. Ability to maintain inner and outer peace, regardless of situation. Spiritual Intelligence is a peace that comes from the inside. Inner peace generates outer peace without creating fatigue or burnout. Inner peace is therefore more genuine, and less likely to be rattled in times of crisis or stress. Spiritual Intelligence comes down with essential question: Who is driving your life? Self or ego?

Spiritual Quotient (SQ): Spiritual Quotient is the measure of spiritual intelligence in a person and is denoted by SQ. The terms Spiritual intelligence and spiritual quotient have been used interchangeably across the literature reviewed. However, it is the spectrum against which we assess the usefulness of one life path or the need to change the particular direction one's actions are taking. Emmons (2011) defined it as the

adaptive use of spiritual information to facilitate everyday problem solving and goal attainment. It is the implementation of a set of tools to arrive at a more productive, effective, happier and ultimately more meaningful life. It is a mechanism by which people can improve their overall life. Unfold the fullest and highest self. Spiritual Intelligence facilitates a dialog between mind and body, between reasons and emotions. In emotional intelligence two key parts of brain are involved: the limbic system (which includes our fight or flight systems) and the neo cortex. As one gains in emotional intelligence one begins to manage the limbic system better through using neo cortex especially the prefrontal cortex the part of the brain that is created around age 11 and become fully wired by age of 22 to 25 years. SQ demands even more neo cortex limbic integration and guidance from our highest brain function. It demands that we go beyond managing our reactions. (Golmen, 2001) We actually start to change how we react with conscious intention and practice. SI is application of knowledge.

Figure 1.2: Functioning of the Emotional Brain



Source: From *'Proof of Heaven'*, Charles, 2018

1.4 Spirituality: Role in Holistic Development and Well-Being

"What transforms education, is a transformed being in the world."

**- Parker
Palmer**

The spirituality vacuum in the contemporary education system fails to quench the deep thirst for meaning and wholeness. Misguided or unconscious attempts by students to attain some sense of fulfillment often result in varying degrees of addictive behaviour toward activities, substances or relationships - all of which make teaching and learning difficult, if not impossible. Compulsive or reckless activity, substance abuse, and adherence to sensory bodies and its fulfillment in youths and adults are seen as a mechanism resorted to by youths and adults to fill their inner emptiness. In the classroom this can manifest as lack of interest, lack of self-worth, lack of compassion, lack of self-discipline and lack of spirit.

Enhancing the spiritual self is about evolving the inner consciousness. It is a method of awakening the soul; be it through meditation, prayers, quiet time or pause, service to humanity or any other. It makes one feel energetic, optimistic, calmer and peaceful in life. As we grow spiritually our perception of life changes and the way we see the world around us also changes bringing a positive change in our life. It helps one reflect upon life and the deeper meanings and break the shackles of ego, jealousy, anger, adamant and all negative emotions. Thus spiritual development is very significant to holistic development; else cognition alone may lead to dry intellectualism, social and emotional development may teach one to balance emotions and relationships but could teach one to be positive and happy from within or to dig into the deeper meanings of life.

Spirituality makes one happy and comfortable in any circumstance. Most of our problems stem not from difficult circumstances, situations and people but from the way we think about it. Spirituality changes our attitude towards life and people. It is our inner engineering, it does not take away the problems or challenges for us but it definitely helps the way we think and feel about them and perceive the world. It helps us embark humility. As we journey towards the spiritual path we develop detachment leading to inner peace and tranquility. There is no frustration

or disappointment which we today hear as the major problem of children and adults in contemporary times. A holistic approach towards life and overall mental, physical, socio-emotional being comes to play as we start realizing that everything is related to our spiritual development. Since it develops our understanding of what we really are, our core purpose in life and how we can grow internally. Our inner power and strength increases, increasing our endurance levels that we can take complete charge of our lives thereby living without regrets, guilt or anger. Spirituality helps one be a better human and a better citizen. Thus it is key to holistic development of a child and individual.

A more 'soulful' education would therefore seek to open the mind, warm the heart and awaken the spirit of each student. It would provide opportunities for students to be creative, contemplative, and imaginative. It allows time to tell old and new stories of heroes, ideals and transformation. It encourages students to go deep into themselves, into nature, and into human affairs. It values service to others and the planet. A spiritualized curriculum values knowledge within cultural and social contexts, rather than as facts to be memorized or dogma to be followed. It is integrative across all disciplines emphasizing inter-relationship and inter-connectedness. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit.

Various research studies carried out in the area of spirituality and spiritual intelligence have identified various indicators /components of spirituality. They are as follows; Acceptance , empathy, love and compassion, Interpersonal relations , Equality of caste, creed, colour & gender , brother hood, happiness and distress , conviction, commitment and character , quest for life value, self-awareness , soul and inner being , religiosity, knowledge of god.

1.5 Spirituality and Self

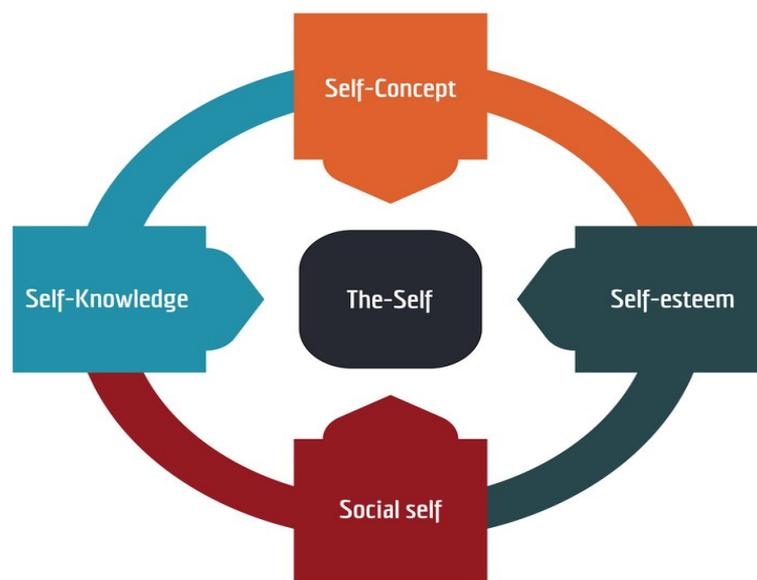
Goleman, (1998) referred to emotional intelligence as “the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well ourselves and in our relationships”. It describes abilities distinct from, but complementary to, academic intelligence, the purely cognitive capacities measured by IQ. Many people who are book smart but lack emotional intelligence end up working for people who have lower IQs than they but who

excel in emotional intelligence skills. Wigglesworth, Cindy (2012) defines spirituality as “the innate human need to be connected to something larger than ourselves, something we consider to be divine or of exceptional nobility. This innate desire for that connection transcends any particular faith or tradition. It does not require a belief in a divinity by any description, nor does it preclude belief in God or Spirit or the divine”.

Wigglesworth, Cindy (2012) defines spiritual intelligence as “the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation”.

SQ is the central and most fundamental of all the intelligences, because it becomes the source of guidance for others, being an integrating intelligence, linking our rational and emotional intelligences. “A man with high SQ not only responds appropriately in a particular situation or circumstance, but he also analyses as to why he is in that situation and how he can better that situation. High SQ enables a person to operate beyond the boundaries. Whereas IQ and EQ are localized in opposite hemispheres, SQ is associated with hemispheric synchronization and whole-brain activation. The capability for SQ is hard-wired in the brain, but conscious intention is required to activate it.” (Mittal 2016)

Figure 1.3 The self



Source: <https://commons.wikimedia.org/w/index.php?curid=73936530>

Working of IQ, EQ and SQ ideally, all the three Qs should work together and support one another and the brains are designed so. Each Q has its own area of strength, and they can function separately. A person need not be high or low in all Qs simultaneously. While one person may be high in one Q simultaneously could be low in other. Researches however suggest high SQ strengthens high EQ.

Self-awareness is the capacity for introspection and the ability to recognize oneself as an individual separate from the environment and other individuals which leads to self- knowledge, knowledge of self which leads to self-concept One's self-concept (also called self-construction, self-identity, self-perspective or self-structure) is a collection of beliefs about oneself. Knowledge of oneself helps to develop self-worth/self- esteem; self-worth helps one to judge oneself helping him to know his innate ability his/her self-efficacy.

1.6 Self Efficacy

Bandura, Adams and Beyer (1977) suggested that as a person approaches a task, two sets of expectations are formed, efficacy expectations and outcome expectations. These expectations arise due to self-efficacy dimension. Bandura (1995) defines Self efficacy as the belief on one's capabilities to organize and execute the course of an action required to manage prospective situations. Self-efficacy is a person's belief about his or her chances of successfully accomplishing a specific task. It is concerned with the self-perception of how well he can cope with situations as they arise. Those with high self-efficacy feel capable and confident of performing well in situation. Self-efficacy is conceptually close to self-esteem. Miner (1998) pointed out that self- esteem tends to be a generalized trait, while self-efficacy tends to be situation specific. Self-efficacy refers to a person's belief in his/her ability to organize and execute a required course of action to achieve a desired result (Bandura, 1997). Self-efficacy determines an individual's resiliency to adversity and his/her vulnerability to stress (Bandura, Cabrera, Barbaranelli, Garbino and Pastorelli, 2003). General self- efficacy aims at a broad and stable sense of personal competence to deal effectively with a variety of stressful situations (Adeyemo, 2008; Schwarzer & Fuchs, 2009)

Eden and Aviram (1993) have suggested that training employees can lead to their enhanced self-efficacy. Employees with high level of self-efficacy are more likely to believe that making effort will result in satisfactory performance and it creates a high expectancy assessment. 'Self-regulation and Goal setting' are also considered to be affected by self-efficacy. According to Bandura (1995), self-efficacy makes a difference on how people think, feel and act. Feeling of low sense of self efficacy is associated with depression, anxiety and helplessness. Such individuals also have low self-esteem and harbour pessimistic thoughts about their accomplishments and personal development. In terms of thinking, a strong sense of competence facilitates cognitive processes and performance. When it comes to preparing action, self-related cognitions are a major ingredient of the motivation process. Self-efficacy can enhance or impede motivation. People with high self-efficacy choose to perform more challenging tasks (Bandura 1995).

1.7 Spirituality and Self Efficacy

Roxana, Omar, Tengku et.al (2018) in their study on effect of EQ, SQ on Self efficacy and Health of University students found that Spiritual Intelligence significantly correlated with Emotional Intelligence at $r = .564$, $p = .000$, self-efficacy at $r = .442$, $p = .000$. The study concluded that SI has a strong correlation with EI and SE and that SI is a general factor of intelligence underlying any other factor of intelligence and therefore has the capability to influence EI (Ronel & Gan, 2008; Zohar and Marshall, 2000). Secondly found that students with higher level of SI tend to have higher levels of Self Efficacy and health behaviour. SI enables students to have control in their actions and invest self to ultimate goal or life target (King & DeCico, 2009). Kaur et.al. 2013; Ronel and Gan, 2008 pointed SI as a core ability, a general factor that penetrates into and guides other abilities. SI centers on inner resources of a person, and it manifests in various ways such as positive self-concepts, high moral character and personal transcendence (King & De Cico, 2009). Hence it is important that spirituality be made a part of the educational curriculum and spirituality based professional development program be introduced for teachers to improve their self- efficacy and reduce the work pressures and stress.

Spirituality has always been a focal point of the Indian psyche. Great saints and sages, teachers and students, warriors and common man, scientists and freedom fighters, all have achieved great feats in the past through the practice of spirituality. The discipline of spirituality is concerned with the development of the individual self. Thus it coincides with the self-concept which is a psychological construct of the personality.

Self-Efficacy is also about one's sense of control and ability to focus.

Enhancing Self efficacy beliefs is crucial to successful change and maintenance of various patterns or forms of health related behaviours in the face of obstacles and aversive experiences including stress response and coping, addictive behaviours, reducing sexual risk behaviours, AIDS related health behaviour, smoking cessation, nutrition and weight control, regular physical exercise, choice of healthy lifestyle (Zlatovic, 2015). All of this is very relevant for adolescents and young adults since this would improve their efficacy in studies and other academic tasks. SI elevates SE scores by developing better coping skills for different problems owing to their ability to exercise better control on one's senses. Individuals with healthy coping skills and sense of control are likely to take problems or challenges as opportunities and succeed (Lerner, Roeser & Phelps, 2010).

SI supports the development of healthy coping mechanisms forms a strong base in developing the concentration mechanisms through its practices of meditation and Yoga thus improving the sense of control and being able to see 'self' objectively. This propensity to regulate behaviours leads to self-regulation and subsequently self- improvement. Simultaneously, one's belief about the ability to perform successfully and effectively leads to self-efficacy. It is an important dimension of personality that influences the performance, level of satisfaction, ability to manage change, creativity and other behavioural dimensions. People's attempt to understand these is called the self-concept in personality theory. This self is relevant to the understanding of self- efficacy and spirituality both. Hence the investigator feels that with enhancement in spirituality there is bound to be an increase in self-efficacy which in turn would improve the classroom instruction, reduce the stress, and motivate the teachers resulting into character making and man making education rather than pushing in dry intellectualism.

1.8 Teacher and Self Efficacy

Frame 1.1 Anecdote depicting efficacy of the teachers

Its 8:00 a.m. in the morning and we are in a small village called Padadhari in district Rajkot of Gujarat. As we entered we got to hear some loud recitation coming from neighbourhood, thinking that to be a school we reached there. What we found was few students sitting in small circular groups and each with a peer teacher and an elderly person; seemingly a parent taking care of the activity. Interacting with the senior member, we learnt of a new concept called '*Guardian school*'; the parent told us that we support the school in improving the learning outcomes by taking time out for educating the needy beyond the school hours. On probing further I learnt that these guardian schools are run in eight neighbouring villages, started by the head teacher cum Cluster Resource Centre Coordinator in a similar fashion and the head teacher takes rounds across all schools from 8:00 am to 10:00 am in case any child needs support. The school had a beautiful building, classrooms decorated with teaching-learning material made by students and teachers. The school has bagged first prize at the IIM (A) innovation award and in fact all schools have been the centre of attraction for the unparalleled school-community relationship and harmony. Probing about this to the head teacher Gautam bhai, he says; "mare to aa balako j mari mudi che, hu emni yashoda ne aa loko emna devaki, etle banne mali ne baal-gopaal ni seva kariye che". Meaning thereby service to these children is like serving God and this is the only treasure I have. So I do all it takes to improve the child, whether it is community or parental engagement or preparation of teaching aids or exposure for students.

No nation can rise above its people' and the success or failure of its people is dependent upon the education and teachers lie at the heart of every educational system. Thus it is teacher development, teacher quality and teacher motivation that should be given the most attention in education. The past decade has seen schools coming under the public scanner as never before. Coupled with this is the dwindling of resources, increasing parental expectations, accountability mechanisms and budget cuts. Teaching has increasingly become difficult and draining. Researchers have pointed that teachers exhibit higher levels of stress than any other profession (Stoeber & Rennert, 2008). Whether this is day to day stress of required tasks or institutional stress factors (Curry & O'Brien, 2012) teachers are struggling. As teachers' battle exhaustion, so does their ability to cope

and remain buoyant to the increasing social and emotional demands placed on them day in and day out which directly impacts wellbeing (Parker, Martin, Colmar, & Liem, 2012). Wright, Hom, and Sanders (1997) also expressed “more can be done to improve education by improving the effectiveness of teachers than by any other single factor” (p. 63). Of all the factors that affect teacher quality researches have pointed that teacher’s belief about his or her abilities to perform an action successfully (Bandura, 1997) is the most significant one.

Teacher’s efficacy is one of the characteristics of successful teachers (Bandura, 1997) which significantly impacts schooling (Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998), and improves learners’ achievement (Tschannen-Moran, et al., 1998; Yazici, Seyis, & Altun, 2011), performance (Henson, 2001) and self-efficacy (Anderson, Greene, & Loewen, 1988). Teachers with high sense of efficacy are more patient with student’s errors (Ashton & Webb, 1986), try new methods (Stein & Wang 1988), have an avid interest in teaching (Guskey, 1984), and dedicate more time to difficult students (Gibson & Dembo, 1984).

The other significant factor that affects teachers’ accomplishment is spiritual intelligence. The importance of spiritual intelligence in educational settings and its impact on teachers’ quality (George & Visvam 2013; Rani & Chahal, 2016), critical thinking (Azizi, & Azizi, 2015), academic achievement (George & Visvam 2013), and job satisfaction (Kaur, 2013; Zamani & Karimi, 2015) have been highlighted. Teachers with high level of spiritual intelligence understand students’ feeling, try to support them and teach them how to cope with emotions (Rani & Chahal 2017), as well as how to think critically and creatively (George & Visvam, 2013).

Considering the vital role of teachers in any educational system and the impact of the above stated constructs (self- efficacy and spiritual intelligence), this study intended to explore the relationship between the teachers’ spiritual intelligence and efficacy through qualitative research methodology using narrative inquiry with ten teachers, the following research questions guided the study:

- ❑ How do teachers’ understand and perceive spirituality and self-efficacy?
- ❑ How does spirituality contribute towards teachers’ self-efficacy?
- ❑ Is there any significant relationship between teacher’s spiritual intelligence and their efficacy level?
- ❑ Could enhancing spiritual intelligence affect self-efficacy?

1.9 Self Efficacy in Teachers and Quality in Education

In an era for increasing accountability demands for teachers and students professional development will be the key to success in school reform initiatives as administrators struggle with improving the current teaching force. Research has shown that teacher efficacy is an important variable in teacher effectiveness that is consistently related to teacher behaviours and student outcomes. The changes necessary to promote meaningful and substantive educational improvement are both fundamental and systemic. Because change and reform in education continues to be at the political forefront, new challenges are emerging for policy makers and administrators across the country. For example more challenging standards, high stakes testing and school accountability are all pressuring administrators to highlight the key linkage between teacher effectiveness and student achievement.

Teaching by its very nature involves solving ill-defined problems that are complex, dynamic, and non-linear. Consequently teacher effectiveness is largely dependent on personal agency, or how teachers define tasks, employ strategies, view the possibility of success, and ultimately solve the problems and challenges they face. It is this concept of personal agency—the capacity of teachers to be self-organizing, self-reflective, self-regulating and proactive in their behaviour—that underlies the importance of self-efficacy as a critical component in teacher effectiveness. The link between personal agency and a teacher's efficacy beliefs lies in personal experience and a teacher's ability to reflect on that experience and make decisions about future courses of action.

Gardner et al. (2001) found that education —is not a well aligned profession (p. 387), the result of which leaves teachers to have to develop their own definition of their work and how to measure their effectiveness.

The most powerful teacher attribute in the Rand analysis of teacher sense of efficacy is; a belief that the teacher can help even the most difficult or unmotivated students. (McLaughlin & Marsh, 1978, p. 85) Teacher efficacy is when a teacher believes in their own ability to guide their students to success. For over thirty years, researchers have explored the link between teacher self-efficacy and student achievement. Research suggests that teachers with a strong sense of

self-efficacy tend to be better planners, more resilient through failure, and more open-minded and supportive with students. Albert Bandura (1977), one of the first ones to develop a theoretical framework of self-efficacy theorized expectations of one's performance, as a cognitive process, influences when, how, and for how long an individual will employ successful coping mechanisms. He further said that; to the extent to which individuals have control in their lives decides their self-efficacy. He called it the '*Human agency*'. He characterized lacking of human agency as negatively impacting one's function and self-efficacy therein.

Efficacy—or a teacher's level of confidence about their ability is also dependent on past experiences or on their current school culture. A bad classroom experience or negative work environment, for example, can quickly sour a teacher's confidence. Conversely, witnessing student growth and working in a collaborative environment can boost a teacher's belief in their ability and improve performance. **Collective** efficacy is when a staff of teachers believes that together they can inspire growth and change in their students.

According to '*Visible Learning for Teachers: Maximizing Teacher Effectiveness*' by John Hattie, collective teacher efficacy has the greatest impact on student achievement—even higher than factors like teacher-student relationships, home environment, or parental involvement.

That might seem surprising, but it actually makes sense. A teacher who lacks confidence is less likely to push students, try new methods, or push through difficulty. When teachers are confident in their ability, persistent through challenge, and innovative in their practices, students can really benefit. Anita Woolfolk, a psychologist specializing in childhood education, noted that “teachers who set high goals, who persist, who try another strategy when one approach is found wanting—in other words, teachers who have a high sense of efficacy and act on it—are more likely to have students who learn.”

Bandura believes teachers with a high sense of efficacy operated on a belief that all students, even difficult ones, are teachable and those with a lower sense believed their influence over students who are unmotivated is limited. Gibson and

Dembo's research involved a micro analytic study of the differences between teachers with a high and low sense of efficacy.

A summary of Gibson and Dembo's (1994) findings is in Table 1.1.

Table 1.1: Gibson and Dembo (1994) findings on Teacher Self Efficacy

Teachers with high sense of efficacy	<ul style="list-style-type: none"> <input type="checkbox"/> Devote more time to academic activities. <input type="checkbox"/> Provide struggling students with the guidance they need to succeed. <input type="checkbox"/> Praise their academic accomplishments. <input type="checkbox"/> Create mastery experiences for their students
Teachers with low sense of efficacy	<ul style="list-style-type: none"> <input type="checkbox"/> Devote more time to non-academic activities. <input type="checkbox"/> Easily give up on struggling students. Criticize students for their failures. <input type="checkbox"/> Create a classroom environment likely to undermine students' ability to judge their own <input type="checkbox"/> abilities and cognitive development

In her study of self-efficacy and the ethic of caring, Collier (2005) referenced the work done by Ashton (1986) in identifying characteristics of highly-efficacious teachers:

- View the role of teachers as important and meaningful.
- Set high expectations for students
- Take personal responsibility for student learning.
- Engage in the practice of goal setting for themselves and their students.
- Exhibit confidence in their ability to affect student learning.
- View their students and themselves as partners in the learning process.
- Expand greater effort and persist longer in assisting student learning.

(p. 352)

Gibson and Dembo (1984) investigated the degree to which teacher self-efficacy influences learning outcomes. From an efficacy perspective, these findings relate to a teacher's belief of whether outcomes in learning are due to internal factors (teacher skills, etc.) or external (student characteristics).

Some people's personal control is high, whereas others cannot see a connection

between their behaviour and what happens to them. The propensity to regulate events in terms of oneself leads to self-regulation. Simultaneously, one's belief about the ability to perform successfully and effectively leads to self-efficacy. It is an important dimension of personality that influences the performance, level of satisfaction, ability to manage change, creativity and other behavioral dimensions. People's attempt to understand these are called the self-concept in personality theory. This self is relevant to the understanding of self-efficacy and spirituality both. Spirituality has always been in focal point of the Indian psyche. Since great saints and sages, teachers and students, warriors and common man, scientists and freedom fighters, all have achieved great feats in the past through the practice of spirituality. The discipline of spirituality is concerned with the development of the individual self. Thus it coincides with the self- concept which is a psychological construct of the personality. Hence the investigator feels that with enhancement in spirituality there is bound to be an increase in self- efficacy which in turn would improve the classroom instruction resulting into character making and man making education rather than pushing in dry intellectualism.

This chapter has made a humble attempt to put the research problem in a context and establish its meaningfulness in the present times, the subsequent chapter on review of related literature would further strengthen the base, give research insights and direction to the research.