

Chapter Five:
Findings and Discussion

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5.0 Introduction

Education and schooling has solely focused on expanding students' achievement with little attention paid to students learning and understanding about themselves and their abilities. The current piece of research has attempted to focus on both spirituality that addresses the needs of knowing and understanding the individual self, the social self, the universal self and then the transcendental at the same time see the connect with one's self image, self worth and self belief. This chapter presents the major findings and the discussion on the research problem simultaneously along with the constant comparison method.

5.1 Findings of the study

The first objective made an attempt to study the meaning and concept of spirituality and self efficacy as understood by the participants. It further studied the spirituality in practice and the current state of the self efficacy of the participants. It was found that some of the participants (N=4) understood spirituality as 'relationship with God', while others were unclear of the difference between religion and spirituality and emphasized on the need for a peaceful life. They understood spirituality as 'interconnectedness with others'. Thus spirituality was found to have multiple referents.

With regards to the status of spiritual intelligence and self efficacy it was found that when it came to personal meaning making; the participants hardly had spent time with themselves; even to the extent of knowing and describing self. They expressed their lack of engagement with critical existential questions thus there was a spiritual void that was seen while with regards to self efficacy some of the participants in the biographical narratives mentioned that they feel diffident in doing particular jobs and never try it while another mentioned that 'I hardly speak up in public for fear of being ridiculed' while third mentioned that while 'I am intelligent feel pressurized with work related challenges'. Thus in case of spirituality as also self efficacy the participants were found to lagging.

The focus of the second objective was developing a spiritual intelligence program. The researcher through literature review identified components of Spirituality and developed the SIP based on those components and its descriptors. The components included the following:

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)

Different activities were based on these components and catered to developing self-awareness, consistency of thought; word and action, Reaction to Response (Emotional balance), Acceptance, Minimum Expectation, Commitment, Harmony with self and others, forgive and forget .Different exercises were done. The designed activities were reflective, constructive, experiential, collaborative, co-operative and ICT embedded.

The Third objective was to implement the developed spiritual intelligence program; the developed program was implemented on a group of 10 school teachers for a period of 5 months (October 2015 to February 2016).

The effectiveness of the developed program was studied in terms of the participants' diary, the reflective journal and the feedback by the participants. The participants gave reflection of their journey through field diary. This journey demonstrated four key stages:

- a. Awareness stage
- b. Realization stage,
- c. Commitment stage and
- d. Behaviour modification stage

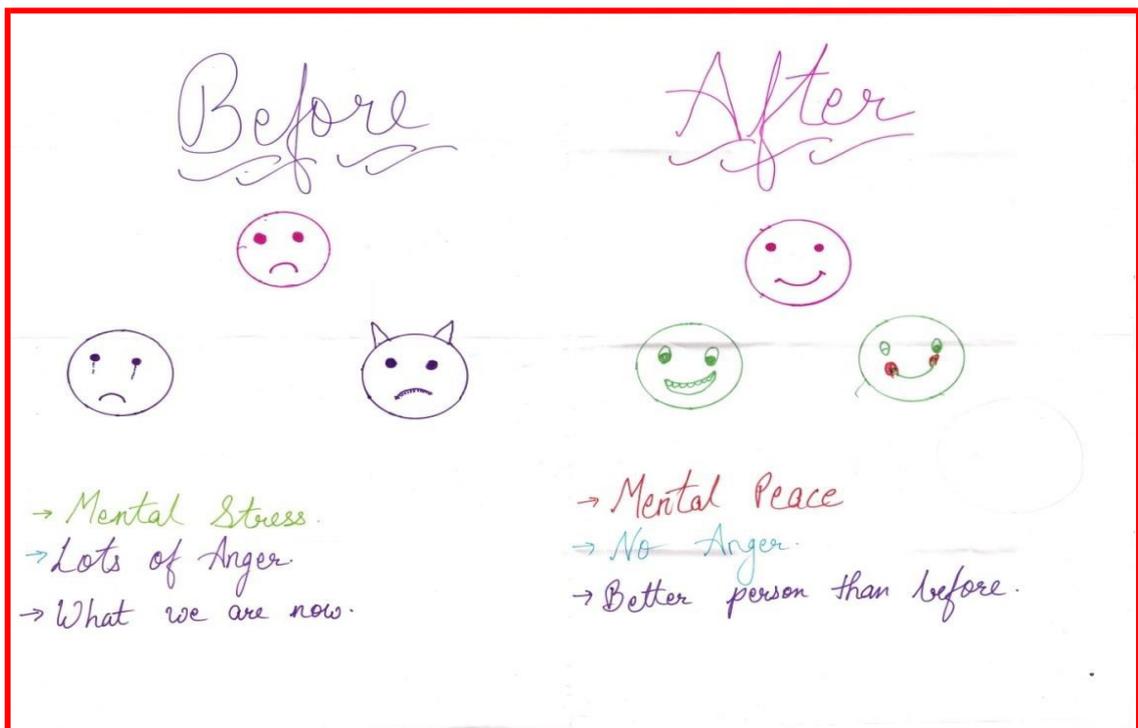
The participants along their journey moved from denial to being victim to reaction and then to acceptance of the reality leading towards commitment for change. This can further be elucidated as a journey of an unconscious victim to becoming a conscious warrior. The characteristics of a conscious warrior and unconscious victim as elucidated by Rodkjaer L, Seeberg K, Laursen T, Dalum A, Tolstrup M, et al. (2014) are:

Table 5.1 Comparison of Personality type

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

Post SIP the participants expressed their joy through emoticon chart that depicted their mental state:

Figure 5.1 Visual representations of Participant’s expectations from the SIP



The participants’ feedback on the program was sought during, immediately after the workshop and as part of continuous online engagement with the participants. The following responses were given by the participants on Google form two years later.

Table 5. 2 Analysis for 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 criticize 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. These participants found it most challenging to do.

In another question that the Google form sought answers on:

Frame 5.1: 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
<ol style="list-style-type: none"> 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 the SIP was not only found to be effective but also had positive impact on the self efficacy of the teachers. In the sense that it could improve the self belief, the confidence, the self image and esteem of the teachers.

5.2 Discussion

Tisdell (2001) an American Professor in Education says; "Spirituality is one of the ways people construct knowledge and meaning. It works in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and avenue of learning and meaning-making."

It was 1:00 in the afternoon and we were about to reach the Government Primary School, Khar in Spiti Valley. We had our car parked on the road and had to take a trail up the valley, crossing through a river to reach the school which was half a kilometer away. It was clear and sunny day and in the words of the locals 'bahutachchamausamhaiaaj, sardiyo main to bahut barf girtihai'. I looked around just to realize how relative things were; almost all mountain tops were snow clad and coupled with it the windy weather and temperature as low as 2 degrees. If this was 'bahutachcha', I better don't imagine of the rough winter weather. At a height of

14,000 feet in this snow desert, where oxygen levels also fall, had it not been for my yoga I would surely have needed oxygen cylinder. It is in these tough conditions that I found an oasis, a small primary school with two teachers and 12 children. An otherwise two classroom school divided into three with a wooden partition; one functioned as classroom, the other as teaching-learning room and the third office cum audio-visual room. Unlike other classrooms, this didn't have blackboard mounted on the wall rather it was in the centre near the coal chimney and children sitting around in circular arrangement. In the teaching-learning room was a little girl sitting on a rocking horse, perhaps the younger sister of one of the students and the third room had a portable black & white TV with a traditional old VCR and cassettes of the 90s purchased by *the head teacher Mr. ChewangUrjail* from his own contribution to the school. Between the rooms was a passage that caught my sight. The wall in that passage was mounted with a board that read "Achievements of the school". The head teacher told me that every year we prepare our children for the Navodaya entrance exams that are our flight to a bigger life – outside the valley. Since 2010 every year some 4-5 children have qualified from this remote place and today one of my students has got admission in medical at Delhi and two of my students are in defence said the proud teacher. You interact with the children and irrespective of their age every child would say they want to appear for entrance and study further. I *asked the teachers does anybody come for inspection, have you ever gone for a training and what motivates you in such a remote place? To all of which he says, my community is my motivating force, my soul is my true judge and my God sees me work every day so that keeps me going. I was left gaping at this answer and with no words in my mouth; I quietly bowed to them feeling serene within.* (2.10.17, Unpublished Field note Awasthi, K.)

These are just some recent additions to case studies of number of such teachers who are driven by their inner call and have gone far beyond the professional demand of duty to improve quality of education at schools. In fact it is these and many such encouraging and inspiring teachers that motivated the study and made me question about the relationship between spirituality and self-efficacy. How spiritual intelligence would affect teacher self-efficacy and could we enhance spiritual intelligence through exposure and learning? These and many more such questions thus becomes the fundamental base of the study.