Chapter Four:

Data Analysis and

Interpretation

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Data Analysis & Interpretation

4.0 Introduction

"Education is what remains after one has forgotten what one has learned in school – Albert Einstein"

Education is overall development of a child not learning how to earn living but learning to live. According to a UNESCO study, "The physical, intellectual, emotional and ethical integration of the individual into a complete man/woman is the fundamental aim of education."

Figure 4.1 Holistic development

The goal of education is also to form children into human persons committed to work for the creation of human communities of love, fellowship, freedom, justice and harmony. Students are to be moulded only by making them experience the significance of these values in the school itself. Teachers could achieve this only by the lived example of their lives manifested in hundred small and big transactions with

students in word and deed. The special focus therefore was on enhancing teacher's spiritual intelligence and studying its impact on self-efficacy.

The study was thus shaped in a qualitative paradigm that stems from an anti-positivist interpretative approach which is holistic and elicits participants' account of meaning, experience or perceptions thereby providing rich descriptive data in participants' spoken words (Fouche & Delport, 2005). As the aim of the study was neither to propound a theory (Strauss & Corbin, 1999) nor to understand phenomena (Moustakas 1994, Van Manen 1990), rather have insight into how participants' response to Spiritual Intelligence Program (SIP) and the effect of spirituality on self efficacy. Therefore the specific tradition of narrative inquiry was found to be most appropriate method for this research.

4.1.0 Data Analysis of Spiritual Intelligence Program

➤ **To study the existing status of spiritual intelligence and self-efficacy**

The qualitative approach employed for the research enabled the use of transpersonal research methods, most suited for the inquiries that are spiritual in nature and allow for deeper exploration of the multidimensional facets of spirituality. For understanding spiritual intelligence and self efficacy storytelling, creative expressions like drawing or poetry writing, reflective writing and listening, focus group interviews etc were used to explore the spiritual and transpersonal (Braud and Anderson, 1998) dimension of the research.

Participants were encouraged to creatively write about themselves, their approach to life, the personal meaning they attached to spirituality and experience of spirituality, their perception about themselves, understanding of self and description of self worth. These notes from the participant diary were then used to understand the existing status of spiritual intelligence and self-efficacy. The data analysis on this objective is also thematically divided. The first theme is around the perception and/or understanding of participants on spirituality as a construct and its practice which gives an understanding of their spiritual intelligence and the second is about participants' perceived sense of self efficacy.

4.1.1 Spirituality and Spiritual Intelligence (SI): Confounding Concept and Confusing practice

Current literature identifies much confusion around the term 'spirituality' (Huber & MacDonald, 2012; Taplin, 2014) and this phenomena was also found within the data

as confusion around the concepts of spirituality, spiritual intelligence repeatedly surfaced as a recurring pattern across interviews, participant writings and expressions. Within this sub category the researcher was extremely mindful not to allow personal beliefs about spirituality to interfere with the process of interpreting participant responses. The overarching theme of confusion relies on comparing participant responses with extensive review of researches. This would be visible from the semantic content supplied by the participants themselves and record of their gestures, response times and incompleteness of expression and sentences in many cases indicating their struggle for words.

At the outset the participants were asked to fill an information schedule that gave their personal details including their theological inclination. The sample size for the research was ten and throughout the research the sample would either be referred to as 'participants' for group addresses or as Teacher 1 (T1), Teacher 2 (T2) and so on instead of naming them.

While the researcher consciously made a choice to go by qualitative research methods however an attempt to draw learning from both types of designs in the study of spirituality and spiritual intelligence has been made. Studying the existing tools and their dimensions like Spiritual Intelligence Self Report Inventory by King (2008) and others like four domain model on spiritual health and well-being by Fischer, 2011 helped in eliciting responses through framing questions or designing situations around the chosen dimensions which then served as a useful tool to interpret the status of SI and SE

All the participants in the research chose to call themselves theist; however most of them struggled to explain spirituality but some of their expressions rather frustrations of their struggles in life told much about the meaning they attached to spirituality. A few teachers (N=4) saw spirituality as embedded in religion and believed that spirituality flows from religious practices and values. They described their daily experiences of spirituality through their connection with God. However this relationship was expressed more as a relationship of give and take, for which prayers were considered to be a medium of pleasing God and on fulfillment of the desires, the offerings as gratitude to God. This is evident from one of the participant (T1) expressing *"If my wish gets fulfilled, I would go to Chotila for Darshan and pay adulations"*. Another participant (T2) said; "I am not clear of religion or spirituality either; what I want is to be at peace and happy."

Two (T7 & T9) of them expressed their inability to put it in words but said that they see spirituality in harmony, in brotherhood, in respect for all and are not able to appreciate double standards or insincere behaviours in life. Spirituality to them nestled with interconnectedness with others. One (T6) of them expressed spirituality as a discipline to improve self and rise into higher being. Thus participants' responses regarding personal definitions of spirituality reflect varying definitions that can be found in the literature. Confusion around the definition on spirituality is not uncommon in the literature (Blazer, 2009, Jacbos, 2012).

Research analysis reveals the terms 'connection with God', 'holy', 'transcendent', 'divine' and 'balance or discipline' as primary descriptors used by the participants. These resonate with the conceptualizations of spirituality in the literature (Bone, 2008; Bone, Cullen, & Loveridge, 2007; hooks, 2000, 2003; Hyde, 2008; Mata, 2014; Palmer, 1999; Zhang, 2012; Zurmehly, 2014). However the broader and generic the definition of spirituality, the higher would be the problem of interpreting what counts as part of spirituality (Crawford & Rossiter, 2006).

Confusion regarding the relationship between spirituality and religion was also a common pattern across data, in fact some of the participants (T1, T5, T6 & T8) who expressed themselves to be staunchly religious identified religion to be a part of spirituality. Their association of religion with spirituality indicated that they either see both as same or as intimately linked concepts. This also coincides with the findings of Blazer 2009 and Jacobs 2012.

Further on attempting to understand spirituality in practice and be able to map the spiritual intelligence of the participants, it was found that as with the conceptual understanding of spirituality so was with the practice – a sense of confusion, a lack of engagement with the construct and more of a superficial, outer or physical life engagements were observed. This is substantiated through the participants' self disclosure during different interactions, answering questions or their description of self.

On questioning, describing their approach to life, most participants struggled with response:

Umm, I suppose …..(pause,) I haven't thought….. (long pause) I want to be happy (T1)

I am not sure how to say…..but I also want to be happy and at peace. (T2). Perhaps this was true for most of them, while they seemed to lack clarity on how they wanted to lead their lives, one thing was common for all and that was their eagerness to make happy and satisfying lives and their optimism and hope from the researcher.

When questioned about how do they adapt to or react to stressful situations in life, most of the participants expressed having resorted to anger and frustration or withdrawal from the situation or people:

I get frustrated, I have great capabilities I feel but I am not valued either at home or in school. (T2)

I fear conflicts or arguments so I keep quiet and do not speak but am grudging within and this makes me unhappy. (T3)

In an interaction on the nature of reality, their purpose of existence, or their understanding about life and death some of their responses were:

As you ask, I realize…. I have never thought about all this (T6)

This is the first time; I am given to think on self. While I know these are bigger questions but have never addressed them myself. (T8)

Further writing on describing or recognizing nature of self or the meaning they attach to material and non-material self; the participants said:

I want to be happy! (Pause). Ummm…..while I am a teacher, I want to be a choreographer but family situations do not allow. I think that would give me more success, money and recognition. (T4)

When it came to realizing a higher self and operating from a higher self or consciousness, the participants seemed to be clueless and submitted that they have in fact never given time to themselves to be even able to think and realize where and how they operate from.

Some of these questions, interaction and descriptions spoke about the *'Personal Meaning Making'*, the *'Critical Existential Thinking'*, the *'Transcendental Awareness'* and *'Conscious State Awareness'* of the participants and thus gave insight into the Spiritual Intelligence of the participants.

While the participants believed in a higher self, expressed themselves to be religious, their responses point to a spiritual void owing to the lack of clarity and limited engagement with self; more so the inner self.

4.1.2   Self Efficacy: Knowing thyself, Belief and Worth

Bandura first introduced the notion of self-efficacy in 1977, later describing self-efficacy as "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997, p. 3). He elaborated on the areas

of cognitive functioning, health functioning, clinical functioning, as well as collective efficacy beliefs within group settings, such as the workplace as the ways efficacy beliefs affect behaviour (Bandura, 1997). Teaching efficacy research specifically addresses the amount of effort teachers expend during challenging and demanding situations and may predict how often teachers participate in goal setting, experimentation, planning and organization; furthermore, efficacy beliefs may also predict a teacher's overall enthusiasm for teaching (Bandura, 1997; Tschannen- Moran, Woolfolk Hoy, & Hoy, 1998).

For the current research this was studied through the teachers self disclosure about their 'personal' and 'professional' self and how they described themselves, their sense of self worth and esteem. This is understood through their responses:

I cannot speak English properly, this makes me feel inferior. I usually do not open up or at times fake out. In the staffrooms also I am usually alone and quietly do my work. There is minimum interaction from my side. (T1)

I think I am hard working, intelligent and good orator, but I hardly get my worth, I am not valued either in school or at home. (T2)

I have a fear of being ridiculed or not being accepted. I feel that I cannot share myself in public so I keep quiet and do not put forward my opinion in any public forum whether at school or at home. This frustrates me inwardly. (T3)

I think I am bindaas – a happy go lucky person but I cannot take pressure or challenging situations. I am not sure of how to act and end up reacting. (T4)

There are few things I think I cannot do it, thought I have never tried I hardly try and this I think hinders my progress in professionally. (T5)

I have grown up and live in a joint family and have always given into the demands of others, but their double standards frustrate me now. I think I commit too much to work and others than to myself. (T6)

I have worst anger, to the extent of throwing things – dealing with student indiscipline that too politely is very frustrating. (T7)

I am too emotional; I burst into tears too soon but am not able to express myself. In school also am never able to prove my potential. (T8)

I am artistic and ambitious, but short tempered and confused about making decisions in life and at work. This frustrates. (T9)

I feel am a good person and a good teacher, children are happy with my class. She felt

she carried too many things with her which made her mood less or in a withdrawn state most of the time. While I did not let this affect my students she said, it did not allow me to enjoy myself. (T10)

Bandura (1997) explained a person's vocation shapes personal identity and self- worth. He stated humans must wrestle with "the type of identity they seek to construct for themselves" (p. 422). The above expressions made by participants throw light on their self belief, self worth and self esteem. While at the face value; all had master degree in their respective disciplines except one and a professional degree as well with good merit. They were all placed well and seemed to have no complaints with regards to their salaries or management. However their general self efficacy and teacher self efficacy both seemed to be low. Their belief in self, potential to take decisions, improve quality of instructions, manage disciplinary issues or even create positive school and home environment was found to be low. In fact the biographical narratives given by some (N=3) of the participants shared a picture of a victim and that of a helpless being.

Using the Constant Comparative method, mapping the field revelations vis-à-vis the research literature; on one hand we find Tschannen-Moran and Hoy (2007) and Bandura (1997) conceptualize teacher efficacy as "teachers' beliefs about their capability to impact students' motivation and achievement" (p. 944) and the amount of effort teachers put forth during challenging or demanding situations, and whether or not they experience work-related stress or depression while on other hand the participants (T4, T5) response expresses their inability to balance work and family, handle challenging situations, withdrawal and anger. Few (N=2; T1 & T3) of the participants also expressed their struggle with self image while others with emotions (T6, T9). These could be future predictors of teacher behaviours such as goal setting,

experimentation, planning and organization, and overall enthusiasm for teaching. It would also affect student outcomes, such as overall academic performance and motivation, and a student's chance of being referred to special education (Podell & Soodak, 1993, Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998).

Gibson and Dembo (1984) noted teacher efficacy was linked to the amount of effort teachers put forth during challenging times and predicted how likely they were to work with small groups verses whole-group instruction, guide a student to the correct answer rather than criticize him for an incorrect response, and possess the willingness and desire to try new materials and approaches (Tschannen-Moran et al., 1998). Some of the teachers as expressed in their revelations loved to work on their own and were largely

loners or refrained from public talks or group works. Low sense of self efficacy would also increases chances of teachers giving up on challenging students or those experiencing academic difficulties (Tschannen-Moran et al., 1998).

4.2   Development of Spiritual Intelligence Program

For the past three decades, Parker Palmer has explored the spiritual dimension of education and the relationship between one's work and purpose in life beliefs. From both the student and teacher perspectives, his writings outline how teachers' best connect with their students. The main theoretical framework guiding SI and SE are constructs related to these deepening of relationships: individual context relationships, generosity, vertical and horizontal transcendence and thriving. The individual context relationships refer to the stage of development where the teacher becomes aware of the mutually influential interaction between 'Self' and 'Context' that benefits both. As a result the individual engages in the process of "changing self to support the context and altering the context to support the self," which ultimately leads to awareness of the sense of self that moves the individual to make contributions to self, family, community and society. This develops a scope for the individual to move into the planes of transcendence where actions and contributions create impacting results on the horizontal plane (impacting the world) and the vertical plane (connecting with the infinite, eternal, personal creator).

The Spiritual Intelligence Program (SIP) was developed keeping this theoretical frame in mind. The SIP also is based on the review of related literature and the delineation of the concept of spirituality and spiritual intelligence, its different components or dimensions.

Spirituality in education refers to transcendence and compassion in the classroom that acknowledges the interconnectedness of the students, the teacher, and the subject. The components of spirituality for the current research are focused around the common understanding of spirituality that is agreed upon by the participants at the same time the conceptual understanding given by Rogers, (2003), Palmer (1996), King (2000) and Houston (2006). It thus is distinct from religion, while religion may have an influence on ones sense of spirituality but like Houston, (2002) the researcher feels that religion provides a rubric for working with 'self' in reference to the 'higher self'. Thus spirituality is understood as the soul's desire to be connected with all of life's energy and humanity (Rogers, 2003) hence for the components of the SIP:

1. Awareness and Acceptance of Self, (AAS)

2. Keep it Minimum, (KiM)

3. Managing Emotions, (ME)

4. Connectedness with all Living beings and with the Transcendent (CLT)

5. Harmony with Self and Others (HSO)

This identification was supported by previous studies in the field of spirituality. King (2000) stated personal meaning, transcendental awareness, critical existential thinking and expanded states of consciousness, Delney (2002) 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. Mangrani (2001) also identified 11 components based on transcendence of self, self-effectiveness were identified. Forgiveness also was identified as a component by Ruiz (2004) & web (2003). Tourton (2007) considered 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. Harish, et.al (2016) measured seven spiritual factors like trauma, divinity, community, childhood spirituality, intellectuality and mindfulness.

Table 4.1 Descriptors for each component

Sr. No	Components	Descriptors
1.	Awareness and Acceptance of Self, (AAS)	➤ The participants will have an enhanced sense of self through self knowledge and self acceptance. ➤ They will be able to find Meaning, Learning, Joy and Pride in the existence of self ➤ Acceptance of situations, events and people in life ➤ Belief that nothing in life is coincident, if it is there, it for a purpose
2	Keep it Minimum, (KiM)	➤ A state of minimum desires, ➤ Minimum expectations, maximum peace ➤ Focus on efforts not on fruits
3	Managing Emotions, (ME)	➤ Ability to stay grounded in exciting situations ➤ Ability to stay calm and at peace in frustrating situation
4	Connectedness with all Living beings and with the Transcendent (CLT)	➤ Separating individuals from their behaviours ➤ Operating from 'growth mindset' rather than 'fixed' mindset ➤ Ability to forgive and forget acts and behaviours
5	Harmony with Self and Others (HSO)	➤ Thoughts, words and actions in harmony with each other ➤ Acceptance of every life form as potentially divine

Based on the components identified by the researcher for spiritual development, activities were designed. An initial draft of activities was prepared by the researcher and validated with the experts. Some of the activities were a part of everyday session and hence are not mentioned in daily log instead put up in a separate row.
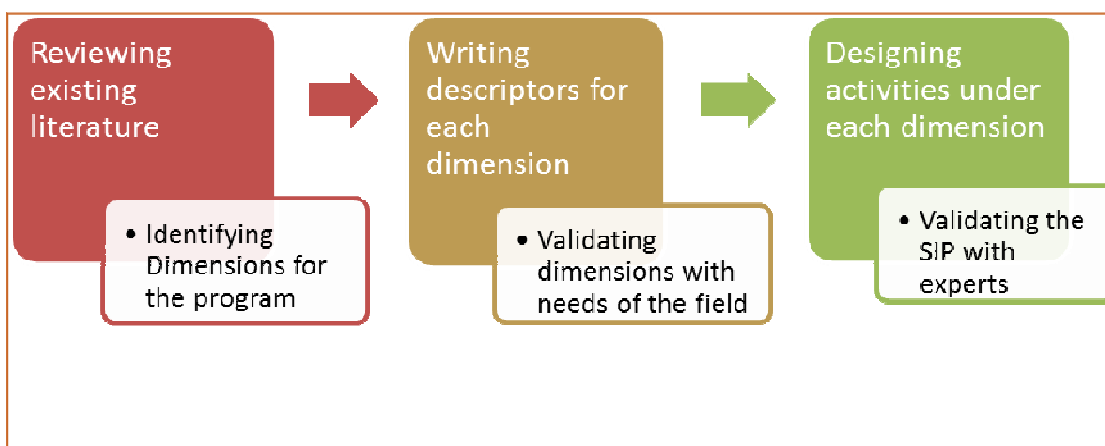
Table 4.2 Component wise activity of SIP

Sr. No	Components	Activities
1.	Awareness and Acceptance of Self, (AAS)	• Story 1 –Life is in your hands • Bhujo to jano (Educational game – Know thyself) • Expectation Sharing • FGI on Spirituality • Information Schedule • Disclosing Self-Questionnaire • Pairing Game • Story Bitter gourd • Case study • Personality Test • Intra personal skill • Inter personal skill

		• Johari window
		• Reflection on Anger fast
		• Circle of concern and influence
		• Better self (Habit formation)
		• Refining
		• Respond to negativity
		• Anger management
		• Learned optimism
2	Keep it Minimum, (KiM)	• Expectation sharing
		• Identify your centre
		• Happiness Exercise
		• Life of kalam and Gandhi
		• Anger management
		• Motivational talk (B.V. Swami)
3	Managing Emotions, (ME)	• Situational test
		• Happiness Exercise
		• Anger Fast
		• Raji Rehvani Ramat
		• Pause
		• Story (coffee)
		• Respond to negativity
		• Video (Sandeep Maheswari)
		• Story (orange juice)
4	Connectedness with all Living beings and with the Transcendent (CLT)	• Story (Buddha things remain with them if you don't take)
		• Raji Rehvani Ramat
		• Story (Sindhal Tai)
		• Happiness Exercise
		• Intrapersonal skills
		• Interpersonal skills
		• Situations
		• Self-reflection questionnaire.
		• Power of self (Video)
		• Nine step shift
		• Activity (pull less bend more)
5	Harmony with Self and Others (HSO)	• Intrapersonal skills
		• Interpersonal skills
		• Johari window
		• Circle of concern and influence
		• Redirecting response
		• Pull less bend more

		• Nine step shift • A,B,C analysis
Daily activities		• Interviews • Reflection writing • Introspection • Energizers • Story telling • Meditation • Pranayam and Relaxation exercise • Refining exercise • Motivational/TED talks

The process of arriving at the dimensions and the activities and drawing the entire SIP is explained through a pictorial representation. Spiritual Development is an 'Inside-Out' journey, the developed program therefore begins by taking the participants to a journey within to realize their true self and grow inside-out.

Figure 4.2 Process of SIP Development

4.3 Implementation of the developed program to enhance spiritual intelligence in teachers

The developed program was implemented by the researcher. The program started from October 2015 and the face-to-face sessions ended on February 2016. Since the program was based on changes that are 'Inside-out' required an all together different approach, the face-to-face workshops were followed up with whatsapp group and Google group that kept everyone in touch with each other and everyday sharing of self reflection and good reads was done. The researcher made it a point to share motivational talks, stories or engage group in what is called 'Socratic Dialogue'.

For the researcher the journey of spiritual change was more about creating conditions for the participants to question their thoughts, beliefs and actions, to know their strengths and weakness and to understand their locus of control. The use of transformative pedagogies helped engage the participants with deeper questions of self, work and life. This was aimed at bringing a slow and steady change in the thoughts, feelings and actions of the participants.

Before the start of the program the participants were given a brief outline of the program and their consent was taken for being part of the entire journey of the research. The program was conducted in the school premises itself during public holidays and weekends or extra period or free time if any available during school hours. The SIP was flexible and gave space in terms of accommodating the needs of the participants; few exercises like reflection, meditation, relaxation were taken up every day on demand of the participants. At times few sessions were found interesting and on request discussion around it were given more time. During meditation, relaxation and/or refining exercises participants were allowed to take their own time without getting disturbed in between. The following is the outline of the Spiritual Intelligence Program:

Table 4.3 Outline of the Activities for Enhancing Spiritual Intelligence

Sr. No.	Name of the Activity	Date	Time (Minutes)	Objectives of the activity	Method/Methods Learning Experiences	Expected Outcome of the activity
1	Introductory session	3-10-15	10 minutes 50 minutes	► To make the teachers interact with the peer group and then introduce teachers by each other. ► To help the student teachers to know each other. ► To make teachers aware about the problems faced. ► To sensitize related to problems and think about possible solution. ► To make teachers aware about the program To help student teachers acquire the ability to know Others	► Orientation to students, movie, ,brain storming	► Awareness about the program ► Sensitization ► Basic introduction
2	Self-Games , Expectation chart	17-10-15	60 minutes 50 minutes	► To set the ground for sharing outline of program. ► To set the ground for sharing objective of program ► To understand expectations of participants for the program. ► To make teachers aware about program expectation.	► Game, bhujo to jano. ► Expectation sharing by participants and Researcher. ► Focused group discussion	► Self- introduction in form of knowing self. ► Sharing expectation from the program ► Researcher giving outline of program.
3	Spiritual intelligence & self-Efficacy (Focus group interaction)	21-10-15	60minutes 20minutes	►To know the self-efficacy of teachers. ►To make the teachers rate oneself on the essential qualities of Spiritually intelligent person) ►To help teachers identify one's strength and weaknesses as a teacher on the basis of own Rating	► Focus group interaction	► Awareness, motivation and sensitization for qualities to be acquire during the training program

						► Increase in Self-evaluation ability ► Role clarity is achieved
4	Activities for knowing self through Information schedule myself-questionnaire games and discussion	23-10-15	15 minutes 60 minutes 30 minutes 30 minutes 20 minutes 30minutes	► To get basic information of teachers. ► To get the self-inventory questionnaire filled ► To make participants aware about one self through games. ► To discuss about teachers scope of insight through questionnaire ► To sensitize teachers	► Information schedule for self. ► Questionnaire for one self. ► Pairing Games. ► Discussion ► Story telling	► Participants filled information schedule. ► Participants filled myself questionnaire ► Participants actively participated in games. ► Participants discussed the scope of insight. ► Participant focused on story and its message.
5	Creating self-awareness through situational test, case study, exercise on self	31-10-15	120 minutes	► To create self-awareness through situational test ► To have free release	► Situational test ► Focused group discussion, ► Group activity. ► Discussion followed by individual writings	► Increase in the understanding about self. ► Free release and Discussion about their emotions.
6	Brainstorming session	06-11-15	60 minutes	► To make teachers aware about the gap between source of happiness and reason behind unhappiness.	►Puzzling situation and brainstorming	► Awareness about the source

				► To provide teachers opportunity to brain storm about source of happiness.	happiness exercise	of happiness and realizing the gap between source of happiness and reason behind unhappiness.
	happiness exercise Raji rehvani ramat		30 minutes	► To provide teachers opportunity to brain storm about reason behind unhappiness.		
7	Administration of psychological test.	07-11-15	120 minutes	► To make teachers aware about their personality type	► Riso-Hudson Ennagram 2.5	► Ennagram
8	Discussion & Free release	08-11-15	120 minutes	► To discuss different types of personality based on enneagram ► To analysis the result ► To discuss individuals perception about self and type of personality. ► To discuss improvement area suggested according to type of personality.	► Discuss different types of personality types.	► Self-awareness Through Enneagram To know Improvement area.
9	Exploring communication skills	09-11-15	60 minutes 60 minutes	► To make the teachers aware about the specified inter personal and intra personal skills. ► To enable teachers to explore the power of Resilience. ► To make teachers realize that these values can be integrated with in. ► To sensitize teachers about different intra & inter personal skills.	► Presentation on of ideas ► Intra personal skills ► Inter personal skills ► Discussion on it	► Intra personal and inter personal skills are recognized.
10	Self Awareness through johari's window	13-11-15 14-11-15 16-11-15	90 minutes 90 minutes 90 minutes	► To explain teachers johari's window. ► To complete first arena of known to self and others. science To enhance teachers	► Developing johari's Clarifying doubt of the Motivating them	► Clarity of self As perceived by

				understanding about the concept of johari' window ► To expose teachers to interact with the other participants and unseal the blind chamber. ► To motivate teachers to unseal the third chamber of johari's window for self.	for observation	self and others.
11	Motivational talks and videos	17-11-15	45 minutes 45 minutes	► To make teachers realize of power with in ► To make teachers realize they can bring change. ► To make teachers understand there's positive side of everything	► Story telling ► Motivational talk of B.V. Swami ► Sadguru ► Video power of one ► Manoj	► Awareness ► Sensitization & Realisation of power with in
12	Awareness of Meditation and reflection programs And practical feel	18-11-15	60 minutes	► To make the teachers aware about the guided meditation ► To make student aware about reflection and introspection. ► To discuss various ways of meditation, reflection and introspection. ► To give practical experience of meditation	► Guided meditation ► Reflection ► introspection ► Discussion on difference between reflection and introspection.	► Increased understanding of Meditation, Reflection and introspection ► Practical experience of meditation
13	Learn to Pause	19-11-15	45 minutes 45 minutes	► To make teachers aware about Reaction and Response ► To make teachers aware about journey of Reaction to Response. ► To make teachers learn the concept of Pause	► Talks ► Presentation of ideas with practical situational examples.	► Clarity about the concept of pause. ► Discussion on problem for the journey of Reaction to Response.
14	Response to negativity	20-11-15	120 minutes	► To help to respond to negativity ► To help learn to empathies	► Technique to respond to negativity ► Talk of Sandeep Maheshwari	► To understand how to respond ► validate

15	Anger Fast	(Anger fast for 7 days) 6-12-15 7-12-15	Not time bound	► To make teachers work upon the concept of Pause ► To find out possibility of concept		► Hindrances on the way of Anger fast week were discussed. ► Anger was result of person or incident.
16	Identify your self (circle of concern, influence, identify your center)	13-12-15 14-12-15 24-12-15 25-12-15	120 minutes 120 minutes	► To provide understanding to teachers about circle of concern as explained by Stephen covey. ► To provide understanding to teachers about circle of influence. ► To enable teachers to realize the importance of circle of concern and circle of influence. ► To enable teachers to develop circle of concern and influence for oneself.	► Identify your concern ► Circle of concern ► Circle of Influence	► Life principles and major concern were known ► Things and people influencing were known.
17	Viewing videos and Explanation of Redirecting Response.	27-12-15	60 minutes 90 minutes	► To provide teachers exposure of videos on power of positivity ► To explain steps of redirecting response.	► Positivity Videos were shown ► Activity of redirecting response	► Motivation ► Realization ► Clarity of concept of redirecting response
18	Consistency of thought , words and action	1-01-16	60 minutes 30 minutes	► To provide teachers exposure to problems related to disconnection of thoughts, words and action. ► To make teachers realize the impact of harmony in thoughts, words and action.	► Film show on behavior ► Explanation ► Discussion	► Awareness, sensitization about problems of disconnection of thoughts, words and action. ► Realization that peace prevails when all three are same.

19	Nine Step Shift	3-01-16 10-01-16 17-01-16	35 minutes + (60×3) 180minutes	►To present nine steps shift of Cindy Wingles. ►To Explain voice Dialogue technique ►To make teachers realize the importance of voice Dialogue technique	► Nine step shift (Cindy Wingles) ► Voice Dialogue Technique ► Video shows	► Realization of understanding of Cindy Wingles nine step shift ► Understanding of voice Dialogue technique.
20	Observe your self	23-01-16 24-01-16 30-01-16 31-01-16	Not Time bound	► To make teachers observe one self ► To make teachers use of nine step shift in day to day life as required ► To make teachers use of voice Dialogue technique	► Nine step shift ► Voice Dialogue technique	► Teachers view on using Nine step shift and voice dialogue technique
21	Yog Nindra & Pranayama Refining relaxation	30 days For the month of Feb.	60-90 minutes	► To enable teachers to list their experience during yog nindra / Relaxation, pranayam ► To make teachers aware about the need for Yog nindra and pranayam	► Group work ► Yog indra/relaxation ► pranayam	► teachers did yog nindra and pranayama ► teachers could pen down their experience during yog nindra / relaxation, pranayama.

4.4 Explaining the effect of the developed program in terms of Enhancement of spiritual intelligence

Jones, (2005) with her three decades of experience as a health and wellness teacher states that the underpinnings of being what we tend to call "spiritual" are our most authentic relationships to self, others, the universe, and the transcendent that influence our personal health on all levels and, domino-like, the health of our communities, our nations, and the world, as we interact with others and with the planet. The entire focus of the SIP therefore was on strengthening these authentic relationships with self and others and through it with the larger universe and the transcendent.

How far the SIP has been able to enhance the SI of the teachers was studied through the field diary or participant diary, the reflective journal or researchers' observation and the feedback of the teachers. The participant diaries were further substantiated with interviews to validate their views and further ask probing questions to critically understand their journey of spiritual change. The effectiveness of the SIP was further studied through the feedback by the participants on the program. The researcher was in touch with the participants even after the program and this kept the learning also continuous as also the feedback and evaluation. The participants through e-mails, whatsapp messages and later through Google form submitted their views on the program even after two years.

Based on the journey the participants went through, the whole program can be divided into different stages. They are:

a.   Awareness stage

b.   Realisation stage,

c.   Commitment stage and

d.   Behaviour modification stage

The awareness stage is the first stage and included the initial phase of denial where the participant in one case (T1) was not able to accept the revelations through the individual and group exercises.

During Johari Window I was told that my behaviour was largely superficial. I could not take that feedback initially, it was like eye opening but later on with self reflection exercise I realized that I felt the compulsion of behaving nicely even if I did not agree and therefore faked emotions outside although inside I shared totally opposite emotions.

Denial at this stage was then followed by reacting to people or situations or past events and become a victim leading life with feeling of helplessness and frustration. In one of the cases (T2) the participant while sharing her biographical narrative expressed her reactions and her emotion of being victimized. Her words were:
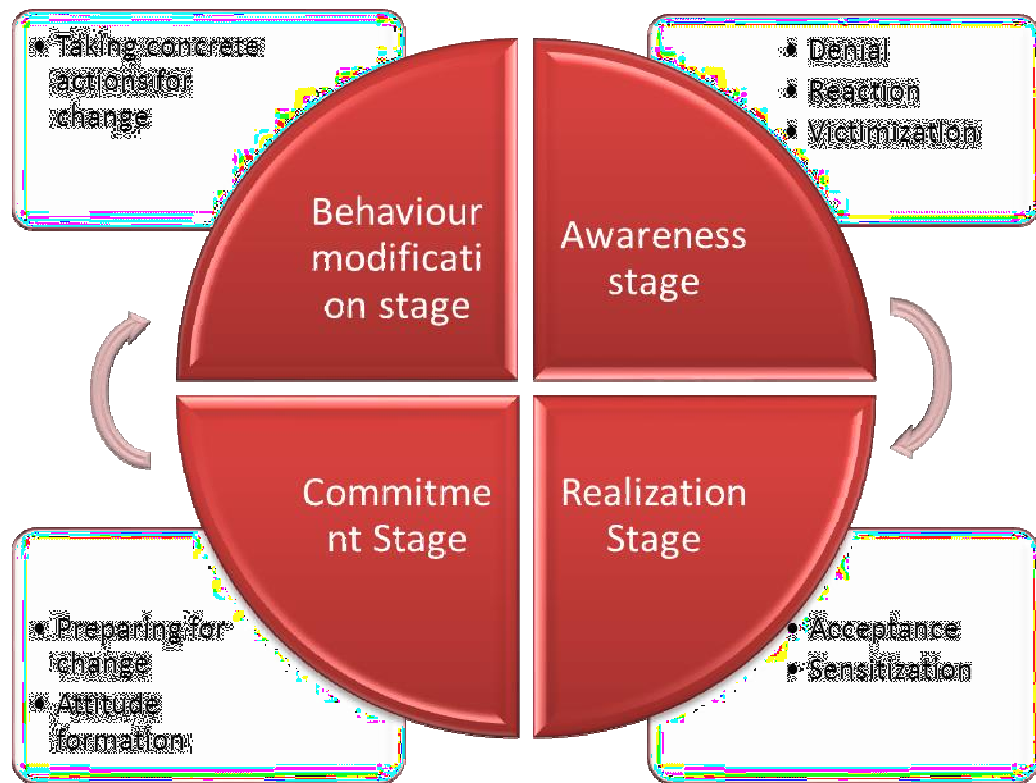
I am intelligent, hard working, able to manage family and work both but I do not get love, recognition at either of the places. I lost my mother when I was in grade 8 and since then I take care of my younger brother and father. I have taken the entire responsibility of the family, my father drinks, shouts, asks for money, my brother also does not recognize my effort. I hate men and would never get married; I feel like a victim trapped in this men's world.

Denial and reaction however is followed by acceptance of self, situation and people. In the same case (T2) during the course of the program, the participant quotes in her diary:

I am much influenced; I see this program helping me know my weaknesses. I realize I am bad mouthed and get too harsh on people especially my father and this frustration I carry to school as well. While I do help and support others I seek for others approval. The story on 'self worth' made me rethink on what I do. I am now in a much better position to accept my and others limitations.

I would want to learn to be polite. I now practice anger fast and remember your words 'Pause' before you react.

Much later in 2018, the same participant (T2) writes on google form that she now feels she has become more patient in handling people and situations and that when she feels too angry she simply closes her eyes and meditates on self and situation. That not only prevents her from indulging in arguments but also saves her a lot of mental peace. These entire narrative points to a journey that each participant underwent from denial to reaction to acceptance to action or from awareness to realization to commitment to change finally leading to a behavioural change. This can be diagrammatically represented as:

Figure 4.3: The Wheel of Change

This can further be elucidated as a journey of an unconscious victim to becoming a conscious warrior. The characteristics of a conscious warrior and unconscious victim as elucidated by Rodkjaer L, Seeberg K, Laursen T, Dalum A, Tolstrup M, et al. (2014) are:

Table 4.4 Comparison of personality types

Conscious Warrior	Unconscious Victim
1. Takes Responsibility	1. Blames others
2. Is Proactive	2. Is reactive
3. Makes Life happen	3. Life just happens
4. Is Open, Flexible, Agile	4. Is closed, rigid and stuck
5. Is able to see Choices and Options	5. Has excuses

When the program had begun the participants had shared their expectations from the SIP, as follows:

Figure 4.4.: Visual representation of Participants expectations from the SIP
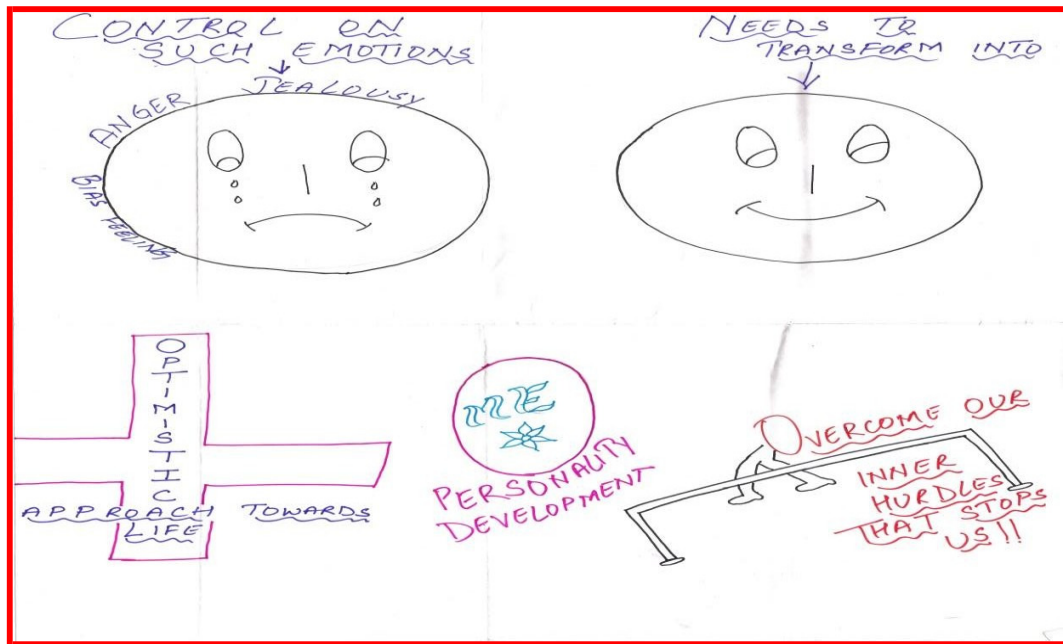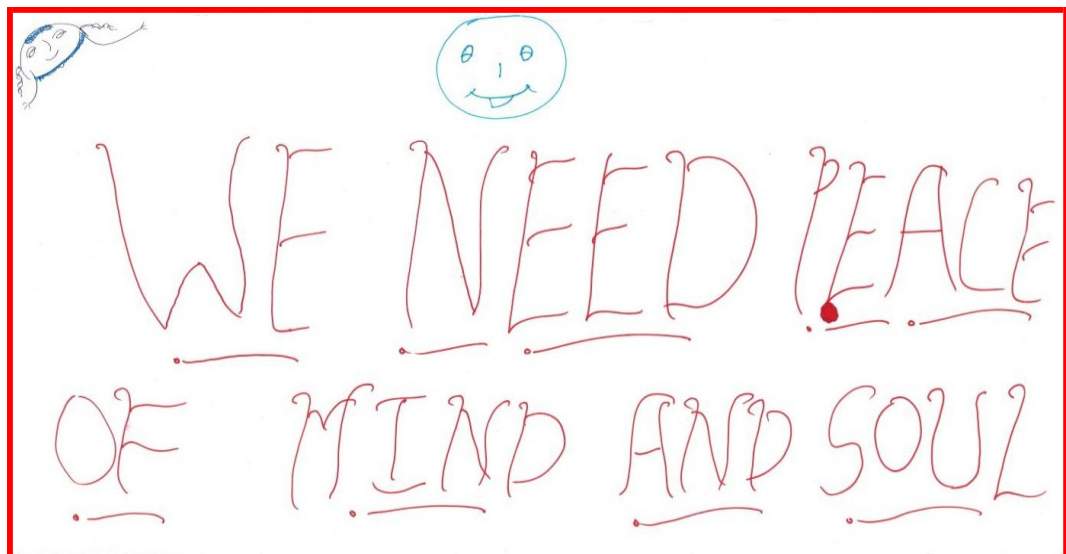

Figure 4.5 Visual representations of Participants expectations from the SIP

Most of them had hardly given themselves time or self thought and hence had little awareness about self, its strengths and weaknesses. When asked to describe themselves in three different forms; one word, one sentence and as a biographical narrative. Most of them could not find a word except for one (T10) while when it came to writing a sentence they shared they were not sure what to tell about themselves and in case of a biographical narrative they felt uncomfortable since they thought it is only successful and good things in life that could be shared. Eventually with the different aspects of the

program being unveiled and the self reflections being a regular feature, the participants shared the following aspects about themselves:

I have loved the self awareness exercises and the motivational stories, had it not been for these I would never have known my true self. Today I realize my greatest weakness as also my strength. (T1).

With self awareness exercise I realized that whether in family or at school I never put forward my views or opinions and always accepted what others had to say, this actually frustrated me especially when I was in disagreement. Today I am politely able to express my views and opinions which is very satisfying even if it gets rejected. (T3).
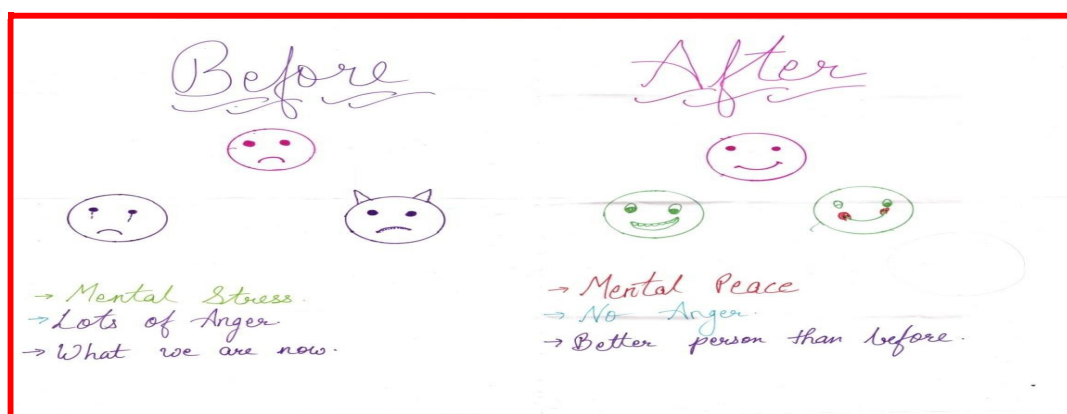
With the exercise on Circle of Concern and Circle of Influence, I learnt that I spend too much of time thinking what is wrong with me than what is good with me and what I can work on. (T1) Similar view was expressed by T2 as well.

Identifying my locus of control helped me prioritize things. I realized I was running a false race. (T3) Similar view was shared by (T4) when she writes while I loved choreography I was running more towards dance not as a passion but as a means for making money, seeking popularity and more materialistic pleasure than the joy of pursuing personal hobby.

I used to get angry each time I saw unreasonable behaviour of people, would react, shout and loose mental peace. Now I am able to 'pause' and respond. (T5)

All these notes from the participant diaries depict the spiritual journey of the participants from denial to reaction to acceptance and action. Thus moving towards a significant shift in behaviour, this is also depicted through one of the post intervention emotion charts:

Figure 4.6: Visual representation of actual achievement at the end of SIP
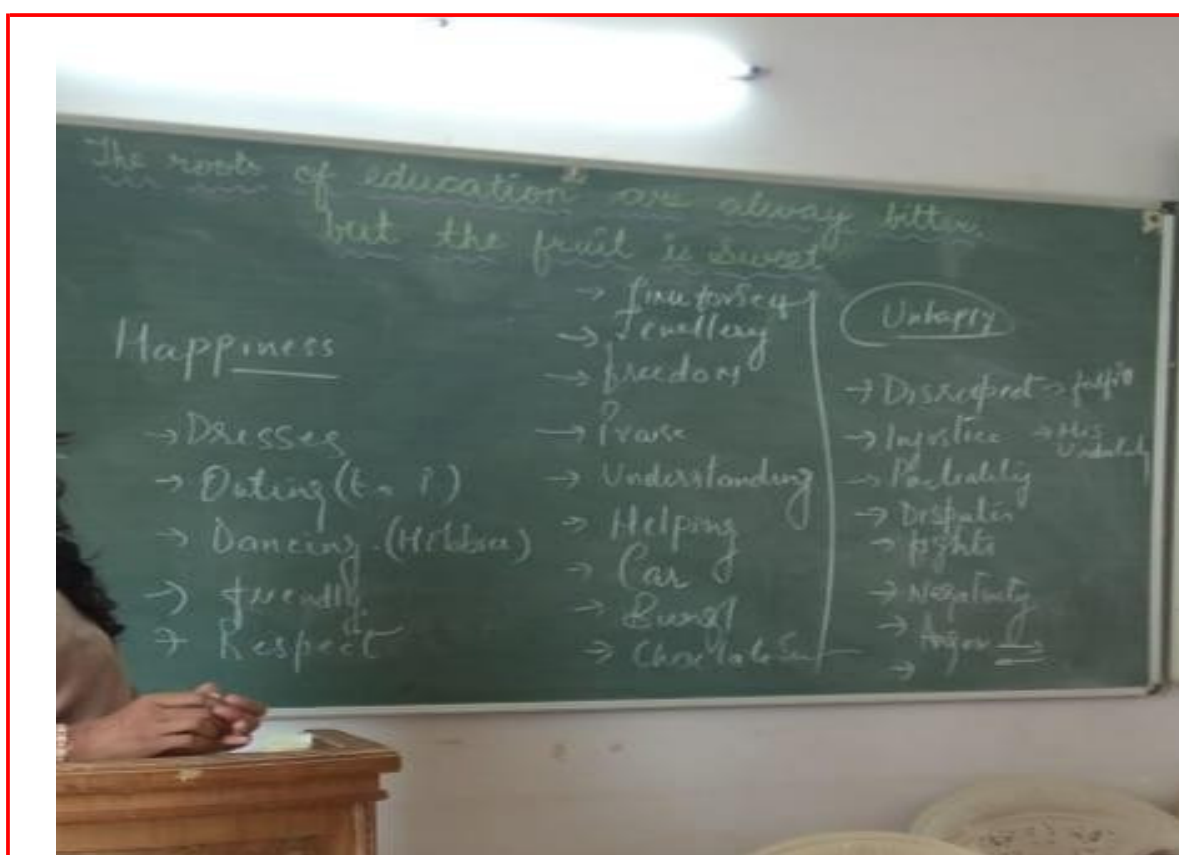
In one of the sessions on 'Our Happiness Chart'; the participants were asked to make a list of things that made them happy and then another list of things that made them unhappy. It was surprising to find that when it came to happiness participants gave a long list of all material and tangible things while when it came to unhappiness it was all intangible and abstract things more connected with emotions that made them feel unhappy. On probing by the researcher the participants shared the following views:

I had never realized that the material things that I count on and think gave me happiness actually only gave momentary pleasure. It is only when I started listing the things that made me unhappy I realized what happiness was. (T4)

I realized how aimlessly I was running for tangible and big things ignoring the little packets of happiness that came my way. (T7)

Plate 4.1: Participants' responses on happiness activity

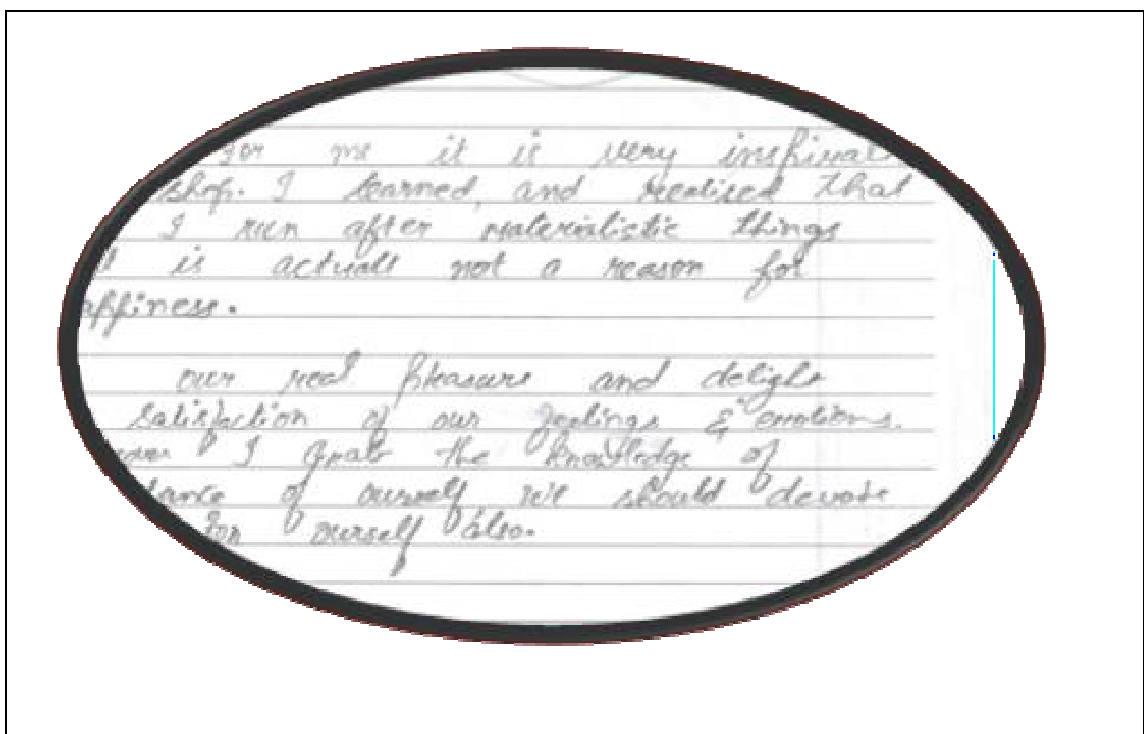**Frame Number: 4.1 Researchers Observation on happiness activity**

Researcher's observations- happiness activity

• *When participants were asked to prepare a list of things that gave them happiness. It included all materialistic things. Happiness list had commodities like chocolates, outing, new clothes, prize, jewellery, mobile, praise, car, mobile, bungalow etc....*

• *At the same time the list of things which made them sad or unhappy were intangible aspects like feelings indignity, negativity, anger, jealousy, enmity , Injustice etc.*

This depicted how little we think of things that matter most to us and at times are totally pre-occupied in wrong directions.

It was observed that each one had chosen things that could be brought with money to be giving them happiness and hence they were aiming at more money. However when it came to things that make them unhappy, they all listed negative emotions and realized that lack of materialistic things was not the cause for unhappiness.

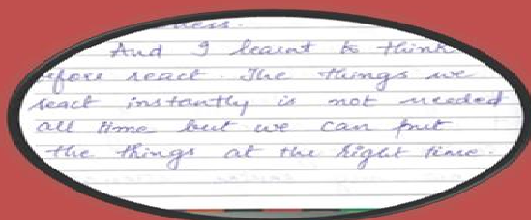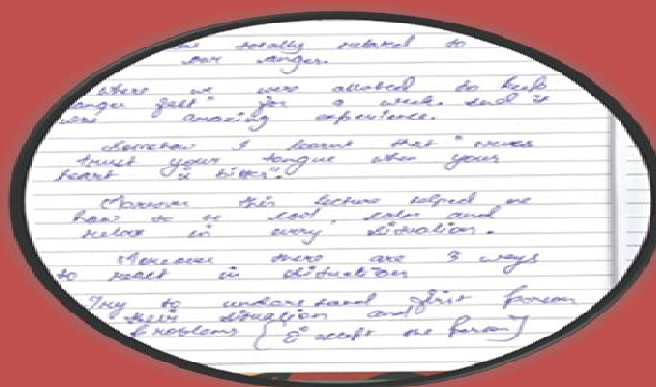**Frame 4.2 Reflection on Happiness Exercise by Teachers**

When it came to the Johari Window all participants felt so excited discovering their 'Blind', giving feedback and seeking suggestions was easier with the group since they all belonged to the same school and knew each other previously.

Anger was something all participants struggled with and also suffered from and were really keen on coping with emotions like anger and jealousy. The exercise of going on 'Anger fast' was very tough for some of them, while others managed to continue, T6 could not continue with the fast and gave up. But the exercise of reminding oneself of the 'Pause' button before reacting was the most helpful to all. Most of the participants reported that this practice has now become a part of their lifestyle and it and it has helped them significantly in managing anger.

Frame 4.3 Responses of the teachers on Anger Fast

4.5 Analysis of the responses of the participants after Two years of Implementation of SIP

The Google form that was administered in 2018, answers to some of the questions and responses were found to be very pertinent in light of the learning as also the enhancement of spirituality.

Table 4.5: Analysis of the responses of the participants after Two years of Implementation of SIP

What is the most significant aspect of the program that you remember?
Praying for God everyday and forgetting and forgiveness
Johari window activity, due to which I came to know about my strengths and weaknesses
When u give positive to others definitely positive will comes to you.
Increase the circle of influence and decrease the circle of concern
Different activities, Response not Reaction, Pause
Understanding the model of Johari Window. In this model out of 4 windows one was BLIND SELF. This represents a state where a person knows about others but not about himself. His behaviour and feelings are known to others but not to himself. My learning: - After understanding this concept one thing got clear in my mind that what other people speak about us is somewhat true. Now if someone appreciates me or criticizes me I accept both positively and work upon myself. Prior to this understanding which developed in me later, I used to be very unaware about myself like if someone criticize me I take it very negatively and appreciations I never accept as I think that he/she is merely buttering. Hence, a sense of deep acceptance, awareness and an urge and fire of self improvement developed in me.
Self Realization
The way we learnt on daily manner and try to implement regularly
Anger management and self control

In terms of the components of spirituality like Awareness and Acceptance of Self, the participant diary as also the responses on the Google form point to the fact that participants who had never actually spent time with themselves have now been able to describe themselves, identify their strength and weaknesses and work on self.

With regards to second component 'Keep it minimum' it was found that the exercise on Happiness have made the participants realize the futility of hoarding material things and that happiness could not be purchased with money power.

The third component being 'Managing emotions' the participants throughout the program, from day 1 to the last date had managing emotions to be their major concern especially anger management. The pressing of 'Pause' button and the exercise on 'Anger fasting' has significantly helped the participants.

Forgiving others not because they deserve but because you deserve much more peace. The exercises on strengthening healthy inter-personal relationships, listening to understand, acceptance, minimum expectations were all that helped participants to build the connectedness with all.

The last but not the least was the component on developing harmony with self and others. The participants had found it most challenging to establish harmony with self, however self awareness, self reflection and meditation, Johari window and personality tests helped them in knowing self and others and thus establishing harmony.

In another question that the Google form sought answers on following

Frame 4.4 Positive changes as reported by the participants after the programme

Describe the positive changes that you notice in yourself? It could be a change in your habits or practices as well?
Yes, this is now a habit .Praying for God and positive thoughts.
I started understanding what I really want. Previously I mostly found myself confused that which thing is better for me as well as I feel confident now as I know what positives and strengths I have
Now I believe in myself and my Strengths
I have become little patient in handling the things...also when I feel too much angry I sit down n meditate n analyse myself n situation
I try to respond taking a pause and then react to situation
1) Responsive behaviour, as we are dealing with human beings not machines. 2) confidence increased as whatever happens, it is for our good. 3) Utilization of time and situations effectively rather than complaining. 4) Always in urge of self analysis and self improvement. 5) My focus is now on knowledge should be in my actions more than in my voice

Now I start to love oneself and also live happily
Now able to take everything in a positive manner… most importantly I reduce my anger to a major extent.
I have now become stronger and felt that I can face any situation in my life
Being positive in each and every aspect
Move from React to Respond

Thus it could be said that the SIP was found to be effective in terms of the spiritual journey that all participants travelled and the expressions made in the participant diaries and the researcher's observations.

4.6   Explaining the effect of spiritual intelligence on self-efficacy

The given model explains the effect of spirituality on teachers' self efficacy. Spirituality in education leads to self awareness where one learns more about oneself, one's dispositions, outlook, strength and limitations and tries to understand his/her inner beliefs and find Meaning, Learning, Joy and Pride (MLJP) in all that one does. This leads to personal learning, reflection and helps in managing thoughts, feelings and actions as also analyzing situations in life for converting the negative emotions and situations into positive actions thus resulting in improved sense of self efficacy. This also makes one shift the locus of control from outside to inside thus seeking approvals and need for external scaffolds are no more compulsions; rather one is able to honestly reflect on self and arrive at one's own learning areas and strength. Thus spirituality contributes towards improved self efficacy (Ronel & Gan, 2008; Zohar and Marshall, 2000).
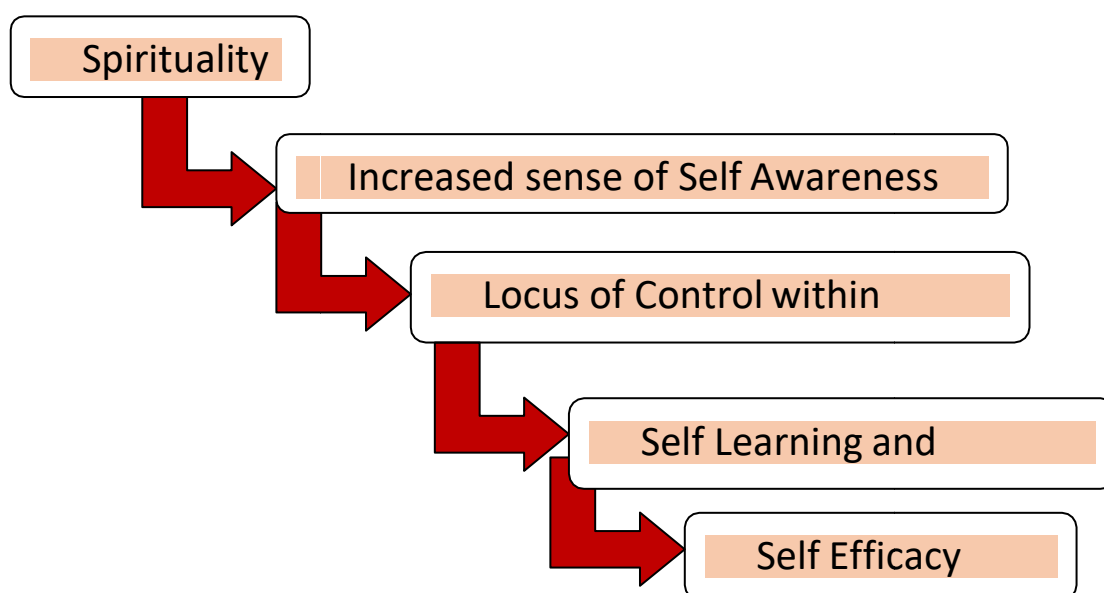
In a question on the most positive changes that one notices in self; one of the participants shares that:

Now I have started loving myself (T1) The program is over, I however continue to do yoga and pranayam regularly.

The exercise on 'consistency in thought, belief and action' made me believe in myself and I started with 'Me the Change' to really see the 'Changed Me'. (T3)

I learnt to be committed to my work; earlier I would go careless but now I understand the importance and do not give up when it comes to challenges. I understand that we need to water the roots than the braches to grow. (T4) I also learnt to control my anger to a great extent.

Figure 4.7: Contribution of spirituality towards improved self efficacy

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┌─────────────────┐
│   Spirituality  │
└─────────────────┘
      │
      ▼
      ┌──────────────────────────────────┐
      │ Increased sense of Self Awareness │
      └──────────────────────────────────┘
            │
            ▼
            ┌──────────────────────────┐
            │  Locus of Control within │
            └──────────────────────────┘
                  │
                  ▼
                  ┌──────────────────────┐
                  │  Self Learning and   │
                  └──────────────────────┘
                        │
                        ▼
                        ┌──────────────────┐
                        │  Self Efficacy   │
                        └──────────────────┘
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I earlier I gave up even before trying and thought that there are particular tasks which I cannot do. My increased sense of self awareness made me feel confident to try out new things and this boosted my self esteem. (T5)

Now I do not try to find excuse for a work rather is committed to complete all work on time and am also able to manage time. (T6)

I have become stronger and feel that I can face any challenge in life. आप से खुश रहना सीख लिया है, हमेशा खुश रहती हु, school के प्रेशर से नहीं डरती बलकक मुस्कुराकर सामना करती हु. (T10)

Frame 4.5 Verbatim of the participant

teaching days when I used to get irritated so frequently and at that time you said that " love rules the world" have some love in your heart and then deal everything in life. Really mam your teachings will always be in my heart forever.

Studying relationship between teacher self efficacy and teacher spirituality Timothy Wineberg (2008) explained only through developing their moral sensibilities are teachers prepared to meet the demands of their vocation. He outlined five roles of the teacher—a servant, a moral friend, a mentor, a covenanter, and a moral companion, carefully outlined in order to "identify the central ethical spheres or categories in which personal-professional formation occurs" (Wineberg, 2008, p. 8). He explained, "for when work is tackled with a sense of vocation, individuals enjoy a sense of satisfaction, meaning, and identity that buoys them up and sustains them in their labours" (Wineberg, 2008, p. 13). In the current piece of research the participants while had content mastery and pedagogical knowledge; however their lack of engagement with self and with others, they lacked personal meaning making, critical existential thinking, transcendental awareness all of which leading to participants behaving according to their instincts. Thus in spite of their young age, early career jobs they felt unhappy, frustrated and did not initially have a clue of how to handle work pressures – as revealed by them.

The following are some of the pictures of the Yoga and Pranayam sessions with the participants and some of the pictures of their diaries demonstrating their expressions:
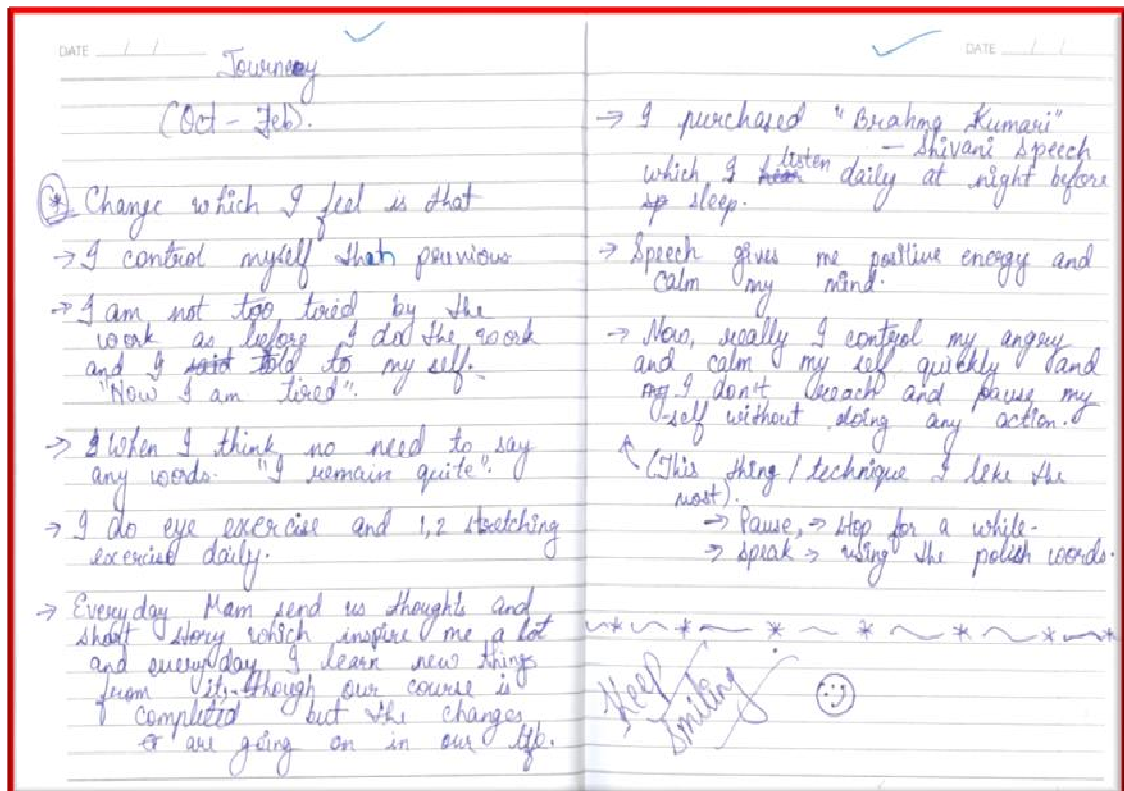
Plate 4.2: Glimpse of Yoganindra session during SIP

Plate 4.3: Glimpse of practical session on breathing control during SIP

Plate 4.4: Participants diary after the session on Pranayam

Frame 4.6: Responses of the teachers after enhancement programme.

Box 5.2 Responses of Teachers after enhancement prog

- *Mam," you have not seen the fruit of your work today but you have seeded lifetime knowledge in my heart and in my mind. You are person behind my positivity today."- Teacher 1*
- *I use to be irritated with students very soon but now I remember' love rules the world' – Teacher*
- *You taught us the importance of prayers, You taught to move ahead because everything is happening according to supreme will so just accept.- Teacher 5*
- *This workshop helped me to think about myself, it's the first time that I gave time to myself to think about me.- Teacher 6*
- *I learnt that my bad tongue created all the problems for me.*
- *I learnt from circle of concern and influence that I am more concerned about so many things on which I can least influence.*
- *I have learnt to see positive side, though I have to make attempts but is possible.*
- *I realised that I use to run behind materialistic things seeking happiness and still was not happy but realised my happiness in materialistic is momentary.- Teacher*
- *We love listening stories and the lesson from it becomes a life lesson, these lessons spark our heads at the right moment.*