

Chapter Two

Review of Related Literature

2.0 Introduction

Gay, Mills & Airasian (2006) state that unlike quantitative researchers, who spend a great deal of time examining the research on their topic at the outset of the study, some qualitative researchers will not delve deeply into their literature until their topic has emerged over time. There is disagreement among qualitative researchers about the role of the literature review in the research process. Some qualitative researchers have argued that reviewing the literature curtails inductive analysis and should be avoided at the early stages of the research process. Others suggest that the review of related literature is important early in the qualitative research process because it serves the following functions:

- ❑ The literature review demonstrates the underlying assumptions (propositions) behind the research questions that are central to the research proposal.
- ❑ The literature review convinces the reviewers of the significance of the research, the insight gained by the researcher through previous studies and the “intellectual traditions” that support the proposed study.
- ❑ The literature review provides the researcher with an opportunity to identify any gaps that may exist in the body of literature
- ❑ The literature review helps the researcher to refine the research questions and embed them in guiding hypotheses that provide possible directions the researcher may follow.

2.1 Review of Related literature:

While the existing literature was reviewed to arrive at the conceptual framework for the current study and decide on appropriate research methods, a more detailed literature is presented in conjunction with the findings and as part of the constant comparative method of arriving at the research findings.

For ease of analysis the researches reviewed have been categorized into the following five aspects.

- ❑ Spirituality: One Concept, Many Referents (Forty seven studies)
- ❑ Spirituality in Education (Seventeen)

- ❑ Spirituality and Overall Development (Thirty seven)
- ❑ Understanding Self Efficacy (Twenty)
- ❑ Spirituality and teacher efficacy.(Seven)

2.2 Spirituality: One Concept, Many Referents

Spirituality can be understood as a human’s innate propensity, capacity, and longing for connectedness and meaning (Bone, 2008; Bone, Cullen, & Loveridge, 2007; hooks, 2000, 2003; Hyde, 2008; Mata, 2014; Palmer, 1999; Zhang, 2012; Zarei & Tahereh, 2013; Zurmehly, 2014; Seth & Asudani, 2015). It exists in every person as a potential possibility and is the essence of who and what we are (Cervantes & Parham, 2005; Dillard & Dixson, 2006; Elkins et al., 1988; Palmer, 1999, Schoonmaker, 2009; Tisdell, 2003). More specifically, spirituality is a way of connecting people to them, other people and the world; these connections bring people’s consciousness to finding integrity, or wholeness, and feeling centered, or grounded, in themselves, their lives, and their relationships with others. That is, spirituality leads people to be connected, centered, grounded (with feelings such as love and compassion), and holistically integrated in living with consciousness, meaning, and purpose. Iris Yob, who has written for, among others, *Religion and Education* and *Educational Theory*, likewise noted that spirituality is a term that tends to be used indiscriminately, embodying different meanings within different contexts: Is it religion? A feature of religion? Independent of religion? Counter to religion? A human quality? An extra-human quality? Natural or contrived? Subjective or objective? Merely a psychological event? (2003, p. 112).

Nash (2002), distinguishes terms religion and spirituality: “Religion,” he advised, “is the institution; spirituality is the personal. Religion is what we do with others; spirituality is what we do within ourselves. Religion is head; spirituality is heart” (p. 166). Beverly-Colleene Galyean, expressed that spirituality is not doctrine, but rather the vital energy that creates meaning in our lives (cited in Wolf, 1996, p. 25). Paul Byers (1992), wrote religions, “are particular answers to the universal human questions about the creation and meaning of life, spirituality refers to the universal personal concern for the questions.” (p. 6). And Dunne (2003) defines spirituality is not a character trait. “The word is not to be used as a valorising term,” he admonished, “because everyone, inescapably, is spiritual, in the sense that there is some overall orientation to their lives, some assumption of what most matters”

Many authors have wrestled with the defining spirituality and their inspired efforts led to clarity on what spirituality is and what it is not.

Table 2.1 Spirituality defined by people

Definitions of Spirituality	Source
“a straining forward toward mystery, toward a luminous darkness, toward an insatiate desire for a meaning beyond meaning”	Nash, 2002
The personal expression of ultimate concern	Emmons (2000)
That which involves ultimate and personal truths	Wong (1998)
Spirituality is difficult for us to touch because it flows to and from the invisible, from love and the mystery of death It flows from the ground of our relationship, not only between human beings, but also between all beings, Including mountains and rivers It evokes within us compassion, which allows us to see through the eyes of innumerable beings	Joan Halifax, 1998
How the individual lives meaningfully with intimacy in his or her response to the deepest truths of the universe	Bregman and Thierman (1995)
Spirituality is the formative force underlying reality.	Carol Flake, 1993
Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place	Benner (1989)
Spirituality is our rope, showing us the way home. When at home with ourselves and the world, we can be, “healers in a wounded world”	Palmer, 1999
A way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life and whatever one considers to be the ultimate	Elkins et al. (1988),
A transcendent dimension within human experience . . . discovered in moments in which the individual questions the meaning of personal existence and attempts to	Shafranske and Gorsuch (1984),

place the self within a broader ontological context	
A subjective experience of the sacred	Vaughn (1991)
A personal life principle which animates a transcendent quality of relationship with God	Emblen (1992)
That vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, with purpose	Tart (1975)
That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine	Dale (1991)
Pertaining to the innate capacity to, and tendency to seek to, transcend one's current focus of centrality, which with transcendence involves increased knowledge and love	Chandler and Holden (1992)
The animating force that inspires one toward purposes that are beyond one's self and that give one's life meaning and direction	McKnight (1984)

Spirituality whether religious or non-religious, whether an innate ability or a human striving, whether as compassion and love for fellow beings or as submission to the supreme has been realized to be a natural human quality that transforms one from within. It is a positive human emotion like love, kindness, compassion. Spirituality reflects positive emotion (Benson, 1996). Spirituality, like positive emotions, is generated by the limbic system and is more about *us* than *me*. We do not have to be taught positive emotions; our brain is hardwired to generate them (Hamer, 2004; Eaves, 1999). Humanity's task is to pay attention to them, for they are the source of our spiritual being and the key to our cultural evolutionary progress (Hauser, 2006). Spirituality reflects humanity's evolutionary press towards connection and community building even more than it reflects humanity's need for solace and revelation Vaillant G.E., (2008). Although positive emotions have been profoundly neglected by the modern social sciences, organized religions, for all their limitations, have helped to bring positive emotions into the ambit of conscious reflection. The Buddhist ideal is that of the *bodhisattva* - one who elects voluntarily to stay in this world and to help others, rather than entering directly into *nirvana*.

Nor is spirituality trivial; if one follows the lives of history's great spiritual exemplars, they have always been community builders, not navel gazers. And therefore its presence in education being mapped and tapped by educational researchers as spiritual intelligence.

According to Kings model (2000), spiritual intelligence denotes a set of adaptive mental capacities which are based on nonmaterial and transcendent aspects of reality, specifically those which are related to the nature of one's existence, personal meaning, transcendence and expanded states of consciousness. There is also increasing body of evidence linking spirituality with well-being. Teachers with awareness of self and expanded states of consciousness.

(Vaughan,2002) gave three components of spiritual intelligence: - the ability to create meaning based on deep understanding of existential questions, an awareness of and the ability to use multiple levels of consciousness in problem solving, an awareness of the interconnection of all beings to each other and to the transcendent.

The history of the term Spiritual intelligence begins with the history of Multiple Intelligences (MI) that was put forth in year 1983 by Howard Gardner, professor of cognition and education at the Harvard University Graduate school of Education. Levin (2000) conceptualizes spiritual intelligence as a marriage of spirituality and Intelligence. Wolman (2001) defined Spiritual Intelligence as a human capacity about the meaning of life, and to simultaneously experience the seamless between each of us and the world on which we live.

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

valid and reliable instrument for measuring spiritual intelligence.

Royes (2005) conducted a study on “*Spirit wave: A model of Holistic change*” at University of Toronto, Canada. The study intended to present a theoretical framework titled “Spirit Wave”, as a process of holistic education. The following issues were dealt with on the basis of works of Rudolf Steiner and Jiddu Krishnamurtri. Through inner work on the self, one develops spiritual intelligence, with ultimate goal of becoming 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.*

Mc sherry (2006) studied the principal components model: a model for advancing spirituality and spiritual care within nursing and health care practice.

The aim of this study was to generate a deeper understanding of the factors and forces that may inhibit or advance the concepts of spirituality and spiritual care within both nursing and health care. This manuscript presents a model that emerged from a qualitative study using grounded theory. Implementation and use of this model may assist all health care practitioners and organizations to advance the concepts of spirituality and spiritual care within their own sphere of practice. The model has been termed the principal components model because participants identified six components as being crucial to the advancement of spiritual health care. Grounded theory was used meaning that there was concurrent data collection and analysis. Theoretical sampling was used to develop the emerging theory. These processes, along with data analysis, open, axial and theoretical coding led to the identification of a core category and the construction of the principal components model. Fifty-three participants (24 men and 29 women) were recruited and all consented to be interviewed. The sample included nurses (n=24), chaplains (n=7), a social worker (n=1), an occupational therapist (n=1), physiotherapists (n=2), patients (n=14) and the public (n=4). The investigation was conducted in three phases to substantiate the emerging theory and the development of the model. The principal components model contained six components: individuality, inclusivity, integrated, inter/intra- disciplinary, innate and institution.

Vander Walt (2006) “*A descriptive and exploratory study towards a spiritual intelligent transactional model of organizational communication*” was conducted at the University of South Africa. In this study intelligence was perceived as primary variable in explaining the needs, motivations and behavior of individuals in society in general and in an organization specially. A distinction was made between IQ (which has its roots in Newtonian physics), EQ (which enables an individual to adapt to changing circumstances) and SQ (a spiritual intelligence that helps an individual to re- contextualize a situation towards a meaningful and holistic experience).

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

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

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

King (2008) conducted a study on *“Rethinking claims of spiritual Intelligence: A definition, model and measure”* at the Trent University, Canada. In this study, a four-factor model of SI was proposed; i.e. supportive evidences were identified for the capacities of critical existential thinking, personal meaning, production, and transcendental awareness and conscious state expansion. The researcher prepared a measure of SI. Beginning with an over-inclusive 84-item SI Self Report Inventory (SISRI) in study I (N= 619 undergraduates), a series of exploratory factor analyses led to a reduced 39-item scale. Study II (N=305 undergraduates) involved a confirmatory factor analysis which resulted in the removal of additional scale items in order to obtain adequate model fit. The final version of the scale, the SISRI-24, displayed an excellent internal reliability and good fit to the proposed four-factor model of SI. Construct validity for the scale was supported by additional measures of meaning, metapersonal self-construal, mysticism, religiosity, emotional intelligence, IQ, and social desirability. Mainly based on the current psychometric standards, findings validated the proposed model to measure spiritual intelligence.

Singh and Premrajan (2011) developed a scale to measure spiritual competence. The study has been conducted in two phases. First phase was an exploratory study. In this phase the spiritual competence and its components were conceptualized and exploratory analysis was done. The second phase involved the confirmatory analysis based on the results of the exploratory analysis. The sample for the study included knowledge workers, doctors and teachers with work experience of more than six months. There were total 210 respondents of which 126 were doctors and 84 were teachers. The average age of the respondents was 35 years. In the second stage the sample comprised of 406 respondents. The sample consisted of 155 teachers and 251 doctors to conduct confirmatory factor analysis. The average age of respondents was 37 years, both government servants and private practitioners were included. Based on the theory twelve dimensions of spiritual competence were identified. A list of 42 items was generated under each dimension keeping in view the attributes of knowledge, skill and attitude to be fairly covered through the items and then it was subjected to expert review. The items were exploratory factor analyzed reducing to six dimensions and these were confirmed in confirmatory factor analysis with the final tool having six dimensions viz. service to mankind with four items, feeling of inner peace and calm with three items, being vision and value led with four items, inter connectedness with two items, respect for other consisting four items, self-awareness consisting two items making a total of nineteen items.

Hamzah et.al (2011) developed a conceptual model for spiritual development process. A study of the education system of Malaysia was made which believes in the holistic development of the individual focusing on the physical, social, intellectual, emotional and spiritual development however a gap was found in the current practice especially with regard to the development of spiritual domain. The model focuses on growing from an animal soul dipped into worldly desires to a rational soul closer to God.

2.3 Spirituality and Education

Spirituality in education refers to a transcendence and compassion in the classroom that acknowledges the interconnectedness of the students, the teacher, and the subject. Denise Tolliver (cited in Tisdell, 2003) offered a meaning that, like an organic baker's bun, seems comprised of the purest ingredients from the shelves. Spiritual, she noted, is that which can "raise consciousness, stimulate awareness, foster creativity and imagination, connect us with grander issues of purpose and meaning, and facilitate connection with that which animates us" (p. 199). This divine process begins with our willingness to allow the subject and the learners to engage our hearts each time we begin the mind- and soul-expanding trek of adventure.

However, through reviewing the literature regarding education, schooling, and spirituality across countries, including Australia, Canada, Ghana, New Zealand, the UK, and the U.S., (e.g., de Souza, 2009; Dei, 2002b; Kessler, 2000; Lewis, 2000; Palmer, 1993, 1999; Sunley, 2009; Zurmehly, 2014) it was found that there is increasing emphasis on accountability and effectiveness, applications of economic market principles in education, disconnected learning and teaching experiences for both students and teachers, and so forth. For example, Sunley (2009) found that schooling in the UK emphasizes measurable and standardized performance outcomes using the idea of effectiveness. This education failed to guide students to nurture holistic growth with mind, body, and spirit or to develop critical self-awareness; instead, the students were taught according to "conformity and compliance" during every day school (Sunley, 2009, p. 793).

Scholars have identified objectivism and modern ways of schooling as the roots of those problems (de Souza, 2009; Dei, 2002a, 2002b; Lewis, 2000; Palmer, 1993, 1999). For instance, Palmer (1993), a great contributor in explicitly embracing spirituality in education, identified that the core problem of current education is "the pain of disconnection" (p. v) because of the objectivism of modern knowledge. In

particular, objectivism has generated polarity between spiritual knowing and positivistic scientific knowing, as well as an “adversary relationship” between the knower and the known (objects) (Palmer, 1993, p. 23). Similarly, modern knowledge has failed to help students and teachers know, cultivate, and use their inner sources (such as love, passion, and compassion) that can inform their ways of being, relating, connecting, and knowing. Rather, as Palmer stated (1993), modern knowledge has made people become greatly distant from themselves and others, and especially from their hearts, spirits, and emotions, which are great sources of love, compassion, and the “inner sense of truth” (p. 29). The hope in his claim is that embracing spirituality in education can revitalize students’ and teachers’ capacity to recognize, connect with, and reach to those inner sources (Palmer, 1993).

Dei, James, Karumanchery, James-Wilson, and Zine (2000) also found that spirituality can create new knowledge and various ways of knowing for students that are different from externalized and objectified knowledge, cognitive reasoning, and so forth. They acknowledged that a certain knowledge and way of understanding are more privileged, are introduced as “objective, true, and scientific” in schools, and guide what to contain in curricula and what type of teachers to hire (Dei et al., 2000, p. 83). Dei et al. (2000) stated that when spirituality and spiritual aspects of lives are nurtured in school, students’ self-reflexivity can be grown by bringing more attention to the inner aspects of self and life, which encourages them to use intuition, wisdom, emotional feelings, and imagination. Nurturing spirituality in school can make the students more critically and reflectively examine socially, culturally, and politically constructed understanding and knowledge, especially what is privileged and marginalized. In addition, the students can develop a better understanding of how they view themselves, society, and the world, and why they understand a certain way. The students learn that their lives and who they are cannot be understood when disconnected from their community, their society, and the world. They can gain a more connected, holistic understanding of who they are, as Dei et al. (2000) argued. In his study on nurturing spiritual sensibilities in education, Lewis (2000) argued that spirituality is “a characteristic of all phenomena” (p. 270) and that it cannot exist exclusively as a separate area alienated from other dimensions of one’s life experiences or educational practices, including intellectual, physical, and emotional dimensions. Lewis (2000) sought to offer insights into the interconnections of spirituality and different areas of human life, including morality and intellectuality.

For example, according to Lewis (2000), cultivation of spiritual sensibilities in educational practices can support students' morality in a different sense. That is, Lewis (2000) used Steiner's (1995) concept of "the good," which is "not what we *ought* to do, but what we *want* to do when we express our full, true human nature" (p. 270, original emphasis). From this understanding, Lewis (2000) stated that because spirituality in education aims to help students fully develop their innate human nature, it can powerfully lead students to moral living from within that is derived from the *inner want* to positively contribute to others, not from moral obligations or external moral preaching. In addition, according to Lewis (2000), spirituality in education means nurturing students' hearts and minds together. From this understanding, Lewis (2000) clarified that nurturing spirituality in education does not mean ignoring intellectual, logical, rational, or scientific learning. Rather, spirituality seeks to educate students to be more holistic as humans with their full potential. Spirituality can help students to go beyond the rational or scientific dimensions of their learning experiences and that all of the students' learning experiences have the possibility to contribute to developing the students' spiritual sensibilities (Lewis, 2000).

Lewis's (2000) claim is similar to Palmer's (1998) argument: in order to more fully and deeply explore the inner landscape of learning and teaching, Palmer (1998) emphasized the importance of taking three significant paths: intellectual, emotional, and spiritual. Palmer (1998) explained these paths as follows:

By *intellectual* I mean the way we think about teaching and learning—the form and content of our concepts of how people know and learn, of the nature of our students and our subjects. By *emotional* I mean the way we and our students feel as we teach and learn—feelings that can either enlarge or diminish the exchange between us. By *spiritual* I mean the diverse ways we answer the heart's longing to be connected with the largeness of life—a longing that animates love and work. (p. 5, original emphasis) According to Palmer (1998), intellect, emotion, and spirit are interconnected for wholeness in education as well as in human selfhood. As Palmer (1998) further explained, "Reduce teaching to intellect, and it becomes a cold abstraction; reduce it to emotions, and it becomes narcissistic; reduce it to the spiritual, and it loses its anchor to the world" (p. 5). By pointing out that nurturing students' spirituality has often been undervalued, neglected,

and separated from education, Palmer (1993) proposed a recovery of the spiritual ground of knowing, teaching and learning. Palmer (1993) claimed that spirituality is “a new way of knowing” (p. xxiv). Thus, turning to spirituality in education can be transformative in terms of bringing students and teachers to a new knowledge in which they are learning and teaching through “a holistic way of knowing” (Palmer, 1993, p. xxv).

What happens, then, when spirituality becomes the foundation for knowledge, knowing, teaching, and learning in education? Palmer (1993) distinguished the particular type of spirituality he discussed by clarifying that his claim of spirituality is not end-results from a particular type of education via a manual but “a spirituality of *sources* in education” (p. xi, emphasis in original). Palmer (1993) explained what “such spirituality” can do in education:

It does not dictate where we must go, but trusts that any path walked with integrity will take us to a place of knowledge. It encourages us to welcome diversity and conflict, to tolerate ambiguity, and to embrace paradox. By this understanding, the spirituality of education is not about dictating ends. It is about examining and clarifying the inner sources of teaching and learning. (p. xi) Spirituality allows students and teachers to recognize and address fears and disconnections that are deeply seated in learning and teaching. Learning and teaching can be fortified with inner strength and confidence through students’ and teachers’ inner quests for integrity, connectedness with themselves and others, and rich self-knowledge.

Elsewhere, Palmer (1999) also stated that when education is approached with spirituality, education is no longer about getting information or jobs but can become about “healing, wholeness, liberation, and empowerment, transcendence, and reclaiming the vitality of life” (p. 3). The act of knowing becomes an act of embracing and nurturing love and compassion, rather than gaining power and control, and opens up “sources of healing, hope, and wholeness” (Palmer, 1993, p. 10). Palmer (1993) explained that objectivism and modern knowledge have a type of hidden curriculum that leads to relational cycles of either dominating or being dominated through the quest for power, control, competition, and manipulation. In contrast, spirituality informs a new logic of love and compassion in education that people can use to acknowledge and require

personal relationships that include a sense of interdependence, interrelatedness, and interconnectedness between the knower and the known: relationships that allow both the knower and the known to have “their own integrity and otherness” and in-depth implications for each other (Palmer, 1993, p. 32). Such logic of love and compassion can lead students and teachers to end the cycles of dominating and being dominated, and to move forward toward searching for truth, being, and (inter)relating for unity, harmony, and connection. Moreover, both students’ and teachers’ inner realities, including hearts and emotions, no longer need to be sacrificed for externally given reality or objective knowledge. Instead, by using love and compassion through the spirituality of education, students and teachers can experience the growth of self-knowledge and find a deeper acceptance of themselves and others that will liberate them and move them toward living with even larger love (Palmer, 1993).

In some studies, researchers have sought to offer insights about what spirituality can do in particular curricular areas and how spirituality can be nurtured in classroom learning by specifically investigating a particular area of learning or curriculum (such as art, history, and literature). In these studies, researchers have demonstrated, exemplified, and extended the understanding of spirituality’s universal existence as a possibility in every aspect of school experiences (Bone, 2008; Cottingham, 2005; Hay, 2000). For example, in his case study of his own classroom teaching, Cottingham (2005) showed how a history class with a use of literature can contribute to students’ spirituality by exploring deeply the core meaning and issues of humanity and human lives. Specifically, he claimed that he combined history and literature (such as novels, narrative literary texts, etc.) because the use of literature in history classes “creates a cognitive climate in which spirituality can flourish” (Cottingham, 2005, p. 49). Cottingham (2005) also argued that history classes can benefit students from using novels or literary texts that have indeterminacy (preferably narrative works, since they provide psychological insights into the past), because doing so can nurture students’ *reflexive empathy*, which he defined as “the capacity to reflect on one’s own life in the light of understanding the lives of others” (p. 45). The combination of history and literature helps students make cognitive connections and see conflicts between their viewpoints and viewpoints from a historical time and context. It

makes history class go beyond simply learning the facts at the surface level and beyond the simple moral judgment of good and evil from a monocultural perspective. Cottingham (2005) drew upon Chater's (2000) understanding of spirituality "as struggle," and spirituality can be grown from discomfort and suffering. Based on this understanding, Cottingham (2005) argued that such history classes position students to cognitively, mentally, and emotionally experience various struggles and conflicts of the past in historical time by using their when reading texts. Such class makes the students to go beyond their everyday contexts and grow their appreciation of "the complexity and diversity of people's lives" (Cottingham, 2005, p. 49). Cottingham (2005) pointed out that contributing to spirituality is a central activity of history class. Such class requires students' active engagement with their imaginings of the past, and literary texts or novels can guide them. Through students' participation in the active and dynamic process of reflecting, listening, speaking, and responding with their interpretations and thoughts, learning history becomes subjective meaning-making for them: they think, create, strengthen, and challenge these meanings. Subjective knowledge can be valued and appreciated but also challenged and reshaped, especially stereotyped ideas, through classroom dialogues. The students can not only grow their sense and knowledge of who they are, how they understand themselves and others, and why, but they can also foster their ability to deepen their own spiritual and emotional knowledge.

Finally, in some studies researchers argued that teachers' roles are more crucial than anything else in cultivating students' spirituality in education beyond the teachers' specific subject areas. For example, Sunley (2009) positioned teachers as "gatekeepers to the spiritual dimension in the classroom" (p. 794) who can lead their students to holistically engage in their learning with mind, body, and spirit. As Sunley (2009) pointed out, teachers cannot help students to increase their spiritual growth and understanding without their own understanding and awareness of the spiritual dimensions in their lives. Schools need teachers who can grow and have an ability to deeply and spiritually understand themselves and their own lives through self- reflection, because doing so enables those teachers to have "genuine teaching presence" and "practical wisdom" based on a deep and critical self-awareness and integrity (Sunley, 2009, p. 794). Then, teachers can

spiritually relate with their students through their teaching and nurture the students' spiritual self-awareness of themselves and their lives. Sunley (2009) noted that an educational climate that emphasizes effectiveness and efficiency, and which makes education "a statistical exercise" (p. 794), also seriously affects teachers. It discourages the teachers from having self-worth and awareness, bringing their personal qualities from within along with a vision of their teaching and self-authority, or relating deeply with their students.

According to Palmer (1998), there are three important sources of teaching: subjects, students, and teachers' selfhood. He claimed that teachers' inwardness and selfhood is most fundamental because knowing and understanding students and subjects is clearly related to how much teachers know themselves. A lack of self-awareness and knowledge makes it difficult for teachers to reach the deepest levels of personal meaning in teaching and learning. It sometimes sounds even more relevant to have good strategies or techniques, especially for someone who simply needs to survive everyday teaching life. Good techniques might help teachers, but there has been too much emphasis on acquiring a new or good curriculum or skills in current education, compared to paying attention to the inner sources of teachers. Relying merely on outward sources can potentially harm teachers' inner capacity for instructing or the integrity and dignity of their human inwardness, which are fundamental qualities of inner sources for good teaching. This becomes even more obvious when teachers believe that the purpose of education is "to guide students on an inner journey toward more truthful ways of seeing and being in the world" and that "the more familiar [they] are with [their] inner terrain, the more surefooted [their] teaching—and living—becomes" (Palmer, 1998, p. 6).

Anderson (2001) conducted a study "An exploration of the relationship of openness, emotional intelligence and spirituality to universal-diverse orientation (UDO)" at the Oklahoma State University, USA. This was done within the framework of Dombrowski's Theory of Emotional Development. Demographic variables including gender, age and level of education were also explored. Participants in the study included 197 undergraduate and 119 graduate students (N=316). Data were collected using a demographic questionnaire, the Miville Guzman Universality Diversity Scale, the Emotional Intelligence Scale, the NEO

factor inventory and the spiritual beliefs and Involvement Scale. The collected data were analyzed using correlative analysis and stepwise regression. The findings of the study indicate that participants who had higher levels of openness to Experience, Spirituality and Emotional intelligence scored higher on Universal-Diverse Orientation (a scale measuring the social attitude of appreciating both similarities and differences between people). Thirty five percent of the variance in UDO was accounted for, by spirituality, emotional intelligence, and openness to experience. All variables were found to be significant in the regression formula. Correlation coefficients between the variables and UDO were: .333 for Emotional Intelligence, .533 for Openness to Experience and .442 for spirituality. No statistically significant differences were found from the tests the demographic variables. Based on its findings, the study provided suggestions for teachers, counselors and parents interested in the ways & means to increase spirituality, emotional intelligence and openness to experience.

Astin et. Al (2003) carried out a study on Spirituality in Higher Education: Students' Search for Meaning and Purpose, a first national longitudinal study of students' spiritual growth in the University of California. The objective of the study was to check students on five spiritual and five religious' qualities. An extensive analysis of data collected from 14,527 students attending 136 colleges and universities nationwide took place. Detailed personal interviews with individual students, focus groups, and also surveying and interviewing faculty. The findings of the study focused that Students show the greatest degree of growth in the five spiritual qualities if they are actively engaged in "inner work" through self-reflection, contemplation, or meditation. Educational experiences and practices that promote spiritual development – especially service learning, interdisciplinary courses, study abroad, self-reflection, and meditation – have uniformly positive effects on traditional college outcomes. Overall the findings provide a powerful argument for the proposition that *higher education should attend more to students' spiritual development, because spirituality is essential to students' lives. Assisting students' spiritual growth will help create a new generation who are more caring, more globally aware, and more committed to social justice than previous generations, while also*

enabling students to respond to the many stresses and tensions of our rapidly changing technological society with a greater sense of equanimity.

Sawyer (2004) conducted a study on “*Seeding and sustaining transformative learning, development and spiritual growth in higher education: A case Study*” at the Union Institute and University, Ohio, USA. In this case study, he pointed out that civilization is in the midst of a profound historical transformation: technological advances, globalization and shifting worldviews are bringing multiple, often conflicting points of view into conversation with one another and these trends are exposing the influence of culture, language and thought processes on the construction of our perceptions, beliefs and ideologies. Transformative learning, psychological development and spiritual growth can help us to better understand and survive in this increasingly more complex and rapidly changing world. The research was based on the result of examining how a group of adults (25+), American male & female students experienced and utilized learning from five-day residential seminar designed to foster transformative learning, developmental growth, increased spiritual intelligence, or appreciative Knowing. Findings of the study include identification of educational approaches and teaching practices that appear to be highly effective in promoting transformative learning, emotion and spirituality and education's potential to foster these multiple dimensions of learning and development simultaneously and affirmed the power of education to prompt significant and stable change. Transformative learning, psychological development and spiritual growth can help us to better understand and survive in this increasingly more complex and rapidly changing world.

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

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

Belousa (2005) carried out a study on spirituality as a dimension of education: reimagining and reconstructing teacher education in Latvia. Spirituality as the general concern of the study was derived from the context and process of education in Latvia. Although discussions about the connection of spirituality and education are currently emerging, there is lack of empirical research on this topic. Thus, this study seeks to add to scholarly research and literature in education and to improve educational practice and educational policy in Latvia by providing theoretical base for spirituality. The study suggests that teacher education can be enhanced by incorporating three major facets: spiritual literacy as a cross-curriculum issue; spiritual paradox as an image that provides balance; and experiential spirituality as practice to nourish teachers’ spirituality. These facets emphasize teachers’ critical, symbolic/imaginative and active involvement in the process of education primarily understood as a spiritual journey.

Crumley (2005) conducted a study on the lived experience of becoming a teacher: a phenomenological study of the intellectual, emotional and spiritual journey at the University of Idaho. This phenomenological study seeks to understand the lived experience of becoming a teacher by exploring the ways in which secondary education teacher interns find meaning and come to understand their own intellectual, emotional and spiritual growth within the ecology of teaching during their teaching internship. It holistically explores the personal and

professional development of teacher interns and merges teacher education with adult learning. From this study, six themes relative to the lived experience of becoming a teacher evolved from the teacher interns' shared reflections: becoming acquainted with the work and ecology of teaching, transitioning from university student to classroom teacher, exploring the leadership role of a teacher, facing the vulnerability of teaching, developing a sense of self efficacy and finding personal meaning in becoming a teacher. By listening to the voices of these teacher interns, members of the teaching ecology may reassess the essence and personal value found in the experience of becoming a teacher and validate the knowledge, meaning and understanding teacher education and teacher internships offer prospective teachers. Teacher educators and educational policy makers may reevaluate their perceptions and beliefs about ways in which certification programs can best prepare our country's teachers for the challenges of the classroom. **Nelms (2005)** conducted a study *on "The relationship between spirituality and the health of college students in a university setting"*.

Undergraduate students enrolled in Personal Health and

Wellness classes the University of Tennessee, USA were selected to participate in this study. The sample size was 221. The researcher used a self- developed, reliable and valid instrument, viz., the Spirituality Scale (SS) and College Student Appraisal

of Risks Survey (The CARS) to measure spirituality; and health status of college students was found out. This study seems significant as it is an important step toward understanding the role of spirituality in the various dimensions of health among young adults.

Cecero and Esquivel (2007) measured the faculty spirituality and its relationship to teaching style. In spite of the growing clinical and research emphasis on spirituality and its relationship to psychological well-being and character values, its worth has been traditionally neglected in the context of education. Research on faculty spirituality and its link to personal relational values, such as teaching role and interactions with students, has been especially limited and hampered by a lack of empirically validated methods of assessment. This study was designed to address both of these gaps in the literature: 1) by constructing a faculty spirituality measure that includes both, explicit

transcendence as well as the virtues of altruism, openness, passion, generosity, and temperance; and 2) by assessing the associations between spirituality and teaching style based on student perceptions.

The Higher Education Research Institute (HERI), as part of a major national study on student perceptions of spirituality, developed norms based on survey findings for 40, 670 faculties at 421 colleges and universities on their attitudes on the nexus between spirituality and higher education. An aspect of this study was focused on faculty's perceptions of their own spirituality and its relation to a number of social and teaching role related values. Faculty spirituality was assessed based on ratings of personal spiritual values, such as engagement in self-reflection, having a meaningful philosophy of life, and integrating spirituality in everyday life experiences. Faculty who rated high on spirituality, in comparison to those whose rating was low, were more likely to endorse civic-minded values (41% vs. 16%), advocate diversity (33% vs. 12%), focus on student personal development (43% vs. 5%), adopt a student-centered pedagogy (28% vs. 12%) and have a more positive view of their own

personal life in connection to their work (59% vs. 36%) as mentors and teachers. Students predominantly prefer teachers who are dynamic and engage them in interaction. The professors' attitude of concern and interest towards the student is also important. In sum, there is growing advocacy for the salience of spirituality in higher education and emerging conceptual and research bases for assuming that faculty may play a significant role in transmitting spiritual values through student-centered attitudes and teaching methods. It has been argued that educators have a

responsibility to nurture the soul (their own and their students) through their teaching, and to inform their teaching strategies, classroom management skills, etc., with this soul work. However, there are virtually no comprehensive valid measures of faculty spirituality and there is limited empirical support for the relation between faculty spirituality and teaching style from students' perspectives. The first hypothesis was that faculty spirituality would be a significant predictor of effective teaching styles, specifically attractive, interpersonally sensitive, and task-oriented styles. Secondly, it was hypothesized that faculty spirituality would predict their teaching styles above and beyond

students' own spirituality and religiosity.

Thomas Joy (2011) conducted study on Enhancement of Emotional Intelligence and Spiritual Intelligence among B.Ed. Students Teachers. The purpose of the study was enhancement of emotional intelligence and spiritual intelligence with developed strategies the study was carried on students of Mahatma Gandhi University, sample of the study was students of B.Ed. college, experimental and control group design, pre- test and post-test design quantitatively it was measured, qualitative aspect was also considered and found significant growth in emotional intelligence and spiritual intelligence.

2.4 Spirituality and overall Well-being

A study by Faribors, Fatemeh and Hamidreza (2010) showed that there is a significant positive relationship between spiritual intelligence and happiness. People with higher level of spirituality have healthier, happier and more productive lives at work (Tischler, Biberman, & and Mckeage, 2002). Spirituality is considered one of the key factors for the success of the educational institutions and ultimately for the professional life of the teachers Spirituality model for work adjustment. This model has spirituality at the core of the person. Emanating from the centre are six areas of specific concepts viz. sense of worth, physical fitness and nutrition, sense of humour, intellectual creativity, spontaneous and emotional response, realistic beliefs and sense of control. These six circled by work, love and friendship. In an expanding rim beyond that include: education, business-industry, media, government, community, family and religion. (Spitznagel 1997 web 2003)

Spirituality is an important factor in the lives of people in rehabilitation and healthcare providers. Service, Forgiveness as a means of important tool (Web 2003,

Ruiz 2007, Hartsfied 2008) Eight content themes from the interview data emerged: (1) SI therapists provide optimal service to all of their clients. (2) They strive for humility in relation to their clients. (4) They maintain ethical respect for and valuing of their clients spiritual, religious or meaning frameworks of understanding. (5) They are willing and able to enter into profound connection experiences with their clients. (6) They receive various forms of spiritual

influence, guidance and information for the benefit of their clinical work with clients. (7) They have faith and/or trust in their spiritually guided practice. (8) Usually, they respond consciously, unconsciously, or subconsciously to what they receive with clinical and sometimes spiritual discernment.(Mull 2004). In this study, the following 12 aspects of SI were considered, self-awareness, vision and values lead using adversity, holism, compassion, celebrating diversity and field independence, asking 'why' questions, reframing, spontaneity, sense of vocation and humility. It was found that the leaders have been practicing explicitly the equiharmony states, which are the main compassion characteristic of SI.SI does influence in discharging day-to-day responsibilities (b) SI functions differently for each leader, and (c) SI plays a prominent role in the leadership practices of spiritually intelligent leaders. Chricton(2008) Studied effect of spirituality on job satisfaction, coping with stressful condition .Workplace spirituality showed greatest impact on job satisfaction.Altaf and Awan 2011,Kumar and Pragadeeswaram (2011) spirituality is associated with higher well-being, because it offers social support, improves the relationship with the partner, provides meaning, and reduces self-focus and worry. We performed a qualitative study among ten people with cancer, using the Consensual Qualitative Research method for the analysis of semi-structured interviews. Support was found for the mechanisms of meaning provision and of reduction of self-focus and worries. Participants also mentioned emotion-focused roles of spirituality: Feeling supported by a transcendental confidant, the expression of negative emotions (in prayer), acceptance, allowing feelings of misery, and viewing problems from a distance. Nicoline F, Uwland-S, Anja, Visser(2014), William C., Sheeba R, Perry R, Ann M, (2015) Spirituality in the context of life-threatening illness and life-transforming change volume 13, issue 3, Cambridge university press. Spiritual intelligence is an innate ability to draw ones spiritual ability Nasel (2004)

Rasic et.al (1994) conducted a study on spirituality, religion and suicidal behavior in nationally representative sample. The study shows that religion and spirituality are associated with decreased rates of mental illness. Data was drawn from the Canadian Community Health Survey.

Logistic regression was used to examine the relationship between spiritual values and religious worship attendance with twelve-month suicidal ideation and attempts. Regressions were adjusted for socio-demographic factors and social supports. Interaction variables were then tested to examine possible effect modification by presence of a mental disorder. The results show that identifying oneself as spiritual was associated with decreased odds of suicide attempt but was not significant after adjusting for social supports. Religious attendance was associated with decreased odds of suicide attempt and remained significant after adjusting for social supports. This was a cross-sectional survey and causality of relationships could not be inferred.

Puchalski (2001) studied spirituality in health care. Spiritual or compassionate care involves serving the whole person—the physical, emotional, social, and spiritual. Such service is inherently a spiritual activity. Rachel Naomi Remen, MD, who has developed Commonwealth retreats for people with cancer, described it “Helping, fixing, and serving represent three different ways of seeing life. When you help, you see life as weak. When you fix, you see life as broken. When you serve, you see life as whole. Fixing and helping may be the work of the ego, and service the work of the soul”.

Serving patients may involve spending time with them, holding their hands, and talking about what is important to them. Patients value these experiences with their physicians. In this article, I have discussed elements of compassion, care, have reviewed some research on the role of spirituality in health care, highlighted advantages of understanding patients' spirituality, explained ways to practice spiritual care, and summarized some national efforts to incorporate spirituality into medicine.

Das Gupta (2002) conducted a study entitled “*SQ: The ultimate intelligence in the AID of the Gujarat earth quake victims*” at the Maharaja Sayajirao University of Baroda in the Psychology Department. The study was conducted on a sample of 60 individuals, in the age group 20 to 60 years. The statistical techniques used in the analysis of data were t-test, Pearson correlation, and ANOVA. It was found that the nature of the stressor failed to deny the SI of the Gujarat Earth quake victims. The findings also indicated that uninjured victims had a better understanding about the separate identity of soul and physical body

compared to the family injured victims. It was also reported that spiritual practices, divinity in love, and total SQ were related to a decline in intrusive reactions, among the self-injured victims. Belief in GOD and religion was found to be related to the development of insight after earthquake among injured group. The findings also pointed out that the spiritual practices, strong lifestyle values, spirituality in leadership and SQ was related to positive changes in attitude towards emotional expressions among self-injured victims.

Hartsfied (2003) conducted a study on the internal dynamics of transformational leadership with reference to effects of spirituality, emotional intelligence and self- efficacy. The transformational leadership is operationalizing through the four I's – idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. The effect that three predictor variables – spirituality, emotional intelligence and self-efficacy had on transformational leadership was measured using empirical data gathered from one hundred and twenty four leaders in a large US corporation. This study showed emotional intelligence to be the strongest predictor variable followed by self-efficacy and then spirituality. The praxis of leadership was also discussed in his study.

Bush and Bruni (2006) studied spiritual care as a dimension of holistic care: a relational interpretation. This article reports on a phenomenological study undertaken to explore the meaning of spiritual care as described by a group of palliative care professionals. The research process was informed by van Manen's (1990) hermeneutic phenomenological approach. Eight palliative care professionals (nurses, complementary therapists and pastoral careers) were recruited from a community palliative care agency in Melbourne, Victoria, which provided home-based palliative care. All participants were female and came from diverse ethnic backgrounds. Data were collected by in-depth conversational interviews and were analyzed thematically. Two themes emerged: 'a living nexus between spiritual care, spirituality and holism' and 'a world of relationships'. The findings of the study point to the need for healthcare professionals to incorporate spiritual care guidelines into practice in order for palliative care to be truly representative of holistic health care.

Frey (2007) conducted a study on *“Discerning life with dreams: The triadic relationship between dreams, discernment, and spiritual intelligence”* at the

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

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

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

Webb (2003) carried out a study on spiritual factors and adjustment in medical rehabilitation: understanding forgiveness as a means of coping. Spirituality is an important factor in the lives of people in rehabilitation and healthcare providers must be prepared to address spiritual issues in a competent and informed manner that includes distinguishing between spirituality, religiosity and existentialism. It is important to understand the role of specific spiritual factors in rehabilitation. The need for medical rehabilitation often arises from human error or seemingly

unfair circumstances, resulting in a variety of negative emotions and forgiveness can be a powerful tool in the rehabilitative healing process. As such, it is critical to accurately understand the construct of forgiveness, including its definition, steps and dynamics. However forgiveness was found to be a powerful force in the process of adjusting to and coping with disability and chronic conditions, thereby leading to improved outcomes both physically and psychologically and enabling one to avoid a pit fall

implicit in the need to forgive, that is holding a grudge hurts the holder much more than who or what it is held against.

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

Patricia (2009) studied women stories of rejecting organized religion and discovering a personal spiritual frame work. The Qualitative interview based study used five women at least 45 years old raised in traditional organized religious family, engaged in a process of discovering personal spiritual truth. Study revealed that all of them believe that they have become more spiritually healthy and are living purposeful, joyful, love based life.

Margaret (2009) studied understanding the spiritual experience of young

women: A qualitative inquiry of inner knowing. The purpose of this qualitative study was to address the problem of the silencing of adolescent girls and young women by exploring their spiritual experience and knowledge of inner selves. Five participants between the ages of 18 & 25 were interviewed three times over several weeks about their spiritual experience, and beliefs about their inner selves. The findings of this study reveal that young women are deeply interested in nurturing their spirituality, which they are not finding in religion and they are looking elsewhere for a spirituality that embrace a feminine ethic of care and respect.

Kimberly (2009) studied the relationship between spirituality and sexuality among college aged adolescents. Adolescent sexuality has been viewed through three main lenses biology, psychology and sociology, spirituality being another variable in the complex development process. This study examined the relationship between spirituality and sexuality among college aged adolescent by using the spiritual wellbeing scale SWBS.

Ismael (2009) studied 'Integral Yoga Activism: An exploration of its foundational element and practices'. This dissertation explores a new form of spirituality informed activism, called integral yoga activism, which is based upon integral yoga as espoused by Sri Aurobindo and the Mother. It is argued that the spiritual transformation described in integral yoga provides a different approach for the individual to relate to world problems. The research is aimed at developing an alternative to current approaches of spiritual activism. Spiritual activism that is guided intellectually by spiritual values and principles is distinguished from spiritual activism that is guided by yogic and intuitive insight.

Jonathan (2010) conducted a Correlative study between spirituality and retention among information technology workers. With the downturn in growth of US economy & significant layoffs in the IT industry in 2009, retaining IT workers is increasingly important to business as IT workers carry broad responsibilities for analysis design implementations and maintenance of critical business system. Turnover of IT industry causes significant negative economy impact. Spirituality assessment scale was used significant sp low turnover.

Amanda (2010) conducted a study on Spirituality and quality of life among individuals with limb amputation. A quantitative research design was used to

examine relationship between existent spirituality and religion spirituality and the dependent variable of global, physical and social quality of life among individuals with the limb amputation. The purpose of research was to describe role of spirituality in a sample of individuals with limb amputation to determine if spirituality may relate to quality of life. 108 samples with extreme amputation were selected. Study results that the role of spirituality on quality of life, general health, social integration.

Howayda (2010) studied Spirituality and psychological wellbeing in the Muslim Community: An exploratory study. This research explored the relationship amongst religiosity, spirituality, mental health variables such as depression and anxiety and spiritual wellbeing amongst Muslims in Southern California. A convenient sample of

210 Muslim individuals (115 Males and 95 females) between the ages of 18 and 71 were obtained in the present study. A mail survey method was utilized to collect data. Packets contained written instructions and the questionnaires. Data was analyzed using spearman's correlation and Anova for group difference. Results seem to suggest that the more spiritual a Muslim individual was less likely to be depressed or anxious.

Michael (2010) studied aesthetic mind meditative reflections on art as yoga and contemplation practice. The dissertation examines visual art as a form of yoga and contemplative practice through lens of art based research and methods of modulation. This research was further catalyzed by author's diagnosis of prostate cancer. As physical treatment progressed from diagnosis through treatment, art and meditation became applied method for study.

Talley (2010) studied the relationship between spirituality and marital satisfaction in Christian heterosexual marriage. This study examined the relationship between spirituality and marital satisfaction in Christian heterosexual married couples, descriptive correlation research was used to determine the relationship between level of spirituality and marital satisfaction. Bivariate regression analysis was also used to determine the predictive value of spirituality on marital satisfaction in the sample. Using non-probability sampling method, a sample of sixty two Christian heterosexual married couples were used. There was significant positive result.

Frieda (2010) studied an institutive Inquiry into how practitioner of spiritual guidance and Reiki understand and experience money related issues in their professional and personal lives. Money affects us at conscious and unconscious level throughout our lives with heightened affect given our current perceived negative economic state yet continues to be a neglected area of research, specifically relating to interpersonal experience and spirituality. 25 individuals from multiple cities in US were taken. This study has contributed research on money to the fields of transpersonal psychology, spiritual guidance and Reiki especially benefiting individuals in private practice who choose to expulse professional and personal relationship to money.

Sehgal et.al (2010) studied adolescents' spiritual well-being and their emotions. It comprised of 400 adolescents in the age range of 16-20 years and used Spiritual Well- Being scale (SWB), Life Orientation test, Oxford Happiness Inventory and Adult Trait Hope scale and The Spielberger State Trait Anger Expression Inventory

(STAEI). Mean, S. D, t-ratio and the inter-correlations were computed with help of SPSS. The t-values revealed that a significant difference exists between the mean scores of males and females on religious well-being.

Animasahun (2010) The study investigated the extent to which intelligent quotient, emotional intelligence and spiritual intelligence would jointly and relatively predict prison-adjustment among Nigerian prisoners. The participants were five hundred prisoners randomly selected from five prisons in Nigeria. They are made up of four hundred and fifty eight males and forty-two females. The study utilized ex-post facto co relational research design. Multiple regression analysis and Pearson product moment correlation was used to analyses data collected to test the three research questions raised in the study. The results showed significant positive correlations between the independent variables and prison adjustment with emotional intelligence taking the lead ($r = 0.95$), followed by spiritual intelligence ($r = 0.83$) and lastly, intelligent quotient ($r = 0.79$). Also, the three independent variables contributed a total of 93.2% to the criterion (Prison Adjustment), while relative contributions as revealed by the Beta results showed Emotional Intelligence ($B = 0.736$), Spiritual Intelligence ($B = 0.443$) and Intelligent Quotients ($B = 0.173$). On the basis of the findings, it

was recommended that prisoners should be exposed to emotional intelligence training as well as regular, functional religious programs to enhance their effective adjustment. It was therefore concluded that emotional intelligence and spiritual intelligence skills are far more important than intelligent quotient. Therefore instead of placing more emphasis on being brilliant, let students and people who demonstrate high level of emotional intelligence and spiritual intelligence be properly encouraged.

Farooq and Akhtar (2010) studied relationship amongst self-efficacy, self-regulation and spirituality with variables like gender, age, educational qualification and profession. They also studied the influence of self-efficacy on self-regulation. The sample for the study was classified according to the variables, a total of 89 respondents were selected. Self-efficacy and Self-regulation scale prepared by

Schwarzer in 1993 and Schwarzer et.al in 1999 respectively was used while for measuring spirituality nine close ended questions with a 4-point scale were prepared. The mean scores on self-efficacy and self-regulation for the subjects falling between 41-50 years were highest while on spirituality the mean score was highest for subjects falling in the age group of 31- 40 years. The mean score was highest among

respondents having professional degree (33) than those having doctoral degree on self-efficacy. On self-regulation and spirituality dimensions respondents having the doctoral degree had highest mean value 29.67 and 32.44 respectively. Students had lowest mean scores on all three dimensions.

The analysis based on profession showed no significant difference in any of the four groups on any dimension. On self-efficacy, mean was the highest for teachers 32.04, on self-regulation the mean was highest for service class than teachers and on spirituality it was highest for doctor. Self-efficacy was found to have positive correlation with self-regulation ($r= 0.42$) and spirituality ($r=0.31$). High self-efficacy belief makes the individual more confident and an ability to regulate and manage one's activities.

Ramachandran (1997) with the help of Positron Emission Topography located a spot among neural connection in the temporal lobes of the brain; whenever

research subjects were exposed to discuss about spiritual or religious topics the lighting up of neural areas near that particular spot was noted on scan taken and hence the term 'God spot' was given to refer to this particular region. Of course, this identified spot doesn't necessarily prove the existence of God scientifically; but it does show that human brain has evolved to such an extent to form a very special spot which is especially responsible for asking ultimate questions with sensitivity to wider meaning and value to human life.

Emoto (2005) introduced the concept of micro cluster water in the US and Magnetic Resonance Analysis technology. He studied the impact of altering water by various factors of vibration and consciousness. He studied water that had been altered by music, healing music, classical music, heavy metal music and so forth and observed that variable impact of the music upon the crystalline composition of water, inspired by this he studied the influence of human consciousness on water and its crystalline composition. Through repeated experiments he could demonstrate that human thoughts and emotions could alter the molecular structure of water. He found that water had been consciously altered by simple words of intent.

He experimented first with water from a pure source in Japan. He then did the same thing with water from a nearby polluted river. The result was muddy, smeared pattern with very little structure. He then asked a priest from a temple to offer prayer to the polluted water sample and repeated the experiment out of curiosity. To his

surprise a beautiful crystalline structure appeared. This experiment was repeated many times over with same result. He continued experimenting this time by writing words on pieces of paper and sticking them on the glass container. He tried words like 'Love', 'Thank you' and every time noticed a beautiful, delicate crystalline pattern. He tried 'you make me sick', 'I will kill you' and each time observed frightening and muddied patterns. This he related to what effect thanks and prayers can have to health if practiced before meal.

2.5 Understanding Self Efficacy

The construct of self-efficacy refers to an individual's belief in his or her capability "to organize and execute the course of action required managing prospective situations" (Bandura, 1997, p. 2). It is a task-specific belief that regulates choice, effort, and persistence in the face of obstacles and in concert with the emotional state of the individual. The task specific focus of self-efficacy distinguishes it from more global concepts such as self-esteem or confidence. An individual's efficacy beliefs are built from diverse sources of information that can be conveyed vicariously through social evaluation as well as through direct experience (Bandura, 1986). Personal efficacy judgements have been found to have substantial predictive power for performance across a range of tasks and behaviors (Stajkovic & Luthans, 1998). In addition, self-efficacy beliefs are seen as important elements in many current views of motivation (Graham & Weiner, 1996). They have also been found to mediate a number of individual variables relevant to teacher effectiveness such as job satisfaction, intention to quit the job, training and job adjustment in newcomers (Saks, 1995), and the connection between conscientiousness and ongoing learning (Martocchio & Judge, 1997). These and other characteristics of self-efficacy beliefs suggest the construct holds considerable promise for the improvement of teacher development efforts.

Teacher self-efficacy studies began over twenty years ago with the RAND researchers' evaluation of whether teachers believed they could control the reinforcement of their actions (Armor, Conry-Oseguera, Cox, King, McDonnell, Pascal, Pauly, & Zellman, 1976). The study of teacher self-efficacy has evolved over the years and has revealed a wealth of information indicating that self-efficacy may contribute to teacher effectiveness in a number of ways. First, evidence suggests that positive self-efficacy beliefs can increase the extent to which teachers are willing to transfer skills learned during in-service training to the classroom. For example, research on employee training has demonstrated that interventions aimed at raising self-efficacy with regard to specific future behaviors significantly increased the likelihood individuals will exhibit those behaviors on the job (Eden & Kinnar, 1991). Research with teachers has shown that those high in teaching self-efficacy tend to explore more alternative methods of instruction,

seek improved teaching methods, and experiment more extensively with instructional materials (Allinder, 1994).

Research also suggests that self-efficacy beliefs can enhance a teacher's ability to respond effectively to stressful and challenging situations. For example, research has indicated that teachers with strong, positive efficacy beliefs about their teaching ability are more likely to take risks and use new techniques (Guskey, 1988; Stein & Wang 1988), and to experiment and persist with challenging strategies that may have a positive effect on student achievement (Hani, Czerniak, & Lumpe, 1996; Ross, 1992). These findings are consistent with research that has shown that individuals who have high, positive efficacy beliefs feel more challenged but less threatened by stressful conditions than those with low self-efficacy (Jerusalem & Mittag, 1995). There are also indications that efficacy beliefs can influence how hard and how long an individual will persevere at a particular task, how resilient people will be when faced with obstacles, and the amount of stress or anxiety they will experience in a given situation (Pintrich & Schunk, 1995).

There is evidence that self-efficacy beliefs can influence the extent to which a teacher in-service training program is ultimately effective in terms of the acquisition of knowledge and skills. For example, increases in self-efficacy have been linked to improved post-training performance for both cognitive tasks and interpersonal skills (Gist, Bavetta, & Stevens, 1990), both critical factors in teacher effectiveness. Research has also shown that individuals with higher levels of self-efficacy perform better in training (Gist, 1986) and that pre-training interventions aimed at raising task specific self-efficacy can significantly improve performance during training (Gist, Schwoerer, & Rosen, 1989). In addition, teachers high in self-efficacy have been found to exhibit higher levels of professional commitment (Coladarci, 1992), another factor suggesting they may be more motivated to attend, participate in, and learn in in-service training. A number of studies have demonstrated that teachers with high levels of self-efficacy regarding their ability to teach can produce superior student achievement across a range of academic subjects. For example, Ross, Hogaboam-Gray, and Hanay (2001) demonstrated that students taking a computer skills course with a teacher who had high self-efficacy for computer

skills instruction performed better academically than students with a teacher who had low self-efficacy for the same instruction. High self-efficacy teachers are also more apt to produce better student outcomes because they are more persistent in helping students who are having difficulty (Podell & Soodak, 1993; Soodak, & Podell 1993) and are less likely to be critical of students that make errors (Ashton & Webb, 1986). Teachers with strong self-efficacy beliefs have also been shown to be better organized, to engage in more effective planning (Allinder, 1994), and are more likely to set high performance standards for themselves as well for their students (Ross, 1995).

Finally, research suggests teacher self-efficacy has important implications for overall school effectiveness. Not only do teachers with high self-efficacy appear to be more prevalent in higher performing schools (Olivier, 2001) but there is evidence that teacher self-efficacy may be a key mediating factor between a school's climate and professional culture and its educational effectiveness (Bobbett, 2001; Tshannan- Moran, Hoy, & Hoy, 1998). This raises interesting questions about the possibility of important and substantial cross-level efficacy-performance relationships in which individual self-efficacy levels of teachers may both be affected by and influence the collective efficacy of departments or schools as a whole.

2.6 Spirituality and Teacher Efficacy

Researchers have addressed the role of spirituality on teachers and their teaching at various levels, including teachers' integrity and wholeness at the personal level, their connections to students in teaching and learning at the relational level, and their social transformation at the social level. And these three impacts are closely interrelated. Spirituality in education endows teachers with a potential to look deep inside their hearts and reconcile in order to live as an undivided whole. Spirituality encourages connections between the inner and outer thus is most critical to bring changes to teaching-learning. Spirituality would promote teachers to talk not only about what (content, subject, and curriculum), why (rational), and how (techniques), but also to ask the '*who*' question: "who is the self that teaches?" (Palmer, 1998, p. 8). Palmer (1998) argued that this *who* question will lead us "toward the recovery of the inner resources that good

teaching always requires” (p. 8). In order to explore the spiritual lives of teachers, Palmer (1999) conducted the Teacher Formation Program for two years. Some of the noteworthy positive outcomes from teacher participants were an increased sense of identity both in and out of school, and an ability to deal with challenges and conflicts and to advocate for changes as citizens at their work (Palmer, 1999). Palmer (1998) emphasized the importance for teachers to address the spiritual questions of their teaching lives: “By addressing [these questions] openly and honestly, alone and together, [teachers] can serve [their] students more faithfully, enhance [their] own well-being, make common cause with colleagues, and help education bring more light and life to the world” (p. 8). When teachers’ hearts and spirits are undivided in the classroom, students will know the teachers’ commitment to teaching and for their learning (Hansen, 1995), and they too would engage in their own learning more vigorously and happily. (Noddings, 1984). Palmer (1999) stated that “to teach as a whole person to the whole person is not to lose one’s professionalism as a teacher but to take it to a deeper level” (p. 10). Miller (1996) states that care and compassion is a core benefit that spiritually sensitive teachers can bring to the classroom. In his own teaching, as a teacher educator, he encouraged teacher trainees to be mindful and aware of their moment-to- moment experience through meditative and journaling practices. Those teachers reported that this relieved them from the stress of daily events and the energy drain from their work. Instead, their teaching became a life-giving experience; their daily lives with students became more joyful. With increase in their sensitivity and response to students’ feelings, needs, and interests they personally became happier and more present in their lives.

Hansen (1995) advocates spirituality in education indirectly through his scholarship on moral purpose and ethical meaning in education which resonates with Palmer’s (1999) in terms of the belief about the importance of inner forces in teachers’ lives. Similar to Palmer (1999), Hansen (1995) fundamentally acknowledged teachers as humans with emotions and recognized teaching from within as essential in explaining his concept of vocation and calling to be a teacher. He explained, “No teacher can reach inside students’ heads and implant knowledge or values. Teaching continues to remain a challenge and its outcomes uncertain regardless of where it occurs” (Hansen, 1995, p. 95). Therefore, a teacher’s inner power is to bring individuality and being to teaching despite

“anxiety and uncertainty about one’s ability and about whether teaching is the right thing to be doing” (Hansen, 1995, p. 155). Thinking of teaching as a calling can help teachers to overcome their fear and bring who they are to their teaching with courage, by considering such doubts or fears as seeds for deeper inner growth and transformation.

More specifically, spiritual understanding of teaching makes it possible to explore what teachers do, why they do it, and what sustains them in teaching, in spite of challenging circumstances and the “unavoidable uncertainties of teaching” (Hansen, 1995, p. 63) that often cause fears, frustrations, and doubts. Hansen’s (1995) work has shown how the concept of vocation and calling to teach can illuminate teachers’ highly personal and spiritual qualities, including perseverance, courage, and imagination.

Schoonmaker (2009) claimed that “education in the deepest, most inclusive sense is a spiritual endeavour. . . . Classrooms are spiritual spaces whether or not we intend them to be or recognize that they are” (p. 2,714). By embracing the concept of spirituality in education, educators can offer space and time for students to value and examine ways in which the sacredness of their own lives and the meanings of their selfhood have been contaminated by historical, social, political, and cultural issues. In order to do so, educators will need to explore the ways their own spirits have been affected by issues in their lives so that, as Whitfield and Klug (2004) suggested, they might accept their role as healers in order to work toward educational and social transformation. Tolliver and Tisdell (2006) argued when we “remember” who we are as individuals and in collaboration with others, as well as “re-member” fragmented aspects of ourselves that are often devalued, disregarded, or dismissed, we can be more successful in our academic, professional, personal, and collective endeavors. (p. 41)

Only with intimate connectedness to each other from whole hearts and beings as humans can people work toward living with justice and equity in a society with dynamics of injustice and inequity. That is what spirituality can do in education. [Educational practice informed by spirituality] involves authenticity, openness, acceptance, and honouring of the various dimensions of how people learn and construct knowledge by incorporating activities that include attention to the affective, somatic, imaginative, symbolic, cultural, and communal, as well as the

rational. (Tolliver & Tisdell, 2006, p. 40) I believe that the most fundamental role of spirituality in education is social transformation toward social justice and equity through spiritual passion in teachers. Approaching teaching and learning at the personal level is key to my claim of encouraging spirituality in education in order to put humans (vs. the school system, the job market, the nation's economy, etc.) at the centre of minds and hearts in education because, as Chickering (2006) stated, "all the structural changes, all the creative, adventurous innovations, will only scratch the surface unless each of us can be authentic ourselves" (p. 11). Furthermore, I believe that schools are great spaces in which to begin our dialogue. Palmer (1998) asserted that if we were to turn some of the externalized reformist energies toward exorcising the inner demons of fear, we would take a vital step toward the renewal of teaching and learning. We would no longer need to put our lives on hold while waiting for structural change. By understanding our fear, we could overcome the structures of disconnection with the power of self-knowledge. (p. 37) this is the power of listening to the inner self and expressing inner need. As hooks (2000) claimed, "identifying liberation from any domination and oppression as [an] essentially spiritual quest returns us to a spirituality which unites spiritual practice with our struggles for justice and liberation" (p. 109).

While sufficient research has gone into spirituality and self-efficacy. The study is significant because there is still so much of resistance on the inclusion of spirituality in education. In the west this is more so due to the leaning towards 'neutral education' (Burrow, 2000) Vadivelu(2009)studied teaching aptitude and spiritual intelligence, where he saw significant correlation. Therefore there is significant inhibition in recognizing the role of spirituality in education and more so for human development scientifically. This research will be an important contribution in this direction since it not only studies spirituality and self-efficacy as it exists but intervenes to enhance spirituality and study its impact on teacher efficacy through self-reflections.

The subsequent chapter builds on the review to draw the methodology and design for the study. It forms the ground for the research and establishes the validity and authenticity of the research results.

2.7 Implications of the review of related Literature for the study

There were total 128 studies reviewed in this chapter and critical analysis of which is presented in above sections. There were forty seven studies mention in the Spirituality and connectedness and deriving its meaning. Seventeen studies are reported in the area of spirituality and education, thirty seven studies in the area of spirituality and wellbeing, twenty studies on understanding self-efficacy, seven studies on spirituality and teachers efficacy are reported above. From the above analysis following implications have been drawn.

- ❑ There were many studies conducted in the area of spirituality where it is connected with health as a parameter of study.
- ❑ Out of the total reviewed studies most of the studies were conducted abroad
- ❑ Very few Indian studies were found on spirituality as a construct.
- ❑ There were many studies reported to find meaning to life connectors, love , compassion finding meaning of spirituality and religion, spirituality and healthy
- ❑ Most of the studies reported in the area of spirituality have adopted either quantitative or mixed method approach to the study. Very few studies have adopted qualitative paradigm for the study.
- ❑ Ruiz (2005), Mull (2004) crichton (2004), particia (2009) and margrate (2009) conducted the qualitative studies in the area of spiritual intelligence and having sample of twenty , six ,seven, four respectively.

In a nutshell above reviewed studies have indicated that there is dirth of studies in this area very few studies have focused on exploring on studying it qualitatively. The studies have been restricted to identifying the components. Researcher could review only one study (Thomas, 2011) conducted in India on developing program to enhance spiritual intelligence. The researcher adopted mixed method approach to research. There is a need to study enhancement of spiritual intelligence having intervned with a program to enhance spiritual intelligence in a natural setting without having any experimental control wherein process as well as effect can be studied and explained through narrative inquiries.

The proceeding chapter provides further details about methodology adopted in qualitative setting.